

MATINS OF THE BRIDEGROOM

SERVED ON HOLY MONDAY 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.

Priest: Glory to you....Heavenly King...

The Priest blesses the incense and begins to cense with the katzion 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, 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!

Priest (making the sign of the cross over the altar with the censer): 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 crowed 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 unto 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 unto 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.

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!

Then the following Troparion is sung solemnly 3 times as the priest stands at the icon of the Bridegroom censing it.

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 prayers of the Forerunner, 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.

The priest enters the altar.

[According to the Russian Typikon the ending is the same each time: through the Mother of God have mercy on us. The modern Greek books place a small Litany here, with the ekphonesis, For yours is the might...]

[Then we recite Kathisma 9 [Psalms 64-69] of the Psalter. After the Psalter the following Kathisma:]

READ. Tone 4. Lifted up on the Cross.

Let us love the Bridegroom, brethren, let us, radiant with virtues and right faith, trim our lamps, that ready, like the Lord's prudent virgins, we may enter the marriage feast with him; for the Bridegroom, as God, grants a gift to all: the incorruptible crown.

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

Let us love the Bridegroom, brethren, let us, radiant with virtues and right faith, trim our lamps, that ready, like the Lord's prudent virgins, we may enter the marriage feast with him; for the Bridegroom, as God, grants a gift to all: the incorruptible crown.

[Then Kathisma 10 [Psalms 70-76] of the Psalter is read, and after it the following Kathisma to the same melody.]

READ. Tone 4. Joseph was amazed.

Priests and scribes with envy wickedly assembled a lawless council against you, O Saviour, and moved Judas to betrayal; therefore he went out shamelessly; spoke against you to the lawless peoples, 'What will you give me, he says, and I will betray him into your hands?' From his condemnation, Lord, deliver our souls.

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

Priests and scribes with envy wickedly assembled a lawless council against you, O Saviour, and moved Judas to betrayal; therefore he went out shamelessly; spoke against you to the lawless peoples, 'What will you give me, he says, and I will betray him into your hands?' From his condemnation, Lord, deliver our souls.

[Then Kathisma 11 [Psalms 77-84] of the Psalter is read, and after it the following Kathisma:] The priest puts on the phelonion.

READ. Tone 8. The Wisdom and Word.

Impious Judas with avaricious intent is moved against the Teacher, he plots, he meditates betrayal. He falls from light, receiving darkness; he agrees the sale; he sells the One beyond price. And so the wretch finds a noose as the reward for what he did and an agonising death. Rescue us from his fate, Christ our God, granting forgiveness of offences to us who celebrate with love your spotless passion.

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

Impious Judas with avaricious intent is moved against the Teacher, he plots, he meditates betrayal. He falls from light, receiving darkness; he agrees the sale; he sells the One beyond price. And so the wretch finds a noose as the reward for what he did and an agonising death. Rescue us from his fate, Christ our God, granting forgiveness of offences to us who celebrate with love your spotless passion.

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 homilies on the Gospel which follows, Homilies [70](#), [71](#), [72,73](#), and [74](#)]

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. [22:15-23:39]

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

Deacon/Priest: Let us attend.

Priest: At that time, the Pharisees took counsel against Jesus and plotted to entrap him in what he said. So they sent their disciples to him, along with the Herodians, saying, 'Teacher, we know that you are true, and teach the way of God in truth, and show deference to no one; for you do not regard people with partiality. Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?' But Jesus, aware of their malice, said, 'Why are you putting me to the test, you hypocrites? Show me the coin used for the tax.' And they brought him a denarius. Then he said to them, 'Whose image is this, and whose title?' They answered, 'Caesar's.' Then he said to them, 'Give therefore to Caesar the things that are Caesar's, and to God the things that are God's.' When they heard this, they were amazed; and they left him and went away. The same day some Sadducees, who say there is no resurrection, came to him; and they asked him a question, saying, 'Teacher, Moses said, 'If a man dies childless, his brother shall marry the widow, and raise up children for his brother.' Now there were seven brothers among us; the first married, and died childless, leaving the widow to his brother. The second did the same, so also the third, down to the seventh. Last of all, the woman herself died. In the resurrection, then, whose wife of the seven will she be? For all of them had married her.' Jesus answered them, 'You are wrong, because you know neither the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. And as for the resurrection of the dead, have you not read what was said to you by God, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not God of the dead, but of the living.' And when the crowd heard it, they were astounded at his teaching. When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. 'Teacher, which commandment in the law is the greatest?' He said to him, 'You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.' This is the first and greatest commandment. And a second is like it: 'You shall love your neighbour as yourself.' On these two commandments hang all the law and the prophets.' Now while the Pharisees were gathered together, Jesus asked them this question, 'What do you think of Christ? Whose son is he?' They said to him, 'David's.' He said to them, 'How is it then that David by the Spirit calls him Lord, saying, 'The Lord said to my Lord, 'Sit at my right hand, until I put your enemies as a footstool under your feet' '? If David then calls him Lord, how can he be his son?' No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions. Then Jesus said to the crowds and to his disciples, 'The scribes and the Pharisees sit on Moses' seat; therefore, whatever they teach you to observe, observe and do it; but do not do as they do, for they speak and do not do it. They tie up heavy burdens, hard to bear, and lay them on the shoulders of others; but they themselves are unwilling to lift a finger to move them. They do all their works to be seen by others; for they make their phylacteries broad and their fringes long. They love to have the place of honour at banquets and the best seats in the synagogues, and to be greeted with respect in the marketplaces, and to have people call them rabbi. But you are not to be called rabbi, for you have one teacher, Christ, and you are all brothers. And call no one your father on earth, for you have one Father — the one in heaven. Nor are you to

be called instructors, for you have one instructor, Christ. The greatest among you will be your servant. All who exalt themselves will be humbled, and all who humble themselves will be exalted. But woe to you, scribes and Pharisees, hypocrites! For you devour the houses of widows and, as a pretext, recite long prayers. Because of this you will receive a more severe condemnation. Woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in, you stop them. Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell as yourselves. Woe to you, blind guides, who say, 'Whoever swears by the temple is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.' Blind fools! For which is greater, the gold or the temple that sanctifies the gold? 'Whoever swears by the altar is bound by nothing, but whoever swears by the gift that is on the altar is bound by the oath.' Blind fools! For which is greater, the gift or the altar that sanctifies the gift? So whoever swears by the altar, swears by it and by everything on it; and whoever swears by the temple, swears by it and by the one who dwells in it; and whoever swears by heaven, swears by the throne of God and by the one who is seated upon it. Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practised without neglecting the others. Blind guides! You strain out a gnat but swallow a camel! Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and injustice. You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside appear beautiful, but inside they are full of the bones of the dead and of all kinds of filth. So you also on the outside appear righteous to others, but inside you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and adorn the graves of the righteous, and you say, 'If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.' Thus you testify against yourselves that you are descendants of those who murdered the prophets. Fill up, then, the measure of your ancestors. You snakes, you brood of vipers! How can you escape being sentenced to hell? Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town, so that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zachary son of Barachias, whom you murdered between the temple and the altar. Amen, I say to you, all this will come upon this generation. Jerusalem, Jerusalem, that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you, desolate. For I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of the Lord.' '

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.

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 2 Think, miserable soul, on the hour of the end, and made fearful by the cutting down of the fig tree, work with love of toil at the talent given you, as you watch and cry: May we not be left outside Christ's bridal chamber!

READ. The Ikos

Why are you slothful, my wretched soul? Why dwell unseasonably on senseless cares? Why busy yourself with what is passing? The last hour is at hand, and we shall soon be parted from what is here. While you still have time, come to your senses and cry out, 'I have sinned against you, my Saviour; do not cut me off like the unfruitful fig tree, but as you are compassionate, O Christ, take pity on a soul that cries out in fear: May we not be left outside Christ's bridal chamber!'

READ:

On holy and great Tuesday we commemorate the parable of the ten virgins from the sacred Gospel.

Verses

Great Tuesday now bears with it virgins ten,
Who bear the triumph of the Master just.

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 virginitly 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!" (Matt. 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" (Matt. 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 (See Matt. 25:10). The foolish virgins knocked on the doors and called out, "Lord, Lord, open to us" (Matt. 25:11). But the Lord Himself uttered the terrible reply: "Assuredly, I say to you, I do not know you" (Matt. 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. (See 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.

But, O Bridegroom Christ, number us with the prudent virgins, range us with the chosen flock and have mercy on us. Amen

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

And On Tuesday

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

READ. Ode 8. Tone 2. Irmos.

'The three holy Youths, did not obey the tyrant's decree and cast into the furnace confessed God, as they sang: You works of the Lord, bless the Lord!'

Glory to you, O God, glory to you.

Let us cast sloth far from us, and with shining lamps let us meet Christ the immortal Bridegroom with hymns, as we cry: Bless the Lord his works.

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

May the oil of fellowship in the vessels of our soul be sufficient, that not having spent the moment of the prize in commerce we may sing: You works of the Lord, bless the Lord!

Now and ever and unto ages of ages. Amen.

You that have all received the talent?grace of equal power from God?, increase it with the help of Christ who gave it, as you sing: You works of the Lord, bless the Lord!

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

Katavasia The three holy Youths, did not obey the tyrant's decree and, cast into the furnace, they confessed God as they sang: You works of the Lord, bless the Lord!

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.

READ. Ode 9. The Irmos.

'All-holy Virgin, who contained in your womb the uncontainable God and bore joy for the world, we sing your praise.'

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

O Good One, you said to your disciples, 'Watch! For at the hour you do not know, the Lord will come to reward each one'.

Now and ever and unto ages of ages. Amen.

At your fearful second coming, Master, range me with the sheep on your right hand, overlooking the multitude of my offences.

Katavasia

All-holy Virgin, who contained in your womb the uncontainable God and bore joy for the world, we sing your praise.

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 READ, doubling them.
Tone 1**

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.

Tone 1

How shall I, the unworthy, enter among the splendours of your saints? For if with them I dare to enter the bridal chamber, my tunic accuses me, because it is not a wedding garment, and I shall be cast out bound by the angels. Lord, cleanse the filth of my soul, and save me as you love humankind.

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

How shall I, the unworthy, enter among the splendours of your saints? For if with them I dare to enter the bridal chamber, my tunic accuses me, because it is not a wedding garment, and I shall be cast out bound by the angels. Lord, cleanse the filth of my soul, and save me as you love humankind.

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

Tone 2.

Slumbering in sloth of soul, O Bridegroom Christ, I have not obtained a lamp burning with virtues, and I have become like the foolish maidens, wandering about at the moment for action. Do not shut your compassionate heart against me, Master, but shake off my dark sleep, rouse me, and bring me with the prudent virgins into your bridal chamber, where there is the sound of those who feast and who cry unceasingly, 'Lord, glory to you!'

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

Slumbering in sloth of soul, O Bridegroom Christ, I have not obtained a lamp burning with virtues, and I have become like the foolish maidens, wandering about at the moment for action. Do not shut your compassionate heart against me, Master, but shake off my dark sleep, rouse me, and bring me with the prudent virgins into your bridal chamber, where there is the sound of those who feast and who cry unceasingly, 'Lord, glory to you!'

[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 4

Soul, having heard the condemnation of the one who hid his talent, do not hide God's word. Proclaim his wonders, that multiplying the gift of grace you may enter the joy of your Lord.

Then the Superior says before the holy doors:

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.

The things 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:

Tone 6 READ.

Come, believers, let us work eagerly for the Master; for he gives his servants wealth. Let each of us, according to their measure, multiply the talent of grace; let one bring wisdom through good deeds; another perform the ministry of splendour; let a believer share the word with the uninitiated; and another distribute his wealth to the poor. So let us make the loan increase, and, as faithful stewards of grace, become worthy of the Master's joy. Make us worthy of this joy, Christ our God, as you love humankind.

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.

When you come in glory with the angelic Powers and take your seat, O Jesu, on the throne of judgement, do not separate me from you, good Shepherd; for you know the right hand ways, while those on the left are twisted. So do not destroy me, hardened in sin, with the goats, but, numbering me with the sheep on the right, save me, as you love humankind.

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.

Bridegroom, lovelier in beauty beyond all humankind, who have invited us to the spiritual banquet of your bridal chamber, by participation in your sufferings strip my ill-clad form of faults, and adorning me with the robe of glory of your beauty, show me to be a radiant guest of your kingdom, as you are compassionate.

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen. Tone 7.

See, my soul, the Master entrusts you with a talent. Accept it with fear, gain interest for the giver by distributing it to beggars, and gain the Lord as friend, so that you may stand on his right hand when he comes in glory, and hear his blessed voice, 'Enter, my servant, into the joy of your Lord'. Make me, who have gone astray, worthy of this, O Saviour, because of your great mercy.

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: Think, miserable soul, on the hour of the end, and made fearful by the cutting down of the fig tree, work with love of toil at the talent given you, as you watch and cry: May we not be left outside Christ's bridal chamber!]

Then, the priest 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.

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, as one who 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.

Translation taken from Archimandrite Ephrem Lash and Ieratikon: Volume I (Cherubim Press).