

Bridegroom Matins



*Chanted on Palm Sunday,
Holy Monday, and Holy Tuesday
Evenings*

Liturgical Calendar and Rubrics

Divine Services According to the Revised Julian Calendar [New Style]

Compiled and revised by Sergei D. Arhipov with the assistance of Paul Kappanadze and the Brotherhood of the Monastery of St. Tikhon of Zadonsk.

The Lectionary as set forth in the 2021 Liturgical Calendar and Rubrics is in accordance with the practice of The Orthodox Church in America to follow the Lectionary as established in the practice of the Russian Orthodox Church.

Approved by and printed with the blessing of
+Tikhon

Archbishop of Washington D.C., Metropolitan of All America and Canada.

Great and Holy Monday

Fast Day

Matins of Great and Holy Monday

MATINS (BRIDEGROOM).

Instead of "The Lord is God..." we sing, "Alleluia" (Tone 8), with its verses. **Troparion:** "Behold the Bridegroom..." (thrice).

Kathismas (cf. Tables). **Kathisma Hymns:** Triodion. After the 3rd Kathisma Reading and Kathisma Hymn, the priest says, "And that we may be accounted worthy..." and the rest, in order.

Gospel: (84) Matt. 21:18-43. Psalm 50. "O God, save thy people..."

Canon: From the Triodion, on 12. Before each troparion we say, "Glory to Thee, O our God, glory to Thee!" **Irmos:** "Let us sing to the Lord..." (Triodion). **Katavasia:** (repeat Irmos). After the 1st Ode: Little Litany; **Kontakion** and **Ikos** – Triodion.

The Magnificat is not sung, but immediately the Irmos of Ode 9.

After the 9th Ode, the **Exapostilarion:** Triodion (thrice).

Praises: (read) Tone 1, on 4: All Triodion. Glory..., now and ever... Triodion.

Small Doxology. Morning Litany.

Aposticha: All Triodion.

And the rest of Matins according to the Lenten order, with the usual prostrations. Dismissal of Holy Week.

Great and Holy Tuesday

Fast Day

Matins of Great and Holy Tuesday

MATINS (BRIDEGROOM): Matins is sung as on Sunday evening for Holy Monday.

Instead of "The Lord is God..." we sing, "Alleluia" (Tone 8), with its verses. **Troparion:** "Behold the Bridegroom..." (thrice).

Kathismas (cf. Tables). **Kathisma Hymns:** Triodion. After the 3rd Kathisma Reading and Kathisma Hymn, the priest says, "And that we may be accounted worthy..." and the rest, in order.

Gospel: (90) Matt. 22:15-23:39. Psalm 50. "O God, save Thy people" Then immediately: Little Litany.

Kontakion and Ikos – Triodion.

Canon: From the Triodion, on 12 (Odes 8 and 9). Before each troparion we say, "Glory to Thee, O our God, glory to Thee!" Irmos: The Three Holy Youths " (Triodion). **Katavasia:** (repeat Irmos).

The Magnificat is not sung, but immediately the **Irmos of Ode 9**.

After the 9th Ode, the **Exapostilarion:** Triodion (thrice).

Praises: (read), Tone 1, on 4: All Triodion. Glory, now and ever Triodion.

Small Doxology. Morning Litany.

Apostikha: All Triodion.

And the rest of Matins according to the Lenten order, with the usual prostrations.

Dismissal of Holy Week.

Great and Holy Wednesday

Fast Day

Matins of Great and Holy Wednesday

MATINS (BRIDEGROOM): Matins is sung as on Tuesday.

Kathismas (cf. Tables). **Kathisma Hymns:** Triodion.

Gospel: (41-ctr) John 12:17-50. Psalm 50 and "O God, save thy people..."

Canon: From the Triodion, on 12 (Odes 3, 8 and 9). Irmos: "Thou hast established me..." (Triodion). **Katavasia:** (repeat Irmos). After the 3rd Ode: **Kontakion and Ikos** – Triodion.

The Magnificat is not sung, but immediately the **Irmos of Ode 9**.

After the 9th Ode, the **Exapostilarion:** Triodion.

Praises: (read), Tone 1, on 4: All Triodion. Glory... Triodion; Now and ever... Triodion.

Small Doxology. Morning Litany.

Aposticha: All Triodion.

And the rest of Matins, as on Tuesday.



THE OFFICE OF MATINS OF HOLY MONDAY, TUESDAY, AND WEDNESDAY (ON PALM SUNDAY, HOLY MONDAY, AND HOLY TUESDAY EVENINGS)

PRIEST: Blessed is our God always, now and ever and unto ages of ages.

Amen. Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. (3)

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

Our Father, Who art in the heavens, 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 the evil one.

PRIEST: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Amen. Lord, have mercy. (12)

THE IMPERIAL OFFICE

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

Come, let us worship God our King.

Come let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, the King and our God.

Psalm 19

The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee.

Let Him send forth unto thee help from His sanctuary, and out of Sion let Him help thee.

Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten.

The Lord grant thee according to thy heart, and fulfill all thy purposes.

We will rejoice in Thy salvation, and in the name of the Lord our God shall we be magnified.

The Lord fulfill all thy requests.

Now have I known that the Lord hath saved His anointed one; He will hearken unto him out of His holy heaven; in mighty deeds is the salvation of His right hand.

Some trust in chariots, and some in horses, but we will call upon the name of the Lord our God.

They have been fettered and have fallen, but we are risen and are set upright.

O Lord, save the king, and hearken unto us in the day when we call upon Thee.

Psalm 20

O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly.

The desire of his heart hast Thou granted unto him, and hast not denied him the requests of his lips.

Thou wentest before him with the blessings of goodness, Thou hast set upon his head a crown of precious stone.

He asked life of Thee, and Thou gavest him length of days unto ages of ages.

Great is his glory in Thy salvation; glory and majesty shalt Thou lay upon him.

For Thou shalt give him blessing forever and ever, Thou shalt gladden him in joy with Thy countenance.

For the king hopeth in the Lord, and through the mercy of the Most High shall he not be shaken.

Let Thy hand be found on all Thine enemies; let Thy right hand find all that hate Thee.

For Thou wilt make them as an oven of fire in the time of Thy presence; the Lord in His wrath will trouble them sorely and fire shall devour them.

Their fruit wilt Thou destroy from the earth, and their seed from the sons of men. For they have intended evil against Thee, they have devised counsels which they shall not be able to establish.

For Thou shalt make them turn their backs; among those that are Thy remnant, Thou shalt make ready their countenance.

Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts.

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

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. (3)

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

Our Father, Who art in the heavens, 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 the evil one.

PRIEST: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Amen.

Troparia

One person reads the three Troparia:

Save, O Lord, Thy people, and bless Thine inheritance; grant Thou unto Orthodox Christians victory over enemies; and by the power of Thy Cross do Thou preserve Thy commonwealth.

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

O Thou Who wast lifted up willingly on the Cross, bestow Thy mercies upon the new community named after Thee, O Christ God; gladden with Thy power the Orthodox Christians, granting them victory over enemies; may they have as Thy help the weapon of peace, the invincible trophy.

Both now and ever, and unto the ages of ages. Amen.

O awesome intercession that cannot be put to shame, O good one, disdain not our prayer; O all-hymned Theotokos, establish the commonwealth of the Orthodox, save the Orthodox Christians, and grant unto them victory from heaven, for thou didst bring forth God, O thou only blessed one.

Litany

PRIEST: Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

Lord, have mercy. (3)

PRIEST: Again we pray for our Metropolitan Tikhon., for our Archbishop Benjamin, and for all our brethren in Christ.

Lord, have mercy. (3)

PRIEST: Again we pray for this country, its President, for all civil authorities, and for the armed forces.

Lord, have mercy. (3)

PRIEST: Again we pray for our brethren, and for all Christians.

Lord, have mercy. (3)

PRIEST: For Thou art a merciful God and lovest mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

Amen. In the Name of the Lord, Father, bless.

PRIEST: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

END OF THE IMPERIAL OFFICE

The Hexapsalm

Amen. Glory to God in the highest, and on earth peace, good will among men. (3)

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. (2)

Psalm 3

O Lord, why are they multiplied that afflict me? Many rise up against me.

Many say unto my soul: There is no salvation for him in his God.

But Thou, O Lord, art my helper, my glory, and the lifter up of my head.

I cried unto the Lord with my voice, and He heard me out of His holy mountain.

I laid me down and slept; I awoke, for the Lord will help me.

I will not be afraid of ten thousands of people that set themselves against me round about.

Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken.

Salvation is of the Lord, and Thy blessing is upon Thy people.

(Again) I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me.

There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins.

For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me.

My bruises are become noisome and corrupt in the face of my folly.

I have been wretched and utterly bowed down until the end; all the day long I went with downcast face.

For my loins are filled with mockings, and there is no healing in my flesh.

I am afflicted and humbled exceedingly, I have roared from the groaning of my heart.

O Lord, before Thee is all my desire, and my groaning is not hid from Thee.

My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me.

My friends and my neighbours drew nigh over against me and stood, and my nearest of kin stood afar off.

And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftinesses all the day long did they meditate.

But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth.

And I became as a man that heareth not, and that hath in his mouth no reproofs.

For in Thee have I hoped, O Lord, Thou wilt hearken unto me, O Lord my God.

For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me.

For I am ready for scourges, and my sorrow is continually before me.
For I will declare mine iniquity, and I will take heed concerning my sin.
But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied.
They that render me evil for good slandered me, because I pursued goodness.
Forsake me not, O Lord my God, depart not from me.
Be attentive unto my help, O Lord of my salvation.

(Again) Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn.

My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered.

So in the sanctuary have I appeared before Thee to see Thy power and Thy glory, For Thy mercy is better than lives; my lips shall praise Thee.

So shall I bless Thee in my life, and in Thy name will I lift up my hands.

As with marrow and fatness let my soul be filled, and with lips of rejoicing shall my mouth praise Thee.

If I remembered Thee on my bed, at the dawn I meditated on Thee.

For Thou art become my helper; in the shelter of Thy wings will I rejoice.

My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be.

But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

(Again) At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. (3)

Lord, have mercy. (3)

Psalm 87

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

○ Lord God of my salvation, by day have I cried and by night before Thee.

Let my prayer come before Thee, bow down Thine ear unto my supplication.

For filled with evils is my soul, and my life unto hades hath drawn nigh.

I am counted with them that go down into the pit; I am become as a man without help, free among the dead, like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

They laid me in the lowest pit, in darkness and in the shadow of death.

Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me; they have made me an abomination unto themselves.

I have been delivered up, and have not come forth; mine eyes are grown weak from poverty.

I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten?

But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee.

Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me?

A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me, and Thy terrors have sorely troubled me.

They came round about me like water, all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbour, and mine acquaintances because of my misery.

(Again) O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,
Who is gracious unto all thine iniquities, Who healeth all thine infirmities,
Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

(Again) In every place of His dominion, bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land.

Quickly hear me, O Lord, my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge.

Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

(Again) Harken unto me, O Lord, in Thy righteousness, and enter not into judgment with Thy servant. (2)

Thy good Spirit shall lead me in the land of uprightness.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. (3)

Great Litany

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

Lord, have mercy. (*After each petition*)

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

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

For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

For our Metropolitan Tikhon, for our Archbishop Benjamin, for the honorable priesthood, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

For this country, its President, for all civil authorities, and for the armed forces, let us pray to the Lord.

For this city, for every city and countryside, and for the faithful dwelling in them, let us pray to the Lord.

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

For travelers by land, by sea, and by air; for the sick and the suffering; for captives and their salvation, let us pray to the Lord.

That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

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

To Thee, O Lord.

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

Amen.



Alleluia

PRIEST: Alleluia, in the Eighth Tone. Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light upon the earth.

CHOIR: *Alleluia, alleluia, alleluia.*

In either Byzantine or Kievan melody (below):

Kievan, Tone 8

Learn righteousness, ye that dwell upon the earth.

CHOIR: *Alleluia, alleluia, alleluia.*

Zeal shall lay hold upon an uninstructed people.

CHOIR: *Alleluia, alleluia, alleluia.*

Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

CHOIR: *Alleluia, alleluia, alleluia.*

Troparion of the Bridegroom, Tone Plagal 4

[**MUSIC FOR THIS HYMN ON NEXT PAGE.**] Behold, the Bridegroom comes • in the midst of the night; • and blessed is the servant, • whom He shall find vigilant. • And again unworthy is he, • whom He shall find heedless. • Beware, therefore, O my soul, • that sleep not overcome thee; • lest thou be given up to death; • and be shut out from the Kingdom. • Wherefore rouse thyself, crying out: • “Holy, Holy, • Holy art Thou, our God; through the Theotokos, have mercy on us. (3)

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

REPEAT: Behold, the Bridegroom comes...

Both now and ever, and unto the ages of ages. Amen.

REPEAT: Behold, the Bridegroom comes...]



Be - hold the Bridegroom comes at mid - night,

and bless - ed is the servant whom He shall find watch - ing,

and a - gain, unworthy is the servant whom He shall find heed - less.

Be - ware, therefore, O my soul, do not be weighed down with sleep,

lest you be given up to death and lest you be shut out of the King - dom.

But rouse your - self crying: Holy, holy, holy are You, O our God!

Through the The - o - to - kos have mer - cy on us!

Glory to the Father, and to the Son, and to the Holy Spi - rit.

Repeat Behold the Bridegroom...

Now and ever and unto ages of a - ges. A - men.

Repeat Behold the Bridegroom...

Kathismata (Sessional Hymns) and Gospel Reading

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Palm Sunday Evening, Bridegroom Matins of Holy Monday

Kathismata (Sessional Hymns)

After the First Kathisma, Tone 1

[MUSIC FOR THIS HYMN BELOW.] Today Christ's Holy Passion dawns upon the world • as a saving. • For He comes of His goodness to suffer. • He Who holdeth all things in His hand • consents to be hung upon the wood, • in order to save mankind.

Glory..., both now..., the foregoing hymn is repeated.

Tone 1

To-day Christ's holy Passion dawns upon the world as a sav - ing light.

For He comes of His goodness to suf - - - fer.

He Who holds all things in His hand

con - sents to be hung up - on the wood

in or - der to save man - kind.

After the Second Kathisma, Tone 1

[MUSIC FOR THIS HYMN BELOW.] O invisible Judge, how hast Thou been seen in the flesh? • How hast Thou been slain by lawless men, • condemning our condemnation by Thy sufferings? • Therefore with one voice, O Word, • we ascribe glory, dominion, and praise to Thy power.

Glory..., both now..., the foregoing hymn is repeated.

Tone 1

O in - vis - i - ble Judge, how have You been seen in the flesh?
How have You been slain by law - less men,
con demning our con - dem - na - tion by Your suf - fer - ings?
There - fore, with one voice, O Word,
we ascribe glory, dominion and praise to Your pow - er.



After the Third Kathisma, Tone 8

[MUSIC FOR THIS HYMN BELOW.] Today shines as the first-fruits of the Passion of the Lord. • Come then, all who love the feast and join together in hymns. • For the Creator comes to accept the Cross; • the afflictions, the beatings, and the judgment by Pilate. • A servant strikes Him on the head, • but He endures all things that He may save mankind. • Therefore let us cry out to Him: • grant remission of sins to those who venerate Thy holy passion in faith, • O Christ our God Who love mankind.

Glory..., both now..., the foregoing hymn is repeated. Then followeth the Gospel reading.

Tone 8

To - day shines as the first-fruits of the Pas - sion of the Lord.

Come, then, all who love the feast and join to - geth - er in hymns.

For the Cre - a - tor comes to ac - cept the cross,

the afflictions, the beatings, and the judgement by Pi - late.

A ser - vant strikes Him on the head,

The musical score consists of five systems, each with a piano accompaniment (treble and bass clefs) and a line of lyrics. The key signature is one flat (B-flat). The lyrics are: 'To - day shines as the first-fruits of the Pas - sion of the Lord.', 'Come, then, all who love the feast and join to - geth - er in hymns.', 'For the Cre - a - tor comes to ac - cept the cross,', 'the afflictions, the beatings, and the judgement by Pi - late.', and 'A ser - vant strikes Him on the head,'.

but He endures all things that He may save man-kind.

There-fore, let us cry out to Him:

grant remission of sins to those who venerate Your holy Pas-sion in faith,

O Christ our God, Who love man-kind.

Gospel, Matthew 21:18-43

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

Lord, have mercy. (3)

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.

And to thy spirit.

PRIEST: The reading from the Holy Gospel according to...

Glory to Thee, O Lord, glory to Thee.

DEACON: Let us attend.

PRIEST: AT THAT TIME: Jesus returned into the city, he hungered...

Glory to Thee, O Lord, glory to Thee.

Then, Psalm 50, page 27.

Holy Monday Evening, Bridegroom Matins of Holy Tuesday

Kathismata (Sessional Hymns)

After the First Kathisma, Tone 4

[MUSIC FOR THIS HYMN BELOW.] Let us love the Bridegroom, O brethren, • let us keep our lamps aflame with virtue and faith, • so that we, like the wise virgins of the Lord, • may be ready to enter with Him into the marriage feast. • For the Bridegroom, as God, He granteth unto all an incorruptible crown.

Glory..., both now..., the foregoing hymn is repeated.

Tone 4

Let us love the Bridegroom, O brethren. Let us keep our lamps aflame with

vir - tue and true faith, so that we, like the wise vir - gins of the Lord,

may be ready to enter with Him into the mar - riage feast.

For the Bridegroom, as God, grants unto all an in - corrup - ti - ble crown.



After the Second Kathisma, Tone 4

[MUSIC FOR THIS HYMN BELOW.] With envy, the priests and scribes wickedly gathered
• a lawless council against Thee, O Savior, • and inspired Judas to betray Thee. •
Wherefore he shamelessly left, having spoken against Thee • to the transgressing
people, saying: • “What will ye give me, and I will betray Him into your hands?”
• Do Thou O Lord deliver our souls, • from the condemnation that was his.

Glory..., both now..., the foregoing hymn is repeated.

Tone 4

In envy the priests and scribes cun-ning-ly gathered a council against
You, O Sav - iour, mov - ing Jud - as to be - tray - al.
He shamelessly went forth and spoke a - gainst — You,
say - ing to a trans - gress - ing peo - - - ple:
"What will you give me if I deliver Him in - to your hands?"

The musical score consists of five systems of piano accompaniment. Each system has a treble and bass clef staff. The music is in a minor key (one flat) and 4/4 time. The lyrics are written below the notes. The first system ends with a fermata over the word 'You,'. The second system ends with a fermata over the word 'ple:'. The third system ends with a fermata over the word 'hands?'. The fourth system ends with a fermata over the word 'hands?'. The fifth system ends with a fermata over the word 'hands?'.



After the Third Kathisma, Tone 8

[MUSIC FOR THIS HYMN BELOW.] Judas loves money with his mind. • The impious one moves against the Master. • He wills and plans the betrayal. • Receiving darkness he falls from the light. • He agrees to the price and sells the priceless One. • As payment for his deeds the wretch gains hanging and a terrible death. • From his lot deliver us, O Christ God, • granting remission of sin to those who celebrate Thy immaculate Passion with love.

Glory..., both now..., the foregoing hymn is repeated. Then followeth the Gospel reading.



the price - less One. As payment for his deeds the wretch gains

hang - ing and a ter - ri - ble death.

From his lot deliver us, O Christ — God, granting remission of sins to

those who celebrate Your immaculate Pas - sion with love.

Gospel, Matthew 22:15-23:39

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

Lord, have mercy. (3)

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.

And to thy spirit.

PRIEST: The reading from the Holy Gospel according to...

Glory to Thee, O Lord, glory to Thee.

DEACON: Let us attend.

PRIEST: IN THOSE DAYS: The Pharisees went...

Glory to Thee, O Lord, glory to Thee.

Then, Psalm 50, page 27.

Holy Tuesday Evening, Bridegroom Matins of Holy Wednesday

Kathismata (Sessional Hymns)

After the First Kathisma, Tone 3

[MUSIC FOR THIS HYMN BELOW.] The harlot drew near to Thee, and poured myrrh onto Thy feet • mingled with her tears, O Lover of mankind, • and at Thy command she was delivered from the foul stench of her wicked deeds. • But the ungrateful disciple, though he breathed Thy grace, • rejected it and clothed himself in filth, • out of love of money, selling Thee. • Glory to Thy loving-kindness O Christ.

Glory..., both now..., the foregoing hymn is repeated.

The har - lot came to Thee, O Lo - ver of man - kind,
pouring myrrh and tears on Thy feet. At Thy com - mand
she was delivered from the stench of her e - vil deeds,
but Thy graceless disciple, though breath - ing Thy grace,



re - jec - ted it and wal - lowed in filth, selling Thee in his

love of mon - ey. Glo - ry, O Christ, to Thy com -

pas - sion.

After the Second Kathisma, Tone 4

[MUSIC FOR THIS HYMN BELOW.] Deceitful Judas, consumed by his love of money, • pondered how he might betray Thee, O Lord, • the Treasury of Life. • Intoxicated by this madness he hastened to the Jews • and said to the transgressors: • “What will ye give me, and I will deliver Him • unto you to be crucified ?”

Glory..., both now..., the foregoing hymn is repeated.

De - ceit - ful Ju - das, burning with love of

Kievan Tone 4



mon - ey, de - ceit - ful - ly plotted to be - tray Thee, O

Lord, the Treas - 'ry of Life. He drunkenly runs

to the Jews and says to those Trans - gres - sors: "What will

you give me, and I shall de - liv - er Him to you, that

He - may - be cru - ci - fied?"



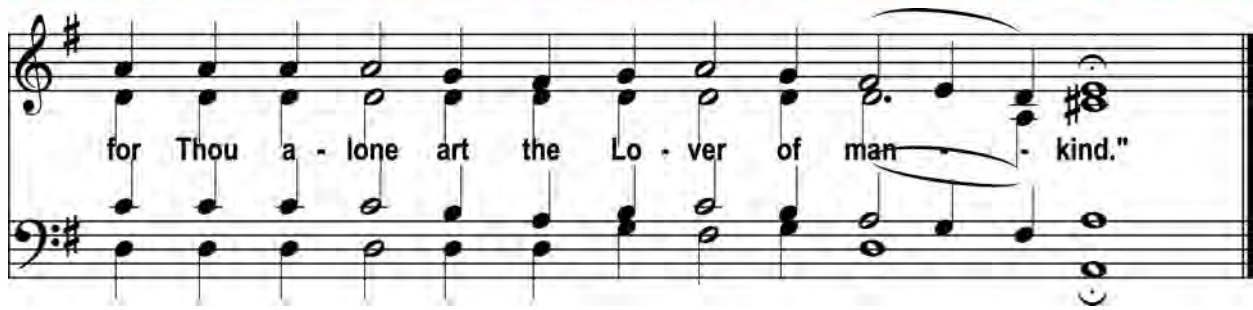
After the Third Kathisma, Tone 1

[MUSIC FOR THIS HYMN BELOW.] To Thee the harlot lamented, O compassionate Lord; • ardently wiping Thy pure feet with the hair of her head, • and groaning from the depth of her heart saying: • “Cast me not from Thee, O my God, nor loathe me, • but accept me in penitence, and save me, • for Thou alone art the Lover of mankind.”

Glory..., both now..., the foregoing hymn is repeated. Then followeth the Gospel reading.

Kievan Tone 1

In tears the harlot cried out, O com - pas - sion - ate One,
as she fervently wiped Thy most pure feet with the
hair of her head, and she groaned from the depths of her
soul: "Cast me not away, neither ab - hor me, O my God,
but re - ceive - me in my repentance and save - me,



Gospel, John 12: 17-50

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

Lord, have mercy. (3)

DEACON: Wisdom. Stand upright. Let us hear the Holy Gospel.

PRIEST: Peace be unto all.

And to thy spirit.

PRIEST: The reading from the Holy Gospel according to...

Glory to Thee, O Lord, glory to Thee.

DEACON: Let us attend.

PRIEST: SIX DAYS BEFORE THE PASSOVER, Jesus came unto Bethany ...

Glory to Thee, O Lord, glory to Thee.

Then, Psalm 50, page 27.



Psalm 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

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

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

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

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Prayer of Intercession

PRIEST: O God, save Thy people and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-pure Lady, the Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of heaven; at the supplications of the honorable, glorious, prophet, forerunner, and baptist John. Of the holy, glorious, and all-laudable Apostles. Of our holy fathers among the saints, the great hierarchs and ecumenical teachers: Basil the Great, Gregory the Theologian, and John Chrysostom; of Athanasios, Cyril, and John the Merciful, the Patriarchs of Alexandria; of our fathers among the saints Nicholas of Myra in Lycia, and Spyridon of Trimythous; of Innocent, Metropolitan of Moscow, Evangelizer of Alaska; of the holy Confessor Tikhon, Patriarch of Moscow and Enlightener of North America; of John the wonder worker, Archbishop of Shanghai and San Francisco. Of the holy, glorious, and right-victorious martyrs: of the holy Protomartyr and Archdeacon Stephen; of George the trophy-bearer, Demetrios the myrrh-flowing, Theodore the recruit, Theodore the general, and Menas the wonder-worker; of the hieromartyrs Ignatios, Polykarp, Haralambos, and Eleutherios; of Juvenaly the holy Protomartyr of America and his companions; of the hieromartyrs John and Alexander; of the holy martyr Peter the Aleut; of the holy, great women martyrs Thekla, Barbara, Anastasia, Katherine, Kyriake, Fotini, Marina, Paraskevi, and Irene; and of all the holy martyrs, new-martyrs, confessors, and hieromartyrs. Of our venerable and God-bearing fathers who shone forth in asceticism, Anthony the Great, Euthymios, Savvas the Blessed, Theodosios the Koinobiarch, Onouphrios, and Athanasios of Athos; of Sergios of Radonezh, Seraphim of Sarov, Herman of Alaska; of Nikodimos and Silouanos of the Holy Mountain; of our venerable mothers Pelagia, Theodosia, Anastasia, Eupraxia, Febronia, Theodoula, Euphrosyne, Mary of Egypt; Xenia of Saint Petersburg, and Matrona of Moscow; and of all venerable ones everywhere. Of Saints **NN**. whose memory we keep this day; of the holy and righteous ancestors of God, Joachim and Anna; and of all Thy saints: We beseech Thee, O most-merciful Lord, hearken unto us sinners who make our supplications unto Thee, and have mercy on us.

Lord, have mercy. (12)

Through the mercies, and compassions, and love for mankind of Thine only-begotten Son with Whom Thou art blessed, together with Thine all-holy, good and life-giving Spirit, now and ever, and to the ages of ages.

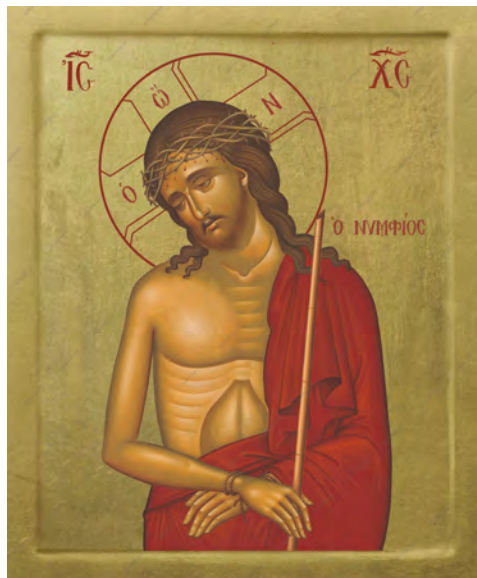
Amen.

Kanon, Kontakion, Oikos, and Synaxarion Reading

Palm Sunday Evening, Bridegroom Matins of Holy Mondaypage 30

Holy Monday Evening, Bridegroom Matins of Holy Tuesdaypage 39

Holy Tuesday Evening, Bridegroom Matins of Holy Wednesdaypage 45



Palm Sunday Evening, Bridegroom Matins of Holy Monday
Three-Canticle (Three-Ode) Canon by Saint Kosmas
Ode 1

[MUSIC FOR THIS HYMN BELOW.] EIRMOS: Let us sing unto the Lord! • By His divine command He dried up the billowing and impassable sea, • and led the people of Israel on foot: • for gloriously hath He been glorified.]

Tone 2

D. Yaichkov

LET US SING TO THE LORD! BY HIS DI-VINE COM-MAND HE DRIED

UP THE RAG-ING AND IM-PAS - SI-BLE SEA, AND LED THE PEOPLE OF

IS-RA-EL THROUGH ON FOOT, FOR GLORI-ously HAS HE BEEN

GLO - - RI-FIED.



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

Ineffable is the condescension of the Word of God, for Christ himself is both God and man; as God he hid not this condescension, when He appeared unto His disciples in the form of a servant: for gloriously hath He been glorified.

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

I who am rich in Godhead have come to minister to Adam who hath grown poor. I who fashioned him have of Mine own will put on his form. I who am impassable in My divinity have come to lay down My life as a ransom for him.

KATAVASÍA (REPEAT THE EÍRMOS): Let us sing unto the Lord, • Who by His divine command • dried up the billowing and impassable sea, • and through it led the Israelite people on foot: • for gloriously hath He been glorified.

Small Litany

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

Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Lord, have mercy.

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

To Thee, O Lord.

For Thou art the King of peace, and the Saviour of our souls, and to Thee do we send up glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Amen.

Then the Kontakion, Oikos, and Synaxarion, next page.



Kontakion, Tone 8

[MUSIC FOR THIS HYMN BELOW.] Jacob lamented the loss of Joseph, • but his noble son was seated on a chariot and honored as a king. • For when he refused to be enslaved to the pleasures of the Egyptian woman, • he was glorified by the Lord Who beholds the hearts of men, • and bestows upon them an incorruptible crown.]

JAC-OB LA-MEN-TED THE LOSS OF JO - SEPH, BUT HIS NO-BLE SON WAS
SEAT-ED ON A CHARIOT AND HON - ORED AS A KING. FOR WHEN HE RE-FUSED
TO BE EN-SLAVED BY THE PLEASURES OF THE E-GYP-TIAN WO - MAN
HE WAS GLO-RI-FIED BY THE LORD WHO BE-HOLDS THE HEARTS OF MEN,
AND BES-TOWS UP-ON THEM AN IN-COR-RUP - TI-BLE CROWN.

Then, the Oikos, next page.



Oikos

Let us now add our lamentation to the lamentation of Jacob, and let us weep with him for his ever-memorable and chaste son Joseph, who was enslaved in body but kept his soul free from bondage, and became lord over all Egypt. *For God doth grant unto His servants an incorruptible crown.*

Synaxarion Reading

Verses to Joseph the All-Comely:

*The chaste Joseph proved to be a just ruler
And a provider of corn; O abundance of good things.*

Verses to the withered fig tree:

*Christ likeneth the synagogue of the Hebrews
To a fig tree devoid of spiritual fruits and withered it with a curse;
let us avoid its fate.*

On this day the Passion of our Lord Jesus Christ begins; and first of all, Joseph the All-Comely is interpreted as a type of Christ. Joseph was the eleventh son of the Patriarch Jacob, born to him of Rachel. Envied by his brothers on account of certain dreams that he had, he was first cast into a pit. Jacob was deceived by his other sons into believing, on the basis of a bloodstained robe, that Joseph had been devoured by a wild beast. Joseph was then sold to some Ishmaélite travelers for thirty pieces of silver.

The Ishmaelites in turn sold him to Pótiphar, the chief eunuch of Pharaoh, the King of Egypt. When Pótiphar's wife conceived a mad desire for the young man's chaste comeliness, he, not wishing to commit the iniquitous act that she proposed, left his clothing behind and fled. She slandered Joseph to her husband, who had him fettered and imprisoned. Joseph was later set free after explaining certain of Pharaoh's dreams. On being presented to the king, he was appointed Lord of all Egypt. While providing his brothers with corn during a great famine, he once again made himself known to them. After living the whole of his life in virtue, he reposed in Egypt, being highly esteemed for his chastity, in addition to his other virtues.

Joseph the All-Comely is an icon of Christ, since Christ, too, was envied by the Jews, His own people, was sold by one of His Disciples for thirty pieces of silver, and was enclosed in the dark and gloomy pit of the tomb. Breaking forth thence by His sovereign will, He reigns over Egypt – that is, He is victorious over all sin by His Divine power – and rules over the entire world. In His love for mankind, He redeems us through the mystical provision of corn, in that He offers Himself

as a sacrifice for our sake, nourishing us with the heavenly Bread of His life-giving Flesh. Such is the proper interpretation of Joseph the All-Comely.

On this day, we also commemorate the fig tree that was withered. For the Divine Evangelists, namely Saints Matthew and Mark, after the narrative concerning the Palms, add the following story. According to Saint Mark: "And on the morrow, when they were come from Bethany, He was hungry: and seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter forever" (*Mark 11:12-14*). According to Saint Matthew: "In the morning as He returned into the city, He hungered. And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away" (*Matthew 21:18-19*).

Now, the fig tree is the Synagogue of the Jews, on which the Savior did not find the appropriate fruit, but only the darkness of the Law. Taking even this away from it, He rendered it completely fallow. If one were to ask why the inanimate tree became dry when it received the curse, not having sinned in any way, let him learn that the Jews, seeing Christ always doing good to all men and not causing anyone even the slightest distress, supposed that He had the power only to do good, and not to chastise. In His love for mankind, the Master did not wish to show that He had the ability to act thus towards any man. Therefore, in order to convince the ungrateful people that He had sufficient power to chastise, but in His goodness did not wish to chastise them, He inflicted a punishment on inanimate and insentient nature.

There is, at the same time, an apocryphal account that has come down to us from wise Elders, as Saint Isidore of Pelouision says: that the tree which caused the transgression of Adam and Eve was this fig tree, the leaves whereof the transgressors used to cover themselves. Hence, since it had not suffered this fate originally, it was withered by Christ in His love for mankind, lest it any longer bear fruit that would be the cause of sin. That sin is likened to the fig tree is quite clear; for the fig has the sweetness of pleasure, but the adhesiveness of sin, and it subsequently stings the conscience by its harshness.

The Fathers placed the story of the fig tree here in order to arouse us to compunction, and the commemoration of Joseph because he is a type of Christ. The fig tree is every soul that is devoid of all spiritual fruit. The Lord, not finding any refreshment on it in the morning, that is, during the present life, withers it

through a curse and consigns it to the eternal fire. It stands as a withered reminder, inspiring fear in those who do not bring forth the appropriate fruit of virtue.

*By the intercessions of Joseph the All-Comely,
O Christ God, have mercy on us. Amen.*

*Kanon by Saint Kosmas, Tone 2
Ode 8*

[MUSIC FOR THIS HYMN BELOW.] **EÍRMOS:** The relentless fire was fed by fuel in endless supply, • yet it shrank before the flesh of the Holy Youths, as pure as their souls, • and when the never-ending flame was quenched, • the singing of an everlasting hymn began, • praise the Lord all works of the Lord, • and exalt Him throughout all ages.]

Tone 2

D. Yaichkov

THE RE - LENT - LESS FIRE WAS FED BY FUEL IN END - - LESS

SUP - PLY, YET IT SHRANK BE - FORE THE FLESH OF THE HO - LY

YOUTHS, AS PURE AS THEIR SOULS, AND WHEN THE NE - VER -

END - ING FLAME WAS QUENCHED, THE SING - ING OF AN

E - VER - LAST - ING HYMN BE - GAN: PRAISE THE LORD,
ALL WORKS OF THE LORD, AND EXALT HIM THROUGH - OUT
ALL A - - - - GES.

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

“All men shall know that ye are My disciples, if ye keep My commandments,” saith the Savior to His friends, as He went to His Passion. “Be at peace one with another and with all men; think humbly of yourselves and ye shall be exalted; acknowledge Me as Lord, and praise and supremely exalt Me throughout all ages.”

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

“Let your rule over others be different from that of the Gentiles: it is not My will that their tyranny and self-willed ways be followed. He therefore who would be the first among you, let him be as the last, and acknowledge Me as the Lord, and praise and supremely exalt Me throughout all ages.”

CHOIR: *Both now and ever and unto ages of ages. Amen.*

REPEAT: “Let your rule over others be different from that of the Gentiles: it is not My will that their tyranny and self-willed ways be followed. He therefore who would be the first among you, let him be as the last, and acknowledge Me as the Lord, and praise and supremely exalt Me throughout all ages.”

CHOIR: *We praise, bless and worship the Lord, singing and exalting Him throughout all ages!*

KATAVASÍA (REPEAT THE EÍRMOS): The relentless fire, fed with endless fuel, • drew back in fear before the pious Children, • pure in body and in soul; • and as the flame waned in strength, • they sang an everlasting song: • O all ye works, praise ye the Lord • and supremely exalt Him throughout all ages.

Ode 9

PRIEST: The Theotokos and Mother of the Light let us magnify in song.

[MUSIC FOR THIS HYMN BELOW.] EÍRMOS: Thou hast magnified, O Christ, the Theotokos who bore Thee: • from her, O our Creator, hast Thou taken a body of like passions to our own, • and released us from all our transgressions. • Wherefore with all generations • we call her blessed and Thee do we magnify.]

Tone 2

D. Yaichkov

THOU HAST MAG - NI - FIED THE THEOTOKOS WHO BORE THEE,
O CHRIST. FROM HER THOU HAST PUT ON A BODY LIKE OUR
OWN, O OUR CRE - A - TOR, WHICH RE - LEAS - ES US
FROM OUR ER - RORS. BLESS - ING HER, WE IN ALL



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

“Cast ye away all the impurity of the passions and thereby gain a wise understanding, worthy of God’s Kingdom,” didst Thou say unto Thine Apostles, O Wisdom of all, “and ye shall be glorified, and shine forth more brightly than the sun.”

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

“Look upon Me as your example,” didst Thou say unto Thy disciples, O Lord, “think not highly but be content with what is humble, and drink ye of the cup that I drink of, that ye be glorified with Me in the Kingdom of the Father.”

KATAVASÍA (REPEAT THE EÍRMOS): Thou hast magnified, O Christ, the Theotokos who bore Thee: • from her, O our Creator, hast Thou taken a body of like passions to our own, • and released us from all our transgressions. • Wherefore with all generations • we call her blessed and Thee do we magnify.

Prostration to the ground.

Then, Small Litany, page 56.



Holy Monday Evening, Bridegroom Matins of Holy Tuesday

Three-Canticle (Three-Ode) Canon by Saint Kosmas

There is no First Ode of the Kanon, but we immediately begin with the Small Litany:

Small Litany

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

Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Lord, have mercy.

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

To Thee, O Lord.

For Thou art the King of peace, and the Saviour of our souls, and to Thee do we send up glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Amen.

Kontakion, Tone 2

[MUSIC FOR THIS HYMN BELOW.] **T**hou knowest that this is the last hour, O wretched soul, • and fear the cutting of the fig tree. • Work diligently, therefore, at the talent given to thee. • Keep watch and cry: • May we not be left outside the bridal chamber of Christ.]

The image shows two systems of musical notation for a Kontakion. Each system consists of a treble clef staff and a bass clef staff. The lyrics are written below the notes. The first system covers the lyrics: "You know - that this is the last hour, O wretch - ed soul, --". The second system covers the lyrics: "and fear the cutting of the fig tree. Work dil - i - gent - ly,". The music is written in a simple, homophonic style with block chords and single notes.

therefore, at the talent giv - en to you. Keep watch and cry:

Let us not remain outside the bri - dal cham - ber of Christ.

Oikos

Why art thou melancholic, O my wretched soul? Why dost thou waste thy days consumed by unprofitable cares? Why art thou cumbered about much with things fleeting? The very last hour approacheth and we shall soon be parted from this vale of tears. While time doth remain, return to soberness and cry: I have sinned against Thee, O my Savior, cut me not down like the unfruitful fig tree; but since Thou art compassionate and exceedingly good, O Christ, be merciful to me who in Fear calleth upon Thee: *May we not be left outside the bridal chamber of Christ!*

Synaxarion Reading

Holy and Great Tuesday bringeth us ten Virgins.

Who win a victory from the impartial Master.

On Holy and Great Tuesday, we commemorate the parable of the ten virgins, because the Lord related this parable to His disciples as He was going toward Jerusalem to His Holy Passion. He told the parable of the ten virgins to call attention to almsgiving, at the same time teaching that every man must be ready before the end comes. He had spoken many times to them about chastity. Virginitly is held in great honor, because it is indeed a great thing. Yet, lest anyone, while practicing this one virtue, neglect the others, and particularly love, by which the lamp of virginity is given light, he will be put to shame by the Lord.

The Holy Gospel introduces this parable, calling five of the virgins wise, because they represent readiness to practice both love and virginity, and five of them foolish because, though they had virginity, they did not have love commensurate with it. They are foolish, therefore, because they practiced a great virtue yet neglected one that is easier and were reckoned as being no better than harlots; the

latter were defeated by bodily pleasures, whereas the former, by possessions. As the night of the present life was going by, all the virgins fell asleep, that is, they died, for death is called a sleep. While they were sleeping, a cry rang out in the middle of the night, "Behold, the Bridegroom is coming; go out to meet Him!" (*Matthew 25:6*).

Those who had their oil ready and lamps trimmed went inside to the Bridegroom when the doors were opened. Earlier, the others, who had insufficient oil after their sleep, had asked the first for oil. The wise virgins wished to give them some, but could not. Before they went inside, they replied, "No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves" (*Matthew 25:9*). While they went to buy, the Bridegroom came, and those who were ready went in with Him to the wedding, and the door was shut (*cf. Matthew 25:10*). The foolish virgins knocked on the doors and called out, "Lord, Lord, open to us" (*Mathew 25:11*). But the Lord Himself uttered the terrible reply: "Assuredly, I say to you, I do not know you" (*Mathew 25:12*). For how can you see the Bridegroom if you lack the dowry of mercy?

On account of this depiction, the parable of the ten virgins was given its place here by our God-bearing Fathers to teach us always to be watchful and ready to meet the true Bridegroom with good works, especially almsgiving, because the day and hour of the end are unknown to us. Therefore, it is made quite clear that after death, correction of mistakes and wicked acts shall be impossible, a teaching which is also found in the parable of the rich man and Lazarus the beggar (*cf. Luke 16:19-31*).

In the same way, we are taught by the All-comely Joseph to practice chastity and by the fig tree to produce spiritual fruit at all times. He who practices one virtue - and a great one indeed - but neglects the others, especially love, does not enter into eternal life with Christ but is turned back and is put to shame. There is nothing sadder and more shameful than to see virginity set at naught by possessions.

*○ Christ our Bridegroom, unite us with the wise virgins,
and join us to Thy chosen flock, and have mercy on us and save us. Amen.*



Two-Ode Kanon by Saint Kosmas, Tone 2

Ode 8

EÍRMOS: The three holy youths would not obey • the decree of the tyrant. • When cast into the furnace they sang: • “Bless ye the Lord, O Works of the Lord.”

The three ho - ly youths would not o - bey the de - cree
of the ty - rant. When cast in - to the fur - nace they sang:
"Bless the Lord, O works of the Lord!"

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

Let us cast far from us slothfulness, and with brightly shining lamps meet Christ the immortal Bridegroom with hymns, crying: “O all ye works of the Lord, bless ye the Lord.”

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

May there be a sufficiency of the oil of fellowship in the vessels of our soul, that we need not purchase any at the time of the reward, as we sing: “O all ye works of the Lord, bless ye the Lord.”

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

Ye have all received an equal talent of grace from God; cultivate it, with the help of Christ Who hath given it unto you, and sing: “O all ye Works of the Lord, bless ye the Lord.”

CHOIR: *We praise, bless and worship the Lord, singing and exalting Him throughout all ages!*

The musical score is written for a choir in G major (one sharp) and 4/4 time. It consists of two systems of music. The first system has a vocal line with the lyrics "We praise, bless and worship the Lord, singing and exalting Him" and a piano accompaniment. The second system continues the vocal line with the lyrics "through-out all a - ges." and the piano accompaniment. The piano part features a simple harmonic accompaniment with a steady bass line and chords in the right hand.

KATAVASÍA (REPEAT THE EÍRMOS): The three holy children were not obedient • to the decree of the tyrant; • and cast into the furnace they confessed God, singing: • “O all ye Works of the Lord, bless ye the Lord.”

Ode 9

PRIEST: The Theotokos and Mother of the Light let us magnify in song.

EÍRMOS: In thy Womb thou didst contain God Who cannot be contained. • Thou hast conceived the joy of the world. • We praise thee, O most-holy Virgin .

The musical score is written for a solo voice in G major (one sharp) and 4/4 time. It consists of two systems of music. The first system has a vocal line with the lyrics "In your womb you contained God Who can - not be con-tained." and a piano accompaniment. The second system continues the vocal line with the lyrics "You con - ceived the joy of the world." and the piano accompaniment. The piano part features a simple harmonic accompaniment with a steady bass line and chords in the right hand.



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

“**W**atch,” didst Thou say unto Thy disciples, O good One. “For ye know not what hour the Lord shall come to give every man his due reward.”

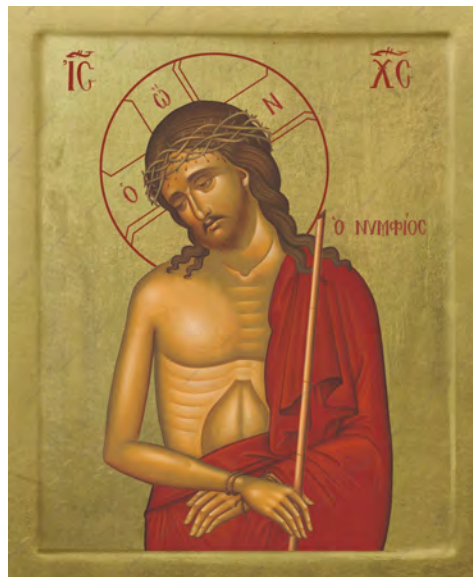
CHOIR: *Glory to Thee, our God, glory to Thee.*

At Thy fearful second coming, O Master, number me with the sheep on Thy right hand, overlooking the multitude of my sins.

KATAVASÍA (REPEAT THE EÍRMOS): **T**hou didst contain within thy Womb • the God Whom nothing can contain, • and hast brought forth joy to the world, • wherefore we sing thy praises, • O Virgin Theotokos.

Prostration to the ground.

Then, Small Litany, page 56.



Holy Tuesday Evening, Bridegroom Matins of Holy Wednesday
Three-Canticle (Three Ode) Canon by Saint Kosmas, Tone 2
Ode 1

EIRMOS: Thou hast established me on the rock of faith. • Thou hast opened wide my mouth against my enemies. • For my spirit rejoiceth in singing: • None is holy but our God • and none is righteous but Thee, O Lord.

You have es - tab - lished me on the rock of faith.

You have o - pened wide my mouth a - gainst my en - e - mies.

For my spirit re - joic - es in sing - ing: None is ho - ly but our God,

and none is righ - teous but You, O Lord!

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

In vain doth the Sanhedrin of the transgressors gather together with evil intent, to sentence Thee the Redeemer to be condemned O Christ, unto Whom we sing: Thou art our God, and there is none more holy than Thee, O Lord.

Holy Tuesday Evening, Bridegroom Matins of Holy Wednesday

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

The wicked assembly of the transgressors, with souls filled to overflowing with hatred for God, contemplates how to kill the righteous Christ, unto Whom we sing: Thou art our God, and there is none more holy than Thee, O Lord.

KATAVASÍA (REPEAT THE EÍRMOS): On the rock of faith hast Thou established me, • and Thou hast emboldened my mouth against mine enemies. • For my spirit rejoiceth when I sing: • There is none as holy as our God • and none more righteous than Thee, O Lord.

Small Litany

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

Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Lord, have mercy.

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

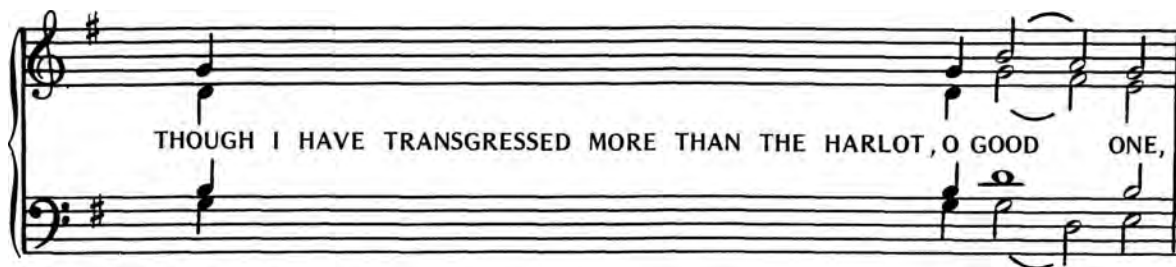
To Thee, O Lord.

For Thou art the King of peace, and the Saviour of our souls, and to Thee do we send up glory, honor, and worship: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Amen.

Kontakion, Tone 4

[MUSIC FOR THIS HYMN BELOW.] Though I have transgressed more than the harlot, O Good One, • I have not offered Thee a flood of tears. • But praying in silence I fall down before Thee, • with love I embrace Thy most-pure feet. • As Master grant me remission of sins, • when I cry to Thee, O Savior, • deliver me from the filth of my evil deeds.]





I HAVE NOT OFFERED THEE A FLOOD OF TEARS, BUT PRAYING IN SILENCE
I FALL DOWN BEFORE THEE, WITH LOVE I EMBRACE THY MOST PURE FEET.
AS MASTER, GRANT ME REMISSION OF SINS, WHEN I CRY TO THEE, O
SAVIOR: DELIVER ME FROM THE FILTH OF MY EVIL DEEDS.

Oikos

The Woman who was once a harlot, became suddenly chaste, and hating the shameful works of sin and the pleasures of the flesh, she thought upon her deep disgrace and the judgment of torment that awaiteth harlots and those defiled, of whom I am the first, wherefore I am afraid, yet mindlessly I continue in my evil ways. But the Woman who was a harlot, filled with fear, made haste and came crying to the Redeemer: "O Lord, Thou merciful Lover of mankind, from the filth of my Works deliver me."

Synaxarion Reading

*The woman who pours Myrrh on the body of Christ,
Anticipated the Myrrh and Aloes of Nikodemos.*

On Holy and Great Wednesday, the Divine Fathers decreed that we should commemorate the harlot who anointed the Lord with myrrh, because this took

place shortly before His saving Passion. As the Lord was going up to Jerusalem, He came to the house of Simon the leper, where a woman who was a harlot approached Him and poured precious myrrh upon His head.

This episode is placed here, in order that, according to the word of the Savior, her act of fervent devotion might be proclaimed everywhere. What moved her to come to Simon's house? Because she saw His compassion and the fact that He kept company with all people, and especially now, when she noticed that He had entered the house of a leper, with whom, being unclean, it was forbidden by the Law to associate. The woman reckoned that, just as He had put up with Simon's leprosy, so also He would tolerate the disease of her soul. Thus, as Christ was reclining at supper, she poured on His head myrrh that was worth three hundred denarii.

The Disciples, and Judas in particular, rebuked her for this. But Christ came to her defense, lest they thwart her good intention. He then alluded to His entombment, deterring Judas from betraying Him and deeming the woman worthy of honor, saying that her good deed would be proclaimed throughout the world. It should be known that some are of the opinion that one and the same woman is mentioned by all of the Evangelists; but such is not the case.

As the Divine Chrysostom says, the same woman is cited by three of the Evangelists, and she is thus called a harlot. It is not she who is mentioned by Saint John, but another woman, admirable and of chaste life, Mary the sister of Lazarus, whom Christ would not have loved had she been a harlot. Of these women, Mary performed the act of pouring out myrrh six days before the Passover, at her house in Bethany, while the Lord was reclining at supper.

She poured out the myrrh on His beautiful feet and wiped them with her hair, showing Him exceeding honor and offering myrrh as to God. For she knew very well that at sacrifices olive oil was offered to God, that priests were anointed with myrrh, and that Jacob of old had anointed a pillar with oil and dedicated it to God. Thus, she offered the myrrh to Christ, honoring her teacher as God in return for the resuscitation of her brother. For this reason, she is not promised any reward. On that occasion, Judas alone, being a lover of money, murmured against her.

The other woman, that is, the harlot, two days before the Passover, when Christ was still in Bethany, in the house of Simon the leper, likewise reclining at supper, poured very costly myrrh upon His head, as Saints Matthew and Mark recount. The Disciples were indignant at this harlot, being fully aware how earnest Christ was with regard to almsgiving. This woman was given the recompense of having her good deed proclaimed throughout the world.

Some commentators, therefore, say that one woman was mentioned by the four Evangelists, whereas Saint John the Golden-tongued (i.e., the *Chrysostom*) says that there were two women.

There are others who maintain that there were three women. Two of them were the aforementioned – that is, the harlot and Mary, the sister of Lazarus – when the Lord’s Passion was drawing near.

The third was another, who performed such a deed prior to these – or rather, being the first of them – around the middle of the Gospel narrative; she was a harlot and a sinner. She poured out myrrh only on Christ’s feet and in the house not of Simon the leper, but of Simon the Pharisee. On that occasion, only the Pharisee was scandalized. Upon her the Savior bestowed the recompense of the remission of her sins.

Only the Divine Luke tells about her, around the middle of his Gospel, as we have said. In fact, after the account of this harlot, he immediately adds the following: “And it came to pass afterward, that He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God” (*Luke 8:1*). From this it is evident that the event in question did not occur during the time of the Passion.

It seems, therefore, from the time, from those who entertained the Lord, from the location, from the persons involved, and from the houses, and also from the manner in which the myrrh was poured out, that there were three women, two of them harlots, and third Mary the sister of Lazarus, who was conspicuous for her virtuous life. As well, it seems that one house was that of Simon the Pharisee, the other that of Simon the leper, situated in Bethany, the third being that of Mary and Martha, the sisters of Lazarus, in the same city of Bethany.

Hence, it may be inferred from these considerations that two suppers were given for Christ, both of them in Bethany. One took place six days before the Passover, in the house of Lazarus, when Lazarus also ate with Christ, as the Son of Thunder relates: “Six days before the Passover Jesus came to Bethany, where Lazarus was which had been dead, whom He raised from the dead. There they made Him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair” (*John 12:1-3*).

The other supper was held for Christ two days before the Passover, when He was still in Bethany, at the house of Simon the leper, at which time the harlot went up to Him and poured out the precious myrrh. This is confirmed by Saint Matthew’s

narrative, in which Christ says to His Disciples: “Ye know that after two days is the feast of the Passover” (*Matthew 26:2*). A little further on, the same Evangelist adds: “Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on His head, as He sat at table” (*Matthew 26:67*).

Saint Mark concurs with this account, for he says: “After two days was the feast of the Passover, and of unleavened bread... And being in Bethany in the house of Simon the leper, as He sat at table, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on His head” (*Mark 14:1, 3*).

From this it is clear that they are incorrect who maintain and assert that one and the same woman is mentioned by the four Evangelists as having anointed the Lord with myrrh; who suppose that Simon the Pharisee and Simon the leper are one and the same person – some of them interpreting Simon the leper as being the father of Lazarus and his sisters, Mary and Martha; and who opine that one and the same supper took place in one and the same house, in Bethany, and that Simon prepared and furnished the upper room in which the Mystical Supper was held.

For these two suppers were given for Christ in Bethany, outside Jerusalem, six days and two days, respectively, before the Jewish Passover, as we have said, when the women offered myrrh to Christ in different ways. The Mystical Supper and the furnished upper room were prepared within the city of Jerusalem one day before the Jewish Passover and the Passion of Christ.

Some say that this Supper was held in the house of an unknown man, others that it took place in the house of Christ’s Disciple and bosom friend John, in holy Sion, where the Disciples were hiding for fear of the Jews and where the touching by Saint Thomas occurred after the Resurrection, as did the Descent of the Holy Spirit at Pentecost, along with other ineffable and mystical events.

For this reason, it seems the account given by Saint John Chrysostom is truer and more precise, that is, that there were two women about whom the Evangelists wrote. One, as we have said, was the woman mentioned by three of the Evangelists, a harlot and a sinner and who poured myrrh on Christ’s head. The other was the woman mentioned by Saint John, Mary the sister of Lazarus, who applied myrrh solely to Christ’s Divine feet by pouring it on them. There were two suppers in Bethany, the Mystical Supper being separate from these.

This is evident from the fact that, after the narrative of the harlot, the Savior sends His Disciples into the city to make ready the Passover, as Saint Matthew says: “Go

into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with My disciples" (*Matthew 26:18*). Again, Saint Mark says: "And...there shall meet you a man bearing a pitcher of water: follow him.... And he will shew you a large upper room furnished and prepared: there make ready for us" (*Mark 14:13, 15*).

The Disciples went, and found it to be just as Jesus had told them, and they prepared the Passover, that is, the Jewish Passover, which was at the doors and which Christ came and celebrated with the Disciples, as the Divine Chrysostom says. Then, after the Mystical Supper had taken place, the Divine Washing of the feet having been performed in the meantime, Christ reclined once again and instituted our Passover on the same table, as Saint John the Golden-tongued explains.

The Divine John, and also Saint Mark, the Holy Evangelists, add in their accounts the type of the myrrh, calling it "spikenard, very costly." It is customary to call spikenard that which is unadulterated and trustworthy in purity. Perhaps this was also an appellation of the best and prime kind of myrrh. Saint Mark adds that the woman broke the alabaster flask in her eagerness, since its neck was narrow. This is a glass vessel, as Saint Epiphánios says, made without any handle, which is called a Bíkion, or "beaker." Myron was compounded of many other kinds of fragrances, and from the following in particular: myrrh, cassia, iris, calamus, and oil.

*Yea, O Christ God, free us from the flood of passions and have mercy on us,
for Thou alone art holy and lovest mankind. Amen.*

Kanon by Saint Kosmas, Tone 2

Ode 8

[*MUSIC FOR THIS HYMN BELOW.*] *EIRMOS:* Whereas the command of the tyrant prevailed, • and the furnace of old was heated sevenfold. • the flames did not burn the Children, • who having trampled underfoot the decree of the king, cried aloud: • "O all ye Works of the Lord, • praise ye the Lord and supremely exalt Him throughout all ages."]





the fur - nace was heat - ed sev - en - fold.

But the youths were not burned in it, tramp ling on the king's

de - cree they sang: Praise the Lord, all works of the Lord,

sing and exalt Him through-out all a - ges.

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

The woman poured precious myrrh upon Thy divine and royal head, O Christ, and laid hold of Thy pure feet with her defiled hands and cried aloud: "O all ye Works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages."

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

She who was guilty of sin, washed the feet of her Creator with tears and wiping them with the hairs of her head, received forgiveness for all that she had done in life, and cried aloud: "O all ye Works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages."

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

Through the holy action of grace the grateful woman was delivered by salvific sorrow and the fountain of her tears; washed clean by her confession, she was not ashamed but cried aloud : "O all ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages."

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

The musical score consists of two systems of music. The first system shows the vocal line with the lyrics "We praise, bless and worship the Lord, singing and exalting Him" written below the notes. The second system continues the vocal line with the lyrics "through out all a - ges." The music is written in a simple, homophonic style with a treble clef and a key signature of one sharp (F#).

KATAVASÍA (REPEAT THE EÍRMOS): *Whereas the command of the tyrant prevailed, • and the furnace of old was heated sevenfold. • the flames did not burn the Children, • who having trampled underfoot the decree of the king, cried aloud: • "O all ye Works of the Lord, • praise ye the Lord and supremely exalt Him throughout all ages."*

Ode 9

PRIEST: *The Theotokos and Mother of the Light let us magnify in song.*

[MUSIC FOR THIS HYMN BELOW.] EÍRMOS: *With pure souls and blameless lips, • come let us magnify the all-pure and spotless Mother of Emanuel. • Through her let us offer prayers to Him Who was born of her: • Spare our souls, O Christ God, and save us.]*

The musical score is a single system of music with two staves. The vocal line is written in a treble clef with a key signature of one sharp (F#). The lyrics "With pure souls and blameless lips," are written below the notes. The music is homophonic and simple, with a steady rhythm.

come, let us mag - ni - fy the all - pure and
spotless Moth - er of Em - man - u - el. Through her let us
of - fer prayers to Him Who was born of her:
Spare our souls, O Christ our God, and save us.

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

He who hath revealed himself to be foolish and envious in his wickedness, with a word sold the blessed gift, the gift by which the woman obtained release from the debt of her sins; thus hath Judas wickedly stolen the grace of divine love. From this spare our souls, O Christ God, and save us.

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

Having gone to the lawless rulers, Judas said: "What will ye give me, if I deliver to you Christ Whom ye seek?" In exchange for gold he hath rejected fellowship with Christ. From this spare our souls, O Christ God, and save us.



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

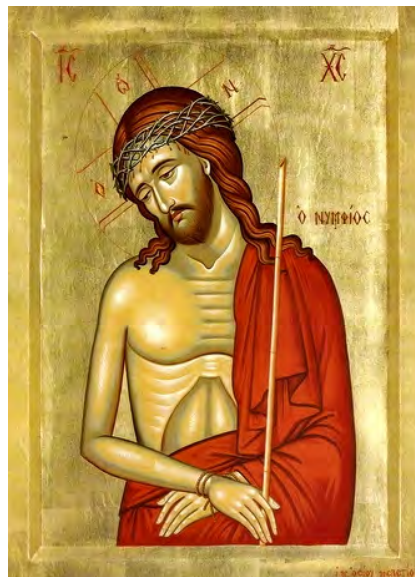
O the blindness and shame of the love of money! from whence didst thou forget all that hath been taught to thee, that thy soul is of more value than the world! For in despair, thou hast hanged thyself. From this spare our souls, O Christ God, and save us.

CHOIR: *We praise, bless and worship the Lord, singing and exalting Him throughout all ages!*

KATAVASÍA (REPEAT THE EÍRMOS): *With pure souls and undefiled lips, • come let us magnify the undefiled and most holy Mother of Emanuel, • and through her let us bring our prayer to the Child she hath born: • Spare our souls, O Christ God, and save us.*

Prostration to the ground.

Then, Small Litany, page 56.



Small Litany

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

Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Lord, have mercy.

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

To Thee, O Lord.

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

Amen.

Hymn of Light (Exaposteiláron), Tone 3

Thy bridal chamber I see adorned, O my Savior, • and I have no wedding garment that I may enter in. • O Giver of Light enlighten the vesture of my soul, • and save me. (3)

Note: May be chanted Byzantine-Byzantine-Slavic; Byzantine version on next page.

The musical score is presented in three systems, each with a vocal line and a piano accompaniment. The key signature is one sharp (F#), and the time signature is 8/8. The lyrics are: "Thy bridal chamber I see adorned, O my Saviour, and I have no wedding garment that I may enter in. O Giver of Light, enlighten the vesture of my soul and save me." The piano accompaniment consists of chords and moving lines in both hands, providing harmonic support for the vocal melody.

Τὸν νυμφῶνά σου βλέπω, Σωτὴρ μου κεκοσμημένον, καὶ ἔνδυμα οὐκ ἔχω, ἵνα εἰσέλθω ἐν αὐτῷ, λάμπρυνόν μου τὴν στολὴν τῆς ψυχῆς, Φωτοδότα, καὶ σῶσον με.

I see Thy bridal chamber adorned, • my Savior, • and I have no wedding garment, • that I may enter therein; • make radiant my soul's vesture, • O Giver of Light, and save me.

Praises
Psalm 148

Intone antiphonally:

Praise the Lord from the heavens, praise Him in the highest; to Thee is due praise, O God.

Praise Him, all ye His angels; praise Him, all ye His hosts: to Thee is due praise, O God.

Praise Him, O sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; For He spake, and they came to be; He commanded, and they were created.

He established them forever, yea, forever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons and all ye abysses.

Fire, hail, snow, ice, blast of tempest, which perform His word,

The mountains and all the hills, fruitful trees, and all cedars,

The beasts and all the cattle, creeping things and winged birds,

Kings of the earth, and all peoples, princes and all the judges of the earth,

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Psalm 149

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands.

To do vengeance among the heathen, punishments among the peoples;

To bind their kings with fetters and their nobles with manacles of iron,

To do among them the judgment that is written; this glory shall be to all His saints.

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

Praises

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Holy Monday Evening, Bridegroom Matins of Holy Tuesdaypage 60

Holy Tuesday Evening, Bridegroom Matins of Holy Wednesday.....page 61



Palm Sunday Evening, Bridegroom Matins of Holy Monday

At the Praises (Lauds) Four Stichera, Tone 1

Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

As the Lord Went to His voluntary Passion, • He spake unto His Apostles on the way saying: • “Behold, we go up to Jerusalem, • and the Son of man shall be betrayed, as it is written of Him.” • Purified in mind let us also journey with Him, • that we may be crucified with Him • and for His sake die to the pleasures of this life, • that we may also live with Him and hear Him say: • “No longer do I ascend to the earthly Jerusalem to suffer, • but I ascend to My Father and your Father, • and to my God and your God; • and I shall raise you up together, even to the Jerusalem on high, • in the Kingdom of heaven.”

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

REPEAT: **A**s the Lord Went to His voluntary Passion...

Tone 5

Praise Him with timbrel and dance, • praise him with strings and flute.

O faithful we have come to the saving Passion • of Christ God: • let us glorify His ineffable longsuffering, • that in His compassionate mercy • He may also raise up us who have been slain by sin, • for He is exceedingly good and the Lover of mankind.

Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. • Let every breath praise the Lord.

REPEAT: **O** faithful we have come to the saving Passion...

Tone 5

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

O Lord, coming to Thy Passion, • Thou didst strengthen Thy disciples, • taking them aside and saying unto them: • “How is it that ye have forgotten that which I told you beforehand? • That in accordance with the Scriptures, • it cannot be that a prophet should perish save in Jerusalem. • Now is the time at hand, • of which I spake unto you: • for see, I am betrayed into the hands of sinners who shall mock Me • and nail Me upon the Cross • and deliver Me up for burial, • and with loathing, look upon Me as a man dead. • Yet be of good cheer: • for on the third day I shall arise, • bringing unto the faithful joy and life eternal.”

Then, Small Doxology, page 63.

Holy Monday Evening, Bridegroom Matins of Holy Tuesday

At the Praises (Lauds) Four Stichera, Tone 1

Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

Into the splendor of Thy saints • how shall I who am unworthy enter? • For if I dare draw nigh unto the bridal chamber, • my vesture betrayeth me, for it is not a Wedding garment; • and I shall be bound and cast out by the angels. • Cleanse, O Lord, the filth from my soul • and save me as the Lover of mankind.

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

REPEAT: Into the splendor of Thy saints • how shall I who am unworthy enter? • For if I dare draw nigh unto the bridal chamber, • my vesture betrayeth me, for it is not a Wedding garment; • and I shall be bound and cast out by the angels. • Cleanse, O Lord, the filth from my soul • and save me as the Lover of mankind.

Tone 2

Praise Him with timbrel and dance, praise Him with strings and flute.

I slumber in slothfulness of soul, • O Bridegroom Christ I have not a lamp aflame with the virtues, • and like the foolish virgins I have wandered off when it hath been time for action. • Close not the depths of Thy compassion against me, O Master, • but dispel the darkness of sleep from me, and awaken me, • and lead me with the wise virgins into Thy bridal chamber, • where those who unceasingly keep festival, sing with pure voices: • O Lord, glory be to Thee.

Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

REPEAT: I slumber in slothfulness of soul, • O Bridegroom Christ I have not a lamp aflame with the virtues, • and like the foolish virgins I have wandered off when it hath been time for action. • Close not the depths of Thy compassion against me, O Master, • but dispel the darkness of sleep from me, and awaken me, • and lead me with the wise virgins into Thy bridal chamber, • where those who unceasingly keep festival, sing with pure voices: • O Lord, glory be to Thee.

Tone 4

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

Thou hast heard the condemnation of him • who hid his talent, • O soul, hide not the word of God, • rather, proclaim His wonders, • that the gifts of grace entrusted to thee may multiply, • and thou shalt enter into the joy of thy Lord.

Then, Small Doxology, page 63.

Holy Tuesday Evening, Bridegroom Matins of Holy Wednesday

At the Praises (Lauds) Four Stichera, Tone 1

Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

○ Son of the Virgin, • the harlot recognized Thee to be God, • having committed sins worthy of tears, • weeping she prayed unto Thee: • “Do Thou loose me from my debt • as I unloosen my hair. • Do Thou love me who loveth Thee, • though rightly I am deserving of Thy loathing, • that with the publicans I may entreat Thee, • O Benefactor and Lover of mankind.”

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

The harlot mingled precious myrrh • with her tears • and poured it upon Thy most pure feet, kissing them; • and straightway Thou didst justify her. • Grant also unto us forgiveness, • O Thou Who hast suffered for our sake, • and save us.

Praise Him with timbrel and dance, • praise him with strings and flute.

When the sinful woman brought myrrh, • the disciple come to an agreement with the transgressors. • She rejoiced to pour forth that which was very precious, • while he made haste to sell the One Who is above all price. • She acknowledged Christ as Lord, • while he severed himself from the Master. • She was set free, but Judas became a slave of the enemy. • Grievous was his impudence! Great was her repentance! • Grant such repentance also unto me, O Savior • Who didst suffer for our sake, and save us.

Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. • Let every breath praise the Lord.

○ the wretchedness of Judas!, • He saw the harlot kiss Thy feet, and deceitfully plotted to betray Thee with a kiss. • She loosed her hair and he was bound a prisoner by his fury, • bearing in place of myrrh the stench of evil: • for envy doth not know how to prefer that which is profitable. • O the wretchedness of Judas. • From this deliver our souls, O God.

Tone 2

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

The sinful woman hastened to buy precious myrrh, • with which to anoint Thee O Benefactor, • and she cried out to the merchant: • “Give me myrrh that I may anoint Him • Who hath cleansed me from all my sins.”



Tone 6

Both now and ever, and unto the ages of ages. Amen.

Drowning from sin, • she found in Thee a haven of salvation, • and pouring out myrrh mingled with her tears, • she cried aloud to Thee: • “Lo, Thou art He that awaiteth the repentance of the sinful. • O Master, save me from the waves of sin • for the sake of Thy great mercy.”

Then, Small Doxology, page 63.



Small Doxology

To Thee glory is due, O Lord our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Glory to Thee Who hast showed us the light.

Glory to God in the highest, and on earth peace, good will among men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory.

O Lord, Heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus Christ; and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us.

For Thou only art holy, Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy name forever, yea, forever and ever.

Lord, Thou hast been our refuge in generation and generation.

I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God; for in Thee is the fountain of life, in Thy light shall we see light.

O continue Thy mercy unto them that know Thee.

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

Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed art Thou, O Lord, teach me Thy statutes.

Blessed art Thou, O Master, give me understanding of Thy statutes.

Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands.

To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Morning Litany (Completed Litany)

DEACON: Let us complete our morning prayer unto the Lord.

Lord, have mercy. *(After each petition)*

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

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

Grant this, O Lord. *(After each petition)*

An Angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and remission of our sins and transgressions, let us ask of the Lord.

All things that are good and profitable for our souls, and peace for the world, let us ask of the Lord.

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

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

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

To Thee, O Lord.

PRIEST: For Thou art a good God and lovest mankind, and unto Thee do we send up glory: to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Amen.

PRIEST: Peace be unto all.

And to thy spirit.

DEACON: Let us bow our heads unto the Lord.

To Thee, O Lord. *(Slowly, if there be no Deacon)*



PRIEST: O Holy Lord, Who dwellest on high and regardest the humble of heart, and with Thine all-seeing eye dost behold all creation: unto Thee have we bowed the neck of our soul and body, and we entreat Thee, O Holy of Holies: stretch forth Thine invisible hand from Thy holy dwelling-place, and bless us all. And since we have sinned both voluntarily and involuntarily, forgive, inasmuch as Thou art a good God, and lovest mankind, granting us Thine earthly and heavenly good things.

For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

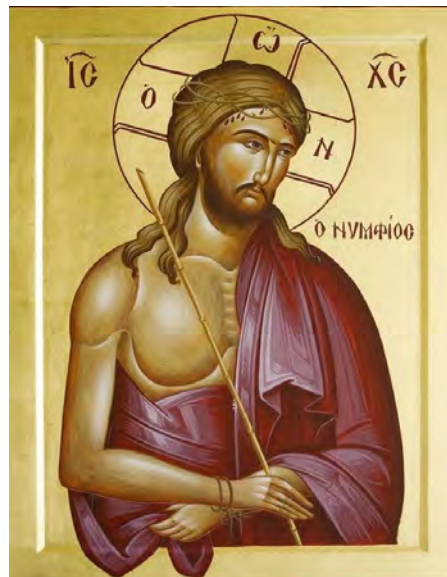
Amen.

Aposticha

Palm Sunday Evening, Bridegroom Matins of Holy Mondaypage 66

Holy Monday Evening, Bridegroom Matins of Holy Tuesdaypage 67

Holy Tuesday Evening, Bridegroom Matins of Holy Wednesdaypage 68



Palm Sunday Evening, Bridegroom Matins of Holy Monday

Aposticha, Tone 5

○ Lord, the mother of the sons of Zebedee, • not understanding the hidden mystery of Thy plan, • asked of Thee to grant the honor of a temporal kingdom to her sons. • But instead of this Thou didst promise unto Thy friends • that they would drink of the cup of death; • and that before them, this cup would be partaken of by Thee, • to cleanse mankind from their sins. • Wherefore we cry aloud to Thee: • O salvation of our souls, glory be to Thee.

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.

○ Lord, teaching Thy disciples to think the most perfect thoughts, • Thou didst say unto them: • “Be ye not like the Gentiles, who exercise authority over those who are weak. • But it shall not be so among you, • O My disciples, • for of mine own will I am a pauper. • Let him, then, who is first among you be the servant of all. • Let him who ruleth be as one ruled, • and let the first be as the last. • For I Myself have come to minister to Adam in his poverty, • and to give My soul as a ransom for many • who cry aloud to Me: • Glory be to Thee.”

Tone 8

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.

Let us fear the punishment of the fig tree, • which withered because it was unfruitful, • O brethren; let us bring • fruits worthy of repentance unto Christ, • Who granteth us His great mercy.

Theotokion, Tone 8

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

A second Eve didst the serpent find in the words of the Egyptian woman, • who with flattery sought to lead Joseph to succumb to sin. • But, leaving his garment behind him, Joseph, • like the first created man before his disobedience, • fled naked yet not ashamed. • By his prayers, O Christ, have mercy on us.

Then, Trisagion, page 70.



Holy Monday Evening, Bridegroom Matins of Holy Tuesday

Aposticha, Tone 6

Come, ye faithful, and let us eagerly serve the Master, • for He giveth riches unto His servants. • To each according to the measure received, • let him increase his talent of grace. • Let one gain wisdom through good deeds; • let another liturgize with beauty; • let another share with preaching the mysteries to the unlearned faithful; • let another distribute his wealth to the poor. • Thus let us multiply that which hath been entrusted to us, • that as faithful stewards of His grace • we may be deemed worthy of the Master's joy. • O Christ God, bestow this joy upon us, • as Thou art the Lover of mankind.

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.

When Thou shalt come, O Jesus, • in glory with the angelic hosts • and shalt sit upon the throne of judgment, • cast me not away from Thy presence, O good Shepherd. • For Thou dost accept those who stand on the right, • but reject those on the left, • who have turned away from Thee. • Destroy me not with the goats, • though I am deadened in sin, • but number me with the sheep on Thy right hand, • and save me • insofar as Thou art the Lover of mankind.

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 work of our hands do Thou guide aright.

O Bridegroom, surpassing all mankind in comeliness, • Thou hast called us to the spiritual feast of Thy bridal chamber. • Through participation in Thy sufferings; • take from me the disfigurement of sin, • and clothe me in the glorious robe of Thy comeliness, • and insofar as Thou art compassionate • grant me to feast with Thee in Thy Kingdom.

Theotokion, Tone 7

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

Behold O my soul the Master hath entrusted thee with a talent. • Receive the gift with fear; • that it gain interest for Him Who hath given it to Thee; • distribute to the needy, • and make thyself a friend of the Lord, • and thus shalt thou stand on His right hand • when He cometh in glory, • thou shalt hear His blessed words: • "Enter, My faithful servant, into the joy of thy Lord." • of this O Savior do Thou deem me worthy, • who have gone astray • for the sake of Thine exceedingly great mercy.

Then, Trisagion, page 70.

Holy Tuesday Evening, Bridegroom Matins of Holy Wednesday

At the Aposticha, Tone 6

Today Christ cometh to the house of the Pharisee, • and the sinful woman draweth near and falleth down before Him, crying: • “Behold me who am sunk in sin, • despairing on account of my deeds, • yet not rejected from Thy compassionate goodness.” • Grant me, O Lord, the remission • of my wicked deeds, and save me.

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.

The harlot stretched forth her hair before Thee, O Master, • while Judas stretched forth his hands to the lawless ones: • she did so, to receive forgiveness; • and he, to receive money. • Wherefore we cry aloud to Thee Who wast sold and hast set us free: • O Lord, glory be to Thee.

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.

The woman draweth near, defiled by the stench of sin, • to shed tears upon Thy feet, O loving Savior, • proclaiming Thy Passion. • “How can I look upon Thee, O Master? • For Thou hast come to save the harlot. • I am dead, do Thou raise me up from the depths, • as Thou didst raised Lazarus from the tomb on the fourth day. • Accept me in my wretchedness, O Lord, and save me.”

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.

Filled with despair on account of her life, • by reason of her well known ways, • she came to Thee, bearing myrrh, and cried aloud: • “Harlot though I am, cast me not out, • O Thou Who wast born of the Virgin; • despise not my tears, O Joy of the angels; • but receive me in penitence, O Lord, • and reject me not who have sinned against Thee, • for the sake of Thy great mercy.”

Troparion by Kassiani the Nun , Tone 8

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

O Lord, the woman who had fallen into many sins, • perceiving Thy divinity, • took upon herself the part of a myrrh-bearer, • lamenting, before Thy burial she brought sweet-smelling myrrh to Thee •. “Woe is me,” she said, “for the night doth burn me • with the lust to fornicate in the dark and moonless night of sin. • Accept the fountain of my tears, O Thou Who bringeth the waters • from the clouds to the sea. • Incline Thine ear to the groaning of my heart, O Thou Who in

Thine ineffable self-emptying • hast bowed down the heavens. • I shall kiss Thy most pure feet and wipe them with the hairs of my head, • the feet Whose sound Eve heard at dusk in Paradise, • and hid herself in fear. • Who can fathom the multitude of my sins and the abyss of Thy judgments, but Thee? • O Savior of my soul, despise me not, Thine handmaiden, • O Thou Who without measure art merciful.”

Then, Trisagion, page 70.



Trisagion

It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (3)

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord, have mercy. (3)

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

Our Father, Who art in the heavens, 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 the evil one.

PRIEST: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Amen. Standing in the temple of thy glory, we seem to stand in heaven; O Theotokos, gate of heaven, open unto us the door of thy mercy.

Lord, have mercy. (40)

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

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, bless.

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

Amen. O Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this holy city; settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in repentance and confession, for Thou art good and lovest mankind.

Prayer of Saint Ephrem the Syrian

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 failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

O God, cleanse me the sinner. (12)

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 failings and not condemn my brother; for blessed art Thou unto the ages of ages. (*Prostration*)

Amen.

Dismissal

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

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

Lord, have mercy. (3)

Father, bless.

Priest: May the Lord Who is going to His voluntary Passion for our salvation, Christ our True God., through the prayers of His most-pure Mother; of the holy, glorious, and all-laudable Apostles; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing fathers; of Saints (*the saints of the day*) whose memory we keep this day; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loves mankind.

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

Amen.

THE END OF MATINS



