

THE STRUCTURE OF THE LENTEN OFFICES

Prostrations and Bows

In the texts that follow, the Greek term *metanoia* (Slavonic, *poklon*) is sometimes rendered as 'prostration' and sometimes as 'bow':

(1) By 'prostration' is meant a great *metanoia* or '*poklon* to the ground'. Here the worshipper prostrates the whole body, throwing the weight forward onto the two hands, touching the ground with the forehead.

(2) By 'bow' is meant a small *metanoia*. Here the worshipper bows from the waist, touching the ground with the fingers of the right hand.

Normally a prostration or bow is preceded by the making of the Sign of the Cross. Prostrations are prescribed only at the weekday offices in Lent, that is, from the second half of Vespers on Sunday evening until Vespers on Friday inclusive. At Friday Vespers there are prostrations during the Liturgy of the Presanctified, but fewer prostrations when Vespers are said without the Presanctified Liturgy.

The Prayer of St. Ephraim

This is said at all the weekday offices in Lent. The Prayer is recited either twice or once only, as follows:

(1) Twice, with four prostrations and twelve bows:

O Lord and Master of my life, give me not a spirit of sloth, vain curiosity,¹ lust for power, and idle talk (prostration).

But give to me Thy servant a spirit of soberness, humility, patience, and love (prostration).

O Lord and King, grant me to see my own faults and not to condemn my brother: for blessed art Thou to the ages of ages. Amen (prostration).

¹ In the Slav text, 'despondency'.

O God, cleanse me a sinner (twelve times, with a bow after each)
Then the Prayer once more in full, with one prostration at the end.

(2) Once only, with three prostrations (without *O God, cleanse me a sinner* and the twelve bows).

The chief moments at which the Prayer occurs are these:

(a) At the Midnight Office, the Hours and Compline, it is said after the Prayer of the Hours and the words of the priest, *God be merciful to us and bless us. . .* (or *At the prayers of our holy fathers. . .*).

(b) At Mattins and Vespers,² it is said shortly before the dismissal, and follows the prayer *O heavenly King, uphold our rulers. . .*

THE MIDNIGHT OFFICE

This is recited as usual (see *The Festal Menaion*, p. 74), except that on weekdays in Lent (Monday to Friday), after the Prayer of the Hours and the words of the priest, *God be merciful to us and bless us. . .*, we say the Prayer of St. Ephraim twice, with four prostrations and twelve bows. On Saturday and Sunday, the Prayer of St. Ephraim is not said at the Midnight Office.

MATTINS

Monday to Friday

(1) Opening of the service:

Priest: *Blessed is our God. . .*

Reader: *Amen. Glory to Thee, our God, glory to Thee.*

O heavenly King. . .

Holy God. . ., etc., and the Lord's Prayer.

Priest: *For Thine is the Kingdom. . .*

Reader: *Amen. Kyrie eleison* (twelve times).

Glory be to the Father. . . Both now.

O come, let us worship.

Psalms 19 and 20

Glory be to the Father. . . Both now.

² Except when Vespers are combined with the Liturgy of the Presanctified (see below, p. 93).

Holy God. . ., etc., and the Lord's Prayer.

O Lord, save Thy people. . ., and the two troparia

following.

Litany: *Have mercy upon us, O God. . .*

Priest: *Glory to the holy, consubstantial.*

(2) The Six Psalms.

(3) The Great Litany.

(4) Instead of *The Lord is God*, we sing *Alleluia* in the Tone of the week, accompanied by the following verses (Isaiah 26: 9, 11, 15):

Alleluia, alleluia, alleluia.

¶1. *My spirit seeks Thee early in the morning, O God, for Thy commandments are a light upon the earth.*

Alleluia, alleluia, alleluia.

¶2. *Learn righteousness, ye that dwell on earth.*

Alleluia, alleluia, alleluia.

¶3. *The wrath of God shall fall upon a disobedient people, and fire shall now devour the enemy.*

Alleluia, alleluia, alleluia.

¶4. *Bring more evils upon them, O Lord, bring more evils upon them that are glorious on earth.*

Alleluia, alleluia, alleluia.

Then the choir sings the HYMNS TO THE TRINITY³ in the Tone of the week; and at the end, *Kyrie eleison* (three times); *Glory be to the Father. . .*

(5) Reader: *Both now. . .*, and then the first appointed kathisma from the Psalter.⁴

SESSIONAL HYMNS (in the Tone of the week).

Second appointed kathisma.

SESSIONAL HYMNS (of the day).

Third appointed kathisma.

SESSIONAL HYMNS (of the day).

(6) Psalm 50.

(7) Litany, *O Lord, save Thy people. . .*, with the exclamation by the priest.

³ Variable parts of the service are printed in capitals. Material in the Tone of the week is usually given in the appendix at the end of the Triodion (see pp. 662-99); if it cannot be found there, the reader must look for it in the Octoechos. Material proper to the day is given in the main text of the Triodion, under the day in question.

⁴ For the distribution of the kathismata, see *The Festal Menaion*, pp. 533-4.

(8) CANON (of the day, from the Menaion and the Triodion) ⁵
 (a) Canticles One, Two⁶ and Three.

The Small Litany.

SESSIONAL HYMN for the saint of the day and Theotokion (from the Menaion).

(b) Canticles Four, Five and Six.

The Small Litany.

KONTAKION and IKOS for the saint of the day (from the Menaion); if there is no kontakion, we use the sessional hymn to the Martyrs in the Tone of the week (see appendix, pp. 668–99).⁷

SYNAXARION (from the Menaion).⁸

(c) Canticles Seven and Eight.

Priest: *The Theotokos and Mother of the Light let us honour with hymns and magnify.*

The Magnificat, with the refrain *Greater in honour than the cherubim. . . .*

Canticle Nine.

Truly it is right to call thee blessed. . . . (at the end, one prostration)

The Small Litany.

HYMN OF LIGHT (Exapostilarion) in the Tone of the week (three times).

(9) Lauds (Psalms 148–150) read, without stichera.

Glory be to the Father. . . . Both now. . . .

(10) Priest:⁹ *To Thee is due glory, O Lord our God, and to Thee we ascribe glory, to the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages.*

Reader: *Amen.*

Priest:¹⁰ *Glory to Thee who hast showed us the light.*

Then the reader continues with the Small Doxology (read, not sung):

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

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

⁵ For detailed rules concerning the reading of the Mattins Canon, see pp. 75–9.

⁶ Canticle Two is read only on Tuesday.

⁷ If there is a kontakion, the sessional hymn to the Martyrs is said with the sessional hymns after the first appointed kathisma of the Psalter

⁸ In the Greek use.

⁹ Or else the reader.

¹⁰ Or else the reader.

O Lord God, heavenly King, God the Father almighty; Lord, the only-begotten Son, Jesus Christ; and Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us, Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy upon us.

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

Every day I will bless Thee, and praise Thy Name for ever and ever.

O Lord, Thou hast been our refuge from generation to generation. I said: Lord, have mercy upon me; heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge: teach me to do Thy will, for Thou art my God. For with Thee is the fountain of life, and in Thy light shall we see light. Continue Thy mercy unto those that know Thee.

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

Blessed art Thou, O Lord God of our Fathers, and praised and glorified is Thy Name for evermore. Amen.

O Lord, let Thy mercy lighten upon us, as our trust is in Thee.

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

Blessed art Thou, O Master: make me to understand Thy statutes.

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

O Lord, Thy mercy is for ever: despise not the works of Thine hands.

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

(11) Litany of Fervent Intercession: *Let us complete our morning prayer to the Lord. . . .*

(12) APOSTICHA (of the day):

Penitential sticheron from the Triodion.

¶ 1. *We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad: for the days wherein Thou hast humbled us, for the years wherein we have seen evil. And look upon Thy servants, and upon Thy works, and do Thou guide their sons (Psalm 89: 14–16).*

Repeat the sticheron from the Triodion.

¶ 2. *And let the brightness of the Lord our God be upon us: prosper Thou the work of our hands, O prosper Thou our handywork (Psalm 89: 17).*

Sticheron to the Martyrs.

Glory be to the Father. . . . Both now.

Theotokion.

(13) Then the reader says (Psalm 91: 2–3): *It is a good thing to give thanks to the Lord, and to sing praises to Thy Name, O Most High: to tell of Thy mercy in the morning and of Thy truth every night.*¹¹

Holy God. . . , etc., and the Lord's Prayer with the exclamation by the priest; after which the reader says this apolytikion:

Standing in the temple of thy glory, we think ourselves in heaven, O Theotokos. Thou who art the gate of heaven, do thou open unto us the door of thy mercy.

(14) Reader: *Kyrie eleison* (forty times).

Glory be to the Father. . . . Both now.

Greater in honour than the cherubim. .

In the Name of the Lord, give the blessing, father.

Priest: *Blessed be He who is, Christ our God. . . .*

(15) Reader: *O heavenly King, uphold our rulers, strengthen the Faith, calm the nations, give peace to the world. Protect this city (or village, or holy monastery), grant to our departed fathers and brethren that they may dwell with the righteous, and accept us in repentance and confession: for Thou art good and lovest mankind.*

(16) The Prayer of St. Ephraim twice, with four prostrations and twelve bows.

Then the reader says: *Amen. O come, let us worship. . . .*, and so there follows immediately the First Hour.

Mattins on Saturday. On Saturday in the first, fifth and sixth weeks of Lent, we sing *The Lord is God*, and the arrangements are as indicated below in the text of the Triodion. On Saturday in the second, third and fourth weeks, we sing *Alleluia*, and the service is for the dead. The basic pattern for these three Saturdays is the same as at Mattins for the dead, on the Saturday before the 'unday of the Last Judgement (see pp. 127–41); for the reading of the Canon, see immediately below, p. 78. Note that on Saturdays in Lent we do not use the Litany *O Lord, save Thy people. . .* after Psalm 50, nor the Prayer of St. Ephraim at the end of the service; the service ends as at Mattins outside Lent (see *The Festal Menaion*, p. 76).

Mattins on Sunday. The basic pattern is the same as on Sundays

¹¹ According to the Slav use, in Lent this is said twice.

during the rest of the year: see *The Festal Menaion*, pp. 75–6, 87–97. Special features are indicated below in the text of the Triodion.

The Canon at Mattins on Weekdays

Each day we use: (i) the Canon to the saint of the day from the Menaion, which has eight Canticles in the usual way; and (ii) the two Canons from the Triodion, the first by Joseph and the second by Theodore, which generally have three Canticles (but on Saturdays¹² there are four).

These three- or four-canticle Canons each contain every day the eighth and ninth Canticles, while the opening Canticle or Canticles vary according to what day of the week it is:

Monday:	Canticle One
Tuesday:	Canticle Two
Wednesday:	Canticle Three
Thursday:	Canticle Four
Friday:	Canticle Five
Saturday:	Canticles Six and Seven

From Monday to Friday we sing in full the Biblical Canticle appointed for the day, and also the Biblical Canticles Eight and Nine, but in the case of the other Canticles we use only the last two verses of the Biblical Canticle. On Saturday, for all the Canticles of the Canon we use the last six verses of the Biblical Canticle, except that the Magnificat is as usual sung in full.

In detail the arrangements are as follows:

(1) *Monday*

Canticle One. We use fourteen troparia, six (including the irmos) from the Canon to the saint of the day in the Menaion, and four from each of the two three-canticle Canons in the Triodion. We begin by singing the verses of the first Biblical Canticle, *Let us sing to the Lord. . .* (Exodus 15: 1–19),¹³ in the Tone of the Canon for the saint of the day from the Menaion. We continue with this as far as the verse *The waters were hardened like a wall, hardened also were the waves in the midst of the sea.* Then we sing the irmos of the Canon

¹² In the second, third and fourth weeks. On the other Saturdays in Lent the Canon in the Triodion has eight canticles.

¹³ For the text of the nine Biblical Canticles, set out for liturgical use, see *The Psalter According to the Seventy*, translated by the Holy Transfiguration Monastery (Boston, Mass., 1974), pp. 262–87.

from the Menaion. Next we sing the following verse of the Biblical Canticle, *The enemy said: I will pursue. . .*, followed by the first troparion from the Canon in the Menaion. So we sing the five troparia of the Canon in the Menaion, inserting a verse from the Biblical Canticle before each one of them.¹⁴ If, as is commonly the case, the Canon in the Menaion has only four troparia, we repeat one troparion so as to make up the number five. After the verse *Then did the rulers of Edom hasten. . .*, we start with the first troparion of the first three-canticle Canon in the Triodion; and so we continue with the eight troparia of the two three-canticle Canons, inserting the verses of the Biblical Canticle as before (but before the last two troparia we say *Glory be to the Father. . .* and *Both now. . .*). Then we say *Glory to Thee, our God, glory to Thee*, followed by another troparion (occasionally there is a further troparion, once again preceded by *Glory to Thee, our God, glory to Thee*) after which, as *katavasia*, we sing the irmos of the second three-canticle Canon.

Canticle Three. We do not sing the whole of the Biblical Canticle but only the last two verses, as follows: *The Lord has gone up into the heavens. . .*, and then the first troparion of the Canon in the Menaion (note that we do not sing the irmos at this point, because we shall use it later as *katavasia*); then the verse, *And He will give strength to our kings. . .*, followed by the second troparion in the Menaion; *Glory be to the Father. . .*; third troparion; *Both now. . .*; fourth troparion; and then the irmos of the Canon in the Menaion is sung at the end as *katavasia*.

Canticles Four and Five. We sing the irmos of the Canon in the Menaion; then the last two verses of the Biblical Canticle, each followed by a troparion; then *Glory be to the Father. . .* and *Both now. . .*, each followed by a troparion.

Canticle Six. We follow the same pattern as for Canticle Three, using the two last verses of the Biblical Canticle, and singing the irmos at the end.

Canticle Seven. We follow the same pattern as for Canticles Four

¹⁴ Note that in the Slavonic Psalter which we have been using for the directions given in the text above (Holy Trinity Monastery, Jordanville, 1959), the verses are divided differently from those in *The Psalter According to the Seventy*, translated by the Holy Transfiguration Monastery. In the Slavonic, the words *Thou hast guided by Thy righteousness this Thy people whom Thou hast redeemed* form part of the verse preceding; a new verse begins at *Thou hast called them by Thy strength. . .* there is no new verse at *The nations heard. . .*

and Five, placing the irmos at the beginning, and then using the last two verses from the Biblical Canticle.

Canticle Eight. We use fourteen troparia, as for Canticle One. We sing the Biblical Canticle (The Song of the Three Holy Children) as far as the verse *Bless the Lord, fire and heat. . .*, after which we sing the irmos of the Canon in the Menaion, and then the five troparia from the Menaion. After the verse in the Biblical Canticle, *Bless the Lord, all ye winged creatures of the sky. . .*, we begin singing the eight troparia of the three-canticle Canons in the Triodion. We end as follows: *We bless the Lord, Father, Son and Holy Spirit*; the seventh troparion in the Triodion (the third in the second Canon); *Both now. . .*; the eighth troparion (the Theotokion); *Glory to Thee, our God, glory to Thee*; troparion in the Triodion; *We praise, bless and worship the Lord. . .*; and as *katavasia* we sing the irmos of the second three-canticle Canon.

Canticle Nine. The Magnificat or Song of the Theotokos is sung with the usual refrain *Greater in honour than the cherubim. . .* Then we sing the irmos of the Canon in the Menaion, followed by the first verse of the Benedictus or Prayer of Zacharias; then follow the troparia of the Canon in the Menaion. We use six troparia from the Canon in the Menaion (including the irmos), repeating one troparion if necessary; and then we use eight troparia from the two three-canticle Canons in the Triodion. Before each troparion we say a verse from the Benedictus. Then *Glory to Thee, our God, glory to Thee*; troparion in the Triodion; irmos of the second three-canticle Canon; and finally *Truly it is right to call thee blessed*.

(2) Tuesday

Canticle One: we follow the same pattern as for Canticle Four on Monday. Thus we sing the irmos of the Canon to the saint of the day in the Menaion; then the last two verses of the Biblical Canticle, each followed by a troparion from the Canon in the Menaion; *Glory be to the Father. . .*; troparion; *Both now. . .*; troparion.

Canticle Two: we read the second Biblical Canticle through to the end, without inserting any troparia between the verses; and we conclude by saying *Glory be to the Father. . .* and *Both now. . .* Then we sing the irmos of the first three-canticle Canon; *Glory to Thee, our God, glory to Thee*; then the troparia of the two Canons, saying before each troparion *Glory to Thee, our God, glory to Thee*. Before the

Theotokion of the first Canon we say *Most holy Theotokos, save us*, before the troparion to the Trinity and Theotokion of the second Canon we say *Glory be to the Father*. . . and *Both now*. . . . At the end we sing as katavasia the irmos of the second three-canticle Canon. For the remaining Canticles, we follow the same rules as on Monday.

(3) *Wednesday*

Canticle One: as on Tuesday, with four troparia from the Canon in the Menaion. Canticle Three: we use fourteen troparia, six (including the irmos) from the Canon in the Menaion, and eight from the two three-canticle Canons in the Triodion, following the same rules as for Canticle One on Monday. And for the other Canticles we do as on Monday.

(4) *Thursday*

Canticle One: as on Tuesday. Canticle Three: as on Monday. Canticle Four: we use fourteen troparia, six from the Menaion and eight from the Triodion, as for Canticle One on Monday. Other Canticles: as on Monday.

(5) *Friday*

Canticle One: as on Tuesday. Canticles Three and Four: as on Monday. Canticle Five: as for Canticle One on Monday. Other Canticles: as on Monday.

(6) *Saturday (in the second, third and fourth weeks)*

Up to the end of Canticle Five, we use the Canon to the saint of the day from the Menaion, with six troparia (including the irmos), and the Canon to the patron saint of the church or monastery, with four troparia.¹⁵ After the irmos we sing one troparion, without any verse, and then before the remaining troparia we use the last six verses of the relevant Biblical Canticle, followed by *Glory be to the Father*. . . and *Both now*. . . . Starting at Canticle Six, we omit the Canon of the patron saint, and use first the Canon from the Menaion with six troparia, and then the two four-canticle Canons from the Triodion with eight troparia, followed by two additional troparia, to the martyrs and for the dead. We do not read the Biblical

¹⁵ But if the dedication of the church is to Christ or the Mother of God, we first use the Canon to the patron saint with six troparia (including the irmos) and then the Canon from the Menaion with four.

Canticles in full, but with the troparia of the four-canticle Canons we use the last six verses of the appropriate Biblical Canticle. Before the troparia of the Canon in the Menaion we say, *Holy St.* . . . , *pray to God for us*.

THE HOURS

*Monday to Friday*¹⁶

FIRST HOUR

(1) Reader: *O come, let us worship*. . . ¹⁷

Psalms 5, 89, 100.

Glory be to the Father. . . . *Both now*.

Alleluia, alleluia, alleluia, glory to Thee, O God (three times).

(2) Reader: *Kyrie eleison* (three times).

Glory be to the Father. . . . *Both now*.

And then the appointed kathisma of the Psalter.¹⁸

(3) Then we sing the Lenten verses in *TONE SIX*:

Priest: *Hearken in the morning to my voice, my King and my God*.

Choir: *Hearken in the morning*. . . (prostration).

Priest: *Give ear to my words, O Lord, attend to my cry*.

Choir: *Hearken in the morning*. . . . (prostration).

Priest: *For unto Thee will I pray, O Lord: Thou shalt hearken in the morning to my voice*.¹⁹

Choir: *Hearken in the morning*. . . (prostration).

Priest: *Glory be to the Father*. . . .

(4) Reader: *Both now*. . . , and the Theotokion, *What shall we call thee, O full of grace*. . . .

¹⁶ On Saturdays and Sundays in Lent, the Hours are read in the usual way, without prostrations, as on days outside Lent (see *The Festal Menaion*, p. 77).

¹⁷ If for any reason the First Hour does not follow immediately after Mattins but is said separately, then the priest begins with the opening blessing and the reader continues, *Glory to Thee, our God* . . . , *O heavenly King* . . . , as at the beginning of the Third Hour (§1).

¹⁸ On Mondays and Fridays there is no kathisma of the Psalter at the First Hour.

¹⁹ The Slav books omit the second part of this verse, *Thou shalt hearken*. . . .

Then we sing slowly and solemnly:

Order my steps in Thy word: and let not any iniquity have dominion over me (twice).

Deliver me from the false accusation of men: so will I keep Thy commandments (twice).

Make Thy face to shine upon Thy servant: and teach me Thy statutes (twice).

Let my mouth be filled with Thy praise, O Lord: that I may sing of Thy glory and majesty all the day long (three times).

(5) *Holy God*. . . , etc., and the Lord's Prayer.

(6) The reader says the troparion.

On Monday, Tuesday and Thursday:

TONE SIX

With all our heart and never-silent mouths let us praise the most glorious Mother of God, more holy than the holy angels. Let us confess her as Theotokos, for in very truth she gave birth to God made flesh, and without ceasing she prays for our souls.

On Wednesday and Friday:

TONE FOUR

Come quickly to our help, before we are enslaved to the enemies that blaspheme Thee, Christ our God, and threaten us. By Thy Cross destroy those that make war against us, and may they know what power is given to the Orthodox faith: through the prayers of the Theotokos, O Thou who alone lovest mankind.

(7) Reader: *Kyrie eleison* (forty times).

The Prayer of the Hours.

Kyrie eleison (three times).

Glory be to the Father. . . . *Both now.*

Greater in honour than the cherubim. .

In the Name of the Lord, give the blessing, father.

Priest: *God be merciful to us and bless us*. . . .

Then the Prayer of St. Ephraim twice, with four prostrations and twelve bows.

(8) Reader: *Amen. Holy God*. . . , etc., and the Lord's Prayer. After the exclamation by the priest, the reader says *Kyrie eleison* (twelve times). Then the priest or the reader says the prayer *O Christ, the true Light*. . .

The choir sings *To thee, our leader in battle*. . . ²⁰

(9) Priest: *Glory to Thee, O Christ our God*. . . .

Choir: *Glory be to the Father*. . . . *Both now.*

Kyrie eleison (three times).

Give the blessing, father.

And the priest says the Dismissal.

THIRD HOUR

(1) Priest: *Blessed is our God*. . . .²¹

Reader: *Amen. Glory to Thee, our God, glory to Thee.*

O heavenly King. . . .

Holy God. . . , etc., and the Lord's Prayer.

Priest: *For Thine is the Kingdom*. . .

Reader: *Amen. Kyrie eleison* (twelve times).

Glory be to the Father. . . . *Both now.*

(2) Reader: *O come, let us worship*. . . .

Psalms 16, 24, 50.

Glory be to the Father. . . . *Both now*. . . .

Alleluia, alleluia, alleluia, glory to Thee, O God (three times).

(3) Reader: *Kyrie eleison* (three times)

Glory be to the Father. . . . *Both now*. . . .

And then the appointed kathisma of the Psalter.

(4) Then we sing the Lenten verses in *TONE SIX*:

Priest: *O Lord, who at the third hour hast sent down Thy Most Holy Spirit upon Thine apostles, in Thy love take not this Thy Spirit from us, but renew Him within us as we pray to Thee.*

²⁰ For the text see below, p. 442. In the Greek use this kontakion is not used at the end of the First Hour.

²¹ If the Third Hour follows immediately after the First, the reader begins at §2, *O come let us worship*. . .

Choir: *O Lord, who at the third hour. . . (prostration).*

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

Choir: *O Lord, who at the third hour. . . (prostration).*

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

Choir: *O Lord, who at the third hour. . . (prostration).*

Priest: *Glory be to the Father. . . .*

(5) Reader: *Both now. . . , and the Theotokion O Theotokos, thou art the true vine. . . ; and then the verse Blessed be the Lord God.*

(6) *Holy God. . . , etc., and the Lord's Prayer.*

(7) The reader says the troparia:

TONE EIGHT

Blessed art Thou, O Christ our God, who hast made the fishermen wise by sending down upon them the Holy Spirit: and through them Thou hast drawn the inhabited earth into Thy net. O Lord who lovest mankind, glory to Thee.

Glory be to the Father. . . .

Grant swift and sure encouragement, O Jesus, to Thy servants when our spirit is cast down within us. Leave not our souls in affliction, be not far from our minds in time of trouble; but always come quickly to our help. Draw near to us, draw near, for Thou art everywhere. As Thou wast ever with Thine apostles, so in Thy compassion unite Thyself to those who love Thee: that with one accord we may praise and glorify Thy Holy Spirit.

Both now. . . .

Theotokion

O pure Theotokos, Thou art the hope and protection and refuge of Christians, an invincible rampart and a safe haven for the storm-tossed. Thou dost save the world by thine unceasing intercession: remember us also, O Virgin worthy of all praise.

(8) Reader: *Kyrie eleison (forty times).*

The Prayer of the Hours.

Kyrie eleison (three times)

Glory be to the Father. . . . Both now.

Greater in honour than the cherubim. . .

In the Name of the Lord, give the blessing, father.

HOURS

Priest: *At the prayers of our holy fathers.*

Then the Prayer of St. Ephraim twice, with four prostrations and twelve bows.

(9) The reader says *Amen*, and the prayer *O God the Master, Father almighty. . . .*²²

SIXTH HOUR

Reader: *O come, let us worship. . . .*²³

Psalms 53, 54, 90.

Glory be to the Father. . . . Both now.

Alleluia, alleluia, alleluia, glory to Thee, O God (three times).

(2) Reader: *Kyrie eleison (three times).*

Glory be to the Father. . . . Both now.

And then the appointed kathisma of the Psalter.

(3) Then we sing the Lenten verses in *TONE TWO*:

Priest: *O Thou who on the sixth day and hour hast nailed to the Cross the sin that Adam dared to commit in Paradise: tear up the record of our trespasses, O Christ our God, and save us.*

Choir: *O Thou who on the sixth day. . . (prostration).*

Priest: *Give ear, O God, unto my prayer, and despise not my supplication.*

Choir: *O Thou who on the sixth day. . . (prostration).*

Priest: *I cried unto God, and the Lord hearkened unto me.*

Choir: *O Thou who on the sixth day. . . (prostration).*

Priest: *Glory be to the Father. . . .*

(4) Reader: *Both now. . . , and the Theotokion As there is no boldness in us. . . .*

²² If the Sixth Hour does not follow immediately we end as follows: Reader: *Amen. Holy God. . . , etc., and the Lord's Prayer. Kyrie eleison (twelve times). Then the prayer O God the Master, Father almighty. . . . Glory be to the Father. . . Both now. . . ; Kyrie eleison (three times); Give the blessing, father.* And the priest says the Dismissal.

²³ If the Sixth Hour does not follow immediately after the Third, we begin as at the start of the Third Hour (§1).

(5) The reader says the TROPARION OF THE PROPHECY from the Triodion; *Glory be to the Father. . . . Both now.* ; and he repeats the troparion.

Priest: *Let us attend.*

The reader and the choir say the PROKIMENON.

Priest: *Wisdom.*

The reader announces the READING FROM THE OLD TESTAMENT.

Priest: *Let us attend.*

The reader reads the lesson.

Priest: *Let us attend.*

The reader and the choir say the second PROKIMENON.

The reader continues with the verse *Let Thy tender mercies, O Lord, speedily go before us. . . .*

(6) *Holy God. . . , etc.,* and the Lord's Prayer.

(7) The reader says the troparia:

TONE TWO

Thou, O Christ our God, hast worked salvation in the midst of the earth: Thou hast stretched out Thy most pure hands upon the Cross, gathering together all the nations who cry out: O Lord, glory to Thee.

Glory be to the Father. . . .

We venerate Thy holy ikon, loving Lord, asking Thee to pardon our transgressions, Christ our God. For Thou of Thine own will wast pleased in the flesh to ascend upon the Cross, so to deliver from the bondage of the enemy those whom Thou hast fashioned. Therefore in thanksgiving we cry aloud to Thee: Thou hast filled all things with joy, our Saviour, when Thou hast come to save the world.

Both now. . . .

On Monday, Tuesday and Thursday:

Theotokion

Thou art a fountain of compassion, O Theotokos: count us worthy of thy loving-kindness. Look upon thy people that has sinned; and now, as always, manifest thy power. For putting our trust in thee we cry unto thee, Hail! as once did Gabriel, the chief captain of the heavenly hosts.

On Wednesday and Friday:

HOURS

Stavrotheotokion

Most glorious art thou, O Virgin Theotokos: we sing thy praises. For through the Cross of thy Son, hell was laid low and death put to death; we who were dead have risen and been granted life, receiving the joy of Paradise that was ours at the beginning. Therefore with thanksgiving we glorify Christ our God, for He is strong and alone rich in mercy.

(8) Reader: *Kyrie eleison* (forty times).

The Prayer of the Hours.

Kyrie eleison (three times).

Glory be to the Father. . . . Both now.

Greater in honour than the cherubim. .

In the Name of the Lord, give the blessing, father.

Priest: *At the prayers of our holy fathers. . . .*

Then the Prayer of St. Ephraim twice, with four prostrations and twelve bows.

(9) The reader says *Amen*, and the prayer *O God, the Lord of Hosts. . . .*²⁴

NINTH HOUR

Reader: *O come, let us worship.* ²⁵

Psalms 83, 84, 85.

Glory be to the Father. . . . Both now.

Alleluia, alleluia, alleluia, glory to Thee, O God (three times).

(2) Reader: *Kyrie eleison* (three times).

Glory be to the Father. . . . Both now.

And then the appointed kathisma of the Psalter.²⁶

(3) Then we sing the Lenten verses in TONE EIGHT:

Priest: *O Thou who at the ninth hour for our sake hast tasted death in the flesh, put to death the pride of our flesh, O Christ our God, and save us.*

²⁴ If the Ninth Hour does not follow immediately, the service ends as at the conclusion of the Third Hour (p. 83, n. 22).

²⁵ If the Ninth Hour does not follow immediately after the Sixth, we begin as at the start of the Third Hour (§1).

²⁶ Except on Fridays, when there is no kathisma of the Psalter.

Choir: *O Thou who at the ninth hour. . .* (prostration).

Priest: *Let my prayer draw near to Thee, O Lord: give me understanding, according to Thy word*

Choir: *O Thou who at the ninth hour. . .* (prostration).

Priest: *Let my supplication come before Thee, O Lord: deliver me according to Thy word.*

Choir: *O Thou who at the ninth hour. . .* (prostration).

Priest: *Glory be to the Father. . . .*

(4) Reader: *Both now. . .*, and the Theotokion *O loving Lord, for our sakes. . .*; and then the verse *Deliver us not up unto the end. . . .*

(5) *Holy God. . .*, etc., and the Lord's Prayer.

(6) The reader says the troparia:

TONE EIGHT

When the thief beheld the Author of life hanging upon the Cross, he said: 'If it were not God made flesh that is crucified with us, the sun would not have hid its rays nor would the earth have quaked and trembled. But, all-forbearing Lord, remember me in Thy Kingdom.'

Glory be to the Father. . . .

In the midst, between the two thieves, Thy Cross became a balance-beam of righteousness. For the one was carried down to hell by the burden of his blasphemy; the other was lightened of his sins and brought to the knowledge of God. O Christ our God, glory to Thee.

Both now. . . .

Stavrotheotokion

When she who bare Him saw upon the Cross the Lamb and Shepherd and Saviour of the world, she said weeping: 'The world rejoices, for it receives deliverance; but inwardly I burn, seeing Thy Crucifixion which Thou sufferest for all men, O my Son and God.'

(7) Reader: *Kyrie eleison* (forty times).

The Prayer of the Hours.

Kyrie eleison (three times).

Glory be to the Father. . . . Both now.

Greater in honour than the cherubim. . .

In the Name of the Lord, give the blessing, father.

Priest: *God be merciful to us and bless us. . . .*

Then the Prayer of St. Ephraim once, with three prostrations.

TYPIKA

(8) The reader says *Amen*, and the prayer *O Master and Lord. . .*; and then immediately we begin the Typika.

THE TYPIKA

*Monday to Friday*²⁷

(1) The choir sings the Beatitudes:

TONE EIGHT

In Thy Kingdom remember us, O Lord, when Thou comest in Thy Kingdom.

Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.

And to every verse we add the refrain: *Remember us, O Lord, when Thou comest in Thy Kingdom.*

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they that are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

Rejoice and be exceeding glad: for great is your reward in heaven.

Glory be to the Father. . ., and the refrain.

Both now. . ., and the refrain.

Remember us, O Lord, when Thou comest in Thy Kingdom (prostration).

Remember us, O Master, when Thou comest in Thy Kingdom (prostration).

Remember us, O Holy One, when Thou comest in Thy Kingdom (prostration).

(2) The reader says the troparia *The heavenly choir. . .*²⁸

(3) Reader: The Nicene Creed.

²⁷ The Typika are not said on Saturday and Sunday in Lent.

²⁸ See *The Festal Menaion*, p. 250.

(4) Reader: *Forgive, remit and pardon.*

(5) Reader: *Our Father. . . .*

(6) The reader says the appointed KONTAKION OR KONTAKIA (varying according to the day of the week); then the kontakion of the patron saint of the church or monastery; *Glory be to the Father. . .*; the kontakion of the dead; *Both now. . .*; and the Theotokion *O never-failing Protection of Christians. . .*

(7) Reader: *Kyrie eleison* (forty times)

Glory be to the Father. . . . Both now.

Greater in honour than the cherubim. .

In the Name of the Lord, give the blessing, father.

Priest: *God be merciful to us and bless us. . .*

Then the Prayer of St. Ephraim twice, with four prostrations and twelve bows.

(8) (a) If there is no Liturgy of the Presanctified, the reader at once begins Vespers, saying *O come, let us worship. . .*, and then the Psalm of Introduction, without any opening blessing by the priest.

(b) If there is a Liturgy of the Presanctified, the reader says *Holy God. . .*, etc., and the Lord's Prayer; *Kyrie eleison* (twelve times); and the prayer *O Most Holy Trinity. . .*²⁹

Priest: *Wisdom.*

Choir: *Truly it is right to call thee blessed.*

Priest: *Most holy Theotokos, save us.*

Choir: *Greater in honour than the cherubim. .*

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

Choir: *Glory be to the Father. . . . Both now.*

Kyrie eleison (three times).

Give the blessing, father.

And the priest says the Dismissal.

²⁹ See below, p. 92.

VESPERS

VESPERS

I

ON SUNDAY EVENING³⁰

(1) Blessing by the priest: *Blessed is our God. . .*³¹

(2) Reader: *O come, let us worship. . .*, and the Psalm of Introduction (Psalm 103).

(3) The Great Litany.

(4) *Lord, I have cried*, with the ten appointed STICHERA: four in the Tone of the week (see pp. 184-8); three of the day (in the main text of the Triodion); three for the saint of the day (in the Menaion); *Glory be to the Father. . . . Both now.*
Theotokion in the Menaion.

(5) Entrance with the incense.

O joyful Light. . . .

(6) GREAT PROKIMENON:

(a) *Turn not away Thy face from Thy servant. . .* (on the Sunday of Forgiveness, and on the second and fourth Sundays in Lent).

³⁰ Vespers on Sunday evening in Lent is unusual, in that it falls into two clearly contrasted parts. The atmosphere of the service changes after the Great Prokimenon. Until then, the normal pattern for Great Vespers on a Saturday evening is followed; but from *Vouchsafe, O Lord. . .* onwards, the rules for ordinary Vespers on a weekday in Lent are applied, except that the Prayer of St. Ephraim is said once and not twice, and then the Dismissal follows immediately. At the moment of transition, during *Vouchsafe, O Lord. . .*, the priest's vestments and the covers on the ikon-stands are changed from a light to a dark colour; and with the Litany *Let us complete our evening prayer to the Lord. . .*, we begin to sing the penitential chants used on weekdays in Lent.

³¹ If the Ninth Hour precedes Vespers, we begin as specified above. But if not, we begin as follows:

Priest: *Blessed is our God. . . .*

Reader: *Amen. Glory to Thee, our God, glory to Thee.*

O heavenly King. . . .

Holy God. . ., etc., and the Lord's Prayer, with the exclamation by

the priest.

Kyrie eleison (twelve times).

Glory be to the Father. . . . Both now. . . .

O come, let us worship. . ., and the Psalm of Introduction.

(b) *O Lord, Thou hast given an inheritance. . .* (on the Sunday of Orthodoxy, and on the third and fifth Sundays in Lent).

(7) *Vouchsafe, O Lord. . . .*

(8) Litany of Fervent Intercession: *Let us complete our evening prayer to the Lord. . . .*

(9) APOSTICHA (of the day):

Penitential sticheron from the Triodion.

¶1. *Unto Thee have I lifted up mine eyes, O Thou that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters as the eyes of the handmaiden look unto the hands of her mistress, so do our eyes wait upon the Lord our God, until He take pity upon us* (Psalm 122: 1-2).

Repeat the sticheron from the Triodion.

¶2. *Have mercy upon us, O Lord, have mercy upon us: for we are utterly humiliated. Let shame come on them that prosper, and abasement on the proud* (Psalm 122: 3-4).

Sticheron to the Martyrs.

Glory be to the Father. . . . Both now.

Theotokion.

(10) Reader: *Lord, now lettest Thou Thy servant. . . .*

Holy God. . . , etc., and the Lord's Prayer.

(11) Then we sing:

TONE FIVE

Hail, Theotokos Virgin, Mary full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb: for thou hast borne the Saviour of our souls (prostration).

Glory be to the Father. . . .

O Baptist of Christ, be mindful of us all, that we may be delivered from our iniquities: for unto thee is given grace to pray for us (prostration).

Both now. . . .

Pray for us, holy apostles and all saints, that we may be delivered from peril and afflictions: for ye are our fervent advocates before the Saviour (prostration).

Beneath thy tender mercy we take refuge, Theotokos: despise not our supplications in distress: but deliver us from peril, for thou alone art pure and alone blessed (no prostration).

Reader: *Kyrie eleison* (forty times).

Glory be to the Father. . . . Both now. . . .

Greater in honour than the cherubim. . . .

In the Name of the Lord, give the blessing, father.

Priest: *Blessed be He who is, Christ our God. . . .*

(13) Reader: *O heavenly King, uphold our rulers, strengthen the Faith, calm the nations, give peace to the world. Protect this city (or village, or holy monastery); grant to our departed fathers and brethren that they may dwell with the righteous, and accept us in repentance and confession: for Thou art good and lovest mankind.*

(14) The Prayer of St. Ephraim once, with three prostrations.

(15) Priest: *Glory to Thee, O Christ our God. . . .*

Choir: *Glory be to the Father. . . . Both now.*

Kyrie eleison (three times).

Give the blessing, father.

And the priest says the Dismissal.

II

ON WEEKDAYS WITHOUT THE LITURGY OF THE PRESANCTIFIED

(1) Reader: *O come, let us worship. . . , and the Psalm of Introduction* (Psalm 103).

(2) The Great Litany.

(3) Reading from the Psalter (kathisma 18).³²
The Small Litany.

(4) *Lord, I have cried*, with the appointed STICHERA, usually to the number of six:

three of the day (from the Triodion);

three to the saint of the day (from the Menaion);

Glory be to the Father. . . . Both now. . . .

Theotokion from the Menaion.³³

³² Except in the fifth week of Lent, when different kathismata are appointed for each day (see *The Festal Menaion*, p. 533).

³³ On Tuesdays and Thursdays, the Stavrotheotokion.

- (5) *O joyful Light*. . . .
- (6) PROKIMENON.
FIRST READING FROM THE OLD TESTAMENT (Genesis)³⁴
PROKIMENON.
SECOND READING FROM THE OLD TESTAMENT (Proverbs).³⁵
(From the Triodion.)
- (7) *Vouchsafe, O Lord*. . . .
- (8) Litany of Fervent Intercession: *Let us complete our evening prayer to the Lord*. . . .
- (9) APOSTICHA (of the day), with the verses of Psalm 122, as on Sunday evening.
- (10) Reader: *Lord, now lettest Thou Thy servant*. . . .
Holy God. . . , etc., and the Lord's Prayer.
- (11) Then we sing, as on Sunday evening:
Hail, Theotokos Virgin. . . (prostration).
Glory be to the Father. . . .
O Baptist of Christ. . . (prostration).
Both now. . . .
Pray for us, holy apostles. . . (prostration)
Beneath thy tender mercy. . . (no prostration)
- (12) Reader: *Kyrie eleison* (forty times)
Glory be to the Father. . . . *Both now*.
Greater in honour than the cherubim. . .
In the Name of the Lord, give the blessing, father.
Priest: *Blessed be He who is, Christ our God*. . . .
- (13) Reader: *O heavenly King, uphold our rulers*. . . .
- (14) The Prayer of St. Ephraim twice, with four prostrations and twelve bows.
- (15) Reader: *Holy God*. . . , etc., and the Lord's Prayer. *Kyrie eleison* (twelve times), and then:
O Most Holy Trinity, consubstantial Power, undivided Kingship, the Cause of all good, be gracious even to me, a sinner. Confirm and instruct

³⁴ In Holy Week, from Exodus.

³⁵ In Holy Week, from Job.

my heart and take away from me every defilement. Enlighten my mind, that I may ever glorify, praise and worship Thee, saying: One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

Blessed be the Name of the Lord, from henceforth and for evermore (three times).

Glory be to the Father. . . . *Both now*. . . .

Psalm 33.³⁶

- (16) Priest: *Wisdom*.
Choir: *Truly it is right to call thee blessed*.
Priest: *Most holy Theotokos, save us*.
Choir: *Greater in honour than the cherubim*. . . .
Priest: *Glory to Thee, O Christ our God*. . . .
Choir: *Glory be to the Father*. . . . *Both now*.
Kyrie eleison (three times).
Give the blessing, father.
And the priest says the Dismissal.

III

VESPERS WITH THE LITURGY OF THE PRESANCTIFIED³⁷

- (1) Blessing by the priest: *Blessed is the Kingdom*.
- (2) Reader: *O come, let us worship*. . . , and the Psalm of Introduction (Psalm 103).
- (3) The Great Litany.
- (4) Reading from the Psalter (kathisma 18).³⁸ After each of the

³⁶ In the Greek use, also Psalm 144.

³⁷ It is the normal custom to celebrate the Liturgy of the Presanctified on Wednesdays and Fridays during the six weeks of Lent; on Thursday in the fifth week (Thursday of the Great Canon); on the first three days of Holy Week (Monday, Tuesday, Wednesday); and on the following days if they occur on a weekday (not a Saturday or Sunday) in the second, third, fourth, fifth or sixth weeks: Holy Martyr Charalampis (10 February) (Greek use only); First and Second Finding of the Head of St. John the Baptist (24 February); Holy Forty Martyrs of Sebaste (9 March); patronal festival of the church or monastery.

³⁸ On Wednesday in the fifth week of Lent, kathisma 7; on Thursday in the fifth week, kathisma 12.

three sections (staseis or antiphons) of the kathisma: The Small Litany. The priest transfers the Consecrated Gifts from the Holy Table to the Table of the Prothesis.

(5) *Lord, I have cried*, with the ten appointed STICHERA.

(6) Entrance with the incense (or with the Book of Gospels, on days when there is a Gospel reading: see §9).
O joyful Light. . .

(7) PROKIMENON.

FIRST READING FROM THE OLD TESTAMENT (Genesis).³⁹
PROKIMENON.

The priest blesses the people with the incense and the lighted candle, saying *The Light of Christ. . .*

SECOND READING FROM THE OLD TESTAMENT (Proverbs).⁴⁰
(From the Triodion.)

(8) Priest or reader: *Let my prayer be set forth in Thy sight as incense: and let the lifting up of my hands be an evening sacrifice.*

The choir repeats this verse.

Priest or reader: *Lord, I have cried unto Thee, hear me: attend to the voice of my supplication when I cry unto Thee.*

Choir: *Let my prayer be set forth. . . .*

Priest or reader: *Set a watch, O Lord, over my mouth: and a door like a rampart enclosing my lips.*

Choir: *Let my prayer be set forth. . . .*

Priest or reader: *O let not my heart be inclined to words of evil: creating reasons to justify sin.*

Choir: *Let my prayer be set forth. . . .*

Priest or reader: *Let my prayer be set forth in Thy sight as incense.*

Choir: *And let the lifting up of my hands be an evening sacrifice.*

And then we make three prostrations.⁴¹

(9) On 24 February and 9 March: the appointed READINGS FROM THE EPISTLE AND GOSPEL.

On Monday, Tuesday and Wednesday in Holy Week: the appointed READING FROM THE GOSPEL.

³⁹ In Holy Week, from Exodus.

⁴⁰ In Holy Week, from Job.

⁴¹ In the Slav use, the Prayer of St. Ephraim is usually said with the prostrations.

(10) Litany of Fervent Intercession: *Let us all say with all our soul. . . .*
Litany for the Catechumens; dismissal of the Catechumens.
Litany for those awaiting Illumination (Baptism) and their dismissal (from Wednesday in the fourth week of Lent onwards).
Two Litanies for the Faithful.

(11) Choir: *Now the Powers of heaven minister unseen with us. Lo, the King of glory enters in. Lo, the mystical sacrifice, fully accomplished, is borne on high.*

Here the Great Entrance with the Consecrated Gifts is made in silence, as we all kneel with our faces to the ground; and then the choir continues:

Let us with faith and love draw near, that we may become partakers of life eternal. Alleluia, alleluia, alleluia.

And then we make three prostrations.⁴²

(12) Litany of Fervent Intercession (second part): *Let us complete our evening prayer to the Lord. . . .*

The Lord's Prayer.

Priest: *Peace be with you all. . . .*

Let us bow our heads. . . .

The Presanctified Holy Gifts for those who are holy.

Elevation and fraction of the Consecrated Gifts.

Communion of the clergy, while the choir sings the communion verse: *O taste and see that the Lord is good. Alleluia.*

(13) Communion of the people:

Priest: *With fear of God. . . .*

Choir: *I will bless the Lord at all times: His praise shall ever be in my mouth.*

Then communion is given.

Priest: *O Lord, save Thy people. . . .*

Choir: *O taste the Bread of heaven and the Cup of Life, and see that the Lord is good. Alleluia, alleluia, alleluia.*

Priest: *Always, now and ever. . . .*

Choir: *Let our mouth be filled with Thy praise. . . .*

Litany of Thanksgiving: *Stand and attend. . . .*

(14) Conclusion of the service:

Prayer behind the ambon: *O Master Almighty. . . .*

⁴² In the Slav use, the Prayer of St. Ephraim is usually said with the prostrations.

Blessed be the Name of the Lord. . . (three times).

Glory be to the Father. . . Both now. . .

Psalm 33.⁴³

Priest: *The blessing of the Lord. . .*

Glory to Thee, O Christ our God.

Choir: *Glory be to the Father. . . Both now.*

Kyrie eleison (three times).

Give the blessing, father.

And the priest says the Dismissal.

Note: If the Liturgy of the Presanctified is not celebrated on Wednesday or Friday, we use daily Vespers as on other weekdays in Lent.

To *Lord, I have cried*, six stichera are sung:

(1) On Wednesday, three stichera from the Triodion (omitting the first sticheron and the sticheron to the Martyrs, which are used at the Aposticha); then three stichera from the Menaion to the saint of the day; *Glory be to the Father. . . Both now. . .*; and the Theotokion from the Menaion.

(2) On Friday, three stichera to the Martyrs in the Tone of the week, from the Octoechos; then three stichera from the Menaion to the saint of the day; *Glory be to the Father. . .*; Doxastikon of the saint, if such is appointed; if not, for the dead, from the Octoechos; *Both now. . .*; and the Theotokion (Dogmatikon) in the Tone of the week from the Octoechos.

At the Aposticha, we take the first sticheron provided in the Triodion for *Lord, I have cried*, and sing this twice; then the sticheron to the Martyrs from the Triodion, if such is provided (but if none is provided in the Triodion, we take the sticheron to the Martyrs from the Octoechos, in the same Tone as the sticheron that has just been sung from the Triodion); *Glory be to the Father. . . Both now. . .*; Theotokion in the same Tone.

On Friday, if there is no Liturgy of the Presanctified, the service concludes as follows. After *Holy God. . .* and the Lord's Prayer, we do not sing *Hail, Theotokos Virgin. . .* with the other troparia. But after the Lord's Prayer, we sing the apolytikion and the Theotokion appointed for the day, and then we use the Litany *Have mercy upon us, O God. . .*; the Prayer of St. Ephraim once, with

⁴³ In the Greek use, also Psalm 144.

three prostrations; the prayer *O Most Holy Trinity. . .*; *Blessed be the Name of the Lord. . .* (three times); *Glory be to the Father. . . Both now. . .*; Psalm 133; *Wisdom. . .*, etc., and the Dismissal.

IV

ON SATURDAY EVENING

Small and Great Vespers as in *The Festal Menaion*, pp. 68–71, 81–7.

COMPLINE

Great Compline is used on Monday, Tuesday, Wednesday and Thursday in Lent;⁴⁴ on Friday in the first, second, third, fourth and sixth weeks;⁴⁵ also on Tuesday and Thursday in the week before Lent; and on Monday and Tuesday in Holy Week.

Small Compline is used on Sunday; on Wednesday and Friday in the fifth week;⁴⁶ also on Wednesday, Thursday and Friday in Holy Week.⁴⁷

The normal order of service for Great and Small Compline is used (see *The Festal Menaion*, pp. 72–3), with the following variations:

(1) *Great Compline.*

(a) On Monday, Tuesday, Wednesday and Thursday in the first week of Lent:

After the opening of the service (§I, 1–3), the reader says *Kyrie eleison* (twelve times); *Glory be to the Father. . . Both now. . .*; *O come, let us worship. . .*; and Psalm 69.

Then follows the appointed section of the Great Canon of St. Andrew of Crete.

After the Canon, we continue as usual with Psalm 4.

In §IV, 1, we omit Psalm 69.

(b) At §II, 1, when we come to the hymn *O all-holy Lady Theotokos. . .*, each verse is said first by the priest and then repeated by

⁴⁴ Except on Wednesday in the fifth week.

⁴⁵ In the Greek use, Small Compline is used on all Fridays in Lent.

⁴⁶ In the Greek use, on all Fridays.

⁴⁷ On Saturday evening in Lent, the correct usage is to hold a Vigil Service, in which case Compline is not said. If there is no Vigil Service, Small Compline is used.

the choir (the first verse is sung twice by the choir, the remaining verses once only). And as the priest says each verse, we make a prostration.⁴⁸

(c) At §IV, 1, after the Small Doxology, there follows the Canon except on Monday to Thursday in the first week of Lent. Unless a special Canon is prescribed in the Triodion, we use the Canon for the saint of the day from the Menaion, if this is not used at Mattins; but if it is used at Mattins, we use instead the Canons from the Menaion for those saints whose days fall on a Sunday in Lent, on the Thursday of the Great Canon, the Saturday of the Akathistos Hymn, and in the period from the Saturday of Lazarus to the Sunday of St. Thomas. At the end of the Canon from the Menaion, we add the stichera appointed for the saint at Vespers, except when these are used on the saint's day. On Fridays we use the Canon for the dead in the Tone of the week.

After the Canon we say *Truly it is right to call thee blessed. . . .*

(d) After the Prayer of the Hours (§IV, 4), the reader says:

Kyrie eleison (three times)

Glory be to the Father. . . . Both now. . . .

Greater in honour than the cherubim. . . .

In the Name of the Lord, give the blessing, father.

Priest: *God be merciful to us and bless us. . . .*

And then (except on Friday evening) the Prayer of St. Ephraim twice, with four prostrations and twelve bows.

Holy God. . . , etc., and the Lord's Prayer.

Kyrie eleison (twelve times)

And then the Prayer to the Holy Virgin (§V, 1).

(e) At the Dismissal (§V, 2), the priest says the prayer *O Master, rich in mercy. . . ,* and all kneel with their faces to the ground. But on Fridays the usual Dismissal is used, and there is no kneeling.

(2) *Small Compline.*

On Sunday evening, after the Prayer of the Hours (§5), the Prayer of St. Ephraim is said twice, with four prostrations and twelve bows.

⁴⁸ Except on Friday evening, when we make bows instead of prostrations.