

The Service of Matins



Holy Cross Antiochian Orthodox Church

Matins Hymnody and the Typikon

"Matins" or "Orthros" is the service of morning prayer (complementing in many ways the service of evening prayer or "Vespers") that usually precedes and prepares for Divine Liturgy, concluding with the Great Doxology. The Matins service, served by the priest, deacon and chanters, offers both praise to God and instruction to the worshipers.

If he has not already done so, during Matins the priest prepares the gifts (bread and wine) for the Divine Liturgy while praying for those who have offered the bread, those whose commemoration is requested, the local church, and the universal Church. Certain others have a blessing to work on various quiet tasks during the service, such as tending to candles and arranging music; others pray in preparation for the Divine Liturgy. However, there are *certain times when complete stillness and silence should be observed*: during the Six Psalms, the Litanies, the Gospel reading and any censuring by the priest or deacon.

If you arrive during Matins and are a newcomer to Orthodox worship, you may mistakenly think that you are late for the Divine Liturgy. The fact that worship and prayer are already in progress should not cause you to feel that you have chosen an ill-timed entrance. Rather, your senses should be alerted to the eternal, continuous worship that is always taking place in Heaven, and in which you have come to participate.

Individual chanters sing the majority of Matins hymnody, and much of it differs from week to week and contains rich, multi-layered theology appropriate to the liturgical day. The tone of the service, therefore, is one of preparation, building towards the joy of the Divine Liturgy.

Holy Cross provides a bulletin each week that contains the text of the variable hymns, both Resurrectional and Festal. Using that bulletin and this guide, it is possible to follow the service

almost word for word. Keep in mind, however, that the music of Orthodoxy is old and rich with as much diversity as Orthodoxy itself. There are many common rules that govern the use of hymnody, but there are also as many different local adaptations (sets of musical variations and customs) as there are Orthodox parishes. However, as previously mentioned, there are a few general rules, which follow.

The reason the weekend cycle of services (Vespers, Matins and Divine Liturgy) changes every week is that there are *two overlapping, intersecting systems of commemoration*. The first, commemorated every weekend, is the Resurrection of Christ. There are eight sets of Resurrectional hymns, corresponding to the eight tones, each of which concentrates on a different aspect of the Resurrection. The tone of the week and the phrase "for the Resurrection" refer to this Octoechos, or eight-tone series. The Resurrection, as the Feast of Feasts, has the greatest priority and generally the highest number of dedicated hymns and prayers.

The other system is the Liturgical calendar, which commemorates different saints and feasts on every day of the year. These fall into classes, or rankings. Depending on the class of the feast or saint, a certain number of Resurrectional hymns will be replaced by hymns for the feast of the day. For example, a fifth-class commemoration will have only a Troparion sung in its honor, while a first-class Feast of the Lord will have nothing sung for the Resurrection, and everything sung for the Feast.

On the pages following are listed each element of Matins, its text, and a short italicized explanation of Holy Cross' current practice regarding the hymn and the approximate frequency with which a festal hymn replaces it. If you find yourself confused, please feel free to ask one of the chanters (after Liturgy), who will be glad to help you find your way through this meaningful and complex service.

Opening Exclamation

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

People: Amen.

Trisagion Prayers

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

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

All-holy Trinity, have mercy on us.
Lord, cleanse us from our sins.
Master, pardon our iniquities.
Holy God, visit and heal our infirmities for Thy Name's sake.

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

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

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

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 ages of ages.

People: Amen.

Troparion, Kontakion and Theotokion of the Cross

Chanter: O Lord, save Thy people, and bless Thine inheritance: granting to Thy people victory over all adversaries, and by the power of Thy Cross preserving Thine estate.

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

O Thou Who willingly was lifted up on the Cross, bestow Thy mercies upon the new nation called after Thee, Christ God; gladden with Thy power our rulers, granting them victory over all adversaries. May they have as Thy help in battle the weapon of peace, the invincible trophy.

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

O Champion dread who canst not be put to confusion, despise not our petitions, O Good and All-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us all to that victory which is from heaven, for thou art she who gavest birth to God, and alone art blessed.

Little Ektenia

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

People: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Again we pray for all pious and Orthodox Christians.

People: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Priest: Again we pray for our Father and Metropolitan PHILIP, His Grace Bishop THOMAS, and all our brotherhood in Christ.

People: Lord, have mercy, Lord, have mercy, Lord, have mercy.

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

People: Amen.

Chanter: Bless, Father, in the Name of the Lord.

Priest: Glory to the Holy, Consubstantial, Life-giving and Undivided Trinity, always: now and ever, and unto ages of ages.

People: Amen.

Chanter: Glory to God in the highest, and on earth peace, good will toward men.
Glory to God in the highest, and on earth peace, good will toward men.
Glory to God in the highest, and on earth peace, good will toward men.

O Lord, open Thou my lips, and my mouth shall show forth Thy praise.
O Lord, open Thou my lips, and my mouth shall show forth Thy praise.

Six Matins Psalms: 3, 38, 63, 88, 103, 143

Because of the solemnity of the Six Matins Psalms, which are believed to represent the Last Judgment, they are traditionally read quietly and with no movement, even crossing oneself. Holy Cross follows this tradition.

Reader: Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. But Thou, O Lord, art a shield for me; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and He heard me out of His holy hill. I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people that have set themselves against me round about. Arise, O Lord; save me, O my God: for Thou hast smitten all mine enemies upon the cheek bone; Thou hast broken the teeth of the ungodly. Salvation belongeth unto the Lord: Thy blessing is upon Thy people.

I laid me down and slept; I awaked; for the Lord sustained me.

O Lord, rebuke me not in Thy wrath: neither chasten me in Thy hot displeasure. For Thine arrows stick fast in me, and Thy hand presseth me sore. There is no soundness in my flesh because of Thine anger; neither is there any rest in my bones because of my sin. For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long. For my loins are filled with a loathsome disease: and there is no soundness in my flesh. I am feeble and sore broken: I have roared by reason of the disquietness of my heart. Lord, all my desire is before Thee; and my groaning is not hid from Thee. My heart panteth, my

strength faileth me: as for the light of mine eyes, it also is gone from me. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things, and imagine deceits all the day long. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs. For in Thee, O Lord, do I hope: Thou wilt hear, O Lord my God. For I said, Hear me, lest otherwise they should rejoice over me: when my foot slippeth, they magnify themselves against me. For I am ready to halt, and my sorrow is continually before me. For I will declare mine iniquity; I will be sorry for my sin. But mine enemies are lively, and they are strong; and they that hate me wrongfully are multiplied. They also that render evil for good are mine adversaries; because I follow the thing that good is. Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

Forsake me not, O Lord: O my God, be not far from me. Make haste to help me, O Lord my salvation.

O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is; To see Thy power and Thy glory, so as I have seen Thee in the sanctuary. Because Thy lovingkindness is better than life, my lips shall praise Thee. Thus will I bless Thee while I live: I will lift up my hands in Thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips: When I remember Thee upon my bed, and meditate on Thee in the night watches. Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: Thy right hand upholdeth me. But those that seek after my soul, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword: they shall be a portion for foxes. But the king shall rejoice in God; every one that sweareth by Him shall glory: but the mouth of them that speak lies shall be stopped. I meditate on Thee in the night watches: Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice.

My soul followeth hard after Thee: Thy right hand upholdeth me.

Chanter: 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. Glory to thee, O God.
Alleluia, Alleluia, Alleluia. Glory to thee, O God.
Alleluia, Alleluia, Alleluia. Glory to thee, O God.

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

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

Reader: O Lord God of my salvation, I have cried day and night before
Thee: Let my prayer come before Thee: incline Thine ear unto
my cry; for my soul is full of troubles: and my life draweth nigh
unto the grave. I am counted with them that go down into the
pit: I am as a man that hath no strength: Free among the dead,
like the slain that lie in the grave, whom Thou rememberest no
more: and they are cut off from Thy hand. Thou hast laid me in
the lowest pit, in darkness, in the deeps. Thy wrath lieth hard
upon me, and Thou hast afflicted me with all Thy waves. Thou
hast put away mine acquaintance far from me; Thou hast made
me an abomination unto them: I am shut up, and I cannot come
forth. Mine eye mourneth by reason of affliction: Lord, I have
called daily upon Thee, I have stretched out my hands unto
Thee. Wilt Thou show wonders to the dead? Shall the dead arise
and praise Thee? Shall Thy lovingkindness be declared in the
grave? Or Thy faithfulness in destruction? Shall Thy wonders be
known in the dark? And Thy righteousness in the land of
forgetfulness? But unto Thee have I cried, O Lord; and in the
morning shall my prayer come before Thee. Lord, why castest
Thou off my soul? Why hidest Thou Thy face from me? I am
afflicted and ready to die from my youth up: while I suffer Thy
terrors I am distracted. Thy fierce wrath goeth over me; Thy
terrors have cut me off. They came round about me daily like
water; they compassed me about together. Lover and friend hast
Thou put far from me, and mine acquaintance into darkness. O
Lord God of my salvation, I have cried day and night before
Thee:

Let my prayer come before Thee: incline Thine ear unto my cry.

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 His

benefits: Who forgiveth all thine iniquities; Who healeth all thy
diseases; Who redeemeth thy life from destruction; Who
crowneth thee with lovingkindness and tender mercies; Who
satisfieth thy mouth with good things; so that thy youth is
renewed like the eagle's. The Lord executeth righteousness and
judgment for all that are oppressed. He made known His ways
unto Moses, His acts unto the children of Israel. The Lord is
merciful and gracious, slow to anger, and plenteous in mercy.
He hath not dealt with us after our sins, nor rewarded us
according to our iniquities. For as the heaven is high above the
earth, so great is His mercy toward them that fear Him. As far
as the east is from the west, so far hath He removed our
transgressions from us. Like as a father pitieth his children, so
the Lord pitieth them that fear Him. For He knoweth our frame;
He remembereth that we are dust. As for man, his days are as
grass: as a flower of the field, so he flourisheth. For the wind
passeth over it, and it is gone; and the place thereof shall know it
no more. But the mercy of the Lord is from everlasting to
everlasting upon them that fear Him, and His righteousness
unto children's children; to such as keep His covenant, and to
those that remember His commandments to do them. The Lord
hath prepared His throne in the heavens; and His kingdom
ruleth over all. Bless the Lord, ye His angels, that excel in
strength, that do His commandments, hearkening unto the voice
of His word. Bless ye the Lord, all ye His hosts; ye ministers of
His, that do His pleasure. Bless the Lord, all His works in all
places of His dominion: bless the Lord, O my soul.

In all places of His dominion: bless the Lord, O my soul.

Hear my prayer, O Lord, give ear to my supplications: in Thy
faithfulness answer me, and in Thy righteousness. And enter
not into judgment with Thy servant: for in Thy sight shall no
man living be justified. For the enemy hath persecuted my soul;
he hath smitten my life down to the ground; he hath made me to
dwell in darkness, as those that have been long dead. Therefore
is my spirit overwhelmed within me; my heart within me is
desolate. I remember the days of old; I meditate on all Thy
works; I muse on the work of Thy hands. I stretch forth my
hands unto Thee: my soul thirsteth after Thee, as a thirsty land.
Hear me speedily, O Lord: my spirit faileth: hide not Thy face
from me, lest I be like unto them that go down into the pit.
Cause me to hear Thy lovingkindness in the morning; for in
Thee do I trust: cause me to know the way wherein I should

walk; for I lift up my soul unto Thee. Deliver me, O Lord, from mine enemies: I flee unto Thee to hide me. Teach me to do Thy will; for Thou art my God: Thy spirit is good; lead me into the land of uprightness. Quicken me, O Lord, for Thy name's sake: for Thy righteousness' sake bring my soul out of trouble. And of Thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I am Thy servant. O Lord, give ear to my supplications: and enter not into judgment with Thy servant. O Lord, give ear to my supplications: and enter not into judgment with Thy servant.

Thy spirit is good; lead me into the land of uprightness.

Chanter: 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. Glory to thee, O God.
Alleluia, Alleluia, Alleluia. Glory to thee, O God.
Alleluia, Alleluia, Alleluia. Glory to thee, O God.

O Lord, our Hope, glory to thee.

Litany of Peace

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Priest: For the peace of the whole world; the good estate of the Holy Churches of God, and the union of all men, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Priest: For our Father and Metropolitan PHILIP, His Grace Bishop THOMAS, the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

People: Lord, have mercy.

Priest: For our President, civil authorities, and armed forces, let us pray to the Lord.

People: Lord, have mercy.

Priest: For this city, and every city and countryside, and the faithful who dwell therein, let us pray to the Lord.

People: Lord, have mercy.

Priest: For healthful seasons, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Priest: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

People: Lord, have mercy.

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

People: Lord, have mercy.

Priest: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To Thee, O Lord.

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

People: Amen.

God is the Lord

At a first-class feast, this is sung in the tone of the Troparion for that Feast; at all other times, it is sung in the Resurrectional tone of the week.

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

O give thanks unto the Lord, for He is good; His mercy endures forever!

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

Chanter: All nations surrounded me; in the name of the Lord I cut them off!

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

Chanter: I shall not die, but I shall live, and recount the deeds of the Lord.

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

Chanter: The stone which the builders rejected has become the head of the corner. This is the Lord's doing; it is marvelous in our eyes.

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

Troparia

See Appendix for Resurrectional Variable Hymns and Special Hymns Bulletin for exceptions.

On an "ordinary" Sunday, the Resurrectional Troparion for the tone of the week will be sung, followed by the Troparion of the feast or saint of the day in its tone,

and the Resurrectional Theotokion in the same tone. For a great feast, the Theotokion may be replaced by another repetition of the Troparion of the Feast, or the Troparion of the Feast may be sung three times.

Little Litany

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

People: Lord, have mercy.

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

People: Lord, have mercy.

Priest: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To Thee, O Lord.

Priest: For Thine is the might, 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 ages of ages.

People: Amen.

Kathismata

See Appendix for Resurrectional Variable Hymns and Special Hymns Bulletin for exceptions.

Kathismata consist of six Troparia, two sets of three. On most Sundays, Kathisma are all sung for the Resurrection in the Tone of the week. For some feasts, the last Troparion in each set of three is replaced by a Troparion of the feast. On major feasts, three single Troparia are sung for the feast.

Amomos and Evlogetaria

The Amomos is a shortened version of Psalm 118, which is often read in its entirety at this point in the service. The abbreviated version ends with verse 12, "Blessed art Thou, O Lord; teach me Thy statutes!" which is the refrain for the Evlogetaria, a series of Resurrectional-themed Troparia.

On some feasts, the Amomos and Evogetaria are replaced by the Polyeleos Psalms: 134, which begins, "Praise the Name of the Lord," and 135, which contains the refrain, "For His mercy endureth forever, Alleluia!" The Polyeleos Psalms may be followed by Eclogarion verses for the feast, sung with the refrain "Alleluia!" They end with the same Glory . . . Both now . . . Alleluia progression that ends the Evogetaria.

On feasts of the Mother of God, the Polyeleos Psalms are replaced by Psalm 44, "A Good Word," and on Cheesefare and Meatfare Sundays, the Polyeleos Psalms are replaced by Psalm 136, "By the Waters of Babylon."

Chanter: Blessed are the blameless in the way, who walk in the law of the Lord. Blessed are they who search out His testimonies; with their whole heart shall they seek after Him. For they that work iniquity shall not walk in His ways. Thou hast enjoined Thy commandments, that we should keep them most diligently. Would that my words were directed to keep Thy statutes. Then shall I not be ashamed, when I look on all Thy commandments. I will confess Thee with uprightness of heart when I have learned the judgments of Thy righteousness. I have kept Thy statutes; do not utterly forsake me! Wherewithal shall a young man correct his way? By keeping Thy words. With my whole heart have I sought after Thee; cast me not away from Thy commandments. In my heart have I hid Thy sayings, that I might not sin against Thee.

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

Chanter: The company of the angels was amazed when they beheld Thee numbered among the dead; yet Thyself, O Savior, destroyed the power of death, and with Thee raising up Adam, and releasing all men from Hell.

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

Chanter: Wherefore, O women disciples, do ye mingle sweet-smelling spices with your tears of pity? The radiant angel within the sepulcher cried unto the myrrh-bearing women: Behold the grave and understand, for the Savior is risen from the tomb.

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

Chanter: Very early in the morning did the myrrh-bearing women run lamenting unto Thy tomb, but an angel came toward them,

saying: The time for lamentation is passed; weep not, but announce unto the Apostles the Resurrection.

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

Chanter: The myrrh-bearing women mourned as bearing spices they drew near Thy tomb, O Savior, but the angel spake unto them saying: Why number ye the living among the dead? In that He is God, He is risen from the grave!

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

Chanter: We adore the Father, as also the Son, and the Holy Spirit: the Holy Trinity, one in essence, crying with the Seraphim: Holy, holy, holy art Thou, O Lord!

All: Both now and ever, and unto ages of ages. Amen.

Chanter: In that Thou didst bear the Giver of Life, O Virgin, Thou didst redeem Adam from sin, and didst give to Eve joy in place of sadness, and He Who was incarnate of Thee, both God and man, hath restored to life those who had fallen therefrom.

All: Alleluia, Alleluia, Alleluia, Glory to Thee, O God!
Alleluia, Alleluia, Alleluia, Glory to Thee, O God!
Alleluia, Alleluia, Alleluia, Glory to Thee, O God!
O our God and our hope, Glory to Thee!

Little Litany

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

People: Lord, have mercy.

Priest: Help us, save us, have mercy upon us; and keep us, O God, by Thy grace.

People: Lord, have mercy.

Priest: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: 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 ages of ages.

People: Amen.

Hypakoe, Anabathmoi and Prokeimenon

See Appendix for Resurrectional Variable Hymns.

These hymns are usually sung for the Resurrection in the Tone of the week.

Ektenia before the Gospel

Priest: Let us pray to the Lord.

People: Lord, have mercy.

Priest: For holy art Thou, O God, Who retest in the holy place, and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

People: Amen.

Let everything that hath breath praise the Lord.
Let everything that hath breath praise the Lord.

Chanter: Praise ye God in His saints. Praise Him in the firm foundation of His power.

People: Let everything that hath breath praise the Lord.

Gospel

On most Sundays, the Gospel alternates between one of eleven Eothina, selected Resurrectional Gospels for Matins. On feasts, a different Gospel may be read.

Priest: And that we may be accounted worthy to hear the Holy Gospel, let us pray to the Lord God.

People: Lord, have mercy, Lord, have mercy, Lord have mercy.

Priest: Wisdom! Attend! Let us hear the Holy Gospel. Peace be to all.

People: And to thy spirit.

Priest: The reading is from the Holy Gospel according to Saint *(Name)*.
People: Glory to Thee, O Lord; glory to Thee!

(The priest reads the Gospel.)

People: Glory to Thee, O Lord; glory to Thee!

Hymn After the Gospel

Read at most services; omitted on major feasts.

Reader: In that we have beheld the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and Thy holy Resurrection we praise 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 adore Christ's holy Resurrection. For, lo, through the Cross is joy come into all the world. Ever blessing the Lord, let us sing His Resurrection; for, in that He endured the Cross, He has destroyed death by death.

Psalm 50

Chanted antiphonally at most services, during which all are invited to venerate the Gospel. On major feasts, the Psalm is read, and there is no veneration.

Chanter: Have mercy upon me, O God, according to Thy great mercy; according to the multitude of Thy tender mercies, blot out mine iniquity. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done evil in Thy sight, that Thou mightest be justified in Thy words and prevail when Thou art judged. For behold, I was shaped in iniquity, and in sin did my mother conceive me. For behold, Thou hast loved truth; the unclear and hidden things of Thy wisdom Thou hast made clear to me. Thou shalt sprinkle me with hyssop, and I shall be clean; Thou shalt wash me, and I shall be whiter than snow. Thou shalt make me to hear joy and gladness; the bones which Thou hast broken shall rejoice. Turn away Thy face from my sins, and blot out all my 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 steady me with a guiding spirit. Then will I teach transgressors Thy ways, and the impious shall be converted unto thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips, and my mouth shall declare Thy praise. For hadst Thou desired sacrifice, I would have given it Thee; Thou delightest not in burnt offerings. Sacrifices to God are a contrite spirit; a contrite and humble heart, O God, Thou wilt not despise. Do good, O Lord, in Thy good will unto Zion, that the walls of Jerusalem may be built up. Then shalt Thou be pleased with the sacrifice of righteousness, with burnt offering and whole burnt offerings; then shall they offer bullocks upon Thine altar.

Troparia after Psalm 50

On some feasts, the final Troparion is replaced with one for the feast. From the Sunday of the Pharisee and the Publican to the Fifth Sunday of Great Lent, the Troparia that begin, "Open to me the doors of repentance . . ." are sung.

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

Through the intercessions of the Apostles, O Thou Who art merciful, blot out all the multitudes of our transgressions.

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

Through the intercessions of the Theotokos, O Thou Who art merciful, blot out all the multitudes of our transgressions.

Have mercy upon me, O God, according to Thy loving-kindness; according to the multitude of Thy tender mercies, blot out my transgressions.

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

Intercession

Priest: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies, through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless powers of heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious, all-laudable apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasios, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra in Lycia, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonder-workers, and Raphael, Bishop of Brooklyn; of the holy and glorious great martyrs, George the Trophy-bearer, Demetrios the Myrrh-streaming, Theodore the Soldier, Theodore the General and Menas the Wonder-worker; of the hieromartyrs Ignatios the God-bearer of Antioch, Haralampos and Eleftherios; of the holy, glorious great martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photini, Marina, Paraskeva and Irene; of the holy, glorious and right-victorious martyrs; of our venerable and God-bearing fathers, who shone in the ascetic life; of the holy and righteous ancestors of God, Joachim and Anna; of (*names of the saint[s] of the day*) whose memory we celebrate, and of all Thy saints, we beseech Thee, O only most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy on us.

People: (*Sung very softly during the prayer*)

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

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

People: Amen.

Kontakion and Synaxarion

The Kontakion varies according to the feast being celebrated or the tone of the week. The Synaxarion, read from the lectern, contains the teachings of the Church about the feast(s) commemorated on that particular calendar day.

Canon

Special Hymns Bulletin: Canon

That which follows is the Canon of the Akathist, which is sung about half of the Sundays in a year.

Chanter: I shall open my mouth and it shall be filled with the Spirit; and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.

As a living and copious fountain, O Theotokos, do thou strengthen those who hymn thy praises, and are joined together in spiritual company for thy service; and in thy divine glory make them worthy of crowns of glory

He Who sits in clouds of glory upon the throne of Godhead, Jesus the most high God, came with mighty hand and saved those Who cried out unto Him: "Glory to Thy power, O Christ."

All creation was amazed at thy divine glory, for thou, O unwedded Virgin, didst hold in thee the God of all, and didst bear the Eternal Son, Who rewards with salvation all those who hymn thy praises.

As we, the godly-minded, celebrate this divine and all-honorable feast of the Mother of God: let us clap our hands together and glorify the God Whom she bore.

The godly-minded children worshipped not the creature rather than the Creator, but trampling upon the threat of fire in manly fashion, they rejoiced and sang: "O All-praised Lord and God of our Fathers, blessed art Thou."

The three holy children in the furnace the Child of the Theotokos saved; then was the type, now is its fulfillment, and the whole

world gathers to sing: "All ye works praise the Lord and magnify Him unto all ages."

Magnifications

On feasts, the Magnification may be replaced by a longer Ninth Ode.

Priest: The Theotokos and mother of the Light, let us honor and magnify in song.

Chanter: My soul doth magnify the Lord; and my spirit hath rejoiced in God my Savior.

All: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: thou who without corruption bearest God the Word, and art truly Theotokos, we magnify thee.

Chanter: For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed.

All: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: thou who without corruption bearest God the Word, and art truly Theotokos, we magnify thee.

Chanter: For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear Him, throughout all generations.

All: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: thou who without corruption bearest God the Word, and art truly Theotokos, we magnify thee.

Chanter: He hath showed strength with His arm: He hath scattered the proud in the imagination of their hearts.

All: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: thou who without corruption bearest God the Word, and art truly Theotokos, we magnify thee.

Chanter: He hath put down the mighty from their seat, and hath exalted the humble and the meek. He hath filled the empty with good things, and the rich hath He sent away empty.

All: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: thou who without corruption bearest God the Word, and art truly Theotokos, we magnify thee.

Chanter: He remembering His mercy hath helped His servant Israel, as He promised to our forefathers, Abraham and His seed forever.

All: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: thou who without corruption bearest God the Word, and art truly Theotokos, we magnify thee.

Conclusion of the Canon (Ode 9)

Chanter: Let all earth-born mortals rejoice in Spirit, bearing their lamps.
And let the nature of angelic powers celebrate with honor the holy festival of the Mother of God, and cry out: "Hail, all-blessed, pure, and ever-virgin Theotokos!"

Little Litany

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

People: Lord, have mercy.

Priest: Help us, save us, have mercy upon us; and keep us, O God, by Thy grace.

People: Lord, have mercy.

Priest: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever virgin Mary, with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

People: To Thee, O Lord.

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

People: Amen.

(The final line of this hymn is omitted from Palm Sunday through Pentecost.)

People: Holy is the Lord our God.
Holy is the Lord our God.
Holy is the Lord our God.
Exalt ye the Lord our God, and worship at His footstool: for He is holy.

Exaposteilarion and Theotokion

See Appendix for Resurrectional Variable Hymns and Special Hymns Bulletin for exceptions.

There is one Resurrectional Exaposteilarion and one Theotokion for each of the 11 Matins Gospels, or Eothina. Certain feasts or saints have one or more Exaposteilaria that will be inserted between these two, and will sometimes replace either or both Resurrectional hymns.

Praises

See Appendix for Resurrectional Variable Hymns and Special Hymns Bulletin for exceptions.

There are eight Resurrectional stichera for each tone, but some or all of them may be replaced for the feast.

Chanter: Let everything that hath breath praise the Lord. Praise ye the Lord from the heavens; praise Him in the heights. To Thee, O God, is due our song.

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

(Stichera are interspersed after each of the following Psalm verses. Verses sometimes change on a great feast.)

This glory shall be to all His saints.

Praise God in His sanctuary; praise Him in the firmament of His power.

Praise Him for His mighty acts; praise Him according to His excellent greatness.

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

Praise Him with the timbrel and dance; praise Him with stringed instruments and organ.

Praise Him upon the loud cymbals; praise Him upon the high-sounding cymbals; let everything that hath breath praise the Lord.

Arise, O my God; lift up Thine hand, and forget not the humble.

I will praise Thee, O Lord, with my whole heart; I will show all Thy marvelous works.

Doxastikon and Theotokion

See Appendix for Resurrectional Variable Hymns and Special Hymns Bulletin for exceptions.

There is a Doxastikon for each Matins Gospel, or Eothinon, which corresponds to the message of that Gospel; however, it is frequently replaced by a Doxastikon for the feast. The Theotokion only varies on great feasts and is always sung in the same tone as the Doxastikon. Occasionally the Theotokion may be omitted.

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

(Doxastikon)

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

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled; Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who art thus well pleased, glory to Thee.

The Doxology

Sung antiphonally by the chanters in the tone of the Doxastikon and Theotokion.

Chanter: Glory to Thee Who hast shown us the light; glory be to God on high, and on earth peace, and good will among men.

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

O Lord, heavenly King, God the Father Almighty; O Lord, the Only-Begotten Son, Jesus Christ; and the 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, and have mercy on us.

For Thou only art holy, Thou only art the Lord, O 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 be Thy name forever. Amen.

Let Thy mercy, O Lord, be upon us as we do put our hope in Thee.

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

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

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

Lord, Thou hast been our refuge in all generations. I said: be merciful unto me, heal my soul, for I have sinned against Thee.

Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.

For with Thee is the fountain of life; in Thy light shall we see light.

O continue Thy lovingkindness unto them that know Thee.

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

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

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

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

Holy Immortal, have mercy on us.

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

Final Troparion

On most Tone 1-4 Sundays, "Today is Salvation Come" is sung, and on most Tone 5-8 Sundays, "Having Risen From the Tomb" is sung. On great feasts, the festal Troparion is sung.

Chanter: Today is salvation come into the world. Let us sing praises to Him Who arose from the grave, the Author of our life; for having by Death destroyed death, He hath given us victory and Great Mercy.

Having risen from the tomb, and having burst the bonds of hades, Thou didst loose the condemnation of death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Thyself to Thine Apostles, Thou didst send them forth to proclaim Thee. And through them Thou hast granted Thy peace unto the civilized world, O Thou Who alone art plenteous in mercy.

Divine Liturgy or Typika begins immediately.