

TUESDAY IN THE THIRD WEEK

AT MATINS

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

Choir: Alleluia (Thrice)

Verse: Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth. (Alleluia x3)

Verse: Learn righteousness, ye that dwell upon the earth. (Alleluia x3)

Verse: Zeal shall lay hold upon an uninstructed people. (Alleluia x3)

Verse: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth. (Alleluia x3)

Then the Choir chanteth the Triadicon (Hymns to the Trinity) in the Tone of the week, each one only once, followed by the 10th Kathisma from the Psalter, the Sessional Hymns of the Cross in the Tone of the week. After the 2nd chanting of the Psalter (Kathisma XI), the Sessional Hymns:

In Tone I:

Let us cleanse ourselves by fasting and prayer, * and please God through acts of mercy to the poor. * Let us weep and lament with fervent tears, * while time remaineth for reformation, * that we may be delivered from eternal lamentation in the flames of Gehenna, * and let us render glory to Christ who hath ordained penitence * for all mankind, ** turning back their understanding to righteousness.

Glory ..., the foregoing is repeated.

Both now ..., Theotokion, in Tone I:

Stretching forth thy divine arms, wherewith thou didst bear the Creator Who in His goodness hath become incarnate, O most pure virgin, beseech Him to deliver from temptations, sufferings and tribulations us who praise thee with love and cry aloud: Glory to Him Who made His abode within thee! Glory to Him Who issued forth from thee! Glory to Him Who hath delivered us by thy birthgiving!

After the 3rd chanting of the Psalter (Kathisma XII), the Sessional Hymns:

In Tone III:

Gladdened by the Fast and rejoicing in song, * mastering control of the passions through prayer, * let us trample underfoot the snares of the evil one, * that we may cry aloud to Christ: * Count us worthy to look upon Thy Cross, ** as Thou art compassionate, granting us great mercy.

Glory ..., the foregoing is repeated.

Both now ..., Theotokion, in Tone III:

O divinely blessed unwedded Mother, * cure the infirmities of my soul, * for I am held prisoner by my sins, * sighing from the depths of my heart I cry to thee, * O all-immaculate Theotokos: * I have sinned greatly; do thou accept me, * that with boldness I may call upon thee: ** Rejoice, thou dwelling-place of God.

Then Psalm 50, after which we chant the canon from the Menaion, and the two three-canticle canons from the Triodion; for those ODES, we chant the ODE of the second Triodion canon as Katavasia.

The Canons

ODE II

First canon, by Joseph in Tone I:

Irmos: Behold now, and see that I am God, * who saved the people of Israel when they were in bondage, * and commanded Moses to lead them in the wilderness, * for I am mighty in My power.

Refrain: Have mercy on me O God, have mercy on me.

The supremely good Father hath adopted me as His son, through the washing of Baptism He hath bestowed upon me the riches of His many blessings. But I have become enslaved to vain thoughts, and so have become a pauper.

Refrain: Have mercy on me O God, have mercy on me.

Be merciful, be merciful O Lord; pass not judgment upon me O righteous Judge, but for the sake of Thy great mercy accept my feeble sighs and reject me not, O Christ.

Refrain: Have mercy on me O God, have mercy on me.

Putting off the loathsome garment of self-indulgence, let us put on the radiant robe of abstinence, and joyously approach the Redeemer's bright Resurrection.

Refrain: Most holy Theotokos save us.

Save me, O Mother of the Savior, save me, look upon my distress O pure one, for from despair, the countless number of my sins doth grieve my wretched soul every day.

Another canon, by Theodore in Tone III:

Irmos: Behold now, and see, that I am the Savior ...,

Refrain: Have mercy on me O God, have mercy on me.

See now, see, that I am your God, the wellspring that hath sent salvation to you: through abstinence, let every mortal draw forth water from this fount.

Refrain: Have mercy on me O God, have mercy on me.

See now, see, that I have appointed for you the holy season of the Fast as a spiritual banquet.

Glory ..., Let us glorify the Trinity and worship the Unity: the only-begotten beginningless Son from the beginningless Father, and the Spirit co-enthroned with the Son and coeternal with the Father.

Both now ..., Theotokion: O all-immaculate one, ceaselessly intercede before the Savior on behalf of those who from their heart confess thee to be the Theotokos, that they may be delivered from all distress.

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

Great art Thou, O Lord, and marvelous are Thy works: for in the den of old Thou didst deliver Daniel who protected himself from the lions by fasting.

Katavasia: Behold now, and see, * that I am the Savior of the world, * the true Light, the Fount of life, * the Son of God.

ODE VIII

First canon, in Tone I:

Irmos: Him of whom the angels and all the hosts of heaven are in awe * as their Lord and Creator, * ye priests hymn, ye children praise, * ye peoples bless and supremely exalt * throughout all ages.

Refrain: Have mercy on me O God, have mercy on me.

I weep and lament when I contemplate the hour at which I shall stand before the fearful throne, called to give account for the many evil deeds I have done, whether in ignorance or in knowledge.

Refrain: Have mercy on me O God, have mercy on me.

Moses, having found purification in fasting, spoke with God who alone is pure. O my soul, be purified by fasting, and draw near to God, the Lover of mankind.

Refrain: Have mercy on me O God, have mercy on me.

Let us love fasting, the mother of virtues, and hate opulent foods, the begetter of passions; rather let us cry: O Father who art in heaven, save us, O save us, by the prayers of Thy saints.

Refrain: Most holy Theotokos save us.

Theotokion: O pure Virgin Mary, at the hour of judgment pray to the Judge whom thou didst bear, that He take pity on me and save me from condemnation; for thou alone art the protection of the race of mankind.

Second canon, in Tone III:

Irmos: In His divine power the Lord descended ...,

Refrain: Have mercy on me O God, have mercy on me.

Embracing the most joyful grace of the Fast, let us be radiant with the virtues, and by our peaceful faces and way of life, display the peaceful disposition of our souls.

Refrain: Have mercy on me O God, have mercy on me.

Having fasted, Elisha returned the dead child alive to the Shunnamite woman. From this let us understand, O brethren, how great and good the Fast is, and how God hath given it grace.

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

With the Father we worship the Son and the Holy Spirit, the Trinity one in essence, and with mouths of clay we cry with the angels: Glory to the Triune God in the highest.

Both now ..., **Theotokion:** Thou alone, O divinely joyous one, didst give birth while remaining a virgin. O great mystery, dread and marvelous! For thou didst bear God in the flesh, the Savior of the world.

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

O brethren, let not one of us be overcome with idleness and sloth. Now is the time for activity, the hour of solemn festivity. Those, then, who are wise will thus quickly inherit eternity.

Verse: We praise, we bless, and we worship the Lord ...,

Katavasia: In His divine power the Lord descended into the flames * and was seen walking with the Children of the Hebrews: * O ye priests, bless and supremely exalt Him throughout all ages.

ODE IX

First canon, in Tone I:

Irmos: The light-bearing cloud upon whom * the beginningless Master of all descended from heaven, * like the dew upon the fleece, * and of whom He was incarnate, * becoming a man for our sake, * let us all magnify as the pure Mother of God.

Refrain: Have mercy on me O God, have mercy on me.

Having fallen into a sea of sin, a deep of despair, a tempest of thoughts and a storm of passions, I raise my cry to Thee: O Abyss of mercy, help me and according to Thy loving-kindness send down rain upon me, and cleanse me of my sins.

Refrain: Have mercy on me O God, have mercy on me.

O ye faithful, let us cleanse the body through fasting, the spirit through abstinence, and the soul through tears, that in purity we may behold the saving Passion of the Redeemer, which He endured for our sake.

Refrain: Have mercy on me O God, have mercy on me.

Like the Publican I groan; like the Harlot I weep; and like the Thief I cry out, “Remember me, O compassionate One.” With the blind man I call unto Thee: “O Son of God, Open the eyes of my soul, for they are blinded by the wickedness of the deceitful enemy who maketh me stumble.”

Refrain: Most holy Theotokos save us.

Theotokion: **T**he Mountain uncut by hand, the impassable Gate; she who is higher than the heavens and all creation, the beauty of Jacob, the golden Vessel of manna, the Bridge, and the Mother of the Creator, let us the faithful bless her, the Virgin.

Second canon, in Tone III:

Irmos: Upon Mount Sinai Moses saw thee in the bush ...,

Refrain: Have mercy on me O God, have mercy on me.

Having understood that the present days are sacred above all others, let us offer up prayers to God with a pure conscience, kneeling often upon the ground, and saying: “O Lord, ever accept the petitions and entreaties of Thy servants.”

Refrain: Have mercy on me O God, have mercy on me.

The people, so it is written, sat down to eat and drink, and then rose up to dance and worship the carved image of Belphegor. Behold the grievous fruits of gluttony! But let us fast, and we shall be glorified like the great Moses.

Glory ..., **T**he Trinity supreme in Godhead is by Essence an undivided Unity; though single in Nature, it is distinguished in Hypostases; though indivisible, it is divided in characteristics; though one, it is three: the Father, the Son and the Spirit of Life, together watching over all things.

Both now ..., **Theotokion**: **W**ho hath ever heard of a virgin giving birth to a child and a mother that knew not a man? O Mary, this miracle hath been wrought in thee, but pray-tell how? “Enquire not into the mystery of my childbearing: it is altogether true, yet transcends the comprehension of man.”

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

O Lord, since Thy wrath against sinners is unendurable, who shall stand unafraid when it threateneth him? Boundless is Thy mercy; save me according to Thy tender compassion, and not according to my many sinful and wretched deeds.

Katavasia: **Upon Mount Sinai Moses saw thee in the bush, * as one who didst conceive the fire of the Godhead within thy womb, * and yet remained unconsumed. * Daniel saw thee as a mountain not cut by the hand of man, * and Isaiah proclaimed thee as the Rod that blossomed forth * from the root of David.**

The small litany.

The Exapostilarion of the day from the Oktoechos; Glory ..., the Exapostilarion from the Menaion, if such is appointed; Both now ..., the Theotokion.

On the Aposticha, these Stichera in Tone VII:

I have sinned O Lord, I confess to Thee, * Prodigal that I am. * I dare not raise my eyes to heaven, * from whence I have fallen in my wretchedness. * I have sinned against heaven and before Thee, * and am not worthy to be called Thy son. * I openly proclaim my guilt; * I need no accusers to bear witness against me; * for my prodigality doth condemn me; * my wicked life doth accuse me; * my nakedness doth shame me, * and the rags which clothe me bring disgrace upon me. * O lovingly-compassionate Father, * only-begotten Son, and Holy Spirit, ** receive me who repent and have mercy on me.

Verse: **We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, * and do Thou guide their sons.**

Repeat: **I have sinned O Lord, I confess to Thee ...**,

Verse: And let the brightness of the Lord our God be upon us, and the works of our hand do Thou guide aright upon us, * yea, the works of our hands do Thou guide aright.

Of the holy martyrs, in Tone VII:

In the midst of the arena of the lawless ones, * the passion-bearers cried aloud rejoicing: ** “O Lord, glory be to Thee.”

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

Ineffably wast Thou born of the Virgin, O Christ, * and Thou hast enlightened those who are in darkness and cry aloud: ** O Lord, glory be to Thee!

Then: It is good to give thanks unto the Lord ..., Trisagion through Our Father ..., then:

Reader: Amen. Standing in the temple of thy glory as though seemingly in heaven; O Theotokos thou gate of heaven, open the door of thy compassion.

Lord have mercy. (40 Times)

Glory ..., Both now ...,

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

In the name of the Lord, father (master) bless.

Priest: He that is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Reader: Amen. O Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this city (or habitation, or town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Then the Prayer of St Ephraim:

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. **(Prostration)**

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. **(Prostration)**

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. **(Prostration)**

○ God, cleanse me a sinner. (Twelve times)

○ Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

Then the reader immediately begineth the first hour. With the reading of the 13th Kathisma. The 14th Kathisma is read at the Third Hour, the 15^h at the Sixth Hour. The 16th Kathisma is read at the Ninth Hour.

SIXTH HOUR

Troparion of the prophecy, in Tone VII:

O Lord, Thou art our salvation and protector * in the day of troubles. * Have mercy upon us according to Thy great mercy, ** since Thou lovest mankind.

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

Prokeimenon, in Tone IV:

Prokeimenon: The Lord of Hosts is with us: * our helper is the God of Jacob.

Verse: God is our refuge and strength.

THE READING IS FROM THE PROPHECY OF ISAIAH (9:9 - 10:4)

All the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones: the sycamores are cut down, but we will change them into cedars. Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together; The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still. For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Therefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still. For wickedness burneth as the fire: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still. Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; To turn aside the needy from judgment, and to take away the right

from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? to whom will ye flee for help? and where will ye leave your glory? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still.

Prokeimenon, in Tone III:

Prokeimenon: Chant unto our God, chant ye; * chant unto our King, chant ye.

The Verse: Clap your hands all ye nations; shout unto God with a voice of rejoicing.

TUESDAY IN THE THIRD WEEK

AT VESPERS

On “Lord, I have cried ...,” 6 Stichera:

These 3 Stichera from the Triodion, two by Joseph, in Tone III:

O Lord, who by Thy Cross didst slay the deceiver, * deliver me who hath sinned and been beguiled, by his delusions. * Cleanse me by the Fast and grant me to do Thy will, * that rejoicing O Master, ** I may behold Thy venerable Passion.

I have been wounded by the sword of sensual pleasure, O Lord, * and a shameful death hath befallen me. * O Master, having been pierced by a spear, * heal those wounded by the arrows of the enemy, * and since Thou art compassionate, ** grant me to share in Thy Holy Passion.

One by Theodore, in Tone II:

Having enlightened our souls by fasting, O Lord, * deem us worthy and without condemnation to behold Thy Cross with rejoicing, * and to worship it with fear and love; * for Thou didst enlighten all by Thy voluntary Passion, * grant that we also may thereby be enlightened, ** since Thou lovest mankind.

And 3 Stichera from the Menaion:

Glory ..., Both now ..., the Theotokion from the Menaion;

“O joyous Light ...,”

Prokeimenon, in Tone III:

Prokeimenon: Great is the Lord, * and greatly to be praised in the city of our God.

Verse: In the city of our God and in His holy mountain.

A READING FROM THE BOOK OF GENESIS (7:1 - 5)

Thus saith the Lord unto Noah: Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth. And Noah did according unto all that the Lord commanded him.

Prokeimenon, in Tone II:

Prokeimenon: My mouth shall speak of wisdom: * and the meditation of my heart shall be of understanding.

Verse: O hear ye this, all ye people: ponder it with your ears, all ye that dwell in the world.

A READING FROM THE BOOK OF PROVERBS (8:32 - 9:11)

Hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death. Wisdom hath builded her house, she hath hewn out her seven pillars: She hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish, and live; and go in the way of understanding. He that reproveth a scorner getteth to himself shame: and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.

On the Aposticha, these Stichera in Tone II:

Though I am a creature born on earth, * created in Thine image, O Lord, * I dare to call upon Thee, the Creator, as Father, * for I have lost the grace of sonship * living as did the Prodigal, * forgetful of Thy gifts I have wasted mine inheritance. * Yet reject me not, * for Thou wast well-pleased to send Thine only-begotten Son, * to suffer crucifixion in the flesh and death for my sake: ** but do Thou bless me and make me Thine own, O Lover of mankind.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

Repeat: **T**hough I am a creature born on earth ...,

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

Of the holy martyrs, in Tone II:

The company of martyrs resisted the tyrants, saying: * “We are soldiers of the King of the powers on high; * though ye give us up to fire and torment, ** we shall not deny the power of the Trinity.”

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

Stavrotheotokion: **W**hen the lawless people O Savior, * nailed Thee who art the Life of all upon the Tree, * Thine all-pure Ewe-lamb and Mother, * standing beside Thee, lamented weeping: * “Woe is me, O my beloved Child, * the light of mine eyes! * Thou who didst suspend the earth upon the waters: * how canst Thou endure to be nailed upon the Tree ** between two malefactors!”

“Now lettest Thou Thy servant ...,” Trisagion through Our Father ..., Then:

In Tone V:

O Theotokos and Virgin, rejoice, O Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the Fruit of thy womb, for thou hast borne the Savior of our souls. **(Prostration)**

Glory ...,

O Baptist of Christ, be mindful of us all, that we may be delivered from our iniquities, for unto thee is given the grace to pray on behalf of us all. **(Prostration)**

Both now ...,

Pray for us, holy apostles and all ye saints, that we may be delivered from perils and afflictions: for ye are our fervent supplicants before the Savior. **(Prostration)**

We take refuge beneath thy tender mercy O Theotokos: despise not our supplications in distress: but deliver us from perils, for thou alone art pure and blessed. **(No Prostration)**

Lord Have Mercy (40 Times)

Glory ..., Both now ...,

More honorable than the cherubim, and beyond compare more glorious than the seraphim, who without corruption gavest birth to God the word, the very Theotokos thee do we magnify.

In the name of the Lord father (master) bless!

Priest: He that is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Reader: Amen. O Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this city (or habitation, or town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Then the Prayer of St Ephraim:

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. (Prostration)

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. (Prostration)

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

O God, cleanse me a sinner. (Twelve times)

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

Lord Have Mercy (12 Times)

O Most holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father, Amen.

Choir: Blessed be the name of the Lord from henceforth and forevermore. (Thrice)

Psalm 33

I will bless the Lord at all times, * His praise shall continually be in my mouth. *In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together. * I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed. * This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them. * O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him. * Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Come ye children, hearken unto me; * I will teach you the fear of the Lord. * What man is there that desireth life, * who loveth to see good days?

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

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

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

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

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

Priest: *Wisdom!*

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

Priest: *Most holy Theotokos save us.*

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

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

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

Priest: *(The dismissal)*