

MATINS OF THE BRIDEGROOM

SERVED ON PALM SUNDAY EVENING

After the Dismissal of the Midnight Office the Priest, having made the customary metania to the Superior, or to his stall, enters the sanctuary and makes three bows before the holy Table. He puts on the Epitrachelion and, standing in front of the holy Table, intones:

Priest: Blessed is our God, always, now and for ever, and to the ages of ages.

Reader: Amen.

The Priest blesses the incense and begins to cense the sanctuary and the whole church as usual.

Reader: Holy God. Holy Mighty. Holy Immortal. Have mercy on us. (x3)

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

All-Holy Trinity: Have mercy on us. Lord: Cleanse our sins. Master: Pardon our transgressions. Holy One: watch over and heal our infirmities, for Your name's sake.

Lord, have mercy. (x3)

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

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

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

Reader: Amen.

Lord, have mercy (x12). Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

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

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

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

With three metanias. Then the following two Psalms.

Psalm 19

May the Lord hear you in the day of trouble; may the name of the God of Jacob shield you. May he send you his help from the holy place, and support you from Sion. May he remember your every sacrifice, and accept with favour your whole burnt offering. May the Lord give you your heart's desire, and fulfil your every purpose. We shall rejoice in your salvation, and be magnified in the name of our the Lord our God. May the Lord fulfil all your petitions. Now I know that the Lord has saved his Christ. He will hear him from his holy heaven; in mighty acts is the salvation of his right hand. Some put their trust in chariots and some in horses, but we will call on the name of the Lord our God. They were fettered and fell, but we have risen and been set upright. Lord, save the king, and hear us on the day we call upon you.

Psalm 20

The king will rejoice in your power, O Lord, he will exult exceedingly in your salvation. You gave him his heart's desire; you did not deny him the request of his lips. For you came to meet him with blessings of goodness; you placed a crown of precious stones upon his head. He asked you for life, and you gave him length of days for age on age. Great is his glory because of your salvation; you will place on him glory and majesty. For you will give him blessing for age on age, and make him glad with the joy of your countenance. For the king puts his hope in the Lord, and through the mercy of the Most High he will not be shaken. May your hand light upon all your enemies, and your right hand find out all who hate you. You will make them like a blazing oven at the time of your presence. The Lord will confound them in his wrath and fire will devour them. You will destroy their offspring from the earth, and their seed from among the children of humankind. Because they intended evils against you, and devised plans by which they can in no way succeed. For you will put them to flight; among your remnants you will prepare their presence. Be exalted, Lord, in your power; we will sing and praise your mighty acts.

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

Holy God. Holy Mighty. Holy Immortal. Have mercy on us. (x3)

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

All-Holy Trinity: Have mercy on us. Lord: Cleanse our sins. Master: Pardon our transgressions. Holy One: watch over and heal our infirmities, for Your name's sake.

Lord, have mercy. (x3)

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

Our Father, Who art in Heaven, hallowed be Thy name. Thy Kingdom come. Thy will be

done, on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

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

The priest must take care that he is standing beneath the Polyeleos to say this conclusion. He then enters the sanctuary, censes the altar then puts away the censer and takes his stand in front of the Holy Table.

Reader: Amen.

And the following Troparia:

Lord, save your people, and bless your inheritance, granting your faithful people victory over their enemies, and guarding your commonwealth by your Cross.

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

Lifted up on the Cross of your own will, grant you mercies, Christ God, to the new commonwealth called by your name. Make your faithful people glad by your power, giving them victory over their enemies. May they have your help in battle, a weapon of peace, an invincible trophy.

Now and ever and unto ages of ages. Amen. Theotokion.

Dread Champion that cannot be put to shame, do not despise our petitions, O Good One. All-praised Mother of God establish the commonwealth of the Orthodox, save your people and give them victory from heaven, for you gave birth to God, O only blessed one.

Deacon/Priest: Have mercy on us, O God, according to your great mercy. We pray you, hear us and have mercy.

Reader: Lord have mercy (x3).

Priest: For you are a merciful God who love mankind, and unto you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Reader: Amen. In the Name of the Lord, Father, bless!

Making the sign of the cross over the altar with the censer the priest says:

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

Reader: Amen.

THE SIX PSALMS

During the first three psalms the priest takes the SKOUFIA OFF and reads the first six prayers of the light from before the holy table. And we begin the Six Psalms, listening with complete silence and compunction. The Superior, or the designated reader, with devotion and fear of God says:

Glory to God in the highest, and on earth peace, Good Will among men. (3x)

Lord, you will open my lips and my mouth will proclaim your praise. (2x)

Psalm 3

Lord, why have those who afflict me been multiplied? Many rise against me. Many say to my soul, 'There is no salvation for him in his God'. But you, Lord, are my helper, my glory, and the one who lifts up my head. With my voice, I cried to the Lord, and he heard me from his holy mountain. I lay down and slept; I awoke, because the Lord will assist me. I will not be afraid of tens of thousands of people who surround me. Rise, Lord, save me, my God; because you have struck all who are vainly my foes. You have smashed the teeth of sinners. Salvation is the Lord's, and your blessing is upon your people. I lay down and slept; I awoke because the Lord will assist me.

Psalm 37

Lord, do not rebuke me in your anger, nor chastise me in your wrath. For your arrows have been stuck fast in me, and you have laid a heavy hand upon me. There is no healing in my flesh on account of your wrath, nor peace in my bones on account of my sins. My iniquities flooded over my head; like a heavy burden they weighed heavily upon me. My wounds stank and festered on account of my foolishness. I was wretched and utterly bowed down; I went about mourning all day long. For my loins were filled with mockings, and there is no healing in my flesh. I was maltreated and humiliated exceedingly; I howled from the groaning of my heart. Lord, all my desire is before you, and my groaning was not hidden from you. My heart was troubled, my strength failed me; and even the light of my eyes had gone from me. My friends and my neighbours drew near and stood against me, and those nearest me stood far away. Those who sought my life used force, and those who sought evils for me spoke vanities, and meditated trickeries all day long. But I, like a deaf man, heard nothing; like one who is dumb, who does not open his mouth. So I became like one who cannot hear, and in whose mouth there are no rebukes. For in you, Lord, I have hoped; you will answer me, O Lord my God. For I said: Let my foes never exult over me. When my foot slipped they crowded over me. For I am ready for blows and my pain is with me continually. For I will declare my iniquity and be troubled at my sin. But my enemies live and have prevailed over me, and those who hate me unjustly have been multiplied. Those who repay me with evils in place of

good have slandered me, since I pursued goodness. Do not forsake me, Lord; my God, do not go far from me. Hasten to help me, Lord of my salvation. Do not forsake me, Lord; my God, do not go far from me. Hasten to help me, Lord of my salvation.

Psalm 62

O God, my God, I watch for you at dawn; my soul has thirsted for you, my flesh how often in a desert, untrodden and waterless land. Thus I appeared before you in the holy place, to see your power and your glory. For your mercy is better than life; my lips will praise you. So I will bless you as long as I live, and in your name I will lift up my hands. May my soul be filled as with marrow and fatness; my mouth will praise you with joyful lips. When I remembered you upon my bed, every dawn I meditated upon you. For you became my helper, and in the shelter of your wings I shall rejoice. My soul clung to you; and your right hand upheld me. But those who vainly sought my life will go down to the deepest parts of the earth, they will be delivered to the power of the sword, they will be portions for foxes. But the king will rejoice in God, and all who swear by him will be praised; for the mouths of those who speak iniquities have been stopped. Every dawn I meditated upon you, for you became my helper, and in the shelter of your wings I shall rejoice. My soul clung to you; and your right hand upheld me.

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

Alleluia, Alleluia, Alleluia. Glory to you, O God. (x3)

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

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

When the people finish the third psalm and say “Glory to the Father and to the Son and to the Holy Spirit. . .” the priest exits the sanctuary and reads the remaining prayers of the light from before the icon of Christ.

Psalm 87

Lord, God of my salvation, I have cried by day, and by night also before you. Let my prayer come into your presence, and turn you ear to my supplication. For my soul was filled with evils, and my life drew near to Hell. I was reckoned among those that go down to the Pit; I became as one that has no help, free among the dead. Like the slain that sleep in the tomb, whom you remembered no more; and they were cut off from your power. They placed me in the lowest Pit; in darkness and in the shadow of death. Your wrath lay heavy upon me, and you brought all your waves against me. You put my friends far from me, and made me an abomination to them. I was handed over and I came out; my eyes grew weak because of my beggary. I cried to you, Lord, all the day; I stretched out my hands towards you. Will you work wonders for the dead; or will physicians raise them up again to praise you? Will any declare your mercy in the tomb, or your truth in the place of destruction? Will your wonders be known in the dark, or your justice in a land that has been forgotten? But to you, Lord, I

have cried, and in the morning my prayer will come before you. Why have you rejected my soul, Lord; why do you turn away your face from me? I am poor and in toils since my youth; exalted, I was humbled and brought to despair. Your fierce anger overwhelmed me, and your terrors appalled me. They surrounded me like water all day long; they closed in upon me from every side. Friend and neighbour you have put far from me, and my companions because of my misery. Lord, God of my salvation, I have cried by day; and by night also before you. Let my prayer come into your presence, and turn your ear to 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 none of his benefits. He forgives all your iniquities; he heals all your diseases; he redeems your life from corruption and crowns you with mercy and compassion; he satisfies your desire with good things; your youth will be renewed like an eagle's. The Lord performs deeds of mercy and judgement for all who are oppressed. He made known his ways to Moses, his wishes to the children of Israel. The Lord is compassionate and merciful, long-suffering and full of mercy. He will not always be wrathful, nor will he be enraged for ever. He has not dealt with us according to our iniquities, nor rewarded us according to our sins. For, like the height of heaven above the earth, the Lord has made his mercy prevail over those that fear him. As far as the east is from the west, so far has he taken our sins from us. As a father takes pity on his children the Lord has taken pity on those who fear him. For he knows of what we are made; has remembered that we are but dust. As for man, his days are but as grass, he will blossom like a flower of the field; for when a wind has place no longer. But the mercy of the Lord is for ever and ever upon those who fear him; and his justice upon their children's children, upon those who keep his covenant and remember his commandments to do them. The Lord has prepared his throne in heaven and his kingdom rules over all. Bless the Lord, all you his Angels, powerful in strength, who perform his word, and listen to the voice of his words. Bless the Lord, all you his Powers, his Ministers who do his will. Bless the Lord, all you his works. In every place of his dominion, bless the Lord, O my soul! In every place of his dominion, bless the Lord, O my soul!

Psalm 142

Lord, hear my prayer; in your truth give ear to my supplication, and in your justice hear me. Do not enter into judgement with your servant, for in your sight no one living can be justified. For the enemy pursued my soul; humbled my life to the ground; made me dwell in darkness, like those for ever dead. My spirit in me grew weary, and my heart was troubled within me. I remembered days of old; I meditated on all your works. I made the works of your hands my meditation. I stretched out my hands towards you; my soul thirsted for you like a waterless land. Hear me swiftly, O Lord; my spirit has failed. Do not turn your face from me, or I shall be like those who go down to the Pit. Make me hear of your mercy in the morning, for I have hoped in you. Make known to me the way in which I should walk, for to you I have lifted up my soul. Deliver me from my enemies, Lord; I have run to you for shelter. Teach me to do your will, for you are my God. Your good Spirit will guide me in an upright land. For your name's sake, O Lord, you will give me life. In your justice you will bring my soul out of trouble; in your mercy slay my enemies, and destroy all those who afflict

my soul, for I am your servant. In your justice hear me, O Lord; and do not enter into judgement with your servant. In your justice hear me, O Lord; and do not enter into judgement with your servant. Your good Spirit will guide me in an upright land.

Glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen. Alleluia, Alleluia, Alleluia. Glory to you, O God. (3x).

When the psalms are finished, the priest puts the SKOUFIA ON and, if there is a deacon, enters the sanctuary while the deacon says the litany from before the holy doors. If there is no deacon, the priest himself says the great litany from before the holy doors.

Deacon/Priest: In peace let us pray to the Lord.

Reader: Lord, have mercy. (and 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 stability 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 archbishop and father ____, for the honorable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

For the civil authorities of this country and for those serving in its armed forces, let us pray to the Lord.

For this city, for every monastery, city, and countryside, and for those who in faith dwell in them, let us pray to the Lord.

For good temperance of the air, abundance of the fruits of the earth, and for peaceful seasons, let us pray to the Lord.

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

For our deliverance 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 your grace.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and ever-virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

Reader: To You, O Lord.

Priest: For unto you 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.

Reader: Amen.

The priest censes the icon of the Bridegroom in the altar during the singing of the Alleluia.

Deacon/Priest: Alleluia! Alleluia! Alleluia! From nightfall my spirit is awake for you, O God, for your commands are light upon the earth.

Reader: Alleluia! Alleluia! Alleluia!

Deacon/Priest: Learn justice, inhabitants of the earth.

Reader: Alleluia! Alleluia! Alleluia!

Deacon/Priest: Jealousy will seize an untaught people, and now fire devours their adversaries.

Reader: Alleluia! Alleluia! Alleluia!

Deacon/Priest: Bring evils upon them, O Lord, bring evils upon them, the glorious ones of the earth.

Reader: Alleluia! Alleluia! Alleluia!

The priest exits the altar with the icon as at an entrance, led by the censer. After placing the icon on the stand in the middle of the church, he censes three times around the stand, venerates the icon of the Bridegroom, and then censes it continuously until the singing is ended.

Then the following Troparion is sung solemnly 3 times.

Tone 8 Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the protection of Bodiless Powers, have mercy on us.

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

Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the prayers of the Archbishop Nicholas, have mercy on us.

Now and ever and unto ages of ages. Amen.

Behold, the Bridegroom comes in the middle of the night, and blessed is that servant whom he finds watching; but unworthy is the one whom he finds slothful. Take care then, my soul, not to be overcome with sleep, lest you be given up to death, and be shut out of the kingdom; but rouse yourself and cry: Holy, holy, holy are you, O God; through the Mother of God, have mercy on us.

[Then we recite Kathisma 4 [Psalms 24-31] of the Psalter. After the Psalter the following Kathisma:]

READ. Tone 1. The soldiers watching

The present day makes the holy sufferings dawn for the world like saving lights; for Christ in his goodness is hastening to suffer; he who holds the universe in the hollow of his hand accepts to be hung upon a Tree to save humankind.

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

The present day makes the holy sufferings dawn for the world like saving lights; for Christ in his goodness is hastening to suffer; he who holds the universe in the hollow of his hand accepts to be hung upon a Tree to save humankind.

[Then Kathisma 5 [Psalms 32-36] of the Psalter is read, and after it the following Kathisma to the same melody.]

READ. Tone 1. The soldiers watching

Invisible Judge, how have you been made visible in flesh and are coming to be slain by lawless men, so condemning our condemnation by your passion. Therefore with one accord, O Word, we offer praise, majesty and glory to your authority.

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

Invisible Judge, how have you been made visible in flesh and are coming to be slain by lawless men, so condemning our condemnation by your passion. Therefore with one accord, O Word, we offer praise, majesty and glory to your authority.

Then Kathisma 6 [Psalms 37-45] of the Psalter is read, and after it the following Kathisma:

READ. Tone 8. The Wisdom and Word.

The present day is resplendent with the first fruits of the Lord's sufferings. Come then, lovers of feasts, let us meet it with songs; for the Creator is coming to accept Cross, afflictions and scourges, as he is judged by Pilate; therefore too, struck on the face by a slave, he endures all that he may save humankind. And so let us cry aloud to him: Lover of humankind, Christ our God, grant forgiveness of offences to those who with faith worship your most pure sufferings.

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

The present day is resplendent with the first fruits of the Lord's sufferings. Come then, lovers of feasts, let us meet it with songs; for the Creator is coming to accept Cross, afflictions and scourges, as he is judged by Pilate; therefore too, struck on the face by a slave, he endures all that he may save humankind. And so let us cry aloud to him: Lover of humankind, Christ God, grant forgiveness of offences to those who with faith worship your most pure sufferings.

The priest opens the holy doors.

[The Russian Typikon prescribes three readings, one after each Kathisma, from St John Chrysostom's commentary on St Matthew's Gospel, without specifying the references precisely. We give a hyperlink to the homily on the Gospel which follows, Homily [67](#) and [68](#)]

Deacon/Priest: And that we be accounted worthy of hearing the holy Gospel, let us implore the Lord our God.

Reader: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon/Priest: Wisdom! Upright, let us hear the holy Gospel.

Priest: Peace to all.

Reader: And to your Spirit.

Priest: The reading from the holy Gospel according to Matthew. [21:18-43]

Reader: Glory to you, Lord, glory to you!

Deacon/Priest: Let us attend.

Priest: At that time, as Jesus was going back to the city, he was hungry. And seeing a fig tree by the road, he went up to it, and found nothing on it, but only leaves. And he said to it, 'May fruit no longer come from you for ever.' And at once the fig tree was withered. When they saw it, the disciples marvelled and said, 'How was the fig tree withered at once?' But Jesus answered and said to them, 'Amen, I say to you, if you have faith and do not hesitate, not only will you do this to the fig tree, but even if you say to this mountain, 'Be lifted up and cast into the sea', it will be done. And everything you ask for in prayer with faith you will receive.' And when he came to the temple precinct the chief priests and elders of the people came to him as he was teaching and said, 'By what authority are you doing these things, and who gave you this authority?' Jesus answered and said to them, 'I shall also ask you one question, and if you answer me, I shall also tell you by what authority I do these things. John's baptism, where was it from, from heaven or from humans?' They discussed this among themselves and said, 'If we say 'from heaven', he will say to us, 'Then why did you not believe him?'. But if we say 'from humans', we are afraid of the crowd, for all hold John to be a prophet.' So they answered Jesus and said, 'We do not know.' And he said to them, 'Nor shall I tell you by what authority I do these things. What is your opinion? A man had two sons, and he approached the first and said to him, 'My son, go and work in my vineyard today'. He answered, 'I do not wish to'. But later he changed his mind and went. And he approached the second and said the same to him. But he answered, 'Yes, sir'. And he did not go. Which of the two did the will father's will?' They said to him, 'The first.' Jesus said to them, 'Amen, I say to you. The publicans and harlots are going ahead of you into the kingdom of God. For John came to you in the way of justice, and you did not believe him. But the publicans and harlots believed him. But even when you saw, you did not later change your minds and believe him. Hear this parable. There was a landowner who planted a vineyard and put a hedge round it and dug a wine press in it and built a tower. Then he let it out to tenant farmers and went abroad. When the time of the vintage drew near, he sent his slaves to the farmers to collect his produce. But the farmers seized his slaves and one they flogged, one they killed and one they stoned. Once again he sent other slaves, more than at first, and they treated them the same way. Afterwards he sent his son to them, saying, 'They will respect my son'. But when the farmers saw the son they said among themselves, 'This is the heir. Come, let us kill him and obtain his inheritance'. And they took him and cast him outside the vineyard and killed him. So when the lord of the vineyard comes, what will he do to those farmers?' They said to him, 'He will bring those evil men to an evil end. And he will hire out the vineyard to other farmers, who will return his produce to him at the proper times.' Jesus said to them, 'Did you never read in the scriptures, 'The stone that the builders rejected has become the head of the corner. This is the Lord's doing, and it is marvellous in our eyes'? Therefore I tell you, the Kingdom of God will be taken away from you and given to a nation that will produce its fruits'.

Reader: Glory to you, Lord, glory to you!

And at once:

Psalm 50

Have mercy on me, O God, according to your great mercy, and according to the magnitude of your compassions blot out my transgression.

More thoroughly wash me from my lawlessness, and cleanse me from my sin. For I do know my lawlessness, and my sin is ever before me.

Against you only I have sinned and have done the evil before you, so that you are righteous in your words and conquer in your judging.

For, behold, in iniquities I was conceived, and in sins my mother bore me. For, behold, you have loved truth, the unseen and hidden things of your wisdom you have shown me.

You will sprinkle me with hyssop and I will be cleansed; you will wash me and I will be made whiter than snow.

You will make me hear joy and gladness; the humbled bones will rejoice. Turn away your face from my sins, and blot out all my transgressions.

Create a clean heart in me, O God, and renew a right Spirit in my inward parts. Do not cast me away from your Face, and do not take your Holy Spirit from me.

Give me back the joy of your Salvation, and make me steadfast with a governing Spirit.

I will teach the lawless your ways, and the ungodly will turn around to you.

Deliver me from blood, O God, God of my salvation, and my tongue will rejoice in your righteousness. Lord, you will open my lips, and my mouth will proclaim your praise.

For if you had wanted a sacrifice, I would have given it; you will not be well-pleased in whole burnt offerings.

A sacrifice to God is a shattered spirit; a shattered and humbled heart God will not despise.

Do good, Lord, to Sion in your good pleasure and the walls of Jerusalem be rebuilt!

Then you will be well-pleased in sacrifice of righteousness, offering and whole-burnt offerings.

Then they will offer calves upon your altar.

The priest closes the holy doors.

**We begin the Canon by St Kosmas, of which the Acrostic is:
On Monday**

In each Ode the Irmos is sung twice, and the troparia are repeated to make 12. The Irmos is repeated as Katavasia.

READ. Ode 1. Tone 2. Irmos.

'Let us sing to the Lord, who by his divine command dried up the pathless, raging sea, and through it guided the people of Israel to march on foot, for he has been greatly glorified.'

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

Ineffable the condescension of God's Word, for Christ himself, being both God and man, and not considering his being God as something to be grasped, showed this to his disciples by being formed as a slave; for he has been greatly glorified.

Now and ever and unto ages of ages. Amen.

Myself rich in godhead, I have come to serve Adam who has become poor, whose form I, the Creator, have willingly put on, and to lay down my life as a ransom for his, I who am impassible in my godhead.

Katavasia

Let us sing to the Lord, who by his divine command dried up the pathless, raging sea, and through it guided the people of Israel to march on foot, for he has been greatly glorified.

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

Reader: Lord, have mercy.

Deacon/Priest: Help us, save us, have mercy on us, and keep us, O God, by your grace.

Reader: Lord, have mercy.

Deacon/Priest: Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and Ever-Virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

Reader: To you, O Lord.

Priest: for you are the king of peace and the Savior of our souls, and unto you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Reader: Amen.

After the small litany the Kontakion

Tone 8 Jacob lamented the loss of Joseph, yet the noble one was seated in a chariot, honoured like a king; for as he had not been slave to the pleasures of the Egyptian woman, he was glorified in return by the one who sees the hearts of men, and bestows an incorruptible crown.

READ. The Ikos

Let us now add a lament to his lament and let us shed tears, with Jacob weeping for the revered and temperate Joseph, who though enslaved in body, guarded his soul unenslaved, and became lord of all Egypt; for God grants to his servants an incorruptible crown.

READ:

On holy and great Monday we commemorate the blessed and most virtuous Joseph, and the fig tree which was cursed by the Lord and withered.

Verses on the most virtuous Joseph.
Chaste Joseph a just ruler was revealed,
And furnisher of corn: O wealth of virtues!

Others on the withered fig-tree.
A fig tree to the Hebrews' congregation
Devoid of spiritual fruits Christ here compares,
And cursing withers: let us flee its passion.

On Holy and Great Monday we commemorate the blessed Joseph the All-comely and also the withered fig tree. Inasmuch as the Passion of our Lord Jesus Christ has its beginning on this day, and as Joseph is regarded as an image of Christ from former times, he is thus set forth here.

Joseph was the son of the Patriarch Jacob, born to him by Rachel. Being envied by his brethren on account of certain of his dreams, he was first concealed in a dug-out pit, and his father was tricked by a bloody garment and the deceit of his children into thinking that he had been devoured by some beast. Joseph was then sold to some Ishmaelites for twenty pieces of silver; they, in turn, sold him to Potiphar, captain of the eunuchs of Pharaoh, king of Egypt. His wife was enraged by the young man's chastity, because not wishing to commit sin, he fled from her, leaving behind his garment. She slandered him to his master, and he was put into bonds in a harsh prison. Afterwards, he was released because of his ability to interpret certain dreams; he was brought before the king and appointed governor of the whole land of Egypt. Later, he was made known to his brethren through his distribution of grain. Having spent the whole of his life well, he died in Egypt, recognized as being great in his chastity and kindness toward others. He is, moreover, a prefiguring of Christ. Christ was also envied by His own people, the Jews: He was sold by a disciple for thirty pieces of silver and was imprisoned in the dark and

gloomy pit of the grave, whence He broke out by His own power, triumphing over Egypt, that is, over every sin. In His might He conquered it, and He reigns over all the world. In His love for mankind He redeemed us by a distribution of grain, inasmuch as He gave Himself up for us, and He feeds us with Heavenly Bread, His own Life-bearing Flesh. For this reason, Joseph the All-comely is brought to mind at this time. He is also commemorated on the Sunday before the Nativity of Christ.

At the same time, we also commemorate the withered fig tree, because the divine Evangelists Matthew and Mark tell of it after their accounts of the palm branches. One says, "Now the next day, when they had come out from Bethany, He was hungry" (Mark 11:12); while the other says, "Now in the morning, as He returned to the city, He was hungry. And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, 'Let no fruit grow on you ever again.' Immediately the fig tree withered away" (Matt. 21:18-19). The fig tree, then, is the Jewish synagogue, in which the Savior did not find the necessary fruits of obedience to God and faith in Him, but only the leafy shade of the Law; He took away even this, leaving it completely bare. But if anyone should ask, "Why did an inanimate tree wither and fall under a curse when it had committed no sin to make it wither?" It was because some people, seeing that Christ went about doing good to all, never causing real suffering for anyone, imagined that He had only the power to do good and not to do harm. The Master, who loves mankind, did not wish to demonstrate His power on a man and commit such a deed. To convince an ungrateful people, however, that He also possessed the might to impose punishment, but not wishing to use that power in His goodness, He inflicted such punishment upon inanimate and insensible nature.

There is also another mysterious explanation, which has come down to us from the wise elders. As St. Isidore of Pelusium says, "This was the tree of the transgression of God's commandment, whose leaves, the transgressors, also used to cover themselves. Because it did not suffer at that time, Christ, in His love for man, cursed it, so that it would no longer bear the fruit that was the occasion of sin."

It is also quite clear that sin is likened unto the fig, inasmuch as it possesses the "delight" of sensual pleasure, the "stickiness" of sin itself and the "hardness and sharpness" of a guilty conscience.

The Fathers, moreover, put the story of the fig tree here to arouse compunction and in relation to the story of St. Joseph, since he is a prefiguring of Christ.

The fig tree is also every soul which is devoid of all spiritual fruit. In the morning, that is, after this present life, if the Lord finds no refreshment in such a soul, He withers it with a curse and hands it over to the everlasting fire. It remains standing as a dried-up post, striking fear into those who do not produce the fitting fruit of the virtues.

At the prayers of the all-virtuous Joseph, Christ God, have mercy on us. Amen.

READ. Ode 8. The Irmos.

'The unwearied fire, fed with unlimited fuel, shuddered at the bodies of the shining youths, like their souls undefiled; while as the ever-living flame withered away, an

everlasting hymn was sung: All you his works, praise the Lord and highly exalt him to all the ages.'

We praise the Father, the Son, and the Holy Spirit: the Lord.

'Then all will know that you are my disciples, if you keep my commandments', says the Saviour to his friends, as he goes to his passion. 'Be at peace with one another and with all; think humble thoughts and so be exalted; and, acknowledging me as Lord, praise and highly exalt me to all the ages'.

Now and ever and unto ages of ages. Amen.

'Let might over your fellows be for you the opposite of the order of the nations; their self-chosen will is not my lot, but tyranny. The one among you then who wishes to be leader of the rest, let him be the last of all; and acknowledging me as Lord, praise and highly exalt me to all the ages'.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia The unwearied fire, fed with unlimited fuel, shuddered at the bodies of the shining youths, like their souls undefiled; while as the ever-living flame withered away, an everlasting hymn was sung: All you his works, praise the Lord and highly exalt him to all the ages.

The Magnificat is not sung, but instead the 9th Ode. The priest censes the icon of the Mother of God ninefold, and then the whole church.

Priest: The Birthgiver of God and the Mother of Light, let us magnify in song.

Ode 9. The Irmos.

'Christ, our Fashioner, you magnified the Mother of God who gave you birth, from whom you put on a body with passions like ours, the atonement of our faults of ignorance; as we call her blessed, all we generations magnify you.'

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

Wisdom of all, you said to your Apostles, 'Casting off every stain of passion, take up a prudent intent, worthy of the divine kingdom. By this you will be glorified, shining more brilliantly than the sun'.

Now and ever and unto ages of ages. Amen.

You said, Lord, to your own disciples, 'Looking to me alone, do not have lofty thoughts, but live with humble. Drink the very cup which I drink, and you shall be glorified in my Father's kingdom'.

Katavasia

Christ, our Fashioner, you magnified the Mother of God who gave you birth, from whom you put on a body with passions like ours, the atonement of our faults of ignorance; as we call her blessed, all we generations magnify you.

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

Reader: Lord, have mercy.

Deacon/Priest: Help us, save us, have mercy on us, and keep us, O God, by your grace.

Reader: Lord, have mercy.

Deacon/Priest: Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and Ever-Virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

Reader: To you, O Lord.

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

Reader: Amen.

**After the small litany, the Exapostilarion sung slowly and solemnly:
Tone 3. Model Melody.**

Your bridal chamber, O my Saviour, I see all adorned, but I have no garment so that I may enter it. Make bright the mantle of my soul, O Giver of light, and save me! (x3)

**At Lauds we insert 4 Idiomel Stichera, doubling them.
Tone 1**

READ. Psalm 148

[A] Let everything that has breath praise the Lord. Praise the Lord from the heavens; praise him in the highest. To you praise is due, O God.

[B] Praise him, all his angels: Praise him, all his Powers. To you praise is due, O God.

[A] Praise him, sun and moon; praise him, all you stars and light.

[B] Praise him, you highest heavens and you waters that are above the heavens. Let them praise the name of the Lord.

[A] For he spoke and they came into being; he commanded and they were created.

[B] He established them for ever and ever; he made an ordinance, and it shall not pass away.

[A] Praise the Lord from the earth; praise him, you sea-monsters and all deeps;

[B] Fire and hail, snow and ice and storm-wind; things that do his word.

[A] Mountains and all hills, fruiting trees and all cedars;

[B] Beasts of the wild, and all cattle, creeping things and winged birds;

[A] Kings of the earth and all peoples, rulers and all judges of the earth;

[B] Young men and maidens: old men and youths together, let them praise the name of the Lord; for his name alone has been exalted.

[A] His praise is above earth and heaven, and he will exalt the horn of his people.

[B] A hymn for all his holy ones; for the children of Israel, a people that draws near him.

Psalm 149

[A] Sing to the Lord a new song, his praise in the Church of the holy ones.

[B] Let Israel rejoice in him that made him, let the children of Sion be joyful in their king.

[A] Let them praise his name in the dance; let them sing his praise with timbrel and with harp.

[B] For the Lord is well-pleased with his people; he will exalt the meek with salvation.

[A] His holy ones will exult in glory, and rejoice upon their beds.

[B] The high praises of God in their mouths, and two-edged swords in their hands,

[A] To exact vengeance among the nations, punishments among the peoples.

[B] To bind their kings in fetters; and their nobles in shackles of iron.

[A] To execute upon them the judgement that is decreed; such glory will be for all his holy ones.

Psalm 150

[B] Praise God in his saints; praise him in the firmament of his power.

[A] Praise him for his mighty acts; praise him according to the greatness of his majesty.

By Monk Kosmas. Tone 1

READ ALL STICHERA. As the Lord was coming to his voluntary passion, he said to his Apostles on the road, 'See, we are going up to Jerusalem, and the Son of man will be betrayed, as it is written of him'. Come then, let us too, with minds made pure, journey with him, and let us be crucified with him, and for his sake become dead to the pleasures of life, that we may live with him and hear him as he cries, 'I am no longer going up the earthly Jerusalem to suffer, but to my Father and your Father, and to my God and your God. And I shall raise you up with me to the Jerusalem above, in the kingdom of heaven'.

[B] Praise him in the blast of the trumpet: praise him upon the lute and harp.

As the Lord was coming to his voluntary passion, he said to his Apostles on the road, 'See, we are going up to Jerusalem, and the Son of man will be betrayed, as it is written of him'. Come then, let us too, with minds made pure, journey with him, and let us be crucified with him, and for his sake become dead to the pleasures of life, that we may live with him and hear him as he cries, 'I am no longer going up the earthly Jerusalem to suffer, but to my Father and your Father, and to my God and your God. And I shall raise you up with me to the Jerusalem above, in the kingdom of heaven'.

[A] Praise him with the timbrel and dances: praise him upon the strings and pipe.

By the same. Tone 5

Believers, having reached the saving passion of Christ our God, let us glorify his ineffable forbearance; so that in his compassion he may, with himself, also raise us up, who have been slain by sin, as he is good and loves humankind.

[B] Praise him on fine-sounding cymbals: praise him on cymbals of gladness. Let everything that has breath praise the Lord.

Believers, having reached the saving passion of Christ our God, let us glorify his ineffable forbearance; so that in his compassion he may, with himself, also raise us up, who have been slain by sin, as he is good and loves humankind.

[A] Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen. By the same. Tone 5

Lord, as you were coming to your passion, you strengthened your disciples, taking them aside and saying, 'How have you not remembered my words, which I spoke to you of old,

'Is it not written no prophet may be killed but in Jerusalem'? Now the moment has come of which I spoke to you. For see, I am being handed over to be mocked by the hands of sinners, who, when they have nailed me to a cross and handed me over for burial, will reckon me a loathsome corpse. Nevertheless, take courage, for on the third day I arise, for the joy of believers and eternal life'.

Then the Superior says:

To you glory is due, O Lord, our God, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever and to ages of ages. Amen.

Glory to God in the highest, and on earth peace, Good Will among men. We praise you, we bless you, we worship you, we glorify you, we thank you for your great glory. O Lord, heavenly King, God the almighty Father. O Lord, only-begotten Son, Jesus Christ and the Holy Spirit. Lord God, lamb of God, Son of the Father, who takes up the sin of the world, have mercy upon us, who takes up the sins of the world. Receive our prayer, you who sit on the right hand of the Father and have mercy upon us. For you alone are holy, you alone are Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day I will bless you, and praise your name for ever and ever. I said, Lord, have mercy upon me; heal my soul, for I have sinned against you. Lord, I have run to you for refuge; teach me to do your will for you are my God. For with you is the source of life, and in your light we shall see light. O continue your merciful kindness toward those who know you.

Grant, Lord, this day to keep us without sin. Blessed are you, Lord, the God of our fathers, and praised and glorified is your name for to the ages. Amen. May your mercy, Lord, be upon us, as we have hoped in you. Blessed are you, Lord, teach me your statutes. Blessed are you, Master, make me understand your statutes. Blessed are you, Holy One, enlighten me with your statutes. Lord, your mercy is for ever; do not scorn the work of your hands. To you praise is due, to you song is due, to you glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Litany of Supplication

Deacon/Priest: Let us complete our morning supplication to the Lord.

Reader: Lord, have mercy.

Deacon/Priest: Help us, save us, have mercy on us and keep us, O God, by your grace.

Reader: Lord, have mercy.

Deacon/Priest: The whole day perfect, holy, peaceful, and sinless, let us ask of the Lord.

Reader: Grant it, O Lord. **(and after the next petitions)**

An angel of peace, faithful guide, 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.

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

The completions of our life to be Christian, painless, blameless, and peaceful; and a good defense before the fearful judgment seat of Christ, let us ask.

Remembering our all-holy, pure, most blessed, and glorious Lady, the Birthgiver of God and Ever-Virgin Mary, with all the saints, let us offer ourselves and one another, and our whole life to Christ God.

Reader: To you, O Lord

Priest: For you are a God of mercy, compassions, and love for mankind, and unto you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Reader: Amen.

Bowing of heads

Priest: Peace to all.

Reader: And to your spirit.

Deacon/Priest: Let us bow our heads unto the Lord.

Reader: To You, O Lord.

Priest: Holy Lord, who dwell on high and regard the lowly and with your all-seeing eye watch over all creation, to you we have bent the neck of our soul and body, and we implore you, Holy of holies: stretch forth your invisible hand from your holy dwelling place and bless us all, and, whether we have sinned voluntarily or involuntarily, forgive as a good God who loves mankind, granting us your earthly and heavenly good things, for yours it is to have mercy and to save us, our God, and unto you we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Reader: Amen.

**After the Litany and the Prayer at the Bowing down of heads, the priest enters the altar and the Reader reads the Aposticha:
READ. By Monk Kosmas. Tone 5**

O Lord, the mother of the sons of Zebedee, not understanding the ineffable mystery of your dispensation, asked you to grant her own children the honour of a temporary kingdom; but instead of this you promised your friends that they would drink cup of death; a cup which you said you would drink before them, a cleansing from sins. And so we cry to you: O Salvation of our souls, glory to you!

Verse 1. We were filled in the morning with your mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad, for all the days you have afflicted us, for the years we have suffered adversity. Look upon your servants and your works, and guide their children.

By the Same.

O Lord, instructing your own disciples to think thoughts of perfection, you said, 'Do not to be like the nations, so as to rule over the least strong. It shall not be so with you, my disciples, because my wish is to be poor. The first among you, then, let him be the servant of all; the ruler as the ruled, the leader as the last. For I have come to serve Adam who became poor, and to give my life as a ransom for many, those who cry to me: Glory to you!'

Verse 2. And may the brightness of the Lord our God be upon us. Direct the work of our hands, O direct the work of our hands.

Fearing the punishment of the withered fig tree, because of its lack of fruit, brethren, let us offer fruits worthy of repentance to Christ, who grants us his great mercy.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen. By the same. Tone 8.

The serpent, having found in the Egyptian woman a second Eve, hastened by flatteries to trip up Joseph; but he, abandoning his tunic, fled from sin, and though naked was not ashamed, like the first formed before his disobedience. At his entreaties, O Christ, have mercy on us.

Then the Superior says:

How good to give thanks to the Lord, to sing praises to your name, O Most High. To declare your love in the morning, and your truth every night.

Reader: Holy God. Holy Mighty. Holy Immortal. Have mercy on us. (x3)

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

All-Holy Trinity: Have mercy on us. Lord: Cleanse our sins. Master: Pardon our transgressions. Holy One: watch over and heal our infirmities, for Your name's sake.

Lord, have mercy. (x3)

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

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

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

Reader: Amen.

After the Our Father, we say the following Apolytikion:

Standing in the temple of your glory, we think we stand in heaven, O Mother of God. O gate of heaven, open to us the door of your mercy.

[The modern Greek books replace this with the Kontakion of the day: Jacob lamented the loss of Joseph, and the noble one was seated in a chariot, honoured like a king; for as he had not been slave to the pleasures of the Egyptian woman, he was glorified in return by the one who sees the hearts of men, and bestows an incorruptible crown.]

Then, the priest exits the altar and stands before the holy doors.

Lord have mercy (x40).

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: without defilement you gave birth to God the Word: true Birthgiver of God, we magnify you! In the name of the Lord, Father, bless.

Priest: Blessed is He-who-is, Christ our God, always, now and ever and unto ages of ages.

Reader: Amen.

The Superior: Heavenly King, establish our rulers: strengthen the faith: calm the nations: make the world peaceful: guard well this holy church: assign our fathers and brothers

who have gone before us to the tents of the just, and accept us in repentance and confession, as you are good and love humankind.

Then the prayer of St Ephrem with 4 full and 12 small metanias

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk. **(Prostration)**

But give rather the spirit of chastity, humility, patience, and love to Thy servant.
(Prostration)

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. **(Prostration)**

We then make 12 small metanias saying

God, cleanse me, the sinner.

then one further great metania as we repeat the prayer entirely.

The Dismissal

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

Reader: Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen. Lord, have mercy. (x3) Father, bless!

Priest: He who is coming to his voluntary passion for our salvation, Christ our true God, through the intercessions of his all-pure and all-blameless holy mother; of the holy and all-laudable apostles; 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.

Reader: Amen.

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

Reader: Amen.

Translations taken from Archimandrite Ephrem Lash and Ieratikon, Volume I (Cherubim Press).