



(If Matins is preceded immediately by the Midnight Office, then the Trisagion prayers are omitted, and Matins begins at “O come let us worship...”)

Senior Reader: Through the prayers of our holy Fathers, O Lord Jesus Christ our God, have mercy on us.

Reader: Amen.

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.

Senior Reader: O Lord, Jesus Christ, Son of God, have mercy on us.

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

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. 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.

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.

Senior Reader: O Lord, Jesus Christ, Son of God, have mercy on us.

Reader: Amen.

And these troparia:

O Lord, save 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.

Choir: Lord have mercy. ***Nine Times***

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

Choir: Amen.

Senior Reader: Through the prayers of our holy Fathers, O Lord Jesus Christ our God, have mercy on us.

Reader: Amen.

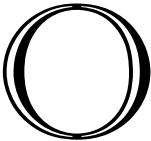
THE SIX PSALMS

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

Glory to God in the highest, and on earth peace, good will among men. *Thrice.* (With the sign of the Cross and a bow from the waist each time.)

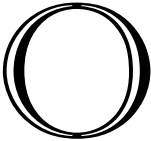
O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. *Twice*

PSALM 3

 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.

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

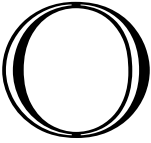
PSALM 142

 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 neighbors 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.

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

PSALM 62

 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.

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.

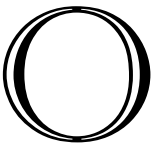
Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *Thrice, with the sign of the Cross, but without bows.*

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.

PSALM 87

 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 neighbor, and mine acquaintances because of my misery.

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 judgment 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. 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.

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 judgment 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.

Hearken unto me, O Lord, in Thy righteousness, and enter not into judgment 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, with the sign of the Cross and a bow each time.**

Choir: Lord, have mercy. **Twelve Times**

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

Choir: Amen.

Choir: *[in the tone of the first troparion]* God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord. ***This is sung after each stichos.***

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

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

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

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 marvelous in our eyes.

For the order of the Troparia that are sung after God is the Lord, consult the Order of Divine Services or the St. Innocent Liturgical Calendar.

The Sunday (Resurrectional) Troparia of the Eight Tones:

Tone 1: When the stone had been sealed by the Jews,* And the soldiers were guarding Thine immaculate Body,* Thou didst arise on the third day, O Savior,* granting life unto the world.* Wherefore, the Hosts of the Heavens cried out to Thee, O Life-giver:* Glory to Thy Resurrection, O Christ.* Glory to Thy kingdom.* Glory to Thy dispensation, O only Lover of mankind.

Tone 2: When Thou didst descend unto death, O Life Immortal,* then didst Thou slay Hades with the lightning of Thy Divinity.* And when Thou didst also raise the dead out of the nethermost depths,* all the Hosts of the heavens cried out:* O Life-giver, Christ our God, glory be to Thee.

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.

Tone 4: Having learned the joyful proclamation of the Resurrection from the angel,* and having cast off the ancestral condemnation,* the women disciples of the Lord spake to the apostles exultantly:* Death is despoiled and Christ God is risen,* granting to the world great mercy.

Tone 5: Let us, O faithful, praise and worship the Word* Who is co-unoriginate with the Father and the Spirit,* and Who was born of the Virgin for our salvation;* for He was pleased to ascend the Cross in the flesh* and to endure death,* and to raise the dead by His glorious Resurrection.

Tone 6. Angelic hosts were above Thy tomb, * and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate body. * Thou didst despoil hades and wast not tempted by it. * Thou didst meet the Virgin and didst grant us life. * O Thou Who didst rise from the dead, O Lord, glory be to Thee.

Tone 7. Thou didst destroy death by Thy Cross, * Thou didst open paradise to the thief. * Thou didst change the lamentation of the Myrrh-bearers, * and Thou didst command Thine Apostles to proclaim * that Thou didst arise, O Christ God, * and grantest to the world great mercy.

Tone 8: From on high didst Thou descend, O compassionate One; * to burial of three days hast Thou submitted * that Thou mightest free us from our passions. * O our Life and Resurrection, O Lord, glory be to Thee.

THE FIRST KATHISMA

Choir: 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.

The first appointed kathisma from the Psalter is read. On Sundays it is always the Second Kathisma.

The first and second stasis are concluded as follows:

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

Choir: 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 then the next stasis is read. The final stasis is concluded as follows:

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**

Choir: Lord, have mercy. **Thrice**

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

Choir: Amen.

Then the Sessional Hymns of the tone or of the feast are sung (or read). Then:

Choir: 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.

THE SECOND KATHISMA

The second appointed kathisma is read. On Sundays it is always the Third Kathisma.

The first and second stasis are concluded as follows:

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

Choir: 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 then the next stasis is read.

The final stasis is concluded as follows:

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.*

Choir: Lord, have mercy. *Thrice.*

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

Choir: Amen.

Then the Sessional Hymns of the tone or of the feast are sung (or read).

Then we sing the Polyeleos (Psalm 134 and 135), but usually only the following four verses (the first and last verses of each psalm), on all Sundays from September 21 until December 20 and from January 14 through Cheese-Fare Sunday. Beginning on the First Sunday of Great Lent until the Sunday after September 21, there is no Polyeleos on Sundays, except for Palm Sunday and Pentecost, unless appointed by the Menaion, and we sing (or read) “The Blameless,” i.e. Psalm 118 [119 in non-Orthodox translations], followed by the Evlogitaria. In some Russian parishes, it is the practice to always sing the Polyeleos on Sunday. More commonly, however, if a Polyeleos is not appointed neither the Polyeleos nor Psalm 118 are sung, instead the Evlogitaria are sung alone.

THE POLYELEOS

(Select verses):

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

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

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

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

[On the Sunday of the Prodigal Son, Meat-Fare, and Cheese-Fare Sundays, after the Polyeleos we sing Psalm 136: “By the rivers of Babylon...”]

Then, in Slavic practice, the Megalynarion of the feast is sung, if there is one, with the selected psalm verses. However, if it is a Sunday, the Megalynarion is usually sung only once (in general parish practice), without psalm verses, unless it is a Great feast of the Lord.

THE EVLOGITARIA (On Sundays)

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

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

Choir: Lord, have mercy. *Thrice*

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

Choir: Amen.

If it is Sunday, the Hypakoe is read (if feast of the Theotokos or of saints fall on Sunday, their sessional hymns are read after the Hypakoe. Feast of the Lord which fall on Sunday replace the Octoechos entirely).

Then, on Sundays the Hymns of Ascents of the tone are sung. On feasts of the Lord and for feasts on other days of the week only the first antiphon of the 4th tone is sung, as follows:

Choir: From my youth * do many passions war against me; * but do Thou Thyself defend * and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire * shall ye be withered.

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

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted * and made radiant by the Triple Unity in a hidden sacred manner.

Reader: The Prokimenon in the ____ Tone:

And he reads the Prokimenon of the Sunday tone, or of the feast. The choir sings it; he then reads the stichos; the choir repeats the Prokimenon; he then reads the first half of the Prokimenon (down to the asterisk), and the choir sings the remaining portion.

The Prokimena for Sunday Matins:

Tone 1: Now will I arise, saith the Lord; I will establish them in salvation, * I will be manifest therein.

Stichos: The words of the Lord are pure words.

Tone 2: Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, * and a congregation of peoples shall surround Thee.

Stichos: O Lord my God, in Thee have I put my hope; save me.

Tone 3: Say among the nations that the Lord is king; * for He hath established the world which shall not be shaken.

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

Tone 4: Arise, O Lord, help us, * and redeem us for Thy name's sake.

Stichos: O God, with our ears have we heard, for our fathers have told us.

Tone 5: Arise, O Lord my God, let Thy hands be lifted high; * for Thou shalt be king forever.

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

Tone 6: O Lord, stir up Thy might * and come to save us.

Stichos: O Shepherd of Israel, attend, Thou that ledest Joseph like a sheep.

Tone 7: Arise, O Lord my God, let Thy hand be lifted high; * forget not Thy paupers to the end.

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

Tone 8: The Lord shall be king unto eternity; * thy God, O Zion, unto generation and generation.

Stichos: Praise the Lord, O my soul. I will praise the Lord in my life.

Senior Reader: O Lord, Jesus Christ, Son of God, have mercy on us.

Choir: Amen.

Reader: Let every breath praise the Lord.

Choir: Let every breath praise the Lord.

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

Choir: Let every breath praise the Lord.

Reader: Let every breath.

Choir: Praise the Lord.

Choir: Lord, have mercy. *Thrice*

Senior Reader: The reading is from the Holy Gospel according to Saint _____.

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

Then the Senior reader reads the appointed Gospel, in a normal tone of voice, facing the altar. At the conclusion of the reading:

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

And on Sundays (except Palm Sunday and Pentecost), and on Ascension, and on the Exaltation of the Cross, and on any weekday or Saturday vigil of the Paschal period, once (but on Thomas Sunday and the rest of the Sundays of the Paschal period through the Sunday of the Blind Man, thrice):

Choir: Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We venerate 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.

Reader:

PSALM 50

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 Zion, 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.

If it is a feast of the Lord or The Entry of the Theotokos into the Temple, with special stichera, they are sung here. Otherwise, on Sundays and other feasts we sing in the 6th Tone:

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

Through the prayers of the apostles (or the Theotokos, on her feasts, or Saint N., if it is not a Sunday), 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.

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

And if there is a festal sticheron appointed at this place (for feasts of the Lord and the Theotokos, on any day, including Sundays; for saints, on weekdays only), it is sung. Otherwise, on Sundays outside the Lenten cycle we sing:

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

But beginning with the Sunday of the Publican and the Pharisee and continuing through the 5th Sunday of Lent, immediately after the 50th Psalm we sing, instead of the preceding verses, the following:

Tone 8: Glory to the Father, and to the Son, and to the Holy Spirit.

The doors of repentance do Thou open to me, O Giver of life, * for my spirit waketh at dawn toward Thy holy temple, * bearing a temple of the body all defiled. * But in Thy compassion cleanse it * by the loving-kindness of Thy mercy.

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

Theotokion: Guide me in the paths of salvation, O Theotokos, * for I have defiled my soul with shameful sins, * and have wasted all my life in slothfulness, * but by thine intercessions * deliver me from all uncleanness.

Tone 6: Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, * blot out my transgressions.

When I think of the multitude of evil things I have done, * I, a wretched one, * I tremble at the fearful day of judgment; * but trusting in the mercy of Thy loving-kindness, * like David do I cry unto Thee: * Have mercy on me, O God, * according to Thy great mercy.

Choir: Lord, have mercy. *Twelve Times*

Senior Reader: O Lord, Jesus Christ, Son of God, have mercy on us.

Choir: Amen.

Then we begin the canon. After the 3rd and 6th odes:

Choir: Lord, have mercy. *Thrice*

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

Choir: Amen.

After the 8th Ode of the canon, we sing:

Choir: We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages. *And then the appointed katavasia.*

And we sing the Song of the Most Holy Theotokos (the Magnificat) (on great feasts special megalynaria are sung instead of the Magnificat):

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

And after each verse, the refrain: More honorable 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.**

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.**

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

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.**

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

After the 9th ode:

Choir: Lord, have mercy. **Thrice**

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

Choir: Amen.

Then, if it is Sunday (but not on Pascha, Pentecost, or any Sunday coinciding with Transfiguration or the Exaltation of the Cross):

Reader: Holy is the Lord our God.

Choir: Holy is the Lord our God.

Reader: For holy is the Lord our God.

Choir: Holy is the Lord our God.

Reader: Above all peoples is our God.

Choir: Holy is the Lord our God.

After this, the Exapostilaria of the Resurrection and / or the feast.

The Lauds (the Praises) in the tone of the first appointed sticheron:

Choir: 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.

Then, straight chant on one note, as on “do,” going up one step on the next-to-the-last word(s) or syllable(s) and back down again on the last stressed word(s) or syllable(s). The word(s) or syllable(s) which should be raised one note are in boldface type. Also, the verses may be read down to the last verse before the first sticheron is sung.

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 heav-ens.

Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were cre-**at**-ed.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not **pass a**-way.

Praise the Lord from the earth, ye dragons, and all ye a-**byss**-es.

Fire, hail, snow, ice, blast of tempest, which per-**form** **H**is word.

The mountains and all the hills, fruitful trees, and all **ce**-dars.

The beasts and all the cattle, creeping things and **wing**-ed 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 a**-lone.

His praise is above the earth and heaven, and He shall exalt the horn of His **peo**-ple.

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

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 Zion re-**joice 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 sal-**va**-tion.

The saints shall boast in glory, and they shall re-**joice 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 **peo**-ples.

To bind their kings with fetters, and their nobles with manacles of i-ron.

If there are 6 (or 8) stichera appointed, they are sung after the following verse, otherwise it is read or sung as the above verses down to the place where we would begin when 4 stichera are appointed:

Reader: To do among them the judgment that is written.

Choir: This glory shall be to all His saints. *And then the first sticheron is sung.*

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

If there are 4 stichera appointed, they begin after the following verse:

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

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

Praise Him with timbrel and dance, * praise him with strings and flute. **Sticheron.**

Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord. **Sticheron.**

On Sundays, when there is always a minimum of 8 stichera appointed (unless it is a great feast of the Lord) these two stichoi are added (when all the stichera are from the Octoechos, otherwise we use two psalm verses for saint or feast of the day, usually taken from the verses at the aposticha in the menaion):

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

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

Reader: Glory in the ____ Tone.

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

If it is a Sunday, the Gospel sticheron is sung, unless there is a Doxasticon from the Menaion, the Triodion, or the Pentecostarion.

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

Theotokion, Tone 2: 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 is Christ God Who hast been so pleased, glory to Thee.

Note: In Greek practice, the choir always sings the first line of the Great Doxology. I am placing that in brackets, and those who would prefer the choir not sing it can simply omit it entirely:

The Great Doxology

[Glory to Thee Who hast showed us the light.] 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, 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 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.

If it is a Sunday and a feast of the Lord coincides with it, we sing the troparion of the feast. If it is a feast on any other day of the week, we sing the troparion of the feast. But if it is a regular Sunday, even if it is a feast of the Theotokos or of a saint, we sing one of the following troparia.

If it is a 1st, 3rd, 5th, or 7th Tone Sunday, we sing:

Tone 1: 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.

If it is a 2nd, 4th, 6th, or 8th Tone Sunday, we sing:

Tone 2: Having risen from the tomb, and having burst the bonds of hades, * Thou hast destroyed the sentence of death, O Lord, * delivering all from the snares of the enemy. * Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; * and through them hast granted Thy peace to the world, * O Thou Who alone art plenteous in mercy.

Choir: Lord, have mercy. **Forty Times**

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

Choir: Amen.

The Reader Service Typikon calls for saying “Lord, have mercy” twelve more times, followed by “Glory... Both now...” in place of the second litany which would be done were a priest serving. This seems a bit tedious to do back to back, but those who wish to follow this rubric may do so.

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

More honorable 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.

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**

O Lord, Bless.

Senior Reader (Facing the East, rather than facing the people):

If it be Sunday: Thou that didst rise from the dead, O Lord Jesus Christ, Son of God, for the sake of the prayers of Thy most pure Mother, of our holy and God-bearing fathers, of _____ (*The Patron of the Temple*), of _____ (*saints of the day*), and all the saints, have mercy on us and save us, for Thou art good and the Lover of mankind.

If not: O Lord Jesus Christ, Son of God, for the sake of the prayers of Thy most pure Mother, of our holy and God-bearing fathers, of _____ (*The Patron of the Temple*), of _____ (*saints of the day*), and all the saints, have mercy on us and save us, for Thou art good and the Lover of mankind.

Choir: Amen.

Our Great Lord and Father, N. the most holy Patriarch of Moscow and All-Russia; * our Lord the Very Most Reverend Metropolitan N., First Hierarch of the Russian Church Abroad, * and our Lord the Most Reverend Archbishop (or Bishop) N.; * the brotherhood of this holy temple (or monastery), and all Orthodox Christians: * preserve, O Lord, for many years.

If the First Hour is read immediately after Matins it begins with “O come let us worship...”

THE END OF MATINS