

THE TWENTIETH SUNDAY AFTER PENTECOST (*Tone 3*)
THE PROTECTION OF OUR ALL-HOLY LADY,
THE THEOTOKOS AND EVER-VIRGIN MARY

GREAT VESPERS

Deacon: Arise! O Lord, bless!

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

Chanters: Amen.

When Great Vespers is served outside of the Vigil Service, 'O come let us worship God our King... is not sung by the Clergy, but it is said by the Reader, and the selected verses of Psalm 103 are not sung by the Chanters, but the entire Psalm is read by the Reader.

Reader: O come, let us worship God our King.

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

O come, let us worship and fall down before Christ Himself, our King and God.

Psalm 103

Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment,

Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters,

Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds,

Who maketh His angels spirits, and His ministers a flame of fire,

Who establisheth the earth in the sureness thereof; it shall not be turned back for ever and ever.

The abyss like a garment is His mantle; upon the mountains shall the waters stand.

At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid.

The mountains rise up and the plains sink down, unto the place where Thou hast established them.

Thou appointedst a bound that they shall not pass, neither return to cover the earth.

He sendeth forth springs in the valleys; between the mountains will the waters run.

They shall give drink to all the beasts of the field; the wild asses will wait to quench their thirst.

Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice.

He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works.

He causeth the grass to grow for the cattle, and green herb for the service of men,

To bring forth bread out of the earth; and wine maketh glad the heart of man.

To make his face cheerful with oil; and bread strengtheneth man's heart.

The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted.

There will the sparrows make their nests; the house of the heron is chief among them.

The high mountains are a refuge for the harts, and so is the rock for the hares.

He hath made the moon for seasons; the sun knoweth his going down.

Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad.

Young lions roaring after their prey, and seeking their food from God.

The sun ariseth, and they are gathered together, and they lay them down in their dens.

But man shall go forth unto his work, and to his labour until the evening.

How magnified are Thy works, O Lord! In wisdom hast Thou made them all; the earth is filled with Thy creation.

So is this great and spacious sea, therein are things creeping innumerable, small living creatures with the great.

There go the ships; there this dragon, whom Thou hast made to play therein.

All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it.

When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled.

Thou wilt take their spirit, and they shall cease; and unto their dust shall they return.

Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth.

Let the glory of the Lord be unto the ages; the Lord will rejoice in His works.

Who looketh on the earth and maketh it tremble, Who toucheth the mountains and they smoke.

I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being.

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

May my words be sweet unto Him, and I will rejoice in the Lord.

O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul.

And again: The sun knoweth his going down, Thou appointedst the darkness, and there was the night. How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

THE GREAT ECTENIA

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the deaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian Land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

READING OF THE PSALTER

Then the First Kathisma of the Psalter (Psalms 1-8), 'Blessed is the man...' is read in three stases, with a little litany after each stasis. In current parish practice, only selected verses from the first stasis of the first kathisma are sung:

Blessed is the Man

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

(Selected Verses)

Blessed is the man that hath not walked in the counsel of the ungodly. Alleluia, alleluia, alleluia.

For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Alleluia, alleluia, alleluia.

Serve ye the Lord with fear, and rejoice in Him with trembling. Alleluia, alleluia, alleluia.

Blessed are all that have put their trust in Him. Alleluia, alleluia, alleluia.

Arise, O Lord, save me, O my God. Alleluia, alleluia, alleluia.

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

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

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

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

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

Chanters: Amen.

LORD I HAVE CRIED...

Canonarch: In the Third Tone: Lord, I have cried unto Thee, hearken unto me.

Then immediately we chant 'Lord, I have cried...' (Psalms 140, 141, 129, and 116).

Psalm 140

Chanters: Lord, I have cried unto Thee, hearken unto me. * Hearken unto me, O Lord. * Lord, I have cried unto Thee, hearken unto me; * attend to the voice of my supplication, * when I cry unto Thee. * Hearken unto me, O Lord.

Let my prayer be set forth * as incense before Thee, * the lifting up of my hands * as an evening sacrifice. * Hearken unto me, O Lord.

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

Psalm 141

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Deliver me from them that persecute me, for they are stronger than I.

Stichera at ‘Lord I have cried...’

10 Stichera: 4 for the resurrection from the Octoechos; and 6 for the feast from the Menaion.

The Resurrection Stichera, in Tone III —

Stichos 10: Bring my soul out of prison * that I may confess Thy name.

By Thy Cross hast Thou destroyed the might of death, O Christ our Saviour, and hast set at nought the deception of the devil. And the human race, saved by faith, ever offereth a hymn unto Thee.

Stichos 9: The righteous shall wait patiently for me * until Thou shalt reward me.

All things have been illumined by Thy resurrection, O Lord; paradise hath again been opened, and all creation, praising thee, ever offereth a hymn unto Thee.

Psalm 129

Stichos 8: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

I glorify the power of the Father and the Son, and I hymn the authority of the Spirit: the indivisible and uncreated Godhead, the consubstantial Trinity, Who reigneth unto the ages of ages.

Stichos 7: Let Thine ears be attentive * to the voice of my supplication.

We bow down before Thy precious Cross, O Christ, and we hymn and glorify Thy resurrection; for by Thy stripes have we all been healed.

These stichera for the feast, in Tone I, Special Melody: ‘O wondrous miracle...’ —

Stichos 6: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

O pure Theotokos, wellspring of wisdom, thou art the great help of the grieving, a speedy helper, the salvation and confirmation of the world, an abyss of mercy! We, the faithful, hymn thee, the protection of the world, ineffably praising thy luminous omophorion, saying: Rejoice, [O joyous one,] for the Lord is with thee, Who through thee granteth the world great mercy!

Stichos 5: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

The wondrous Isaiah prophesied; for he said: ‘In latter times the mountain of the Lord shall manifestly appear, and the house of the Lord shall be upon the summit of the mountain.’ O Mistress, we have known thee to be the true fulfillment of this, for the mountains and hills have been adorned with the renowned churches of thy feasts. Wherefore, in gladness we cry out to thee: Rejoice, O joyous one, the Lord is with thee, Who through thee granteth the world great mercy!

Stichos 4: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

Thou art the wondrous adornment of all the faithful, the true fulfillment of the prophecies, the glory of the apostles, the beauty of the martyrs, the boast of virginity, and the all-marvellous protection of the whole world! O Mistress, with thine omophorion protect all the pious who cry aloud: Rejoice, O joyous one, the Lord is with thee, Who through thee granteth the world great mercy!

And these stichera for the feast, in Tone IV, Special Melody: ‘As one valiant among the martyrs ...’ —

Stichos 3: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

We know thee, O Theotokos, as a divinely planted garden of paradise, the place of the Tree of life, watered by the Holy Spirit, the one who gave birth to the Creator of all Who feedeth the faithful with the bread of life. With the Forerunner entreat Him in our behalf, with thy precious omophorion protecting all pious people from all tribulations.

Psalm 116

Stichos 2: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Heaven and earth are sanctified, the Church is made radiant and all the people are glad: for, lo! the Mother of God, arriving invisibly with the angelic armies, the Forerunner and the Theologian, the prophets and the apostles, prayeth to Christ for Christians, that He have mercy upon the city and the people who glorify the feast of her protection.

Stichos 1: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Thou art the beauty of Jacob and the heavenly ladder whereby the Lord descended to earth. At that time these images manifested thine honour and glory, O Theotokos. The angels of heaven and mortal men bless

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

thee who gavest birth to the God of all, for thou prayest for the whole world, covering with thy mercy those who celebrate thine honoured feast.

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

Doxasticon of the feast, in Tone VIII —

All the ranks of noetic beings rejoice with us who spiritually form a material choir, beholding the Queen and Mistress of all most excellently glorified by the faithful. And the spirits of the righteous rejoice, seeing her stretching forth her most precious hands in supplication, asking peace for the world, might and confirmation for kings, and salvation for our souls.

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

Dogmatic Theotokion, Tone III —

How can we not marvel at thy giving birth to the God-man, O all-honoured one? For without having accepted the temptation of a man, O all-immaculate one, without a father thou gavest birth in the flesh to a Son Who was begotten without a mother before the ages, without His undergoing change, confusion or division, yet preserving intact the character of both essences. Wherefore, O Virgin Mother and Mistress, entreat Him, that the souls of them that in Orthodox manner confess thee to be the Theotokos be saved.

The Entrance

At the concluding sticheron (at ‘Both now and ever, and unto the ages of ages. Amen.’) the holy doors are opened for the Entry. The priest and deacon, bow twice before the Holy Table, kiss the Gospel and the corner of the Holy Table respectively, and bow a third time. The deacon taketh up the censer and presenteth it the priest to bless it. The deacon leadeth the priest out of the altar by way of the high place and the north door.

As they approach the holy doors, the deacon saith quietly:

Deacon: Let us pray to the Lord.

The priest saith this prayer quietly:

Priest: Evening, morning, and noonday we praise Thee, we bless Thee, we give thanks unto Thee, and we pray Thee, O Master of all: Direct our prayer as incense before Thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all that hunt after our souls; for unto Thee, O Lord, O Lord, are our eyes, and in Thee have we hoped, let us not be put to shame, O our God.

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

The deacon censeth the entrance, the icons of Christ and the Mother of God, and the priest. He then standeth at a right angle to the priest (facing north), transfereth the censer to his left hand, and taking his orarion in his right hand and pointing toward the holy place, saith to the priest quietly:

Deacon: Bless, master, the holy entry.

And the priest, blessing, quietly saith:

Priest: Blessed is the entry of Thy holy ones, always, now and ever, and unto the ages of ages.

Deacon: Amen.

The deacon again censeth the priest and, turning to the east, standeth at the entrance and waiteth.

When the sticheron is ended, the deacon maketh the sign of the Cross with the censer and exclaimeth:

O GENTLE LIGHT

Deacon: Wisdom! Aright!

At the Entrance, we chant the Vesper Hymn, the work of Sophronius, patriarch of Jerusalem:

O Gentle Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: * Having come to the setting of the sun, having beheld the evening light, * we praise the Father, the Son, and the Holy Spirit: God. * Meet it is for Thee at all times to be praised with reverent voices, * O Son of God, Giver of life. * Wherefore, the world doth glorify Thee.

THE VESPERS PROKEIMENON

Saturday Vespers Prokeimenon, Tone VI

Deacon: Let us attend.

Priest: Peace be unto all.

Deacon: Wisdom! The Prokeimenon in the Sixth Tone:

The Lord is King, He is clothed with majesty.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* The Lord is clothed with strength and He hath girt Himself.

Chanters: The Lord is King, * He is clothed with majesty.

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Deacon: *Stichos:* For He established the world which shall not be shaken.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: *Stichos:* Holiness becometh Thy house, O Lord, unto length of days.

Chanters: The Lord is King, * He is clothed with majesty.

Deacon: The Lord is King:

Chanters: He is clothed with majesty.

THE PARAMIA

Three readings for the feast:

Deacon: Wisdom!

Reader: The Reading from the Book of Genesis.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from Genesis

[Genesis 28:10-17]

Jacob went forth from the well of the oath, and departed unto Haran. And came to a certain place, and slept there, for the sun had gone down; and he took one of the stones of the place, and put it at his head, and lay down to sleep in that place, and dreamed: and behold a ladder fixed on the earth, whose top reached to heaven, and the angels of God ascended and descended on it. And the Lord stood upon it, and said: 'I am the God of thy father, the God of Abraham, and the God of Isaac. Fear not; the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the sand of the earth; and it shall spread abroad to the sea, and the south, and the north, and the east; and in thee and in thy seed shall all tribes of the earth be blessed. And behold, I am with thee to preserve thee continually in all the way wherein thou shalt go; and I will bring thee back to this land; for I will not desert thee, until I have done all that I have said to thee.' And Jacob awaked out of his sleep, and said: 'The Lord is in this place, and I knew it not.' And he was afraid, and said: 'How fearful is this place! This is none other than the house of God, and this is the gate of heaven!'

Deacon: Wisdom!

Reader: The Reading from the Prophecy of Ezekiel.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from the Prophecy of Ezekiel

[Ezekiel 43:27-44:4a]

Thus saith the Lord: 'It shall come to pass from the eighth day and onward, that the priests shall offer your wholeburnt-offerings on the altar, and your peace-offerings; and I will accept you,' saith the Lord. Then He brought me back by way of the outer gate of the sanctuary that looketh eastward; and it was shut. And the Lord said to me: 'This gate shall be shut; it shall not be opened, and no one shall pass through it; for the Lord God of Israel shall enter by it, and it shall be shut. For the Prince, He shall sit in it, to eat bread before the Lord; He shall go in by the way of the porch of the gate, and shall go forth by the way of the same.' And He brought me in by the way of the gate that looketh northward, in front of the house: and I looked, and, behold, the house was full of the glory of the Lord.

Deacon: Wisdom!

Reader: The Reading from Proverbs.

Deacon: Let us attend.

The Reader then readeth the Paramia:

Reading from Proverbs

[Proverbs 9:1-11]

Wisdom hath built a house for herself, and set up seven pillars. She hath killed her beasts; she hath mingled her wine in a bowl, and prepared her table. She hath sent forth her servants, calling with a loud proclamation to the feast, saying: 'Whoso is foolish, let him turn aside to me.' And to those who want understanding, she saith: 'Come, eat of my bread, and drink wine which I have mingled for you. Leave folly, that ye may reign forever; and seek wisdom, and improve understanding by knowledge.' He who reproveth evil men shall get dishonour to himself; and he who rebuketh an ungodly man shall disgrace himself. Rebuke not evil men, lest they should hate thee: rebuke a wise man, and he will love thee. Give an opportunity to a wise man, and he will be wiser: instruct a just man, and he will receive more instruction. The fear of the Lord is the beginning of understanding, for to know the law is the character of a sound mind. For in this way thou shalt live long, and years of thy life shall be added to thee.

THE AUGMENTED ECTENIA

Deacon: Let us all say with our whole soul and with our whole mind, let us say.

Chanters: Lord, have mercy.

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Deacon: O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery*: this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery*: this holy monastery).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the

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

Chanters: Amen.

VOUCHSAFE, O LORD

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE LITANY OF SUPPLICATION

Deacon: Let us complete our evening prayer unto the Lord.

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

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

Chanters: Grant this, O Lord.

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

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

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

Chanters: Grant this, O Lord.

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

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

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

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

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O Lord our God, Who didst bow the heavens and come down for the salvation of the race of man, look upon Thy servants and upon Thine inheritance. For unto Thee the terrible judge and Lover of mankind have Thy servants bowed their heads, and submitted their necks, not expecting help from man, but awaiting Thy mercy and looking for Thy salvation; keep them at all times, during both the present evening and the coming night, from every enemy, from every opposing work of the devil, and from vain thoughts and evil memories.

Then the priest exclaimeth:

Priest: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

There is no Litya when Great Vespers is served outside the Vigil Service.

THE APOSTICHA

Canonarch: In the Third Tone: ‘O Christ Who by Thy suffering didst darken the sun ...’

We chant the Resurrection stichera in Tone III —

Chanters: O Christ Who by Thy suffering didst darken the sun, and with the light of Thy Resurrection hast illumined all things: Accept our evening hymnody, O Thou Who lovest mankind.

Stichos: The Lord is King * He is clothed with majesty.

Thy life-bearing resurrection hath illumined the whole universe, O Lord, and restored corrupted creation. Wherefore, loosed from the curse of Adam, we cry out: O almighty Lord, glory be to Thee!

Stichos: For He established the world * which shall not be shaken.

Though Thou art God immutable, yet suffering in the flesh Thou wast altered. Creation, unable to bear the sight of Him hanging [on the Cross], fell prostrate in fear and groaned; and it hymneth Thy longsuffering. Having descended into hades, Thou didst arise on the third day, granting life and great mercy to the world.

Stichos: Holiness becometh Thy house, O Lord, * unto length of days.

Thou didst endure death, O Christ, that Thou mightest deliver our race from death; having risen from the dead on the third day, Thou didst raise with Thyself those who acknowledged Thee as God; and Thou hast enlightened the world. O Lord, glory be to Thee!

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

Doxasticon of the feast, in Tone II —

The Church of God is adorned with thine honoured protection as with an all-radiant crown, O most pure Theotokos, and, rejoicing, it shineth today and mystically joineth chorus, crying out to thee, O Mistress: Rejoice, precious raiment and diadem of the glory of God! Rejoice, thou who alone art the perfection of glory and everlasting gladness! Rejoice, O refuge, deliverance, and salvation of us who have recourse to thee!

THE PRAYER OF ST SYMEON

Reader or Canonarch: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

light of revelation for the Gentiles, and the glory of Thy people Israel.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

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

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

Lord have mercy. *Thrice.*

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

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

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

When Great Vespers is served outside of the Vigil Service, the Dismissal Troparia are chanted as follows:

Dismissal Troparia

Troparion of the Resurrection, in Tone III —

Let the Heavens be glad; * let earthly things rejoice; * for the Lord hath wrought might with His arm. * He hath trampled down death by death; * the first-born of the dead hath He become. * From the belly of Hades * hath He delivered us * and hath granted to the world great mercy.

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

Troparion of the Protection of the Theotokos, in Tone IV —

Overshadowed by thy coming, O Mother of God, * we, the Orthodox people, celebrate today with splendour, * and gazing at thine all-precious image, we say with compunction: * Cover us with thy precious

omophorion, and deliver us from all evil, * entreating thy Son, Christ our God, that He save our souls. *Thrice.*

There is no the blessing of the loaves since there was no Litya. Nor do we chant verses 1-10 of Psalm 103, but the Dismissal immediately follows the Dismissal Troparia.

THE DISMISSAL

Deacon: Wisdom!

Chanters: Father bless!

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

Chanters: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians unto the ages of ages.

Priest: O most holy Theotokos, save us.

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

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

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

Lord have mercy. *Thrice.*

Father, bless.

Priest: May Christ our true God Who rose from the dead, through the intercessions of His most pure Mother; of Saint(s) N.(N.) (*to whom the church is dedicated*); and Saint(s) N.(N.) (*of the day*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Chanters: Amen.

Here endeth Great Vespers

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

When Sunday Matins is served outside of the Vigil Service, the Matins is served with the full beginning, as follows:

MATINS

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

Reader: Amen.

If Vespers or the Midnight Office has preceded Matins, we continue with ‘O come, let us worship...’ below.

Glory to Thee, our God, glory to Thee.

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

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

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

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

Lord, have mercy. *Thrice.*

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

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

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages

Reader: Amen. Lord, have mercy. *Twelve times.*

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

O come, let us worship God our King.

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

O come, let us worship and fall down before Christ Himself, our King and God.

Psalm 19

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

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

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

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

We will rejoice in Thy salvation, and in the name of the Lord our God shall we be magnified. The Lord fulfill all thy requests.

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

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

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

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

Psalm 20

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

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

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

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

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

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

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

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

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

Their fruit wilt Thou destroy from the earth, and their seed from the sons of men.

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

For they have intended evil against Thee, they have devised counsels which they shall not be able to establish.

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

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

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

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

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

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

Lord, have mercy. *Thrice.*

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

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

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages

Reader: Amen. *And these troparia:*

Troparia

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

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

O Thou Who wast lifted up willingly upon the Cross, bestow Thy mercies upon the new community named after Thee, O Christ God; gladden with Thy power the

Orthodox Christians, granting them victory over enemies; may they have as Thy help the weapon of peace, the invincible trophy.

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

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

LITANY

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

Chanters: Lord, have mercy. *Thrice.*

Priest: Again let us pray for our Great Lord and Father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop or Bishop *N.*, whose diocese it is.

Chanters: Lord, have mercy. *Thrice.*

Priest: Again we pray for all the brethren and for all Christians.

Chanters: Lord, have mercy. *Thrice.*

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

Chanters: Amen. In the name of the Lord, father, bless.

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

Chanters: Amen.

THE SIX PSALMS

We begin the Six Psalms, with each one listening in silence and compunction (standing, with no moving about). And the reader, with reverence and fear of God, saith:

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

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

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Psalm 3

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

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

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

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

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

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

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

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

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

Psalm 37

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

For I am ready for scourges, and my sorrow is
continually before me.

For I will declare mine iniquity, and I will take heed
concerning my sin.

But mine enemies live and are made stronger than I,
and they that hated me unjustly are multiplied.

They that render me evil for good slandered me,
because I pursued goodness.

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

And again: Forsake me not, O Lord my God, depart
not from me. Be attentive unto my help, O Lord of my
salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My
soul hath thirsted for Thee; how often hath my flesh
longed after Thee in a land barren and untrodden and
unwatered.

So in the sanctuary have I appeared before Thee to
see Thy power and Thy glory.

For Thy mercy is better than lives; my lips shall
praise Thee.

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

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

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

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

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

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

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

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

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord. have mercy. *Thrice*

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

And the priest cometh out of the altar, and saith the morning prayers secretly, i.e. silently, while standing with uncovered head before the holy doors.

Psalm 87

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

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

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

I am counted with them that go down into the pit; I am become as a man without help, free among the dead.

Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Psalm 102

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

Bless the Lord, O my soul, and forget not all that He hath done for thee,

Who is gracious unto all thine iniquities, Who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

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

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

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

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

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

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

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

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

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

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

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

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

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

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

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

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

And again: In every place of His dominion, bless the Lord, O my soul.

Psalm 142

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

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

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

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

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

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

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

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

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

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

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

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

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

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

And again: Hearken unto me, O Lord, in Thy righteousness, and enter not into judgement with Thy servant. *Twice.*

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

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

THE GREAT ECTENIA

Deacon: In peace let us pray to the Lord.

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend Archbishop (*or* Bishop) *N.* for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Chanters: Lord, have mercy.

Deacon: For this city (*or* this town, *or* this holy monastery), every city and country, and the faithful that dwell therein, let us pray to the Lord.

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

GOD IS THE LORD

Deacon: In the Third Tone: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 1: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 2:* Surrounding me they compassed me, and by the name of the Lord I warded them off.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 3:* I shall not die, but live, and I shall tell of the works of the Lord.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Deacon: *Stichos 4:* The stone which the builders rejected, the same is become the head of the corner.

This is the Lord's doing, and it is marvellous in our eyes.

Chanters: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Troparia at 'God is the Lord...'

Troparion of the Resurrection, twice; Glory... Both now... Troparion of the Feast.

Troparion of the Resurrection, in Tone III —

Let the Heavens be glad; * let earthly things rejoice; * for the Lord hath wrought might with His arm. * He hath trampled down death by death; * the first-born of the dead hath He become. * From the belly of Hades * hath He delivered us * and hath granted to the world great mercy. *Twice.*

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

Troparion of the Protection of the Theotokos, in Tone IV —

Overshadowed by thy coming, O Mother of God, * we, the Orthodox people, celebrate today with splendour, * and gazing at thine all-precious image, we say with compunction: * Cover us with thy precious omophorion, and deliver us from all evil, * entreating thy Son, Christ our God, that He save our souls.

Then two readings from the Psalter are appointed for Sunday Matins, each being followed by its little litany and its sessional hymns.

READINGS OF THE PSALTER

Chanters: Lord, have mercy. *Thrice.*

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

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

And he readeth the first stasis of the Kathisma of the Psalter.

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

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

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

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

And he readeth the second stasis of the Kathisma of the Psalter.

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

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

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

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

And he readeth the third stasis of the Kathisma of the Psalter.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

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

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

After the First Reading of the Psalter:

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

Chanters: Amen.

After the Second Reading of the Psalter:

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

Chanters: Amen.

Sessional Hymns

After the first reading of the Psalter, these sessional hymns of the Resurrection, in Tone III —

Christ hath arisen from the dead, the first-fruits of those who have fallen asleep, the firstborn of creation, the Creator of all that existeth; and in Himself He hath restored the nature of our race which had become corrupt. No longer dost thou have dominion, O death, for the Master of all hath destroyed thy realm!

Stichos: Arise, O Lord my God, let Thy hands be lifted on high; forget not Thy paupers to the end.

Having tasted the fruit of death, O Lord, Thou didst cut off the bitterness of death by Thine arising, and hast strengthened man against it, revoking the defeat of the primal curse. O Lord, Defender of our life, glory be to Thee!

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

Resurrectional Dismissal Theotokion, in Tone III —

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the Lover of mankind.

After the second reading of the Psalter, these sessional hymns of the Resurrection, in Tone III —

Terrified of Thine immutable divinity and voluntary suffering, O Lord, hell lamented to itself, saying: 'I tremble before a Being of incorrupt flesh; I behold One invisible, Who mystically contendeth against me. Wherefore, I hold fast to those who cry: Glory to Thy resurrection, O Christ!'

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

O ye faithful, let us theologize concerning the incomprehensibility of the crucifixion, the ineffability of the resurrection, the unspeakable mystery; for today

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

death and hell have been made captive, and the human race hath been clothed in incorruption. Wherefore, giving thanks, we cry unto Thee: Glory to Thine arising, O Christ!

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

Theotokion —

O Theotokos, thou didst mystically contain in thy womb the Unapproachable and Uncircumscribable One, Who is consubstantial with the Father and the Spirit, and through thy birthgiving we have learned to glorify in the world the one and unconfused power of the Trinity. Wherefore, with thanksgiving we cry out to thee: Rejoice, O thou who art full of grace!

THE POLYELEOS

Psalms 134 & 135

(Selected Verses)

Praise ye the name of the Lord; O ye servants, praise the Lord. Alleluia.

Ye that stand in the house of the Lord, in the courts of the house of our God. Alleluia.

Praise ye the Lord, for the Lord is good; chant unto His name, for it is good. Alleluia.

Blessed is the Lord out of Sion, who dwelleth in Jerusalem. Alleluia.

O give thanks unto the Lord, for He is good. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of gods. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the Lord of lords. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

O give thanks unto the God of heaven. Alleluia, alleluia. For His mercy endureth forever. Alleluia.

Magnification

After the Polyeleos, this magnification of the feast —

Clergy: We magnify thee, * O all-immaculate Mother of Christ our God, * and we honour thy labours and thy precious omiphorion * for the holy Andrew beheld thee in the air * entreating Christ in our behalf.

The Evlogitaria of the Resurrection

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

The assembly of angels was amazed, * beholding Thee numbered among the dead; * yet, O Saviour, *

destroying the stronghold of death, * and with Thyself raising up Adam, * and freeing all from hades.

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

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus the radiant angel within the tomb * addressed the myrrh-bearing women; * behold the tomb and understand, * for the Saviour is risen from the tomb.

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

Very early the myrrh-bearing women * hastened unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, * weep not, but tell of the Resurrection to the apostles.

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

The myrrh-bearing women, * with myrrh came to Thy tomb, O Saviour, bewailing, * but the angel addressed them, saying: * Why number ye the living among the dead, * for as God He is risen from the tomb.

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

Let us worship the Father, * and His Son, * and the Holy Spirit, * the Holy Trinity, one in essence, crying with the Seraphim: * Holy, Holy, Holy art Thou, O Lord.

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

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve instead of sorrow; * and those fallen from life * have thereunto been restored, * by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

The Small Ectenia

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

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For blessed is Thy name, and glorified is Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

The Hypakoë

The hypakoë of the resurrection, in Tone III —

Amazing the myrrh-bearing women by the sight of Him, and refreshing them by his words, the radiant angel said to them: ‘Why seek ye the Living in the tomb? He Who hath emptied the graves hath arisen! Understand the Changer of corruption to be immutable! Say ye unto God: How awesome are Thy works, for Thou hast saved the human race!’

Sessional Hymns of the feast

Sessional hymn of the feast, in Tone III —

Surrounded by the divine radiance of the angelic armies and with the ranks of the prophets and apostles, and receiving their worshipful ministrations as Mother of God, visit us, thy servants, entreating Christ our God, that He grant us great mercy.

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

Another sessional hymn of the feast, in Tone VI —

O all-pure Mother of God, thou art truly the strength of the helpless. Wherefore, we who have been cast down are raised up by thee, and in thee are we borne aloft, for thou art the protection of all and our mediator before God.

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

Another sessional hymn of the feast, in Tone IV —

Spread out on thine all-pure and incorrupt hands, thine all-precious omophorion — shining immaterially, spiritually, with greater lustre than electrum, truly more honourable than the ark of old — doth mercifully preserve those who honour the right beauteous feast of thy protection, O Mistress, which, having assembled, we celebrate with fervour.

THE HYMNS OF ASCENT

Third Tone

Antiphon I

Thou didst move the captivity of Sion away from Babylon, O Word. Draw me also forth from the passions unto life.

They who sow in the south with tears divine shall joyfully reap the grain of life everlasting.

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

Unto the Holy Spirit, as to the Father and the Son, shineth all thanksgiving, wherein all things live and move.

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

The foregoing is repeated.

Antiphon II

If the Lord buildeth not the house of the virtues, in vain do we labour; and when the Spirit protecteth it, no one will destroy our city.

Through the Spirit are the saints ever adopted by Thee, O Christ, as the fruit of Thee and the Father.

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

Through the Holy Spirit is all holiness and wisdom perceived; for He bringeth every created thing into existence. Him do we worship, for He is God, like the Father and the Word.

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

The foregoing is repeated.

Antiphon III

Blessed are they who fear the Lord, who walk the path of the commandments; for they shall eat of all the fruits of life.

Be Thou glad, O Chief Shepherd, beholding Thine offspring round about Thy table, bearing the branches of goodly works.

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

From the Holy Spirit are all the riches of glory; from Him are grace and life for every creation: for He is hymned with the Father and the Word.

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

The foregoing is repeated.

THE MATINS PROKEIMENON

Sunday Matins Prokeimenon, Tone III

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Deacon: Let us attend. Wisdom. Let us attend. The Prokeimenon in the Third Tone:

Say among the nations that the Lord is king, for He hath established the world, which shall not be shaken.

Chanters: Say among the nations that the Lord is king, * for He hath established the world, which shall not be shaken.

Deacon: *Stichos:* O sing unto the Lord a new song, sing unto the Lord all the earth.

Chanters: Say among the nations that the Lord is king, * for He hath established the world, which shall not be shaken.

Deacon: Say among the nations that the Lord is king:

Chanters: For He hath established the world, which shall not be shaken.

Deacon: Let us pray to the Lord.

Chanters: Lord, have mercy.

Priest: For holy art Thou, our God, and Thou restest in the saints, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Let Every Breath Praise the Lord

Deacon: Let every breath praise the Lord.

Chanters: Let every breath praise the Lord.

Deacon: *Stichos:* Praise ye God in His saints, praise Him in the firmament of His power.

Chanters: Let every breath praise the Lord.

Deacon: Let every breath:

Chanters: Praise the Lord.

THE MATINS GOSPEL

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Chanters: And to thy spirit.

Priest: The Reading from the Holy Gospel according to *N.*

Chanters: Glory to Thee, O Lord, glory to Thee.

The priest reads the Resurrectional Matins Gospel of the week.

NINTH RESURRECTIONAL GOSPEL

Holy Gospel according to John, § 65 [20: 19-31]

The same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst and said unto them, 'Peace be unto you.' And when He had so said, He showed unto them His hands and His side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, 'Peace be unto you. As My Father hath sent Me, even so send I you.' And when He had said this, He breathed on them and said unto them, 'Receive ye the Holy Ghost. Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.' But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, 'We have seen the Lord.' But he said unto them, 'Unless I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.' And after eight days the disciples were again within, and Thomas was with them. Then came Jesus, the doors being shut, and stood in their midst and said, 'Peace be unto you.' Then said He to Thomas, 'Reach hither thy finger and behold My hands, and reach hither thy hand and thrust it into My side: and be not faithless, but believing.' And Thomas answered and said unto Him, 'My Lord and my God!' Jesus said unto him, 'Thomas, because thou hast seen Me, thou hast believed. Blessed are they that have not seen and yet have believed.' And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His name.

At the conclusion of the Matins Gospel, we sing:

Chanters: Glory to Thee, O Lord, glory to Thee.

Having Beheld the Resurrection of Christ

And we sing this resurrectional hymn, in Tone VI —

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Chanters: Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We worship Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, * He hath destroyed death by death.

Psalm 50

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

Troparia after Psalm 50

After Psalm 50, we chant in Tone VI —

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

Through the prayers of the Apostles, * O Merciful One, * blot out the multitude of our transgressions.

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

Through the prayers of the Theotokos, * O Merciful One, * blot out the multitude of our transgressions.

In Tone VI: Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, * blot out my transgressions.

Then this sticheron:

Jesus having risen from the grave * as He foretold, * hath given us life eternal, * and great mercy.

SAVE, O GOD, THY PEOPLE

Deacon: Save, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thine abundant mercies: through the intercessions of our immaculate Lady Theotokos and Ever-Virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honourable, heavenly bodiless Hosts; of the honourable, glorious Prophet, Forerunner, and Baptist John; of the Holy glorious, and all-praised apostles; *(if there be commemorated one of the twelve apostles or evangelists, there is said: of the holy Apostles (and Evangelists) N., and the other holy, glorious, and all-praised apostles);* of our fathers among the saints and great ecumenical teachers and hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom; of our father among the saints, Nicholas the Wonderworker, archbishop of Myra in Lycia; of the holy Equals-of-the-Apostles Methodius and Cyril, Teachers of the Slavs; of the holy Right-Believing and Equal-of-the-Apostles Great Prince Vladimir, and the Blessed Great Princess of Russia, Olga; of our fathers among the saints, the Wonderworkers of all Russia: Michael, Peter, Alexis, Jonah, Philip, Macarius, Demetrius, Metrophanes, Tikhon,

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Theodosius, Joasaph, Hermogenes, Pitrim, Innocent, and John; of the holy Hieromartyrs and Confessors: Tikhon, Patriarch of Moscow; Vladimir of Kiev, Benjamin and Joseph of Petrograd, Peter of Krutitsa, Cyril of Kazan, Agathangel of Yaroslavl, Andronicus of Perm, Hermogenes of Tobolsk, the priests John, John, Peter, and Philosoph, and all the new hieromartyrs and confessors of the Russian Church; of the holy glorious, and victorious martyrs: the holy glorious Great-martyr, Trophy-bearer and Wonder-worker George; the holy Great-martyr and Healer Panteleimon; the holy Great-martyr Barbara; and the holy Right-believing Russian Princes and Passion-bearers Boris and Gleb, and Igor; and the holy Right-believing Passion-bearers: Tsar-Martyr Nicholas, Tsaritsa-Martyr Alexandra, the Martyred Crown Prince Alexis, and the Royal Martyrs Olga, Tatiana, Maria, and Anastasia; and the holy nun-martyrs: Grand Duchess Elizabeth and Nun Barbara, and all the New Martyrs of Russia; of our holy and God-bearing fathers: Anthony and Theodosius of the Kiev Caves; Sergius, the Abbot of Radonezh, and Seraphim of Sarov; Job, Abbot and Wonderworker of Pochaev; of the holy Righteous John of Kronstadt; of the holy Blessed Xenia; of our holy and God-bearing fathers: Herman of Alaska; Paisius Velichkovsky; Leo, Macarius, Ambrose, and the other Elders of Optina; the hierarchs Innocent of Moscow, Nicholas of Japan, John of Shanghai and San Francisco; and *N.(N)*, (*whose Temple it is and whose day it is*); of the holy Righteous Ancestors of God, Joachim and Anna; and of all the saints; we pray Thee, O Lord plenteous in mercy, hearken unto us sinners that pray unto Thee, and have mercy on us.

Chanters: Lord, have mercy. *Twelve times.*

Priest: Through the mercy and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, and Good, and life-creating Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Three Canons: from the Octoechos, that of the Resurrection, with 4 troparia and that of the Theotokos, with 2 troparia; and from the Menaion, that of the feast, with 8 troparia. Katavasie 'I will open my mouth...'

THE CANONS

Ode I

Canon of the Resurrection, in Tone III

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us sing, for He hath been glorified!

Refrain: Glory to Thy holy resurrection, O Lord.

Our God is He Who cursed the earth to bring forth as fruit thorns through the sweat of the transgressor, and in the flesh receiveth a crown of thorns from the hands of the transgressors of the law. He hath abolished the cursed, in that He hath been glorified.

Refrain: Glory to Thy holy resurrection, O Lord.

He whom death was afraid hath appeared as the vanquisher and victor over death; for having assumed animate flesh subject to sufferings, and contended against the tyrant, He hath raised all us with Himself. He is our God, for He hath been glorified.

Refrain: Most Holy Theotokos save us.

Theotokion: All nations glorify thee as the true Theotokos who gave birth without seed; for He is our God Who, having descended into Thy sanctified womb, became of our essence. God and Man was born of thee.

Canon of the Theotokos, in Tone III

Refrain: Most Holy Theotokos save us.

Every heavenly being fittingly bendeth its knee, with those of earth and those in the nethermost parts, before Him Who became incarnate of thee, O Virgin; for He hath been glorified.

Refrain: Most Holy Theotokos save us.

O the reconciliation which took place within thee! For He Who abundantly bestoweth gifts hath as God given us the divine Spirit, having received flesh of thee, O Maiden, in that He hath been glorified.

Canon of the Feast, in Tone IV

Refrain: Most holy Theotokos, save us.

Having entered the church in great glory today as the Mother of God, with the ranks of the holy angels and the assemblies of the prophets and apostles, thou prayest for all Christians and deliverest them from perils and grief, covering them with thy mercy.

Refrain: Most holy Theotokos, save us.

Moses called thee the tabernacle and the rod of Aaron, for thou didst put forth Christ, the Tree of life; and as thou hast boldness before Him, O Queen, pray

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

for us who honour thee, that He deliver us from all evil, that we may glorify the feast of thy protection.

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

Assembling choirs, David danceth, not as he did before the ark of old, but even more now, hastening into thy presence in the church with the ranks of the saints. And bowing low before thee, we say: Pray thou for us, the people who honour thee, that, glorifying thy protection, we may celebrate it with honour.

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

The ranks of the angels hymned thee, O Theotokos, and the patriarchs and holy hierarchs glorify thee, hastening into thy presence in the church. And the holy Andrew then beheld thee with them, praying to God for us sinners, that He have mercy upon the people who glorify the feast of thy protection.

Katavasia, Tone 4: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Ode III

Canon of the Resurrection, in Tone III

Irmos: O Most High, Thou Ruler of all, Who out of non-existence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

Refrain: Glory to Thy holy resurrection, O Lord.

The ungodly one was confounded by Thy Cross, for he fell into a pit which he dug; but in Thy resurrection, O Christ, Thou didst raise up the lowly.

Refrain: Glory to Thy holy resurrection, O Lord.

The preaching of piety to the nations covered them like the water of the sea, O Thou Who lovest mankind; for having risen from the tomb, Thou didst reveal the light of the Trinity.

Refrain: Most Holy Theotokos save us.

Theotokion: All-glorious things have been said of thee, O animate city of Him Who reigneth forever; for through thee, O Mistress, did God come to dwell with those on earth.

Canon of the Theotokos, in Tone III

Refrain: Most Holy Theotokos save us.

The Virgin, having sprung forth as the rod of the root of Jesse, as said the prophets, put Thee forth as a flower for us, Christ. Holy art Thou, O Lord!

Refrain: Most Holy Theotokos save us.

That Thou mightest cause mortals to partake of the divine, Thou didst abase Thyself receiving our flesh from the Virgin. Holy art Thou, O Lord!

Canon of the Feast, in Tone IV

Refrain: Most holy Theotokos, save us.

As an unploughed field thou didst manifestly produce the divine Grain. Rejoice, O animate table holding the Bread of life! Rejoice, O Mistress, thou inexhaustible wellspring of the Water of life!

Refrain: Most holy Theotokos, save us.

Standing before thee with faith in thy church, we, thy people, await thy mercy, O Mistress. Visit our lowliness, and with thy holy protection defend the Orthodox people from all evil.

Refrain: Most holy Theotokos, save us.

O far-famed Virgin who wast honourably prefigured by the prophets, with the angels they now do thee homage. Pray thou to God with them, that, rejoicing, we may all splendidly celebrate thy holy protection today.

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

Gideon prefigured thee as a fleece, for Christ God descended upon thee like dew. Pray thou to Him, O Theotokos, that He grant victory to our Orthodox hierarchs over all heresies, that, casting them down like the Midianites, they may render glorious thy holy feast.

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

O Theotokos, with thy radiant omophorion thou lightest the church and the people more than the rays of the sun, and by thy visitation drivest away the darkness of our sins, praying for us to thy Son and God.

Katavasia, Tone 4: O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

The Small Ectenia

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

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

Priest: For Thou art our God, and unto Thee do we send up glory; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Kontakion

Kontakion of the Protection of the Theotokos, in Tone III, Special Melody: 'Today the Virgin...' —

Today the Virgin standeth forth in the church, * and with the choirs of the saints she invisibly prayeth to God for us. * Angels and hierarchs offer homage, * and the apostles and prophets join chorus; * for for our sake the Theotokos entreateth the preëternal God.

Ikos: Come, O ye people, let us delight in her all-glorious miracles; for through her hath Adam been delivered from corruption. She is the ark fashioned, not by Noah, but by God. Of old, Moses was unable to see God in the fiery bush; but now the whole earth doth acknowledge the Son of God Who was born of her and to Whom she prayeth for us. Wherefore, we glorify her as the Mother of God; for for our sake the Theotokos entreateth the preëternal God.

Sessional Hymn

Sessional hymn of the feast, in Tone V —

O pure Ever-virgin, fervent and invincible intercessor, excellent and unashamed hope, bulwark, protection, and refuge of those who have recourse to thee: With the angels beseech thy Son and God, that He grant compunction, salvation and great mercy to the world.

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

The foregoing sessional hymn is repeated.

Ode IV

Canon of the Resurrection, in Tone III

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death

for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

Refrain: Glory to Thy holy resurrection, O Lord.

In Thy mercy Thou didst withstand wounds and stripes, O Christ, enduring the malice of blows to Thy cheeks; and with long-suffering deigning to be spit upon, Thou didst thereby accomplish salvation for me. Glory to Thy power, O Lord!

Refrain: Glory to Thy holy resurrection, O Lord.

Thou didst partake of death in a mortal body, O Life, for the sake of the suffering of the poor and the groans of Thy paupers; and having brought corruption upon the corrupter, O All-glorious One, Thou didst resurrect all with Thyself, in that Thou hast been glorified.

Refrain: Most Holy Theotokos save us.

Theotokion: Remember, O Christ, the flock which Thou hast acquired by Thy suffering; and accepting the merciful entreaties of Thine all-glorious Mother. Deliver it by Thy power, O Lord, visiting it in its affliction.

Canon of the Theotokos, in Tone III

Refrain: Most Holy Theotokos save us.

O Master, Who set the mountains in the scales of divine understanding, Thou wast cut from the stone of the Virgin without the aid of men's hands. Glory to Thy power, O Thou Who lovest mankind.

Refrain: Most Holy Theotokos save us.

Thou hast healed our infirm nature, O Master, within the Virgin uniting to it Thine all pure divinity, a most speedy remedy, O Word.

Canon of the Feast, in Tone IV

Refrain: Most holy Theotokos, save us.

O most hymned Virgin, we cry out to thee in voices of hymnody: Rejoice, thou butter mountain, curdled by the Spirit! Rejoice, O lampstand, O jar bearing the Manna which sweeteneth the senses of all the pious!

Refrain: Most holy Theotokos, save us.

O Theotokos, God hath sanctified thee wholly, more than the ark of Aaron, and hath commanded the saints and angels to do thee homage. With them pray for the city and people who render glorious thine honoured feast.

Refrain: Most holy Theotokos, save us.

O Theotokos, with the councils of all the saints come now in glory unto thy church, as once the holy Andrew

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

beheld thee in the air, radiantly praying for Christians; and grant us thy mercy.

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

Strengthen our Orthodox hierarchs against all heresy and schism, as God did David against Goliath, O Mistress, that in gladness we may cry to thee: Rejoice, O holy protection and helper of our city!

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

With faith do we fall down before thee, O Lady, and, rendering homage with thanksgiving, we cry out to thee: Rejoice, O Virgin full of the grace of God, our protection and wall of defense, the helper of those in misfortune! Save us who have recourse to thee, for in thee do we place our trust!

Katavasia, Tone 4: Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

Ode V

Canon of the Resurrection, in Tone III

Irmos: I rise at dawn unto Thee, the Creator of all, Who passest all worldly understanding; for Thy commandments are light, wherein do Thou direct me.

Refrain: Glory to Thy holy resurrection, O Lord.

Through the envy of the Jews Thou wast given over to an unjust judge, O Beholder of all. And Thou Who judgest the whole earth with justice hast delivered ancient Adam from condemnation.

Refrain: Glory to Thy holy resurrection, O Lord.

O Christ Who hast risen from the dead, grant Thy peace unto Thy Churches through the invincible power of Thy Cross, and save Thou our souls.

Refrain: Most Holy Theotokos save us.

Theotokion: O only Ever-virgin, thou hast been shown to be the holy tabernacle and more spacious than the heavens, in that thou didst receive the Word of God, Whom all creation cannot contain.

Canon of the Theotokos, in Tone III

Refrain: Most Holy Theotokos save us.

Thy Son, the Word of God, O Virgin, the Creator of Adam the first-formed, is not a created being, even though He fashioned animate flesh for Himself out of thee.

Refrain: Most Holy Theotokos save us.

Thy Son, the Lord Jesus, the Word of God, O Virgin, a Hypostasis perfect in two natures, is perfect God and perfect man.

Canon of the Feast, in Tone IV

Refrain: Most holy Theotokos, save us.

Of old, Solomon described thee as the marriage-couch and bed of the King of heaven, and spake of thee as surrounded by the seraphim, O Theotokos. Wherefore, we now beseech thee, O most holy Mother of God: Protect us from all misfortunes!

Refrain: Most holy Theotokos, save us.

To thee do the foremost among the angels and the honoured prophets and apostles render service with honour as the Mother of God, beholding thee making supplication for the world; and the Lord, hearkening to thine entreaties, doth save thy city and people, who place their trust in thee.

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

Isaiah, great among the prophets, foretold thee, saying that without knowing wedlock thou wouldst give birth to God; for thou, O pure Mary, wast more holy than all, in that thou didst bear God in thy womb and in thine arms. Unto Him pray thou in our behalf, with thy protection covering those who faithfully glorify thee.

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

Spreading spiritual wings, the councils of the saints came mystically to do thee homage, O Theotokos, beholding thee on the light cloud of glory, praying to Christ the Saviour, that He grant victory to our Orthodox hierarchs, that they may prevail over all heresy and schism.

Katavasia, Tone 4: All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Ode VI

Canon of the Resurrection, in Tone III

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish, But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

Refrain: Glory to Thy holy resurrection, O Lord.

An abyss of mercy and compassions hath surrounded me through Thy compassionate descent; for having become incarnate and taken on the form of a servant, O

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Master, Thou didst deify me, glorifying me with Thyself.

Refrain: Glory to Thy holy resurrection, O Lord.

The slayer underwent death, beholding Him Who was dead alive again. These were images of Thy resurrection, O Christ, and of Thine all-pure, vanquishing sufferings.

Refrain: Most Holy Theotokos save us.

Theotokion: O all-pure one who alone dost mediate before the Creator and men, in manner past understanding: entreat thy merciful Son, and be thou a champion for thine all-sinful servants.

Canon of the Theotokos, in Tone III

Refrain: Most Holy Theotokos save us.

He Who shareth no form receiveth our form from the incorrupt Virgin, becoming man in form and matter without changing in His divinity.

Refrain: Most Holy Theotokos save us.

O all-pure one, deliver me from the abyss of sins and the tempest of the passions, for thou art a haven and an abyss of miracles for those who have recourse unto thee with faith.

Canon of the Feast, in Tone IV

Refrain: Most holy Theotokos, save us.

Divinely wise priests, standing in thy church with the pious people, await thy mercy, O Theotokos. Transform our grief into joy, in that thou gavest birth to the Joy Who hath done away with the sins of all men.

Refrain: Most holy Theotokos, save us.

To thee doth all the earth offer gifts as to the Queen and Mother of God. Kings and princes bow down in homage, and all the people are glad, protected from all evil by thy supplications, O Theotokos.

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

Daniel described thee beforehand as a great mountain; for from thee was Christ born without seed. He hath destroyed all the falsehood of the demons, and hath filled all the earth with His Faith. To Him do thou pray for us who glorify the feast of thy protection, O Theotokos.

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

O all-pure one, we utter unto thee the cry of the angel: Rejoice, O throne of God, whereon Ezekiel beheld the Lord in the human form, upborne by the

cherubim! With them pray thou for us, O Theotokos, that He save our souls.

Katavasia, Tone 4: Celebrating this divine and most honoured festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

The Small Ectenia

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

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

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

Chanters: Amen.

Kontakion

Kontakion of the Resurrection, in Tone III —

Thou didst rise today from the tomb, O Merciful One, * and didst lead us out of the gates of death. * Today Adam danceth and Eve rejoiceth; * and together with them, both the Prophets and the Patriarchs * unceasingly praise the divine might of Thine authority.

Ikos: Let heaven and earth join chorus today and with one mind hymn Christ God, for He hath raised the prisoners up from the graves. All creation rejoiceth, offering worthy hymns to our Deliverer, the Creator of all; for having led men up from hell today, in that He is the Bestower of life, He exalteth them to the heavens with Him, doth cast down the arrogance of the enemy, and breaketh down the gates of hell by the divine might of His authority.

Ode VII

Canon of the Resurrection, in Tone III

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

Refrain: Glory to Thy holy resurrection, O Lord.

The splendid veil of the temple was rent in twain at the crucifixion of the Creator, revealing the truth hidden in the Scripture unto the faithful who cry: O God of our fathers, blessed art Thou!

Refrain: Glory to Thy holy resurrection, O Lord.

When Thy side was pierced, O Christ, with the drops of Thy divinely flowing and life-creating blood, which fell upon the ground according to Thy design, Thou didst restore those on earth, who cry: O God of our fathers, blessed art Thou!

Refrain: Most Holy Trinity, Our God, Glory be to Thee!

Triadicon: Let us glorify the good Spirit with the Father and the only-begotten Son, O ye faithful, worshipping the one Godhead and Sovereignty in three, crying: O God of our fathers, blessed art Thou!

Canon of the Theotokos, in Tone III

Refrain: Most Holy Theotokos save us.

O Thou Who art the Lord of glory, Who ruleth the heavenly hosts, Who sittest with the Father, and art borne in the Virgin's arms: O Lord God of our fathers, blessed art Thou!

Refrain: Most Holy Theotokos save us.

Harsh is death, yet when Thou didst unite Thyself to it, having become divinely hypostatic flesh through the Virgin, Thou didst destroy it. Blessed art Thou, O Lord God of our fathers.

Canon of the Feast, in Tone IV

Refrain: Most holy Theotokos, save us.

O Virgin, thou wast not described by the many prophets and wast also unknown to the angels of heaven who minister to God; but now we all know thee to be the Theotokos, and are in need of thy help and aid, O blessed one.

Refrain: Most holy Theotokos, save us.

O Virgin Theotokos, thou mountain curdled by the Spirit, which Habakkuk saw pouring forth the sweetness of healing upon the faithful: Heal us who cry out to thy Son: Blessed is the God of our fathers!

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

He Who bowed down the heavens made His abode within thee, O Virgin, and now regardeth thy supplication, fulfilling thy petitions, O pure Queen and Theotokos. To Him do thou now earnestly pray, for we place our hope in thee, O blessed one.

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

O Christ God, our Creator and Saviour: Accept the entreaty of Thy Mother, which she offereth to Thee for us sinners, that, rejoicing, we may chant to Thee: O all-hymned God of our fathers, blessed art Thou!

Katavasia, Tone 4: The divinely wise youths worshiped not a creation rather than the Creator, but, manfully trampling the threat of fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

Ode VIII

Canon of the Resurrection, in Tone III

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Refrain: Glory to Thy holy resurrection, O Lord.

The splendour of the temple was rent in twain when Thy Cross was planted on Golgotha, and creation fell down in fear, singing: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Refrain: Glory to Thy holy resurrection, O Lord.

Thou didst rise from the tomb, O Christ, and by Thy divine power didst set aright him who fell, deceived into eating of the tree; and he crieth and saith: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Refrain: Most Holy Theotokos save us.

Theotokion: Thou hast been shown to be the temple of God, an animate habitation, and the ark; for thou, O all-pure Theotokos, hast reconciled the Creator with men, and all of us, His works, hymn thee fittingly and exalt Him supremely for all ages.

Canon of the Theotokos, in Tone III

Refrain: Most Holy Theotokos save us.

As the Mother of God and one close to Him, thou didst surpass the noetic ranks. We bless thine Offspring, O blessed Virgin, and exalt Him supremely for all ages.

Refrain: Most Holy Theotokos save us.

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Thou didst show forth a natural beauty, most comely, which illumineth the flesh of the Divinity. We bless thine Offspring, O blessed Virgin, and exalt Him supremely for all ages.

Canon of the Feast, in Tone IV

Refrain: Most holy Theotokos, save us.

With the ranks of the angels, the honourable and glorious prophets, the preëminent apostles, the hieromartyrs, and holy hierarchs, O Mistress, pray thou to God for us sinners who render glorious the feast of thy protection in this land.

Refrain: Most holy Theotokos, save us.

Cast down pride and arrogance, scatter the councils of unjust princes, and destroy those who instigate wars, O Mother of God, most honoured Queen! And exalt the horn of our Orthodox hierarchs, that we may render glorious thy feast, O all-pure Virgin Theotokos, crying: Hymn the Lord, ye works, and exalt Him supremely for all ages!

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

Offering thee hymnody with our mouths, we bow down before thee spiritually with our souls; for our hearts burn within us. O all-pure Mother of God have mercy upon us who pray to thee, who hymn the Lord and exalt Him supremely for all ages.

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

I have been weighed down by many sins, and am at a loss how to write in praise of thy protection, O Theotokos; but as thou art the Mother of God, adorn thy feast with miracles, that, rejoicing, we may all hymn the Lord and exalt Him supremely for all ages.

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

Katavasia, Tone 4: The birthgiving of the Theotokos saved the pious children in the furnace — then in figure, but now in deed — and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

The Song of the Most Holy Theotokos

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

And we sing the Song of the Most Holy Theotokos (the Magnificat).

Chanters: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Saviour.

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

For He hath looked upon the lowliness of His handmaiden; * for behold, from henceforth all generations shall call me blessed.

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

For the Mighty One hath done great things to me, and holy is His name; * and His mercy is on them that fear Him unto generation and generation.

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

He hath showed strength with His arm, * and He hath scattered the proud in the imagination of their heart.

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

He hath put down the mighty from their seat, and exalted them of low degree; * He hath filled the hungry with good things, and the rich He hath sent empty away.

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

He hath holpen His servant Israel in remembrance of His mercy, * as He spake to our fathers, to Abraham and his seed forever.

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

Ode IX

Canon of the Resurrection, in Tone III

Irmos: A wonder new and divine: the Lord manifestly passeth through the closed door of the Virgin, naked at His entry; and God doth reveal

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Himself as corporeal as He issueth forth; and yet the gate remaineth shut. Ineffably let us magnify her as the Mother of God.

Refrain: Glory to Thy holy resurrection, O Lord.

Awesome is it to behold Thee, the Creator, O Word of God, uplifted upon the Tree: God suffering in the flesh for His servants, and lying in the tomb, bereft of breath, and releasing the dead from hell. Wherefore, O Christ, we magnify Thee as omnipotent.

Refrain: Glory to Thy holy resurrection, O Lord.

Placed dead in the tomb, Thou didst save the forefathers from the corruption of death; and, raising up the dead, Thou didst cause life to blossom forth, guiding human nature to the light and clothing it in divine incorruption. Wherefore, we ever magnify Thee as the Light of Life.

Refrain: Most Holy Theotokos save us.

Theotokion: Thou hast been shown to be the temple and throne of God, wherein He Who is in the highest dwelt, born of thee who knewest not man, O most pure one, without in any wise opening the gates of thy flesh. Wherefore, O pure one, by thine unceasing supplications quickly and utterly subdue the barbaric nations.

Canon of the Theotokos, in Tone III

Refrain: Most Holy Theotokos save us.

The pious and faithful can never have enough of thy praises, O Virgin; for ever receiving divine and spiritual desire through desire, we magnify thee as the Mother of God.

Refrain: Most Holy Theotokos save us.

Thou hast appointed for us an unashamed advocate, her who gave Thee birth, O Christ. Through her entreaties Thou givest us the merciful Spirit, the Bestower of goodness, Who through Thee proceedeth from the Father.

Canon of the Feast, in Tone IV

Refrain: Most holy Theotokos, save us.

O exalted King Who sittest with the Father and art hymned by the seraphim: Look down upon the supplication of Thy Mother, which she offereth to Thee for us sinners, and wash away our sins. Save this city and multiply the people. Grant health of body and victory over all adversaries to the Orthodox, through the prayers of her who gave Thee birth.

Refrain: Most holy Theotokos, save us.

O divinely chosen Virgin, we cry out to thee with the voice of the angel: Rejoice, thou who hast led Adam back into paradise! Rejoice, thou who drivest the demons away by thy name! Rejoice, O hope of Christians! Rejoice, sanctification of souls! Rejoice, preserver of our city!

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

Remember us in thy supplications, O Virgin Lady and Theotokos, that we not perish because of the multitude of our sins. Protect us from all evil and grievous perils, for in thee do we place our trust, and, honouring the feast of thy protection, we magnify thee.

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

As Mother of God, thou hast received from God the gift to heal the infirmities of all Christians, to deliver them from misfortunes, to forgive their sins and save them from captivity and all want. Disdain us not, O Lady, for thou knowest that we are in need of health for our bodies and salvation for our souls.

Katavasia, Tone 4: Let every mortal leap for joy, enlightened by the Spirit, and let the nature of the bodiless hosts keep festival, honouring the sacred feast of the Mother of God; and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!

The Small Ectenia

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

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee O Lord.

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

Chanters: Amen.

HOLY IS THE LORD

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Deacon: Holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* For holy is the Lord our God.

Chanters: Holy is the Lord our God.

Deacon: *Stichos:* Above all peoples is our God.

Chanters: Holy is the Lord our God.

EXAPOSTILARIA

The Ninth Gospel Exapostilarion —

While the doors were shut, O Master, Thou didst enter in and fill the apostles with the all-holy Spirit, breathing forth peace upon them; and Thou didst tell them that they have the power to bind and to loose.* And on the eighth day Thou didst show Thy side and Thy hands unto Thomas. With him do we cry out: Thou art our Lord and God!

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

Exapostilarion of the feast, Special Melody: ‘Hearken, ye women...’ —

O all-holy lady, Virgin Theotokos, * cover us with thy wondrous omophorion, * preserving the hierarchs and people from all evil, * as the all-wondrous Andrew beheld thee * praying in the Church of Blachernæ. * And send down thy great mercy upon us, O Lady.

THE LAUDS (THE PRAISES)

Canonarch: In the Third Tone, Let every breath praise the Lord.

Then immediately we chant Lauds (Psalms 148, 149, and 150) —

Psalm 148

Chanters: Let every breath praise the Lord. * Praise the Lord from the heavens, * praise Him in the highest. * To Thee is due praise, O God.

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

And the rest of the verses are read down to the beginning of the stichoi, i.e., the point at which the stichera are inserted.

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

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

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

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

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

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

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

The beasts and all the cattle, creeping things and wingéd birds.

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

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

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

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

Psalm 149

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

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

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

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

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

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

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

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

Stichera at the Praises

8 Stichera: 4 for the resurrection from the Octoechos; and 4 for the feast from the Menaion.

The Resurrection Stichera, in Tone III —

Stichos: To do among them the judgement that is written. * This glory shall be to all His saints.

Come, all ye nations, and understand the power of the dread mystery; for Christ the Saviour, Who in the beginning was the Word, was crucified for our sake

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

and buried, and rose from the dead, that He might save all. Let us worship Him.

Psalm 150

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

Those who guarded Thee declared all the wonders, O Lord; but the council of vainglory filled their hands with a reward, intending thus to conceal Thy resurrection, which the world doth glorify. Have mercy upon us!

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

All were filled with joy, experiencing the resurrection; for Mary Magdalene went to the tomb and found an angel seated upon the stone, clad in shining raiment, who said: 'Why seek ye the Living among the dead? He is not here, but is risen as He said, going before you to Galilee!'

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

In Thy light do we behold light, O Master Who lovest mankind; for Thou didst rise from the dead, granting salvation to the human race. Let all creation glorify Thee Who alone art sinless. Have mercy upon us!

These stichera of the feast, in Tone VIII, Special Melody: 'O all-glorious wonder...' —

Stichos: Praise Him with timbrel and dance, * praise Him with strings and flute.

We fall down before thee, O Lady, and rendering homage, we entreat thee with compunction: Rejoice, O Mistress blessed of God, O Virgin of great renown, who wast prefigured with honour by the prophets! For on thee did Christ God descend like dew, and thou gavest birth to Him without knowing wedlock, O pure one, and didst hold in thine arms the Creator and Lord of all. To Him do thou now pray for us who glorify the feast of thy protection with faith.

Stichos: Praise Him with tuneful cymbals; praise Him with cymbals of jubilation. * Let every breath praise the Lord.

The ranks of angels hymn thee, O Virgin Theotokos, the patriarchs and hierarchs glorify thee, and the holy apostles do thee homage with honour as the Mother of God, beholding thee making entreaty for the world to Christ God, the Saviour of all. Unto Him do thou pray, that He deliver the city and people who glorify with faith and honour the feast of thy protection.

Stichos: Harken, O daughter, and see, * and incline thine ear.

Through the Holy Spirit God sanctified thee wholly, O Theotokos, more than the ark of Aaron; and we are illumined by thine omophorion more than by the radiance of the sun: for thou dost enlighten the church and the people, dost drive away the darkness of our sins, and deliverest from misfortunes and sorrows those who with faith honour the feast of thy precious protection.

And this Idiomelon of the feast, in Tone VI —

Stichos: The rich among the people * shall entreat thy countenance.

In that the all-wondrous Andrew beheld thee with a multitude of archangels, with the apostles and prophets, and the vast company of the martyrs, praying to thy Son and our God for the city and people, O Mistress, and covering them by thy precious omophorion, fail not, O all-pure one, to save the excellent inheritance of thy Son, which doth celebrate thine all-honoured feast, O thou who art greatly hymned.

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

Ninth Gospel Sticherion, Tone V —

As in times past, it being late in the evening of the Sabbath, Thou didst stand before Thy friends, O Christ, by a wonder, the entry doors being shut, and didst announce a wonder: Thy resurrection from among the dead. And Thou didst fill Thy disciples with joy, and impart to them the Holy Spirit, and bestow upon them the authority to remit sins. And Thou didst not leave Thomas to be engulfed in the storm of unbelief. Wherefore, grant us also true understanding and remission of transgressions, O compassionate Lord!

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

Theotokion, in Tone II —

Most blessed art Thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

THE GREAT DOXOLOGY

Priest: Glory to Thee Who hast showed us the light.

And we chant the Great Doxology:

Chanters: Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and O Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

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

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

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

Blessed are Thou, O Lord, teach me Thy statutes. *Thrice.*

Lord, thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

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

Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

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

Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Resurrectional Troparion

After the Great Doxology, the Resurrectional Troparion, in Tone I —

Today is salvation come unto the world; let us sing praises to Him that arose from the tomb, and is the Author of our life. For, having destroyed death by death, He hath given us the victory and great mercy.

THE AUGMENTED ECTENIA

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

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for our great lord and father, His Holiness Patriarch *N.*; for our lord the Very Most Reverend Metropolitan *N.*, First Hierarch of the Russian Church Abroad; for our lord the Most Reverend (Archbishop *or* Bishop) *N.*; and all our brethren in Christ.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for this land, its authorities and armed forces.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for the blessed and ever-memorable founders of this holy temple (*if it be a monastery*: this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins of the servants of God, the brethren of this holy temple (*if it be a monastery*: this holy monastery).

Chanters: Lord, have mercy. *Thrice.*

Deacon: Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Chanters: Lord, have mercy. *Thrice.*

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

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Chanters: Amen.

THE LITANY OF SUPPLICATION

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

Chanters: Lord, have mercy.

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

Chanters: Lord, have mercy.

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

Chanters: Grant this, O Lord.

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

Chanters: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Chanters: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Chanters: Grant this, O Lord.

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

Chanters: Grant this, O Lord.

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

Chanters: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Chanters: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Chanters: Amen.

Prayer at the Bowing of the Heads

Priest: Peace be unto all.

Chanters: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Chanters: To Thee, O Lord.

The priest saith this prayer secretly:

O holy Lord, Who dwellest on high and lookest down on things that are lowly, and with Thine all-seeing eye lookest down on all creation: unto Thee have we bowed the neck of our heart and body, and we pray Thee: Stretch forth Thine invisible hand from Thy holy dwelling-place and bless us all. And if in aught we have sinned, either voluntarily or involuntarily, do Thou as a good God and the Lover of mankind pardon us, granting us Thine earthly and spiritual good things.

He exclaimeth:

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

Chanters: Amen.

THE DISMISSAL

Deacon: Wisdom!

Chanters: Father bless!

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

Chanters: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians unto the ages of ages.

Priest: O most holy Theotokos, save us.

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

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

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

Lord have mercy. *Thrice.* Father, bless.

Priest: May Christ our true God, Who arose from the dead, through the intercessions of His most pure Mother; of the holy and glorious apostles; and Saint(s) N.(N.) (*to whom the church is dedicated*); and Saint(s)

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

N.(N) (*of the day*); of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Chanters: Amen.

The Polychronion

Our great lord and father, His Holiness *N.* * the Patriarch of Moscow and All Russia; * our lord the Very Most Reverend *N.*; * Metropolitan of Eastern America and New York, First Hierarch of the Russian Church Abroad, * and our lord the Most Reverend Archbishop (*or* Bishop) *N.*; * the brotherhood of this holy temple, and all Orthodox Christians: * preserve, O Lord, for many years.

Here endeth Matins

Then the reader immediately begins the First Hour.

THE FIRST HOUR

Reader: O come, let us worship God our King.

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

O come, let us worship and fall down before Christ Himself, our King and God.

Psalm 5

Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord.

In the morning shalt Thou hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that wiliest iniquity art Thou.

He that worketh evil shall not dwell near Thee nor shall transgressors abide before Thine eyes.

Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie.

A man that is bloody and deceitful shall the Lord abhor.

But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy temple in fear of Thee.

O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee,

For in their mouth there is no truth; their heart is vain.

Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God.

Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord.

And let all them be glad that hope in Thee; they shall rejoice, and Thou shalt dwell among them.

And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous.

O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

Psalm 89

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

Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting Thou art.

Turn not man away unto lowliness; yea, Thou hast said: Turn back ye sons of men.

For a thousand years in Thine eyes, O Lord, are but as yesterday that is past, and as a watch in the night.

Things of no account shall their years be; in the morning like grass shall man pass away.

In the morning shall he bloom and pass away. In the evening shall he fall and grow withered and dry.

For we have fainted away in Thy wrath, and in Thine anger have we been troubled.

Thou hast set our iniquities before Thee; our lifespan is in the light of Thy countenance.

For all our days are faded away, and in Thy wrath are we fainted away; our years have, like a spider, spun out their tale.

As for the days of our years, in their span, they be threescore years and ten.

And if we be in strength, mayhap fourscore years; and what is more than these is toil and travail.

For mildness is come upon us, and we shall be chastened.

Who knoweth the might of Thy wrath? And out of fear of Thee, who can recount Thine anger?

So make Thy right hand known to me, and to them that in their heart are instructed in wisdom.

Return, O Lord; how long? And be Thou entreated concerning Thy servants.

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

In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils.

And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

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

Psalm 100

Of mercy and judgement will I sing to Thee, O Lord; I will chant and have understanding in a blameless path. When wilt Thou come unto me?

I have walked in the innocence of my heart in the midst of my house.

I have no unlawful thing before mine eyes; the workers of transgressions I have hated.

A crooked heart hath not cleaved unto me; as for the wicked man who turned from me, I knew him not.

Him that privily talked against his neighbour did I drive away from me.

With him whose eye was proud and his heart insatiate, I did not eat.

Mine eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me.

The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes.

In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice.*

Lord, have mercy. *Thrice.*

Troparia

He readeth the Troparion of the Resurrection —

Let the Heavens be glad; let earthly things rejoice; for the Lord hath wrought might with His arm. He hath trampled down death by death; the first-born of the dead hath He become. From the belly of Hades hath He delivered us and hath granted to the world great mercy.

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

He readeth the Troparion of the Protection of the Theotokos —

Overshadowed by thy coming, O Mother of God, we, the Orthodox people, celebrate today with splendour, and gazing at thine all-precious image, we say with

compunction: Cover us with thy precious omophorion, and deliver us from all evil, entreating thy Son, Christ our God, that He save our souls.

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

Theotokion: What shall we call thee, O thou that art full of grace? Heaven: for thou hast dawned forth the Sun of Righteousness. Paradise: for thou hast blossomed forth the Flower of Immortality. Virgin: for thou hast remained incorrupt. Pure Mother: for thou hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

My Steps Do Thou Direct

My steps do Thou direct according to thy saying, and let no iniquity have dominion over me. Deliver me from the false accusations of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes. Let my mouth be filled with Thy praise, that I may hymn Thy glory and Thy majesty all the day long.

Trisagion Prayers

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. *Thrice.*

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

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

Lord have mercy. *Thrice.*

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

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

Priest: For Thine is the Kingdom, and the power, and the glory; of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

Kontakion

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

He readeth the Kontakion of the Protection of the Theotokos —

Today the Virgin standeth forth in the church, and with the choirs of the saints she invisibly prayeth to God for us. Angels and hierarchs offer homage, and the apostles and prophets join chorus; for for our sake the Theotokos entreateth the preëternal God.

Then:

Lord, have mercy. *Forty times.*

Prayer of the Hours

Reader: Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners; Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages. Amen.

Lord, have mercy. *Thrice.*

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

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

In the name of the Lord, father bless.

Priest: God be gracious unto us and bless us, and cause Thy face to shine upon us and have mercy on us.

Reader: Amen.

Prayer of the First Hour

Then the priest reads the Prayer of the First Hour in front of the holy doors:

Priest: O Christ, the True Light, Who enlightenest and sanctifiest every man that cometh into the world: Let the Light of Thy countenance be signed upon us, that in it we may see the Unapproachable Light, and

guide our steps in the doing of Thy commandments, through the intercessions of Thy most pure Mother, and of all Thy saints. Amen.

To Thee, the Champion Leader

Chanters: To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as Thou art one with might which is invincible, from all dangers that can be do Thou deliver us, that we may cry to Thee: Rejoice, Thou Bride Unwedded!

The Dismissal

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

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

Lord, have mercy. *Thrice.*

Father, bless.

Priest: May Christ our true God, {Who arose from the dead,} through the intercessions of His most pure Mother; of our holy and God-bearing fathers; and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Chanters: Amen.

Here endeth the First Hour

AT THE HOURS

Troparia at all the Hours:

Troparion of the Resurrection (Tone 3)

Let the Heavens be glad; let earthly things rejoice; for the Lord hath wrought might with His arm. He hath trampled down death by death; the first-born of the dead hath He become. From the belly of Hades hath He delivered us and hath granted to the world great mercy.

Troparion of the Protection (Tone 4)

Overshadowed by thy coming, O Mother of God, we, the Orthodox people, celebrate today with splendour, and gazing at thine all-precious image, we say with compunction: Cover us with thy precious omophorion, and deliver us from all evil, entreating thy Son, Christ our God, that He save our souls.

Kontakion at the 1st & 6th Hours:

Kontakion of the Protection (Tone 3)

Today the Virgin standeth forth in the church, and with the choirs of the saints she invisibly prayeth to God for us. Angels and hierarchs offer homage, and the apostles and prophets join chorus; for for our sake the Theotokos entreateth the preëternal God.

Kontakion at the 3rd & 9th Hours:

Kontakion of the Resurrection (Tone 3)

Thou didst rise today from the tomb, O Merciful One, and didst lead us out of the gates of death. Today Adam danceth and Eve rejoiceth; and together with them, both the Prophets and the Patriarchs unceasingly praise the divine might of Thine authority.

AT THE DIVINE LITURGY

The Third Antiphon (The Beatitudes)

10 Troparia: 6 from the Octoechos and 4 from Ode III from of the canon of the feast after ‘Blessed are the meek, for they shall inherit the earth.’

1. From paradise didst Thou drive [our] forefather Adam who had broken Thy commandment, O Christ; but, O Compassionate One, Thou didst cause to dwell therein the thief, who confessed Thee on the cross, crying out: ‘Remember me, O Saviour, in Thy kingdom!’

2. With the curse of death didst Thou condemn us who had sinned, O Lord, Bestower of life; yet having suffered in Thy flesh, O sinless Master, Thou hast granted life unto mortals who cry out: ‘Remember us also in Thy kingdom!’

3. In rising from the dead, Thou hast raised us up from the passions with Thyself through Thy resurrection, O Lord; and all the power of death hast Thou destroyed, O Saviour. Wherefore, with faith we cry out to Thee: ‘Remember us also in Thy kingdom!’

4. O Thou Who, as God, grantest life, by Thy three days in the tomb, Thou didst raise up with Thyself the dead in hell, and, as One Who is good, Thou hast poured forth incorruption upon all of us who with faith ever cry out: ‘Remember us also in Thy kingdom!’

5. Risen from the dead, O Saviour, Thou didst first appear to the myrrh-bearing women, crying out: ‘Rejoice!’ and, through them Thou didst announce Thy resurrection to Thy friends, O Christ. Wherefore, with

faith we cry out to Thee, ‘Remember us also in Thy kingdom!’

6. Moses, stretching out his arms on the mountain, prefigured the Cross and [thus] conquered Amalek. And, receiving it, with faith, as a mighty weapon against the demons, we all cry out: ‘Remember us also in Thy kingdom!’

7. As an unploughed field thou didst manifestly produce the divine Grain. Rejoice, O animate table holding the Bread of life! Rejoice, O Mistress, thou inexhaustible wellspring of the Water of life!

8. Standing before thee with faith in thy church, we, thy people, await thy mercy, O Mistress. Visit our lowliness, and with thy holy protection defend the Orthodox people from all evil.

9. O far-famed Virgin who wast honourably prefigured by the prophets, with the angels they now do thee homage. Pray thou to God with them, that, rejoicing, we may all splendidly celebrate thy holy protection today.

10. O Theotokos, with thy radiant omophorion thou lightest the church and the people more than the rays of the sun, and by thy visitation drivest away the darkness of our sins, praying for us to thy Son and God.

After the Small Entry, we sing the following troparia and kontakia:

Troparion of the Resurrection (Tone 3)

Let the Heavens be glad; * let earthly things rejoice; * for the Lord hath wrought might with His arm. * He hath trampled down death by death; * the first-born of the dead hath He become. * From the belly of Hades * hath He delivered us * and hath granted to the world great mercy.

Troparion of the Protection (Tone 4)

Overshadowed by thy coming, O Mother of God, * we, the Orthodox people, celebrate today with splendour, * and gazing at thine all-precious image, we say with compunction: * Cover us with thy precious omophorion, and deliver us from all evil, * entreating thy Son, Christ our God, that He save our souls.

Glory...

Kontakion of the Resurrection (Tone 3)

Thou didst rise today from the tomb, O Merciful One, * and didst lead us out of the gates of death. * Today Adam danceth and Eve rejoiceth; * and together with them, both the Prophets and the Patriarchs * unceasingly praise the divine might of Thine authority.

20TH SUNDAY AFTER PENTECOST — TONE THREE — PROTECTION OF THE THEOTOKOS

Both now...

Kontakion of the Protection (*Tone 3*)

Today the Virgin standeth forth in the church, * and with the choirs of the saints she invisibly prayeth to God for us. * Angels and hierarchs offer homage, * and the apostles and prophets join chorus; * for for our sake the Theotokos entreateth the preëternal God.

The Prokeimenon in the Third Tone: O chant unto our God, chant ye * chant unto our King, chant ye. (*Psalms 46:6*)

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing. (*Psalms 46:1*)

And in the Same Tone, the Song of the Theotokos: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. (*St Luke 1:46-47*)

**The Reading from the
Epistle of the Holy Apostle Paul to the Galatians,
§200 [1:11-19]**

Brethren: I certify to you, brethren, that the Gospel which was preached by me is not according to man; for I neither received it from man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my participation in times past in the Jews' religion, how I persecuted the church of God beyond measure and wasted it. I profited in the Jews' religion beyond many of my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen, I conferred not immediately with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went into Arabia and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But I saw none of the other apostles save James, the Lord's brother.

**Epistle of the Holy Apostle Paul to the Hebrews,
§320 [9:1-7]**

Brethren: The first covenant had also ordinances of divine service and a worldly sanctuary. For there was a tabernacle made, the first, wherein was the candlestick and the table and the showbread, which is called the sanctuary. And after the second veil was the tabernacle which is called the Holiest of All, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tablets of the covenant; and over it the cherubim of

glory shadowing the mercy seat, of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people.

Alleluia in the Third Tone:

Stichos: In Thee, O Lord, have I hoped, let me not be put to shame in the age to come. (*Psalms 30:1*)

Stichos: Be Thou unto me a God to defend me and a house of refuge to save me. (*Psalms 30:1*)

And in the Eighth Tone:

Stichos: Hearken, O daughter, and see, and incline thine ear. (*Psalms 44:9*)

**The Reading from the
Holy Gospel according to Luke,
§26 [6:31-36]**

The Lord said, 'As ye would that men should do to you, do ye also to them likewise. For if ye love them that love you, what thanks have ye? For sinners also love those that love them. And if ye do good to them that do good to you, what thanks have ye? For sinners also do even the same. And if ye lend to them from whom ye hope to receive, what thanks have ye? For sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good and lend, hoping for nothing in return; and your reward shall be great, and ye shall be the children of the Highest; for He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful.'

**Holy Gospel according to Luke,
§ 54 [10:38-42; 11:27-28]**

At that time, Jesus entered into a certain village; and a certain woman named Martha received Him into her house. And she had a sister called Mary, who also sat at Jesus' feet and heard His Word. But Martha was encumbered with much serving, and came to Him and said, 'Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.' And Jesus answered and said unto her, 'Martha, Martha, thou art anxious and troubled about many things. But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her.' [...] And it came to pass, as He spoke these things, a certain woman of the company lifted up her voice and said unto Him, 'Blessed is the womb that bore Thee and the breasts which Thou hast sucked.' But He said, 'Yea rather, blessed are they that hear the Word of God and keep it.'

Communion Verse: Praise the Lord from the heavens, praise Him in the highest. (*Psalm 148:1*)

And: I will take the cup of salvation, and I will call upon the name of the Lord. (*Psalm 115:4*)
Alleluia! Alleluia! Alleluia!

Lambertsen Translation:

Troparion of the Resurrection (*Tone 3*)

Let those in heaven be glad; * let those on earth rejoice! * For the Lord hath wrought might with His hand. * He hath trampled down death by [His] death; * and is become the firstborn of the dead. * From the belly of hades * hath He delivered us * and hath granted the world great mercy.

Kontakion of the Resurrection (*Tone 3*)

Thou didst arise today from the tomb, O Compassionate One, * and didst lead us up from the gates of death. * Today Adam danceth and Eve rejoiceth; * and together the prophets and patriarchs * unceasingly hymn the divine might of Thine power.

Jordanville translation:

Troparion of the Protection (*Tone 4*)

Today we Orthodox people joyfully celebrate * thy glorious coming among us, O Mother of God, * and gazing upon thy most pure image, we say with compunction: * Shelter us with thy most precious protection, and deliver us from all evil, * and pray to thy Son, Christ our God, that he save our souls.

Kontakion of the Protection (*Tone 3*)

Today the Virgin doth stand before us in church, * and with the choirs of saints invisibly prayeth for us to God. * Angels worship with hierarchs, * apostles rejoice with prophets, * for the Theotokos prayeth for us to the Eternal God.

Note: This Compilation is designed to give the worshipper the text of the service that is being sung in church so that he or she may attentively follow the service in church, or read it at home when it is not possible to get to church. These texts may not be further reproduced, beyond printing out a single copy for personal non-commercial use.

Those who use these services are urged, whenever possible, to purchase the published works listed below,

from which this work was compiled. The great effort needed to translate, edit, and print English language translations of the rich liturgical heritage of the Orthodox Church, not to mention the sacrificial financial investment in producing these volumes, ought to be supported by Orthodox parishes, clergy, and faithful by their purchase of these books from their publishers.

This work is a compilation of four sources:

The Horologion texts are taken from *The Unabbreviated Horologion*, Second Edition, translated from the Church Slavonic by Rassaphore Monk Lawrence [later Monk John] (Campbell), and published by Holy Trinity Monastery, Jordanville, New York, in 1999.

The texts of the Octoechos are from *The Octoechos: The Hymns of the Cycle of the Eight Tones for Sundays and Weekdays*, translated from the Church Slavonic by the Reader Isaac Lambertsen, and published in 4 volumes by the St John of Kronstadt Press in 1999-2000.

The Menaion texts are from *The Menaion of the Orthodox Church*, Second Edition, translated from the Church Slavonic by the Reader Isaac Lambertsen, and published in 12 volumes by the St John of Kronstadt Press in 2003-2012.

Please note that the above works all use the translation the psalms in *The Psalter According to the Seventy*, © Copyright Holy Transfiguration Monastery, Brookline, Massachusetts, used by permission. All rights reserved. This work may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.

The translation used for Epistle and Gospel Readings is taken from *The Third Millennium Bible: New Authorized Version of the Holy Bible*, published by Third Millennium Publications, A division of Deuel Enterprises, Inc., of Gary, South Dakota. The Third Millennium Bible (TMB) is a 1998 minor update of the Authorized (King James) Version of the Bible. Unlike the New King James Version, it does not alter the language significantly from the 1611 version, retaining Jacobean grammar, but it does attempt to replace some of the vocabulary which no longer would make sense to a modern reader.