



ST BASIL THE GREAT
ORTHODOX CHURCH



**THE GREAT AND
HOLY WEDNESDAY MATINS
TUESDAY EVENING BRIDEGROOM
READER'S SERVICE**

Leader: Through the prayers of our holy fathers, Oh Lord Jesus Christ, Have mercy upon us and save us. Amen.

O Heavenly King, the Comforter, the Spirit of Truth, Who art everywhere and fillest all things; Treasury of Blessings, and Giver of Life - come and abide in us, and cleanse us from every 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 ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for Thy names sake.

Lord, have mercy. (*Thrice*)

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.

Choir: Amen.

Lord, have mercy. (12 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 Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over

all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

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

Do Thou, Who of Thine own good will wast lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

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

O Champion dread, who cannot 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 to that victory which is from heaven, for thou art she who gave birth to God, and alone are blessed.

Choir: Lord, have mercy. (12 times)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

Glory to God in the highest, and on earth peace, and good will toward men. (THRICE)

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

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.

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 mocking, 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 craftiness 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

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 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 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.

PSALM 87

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

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 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, long-suffering 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.

O Lord, give ear unto my supplication 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 ages of ages. Amen.

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (THRICE)

O our God and our Hope, glory to Thee!

Choir: Lord, have mercy. (40 times)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

Deacon (Priest): Alleluia, in the eighth Tone:

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth.

Choir: Alleluia, alleluia, alleluia.

Learn righteousness, ye that dwell upon the earth.

Choir: Alleluia, alleluia, alleluia.

Zeal shall lay hold upon an uninstructed people.

Choir: Alleluia, alleluia, alleluia.

Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Choir: Alleluia, alleluia, alleluia.

THE TROPARION (TONE VIII)

Behold the Bridegroom cometh in the middle of the night; and blessed is the servant whom He shall find watching, but unworthy is he whom He shall find in slothfulness. Beware, then, O my soul, and be not overcome by sleep, lest thou be given over to death and shut out from the Kingdom. But rise up and cry aloud: Holy, holy, holy art Thou, O God: through the Theotokos have mercy upon us. (Thrice)

Choir: Lord, have mercy. (twelve times)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

SESSIONAL HYMN IN TONE III:

The harlot drew near to Thee, and poured myrrh onto Thy feet mingled with her tears, O Lover of mankind, and at Thy command she was delivered from the foul stench of her wicked deeds. But the ungrateful disciple, though he breathed Thy grace, rejected it and clothed himself in filth, out of love of money, selling Thee. Glory to Thy loving-kindness O Christ.

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

The harlot drew near to Thee, and poured myrrh onto Thy feet mingled with her tears, O Lover of mankind, and at Thy command she was delivered from the foul stench of her wicked deeds. But the ungrateful disciple, though he breathed Thy grace, rejected it and clothed himself in filth, out of love of money, selling Thee. Glory to Thy loving-kindness O Christ.

SESSIONAL HYMN IN TONE IV:

Deceitful Judas, consumed by his love of money, pondered how he might betray Thee, O Lord, the Treasury of Life. Intoxicated by this madness he hastened to the Jews and said to the transgressors: 'What will ye give me, and I will deliver Him unto you to be crucified?'

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

Deceitful Judas, consumed by his love of money, pondered how he might betray Thee, O Lord,

the Treasury of Life. Intoxicated by this madness he hastened to the Jews and said to the transgressors: 'What will ye give me, and I will deliver Him unto you to be crucified?'

SESSIONAL HYMN IN TONE I:

To Thee the harlot lamented, O compassionate Lord; ardently wiping Thy pure feet with the hair of her head, and groaning from the depth of her heart saying: 'Cast me not from Thee, O my God, nor loathe me, but accept me in penitence. and save me, for Thou alone art the Lover of mankind.'

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

To Thee the harlot lamented, O compassionate Lord; ardently wiping Thy pure feet with the hair of her head, and groaning from the depth of her heart saying: 'Cast me not from Thee, O my God, nor loathe me, but accept me in penitence. and save me, for Thou alone art the Lover of mankind.'

Choir: Lord, have mercy. (12 times)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

THE GOSPEL

Leader: The Reading from the Holy Gospel according TO ST. JOHN (12: 17-50)

Six days before the Passover, Jesus came unto Bethany where he had called Lazarus out of his grave, and raised him from the dead. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves,

Perceive ye how ye prevail nothing? behold, the world is gone after him. And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and

departed, and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak.

PSALM 50

Reader: 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.

Choir: Lord, have mercy. (12 times)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

THE TRI-ODE CANON (TONE II)

ODE III

Irmos: On the rock of faith hast Thou established me, and Thou hast emboldened my mouth against mine enemies. For my spirit rejoiceth when I sing: There is none as holy as our God and none more righteous than Thee, O Lord.

Glory to Thee, our God, glory to Thee;

In vain doth the Sanhedrin of the transgressors gather together with evil intent, to sentence Thee the Redeemer to be condemned O Christ, unto Whom we sing: Thou art our God, and there is none more holy than Thee, O Lord.

Glory to Thee, our God, glory to Thee;

The wicked assembly of the transgressors, with souls filled to overflowing with hatred for God, contemplates how to kill the righteous Christ, unto Whom we sing: Thou art our God, and there is none more holy than Thee, O Lord.

KONTAKION IN TONE IV:

More than the harlot have I sinned, O Good One, yet never have I offered Thee flowing tears. But in silence I fall down before Thee, and beseeching Thee with love I kiss Thy most pure feet, that as Master, Thou mayest grant me remission of sins; Wherefore I cry to Thee, O Savior, from the filth of my works do Thou Deliver me.

Ikos: The Woman who was once a harlot, became suddenly chaste, and hating the shameful works of sin and the pleasures of the flesh, she thought upon her deep disgrace and the judgment of torment that awaiteth harlots and those defiled, Of whom I am the first, wherefore I am afraid, yet mindlessly I continue

in my evil ways. But the Woman who was a harlot, filled with fear, made haste and came crying to the Redeemer: 'O Lord, Thou merciful Lover of mankind, from the filth of my Works deliver me.'

THE SYNAXARION

The woman who pours Myrrh on the body of Christ Anticipated the Myrrh and Aloes of Nikodemos

On Holy and Great Wednesday, the Divine Fathers decreed that we should commemorate the harlot who anointed the Lord with myrrh, because this took place shortly before His saving Passion. As the Lord was going up to Jerusalem, He came to the house of Simon the leper, where a woman who was a harlot approached Him and poured precious myrrh upon His head. This episode is placed here, in order that, according to the word of the Savior, her act of fervent devotion might be proclaimed everywhere. What moved her to come to Simon's house? Because she saw His compassion and the fact that He kept company with all people, and especially now, when she noticed that He had entered the house of a leper, with whom, being unclean, it was forbidden by the Law to associate. The woman reckoned that, just as He had put up with Simon's leprosy, so also He would tolerate the disease of her soul. Thus, as Christ was reclining at supper, she poured on His head myrrh that was worth three hundred denarii. The Disciples, and Judas in particular, rebuked her for this. But Christ came to her defense, lest they thwart her good intention. He then alluded to His entombment, deterring Judas from betraying Him and deeming the woman worthy of honor, saying that her good deed would be proclaimed throughout the world. It should be known that some are of the opinion that one

and the same woman is mentioned by all of the Evangelists; but such is not the case. As the Divine Chrysostomos says, the same woman is cited by three of the Evangelists, and she is thus called a harlot. It is not she who is mentioned by Saint John, but another woman, admirable and of chaste life, Mary the sister of Lazarus, whom Christ would not have loved had she been a harlot. Of these women, Mary performed the act of pouring out myrrh six days before the Passover, at her house in Bethany, while the Lord was reclining at supper. She poured out the myrrh on His beautiful feet and wiped them with her hair, showing Him exceeding honor and offering the myrrh as to God. For she knew very well that at sacrifices olive oil was offered to God, that priests were anointed with myrrh, and that Jacob of old had anointed a pillar with oil and dedicated it to God. Thus, she offered the myrrh to Christ, honoring her teacher as God in return for the resuscitation of her brother. For this reason, she is not promised any reward. On that occasion, Judas alone, being a lover of money, murmured against her. The other woman, that is, the harlot, two days before the Passover, when Christ was still in Bethany, in the house of Simon the leper, likewise reclining at supper, poured very costly myrrh upon His head, as Saints Matthew and Mark recount. The Disciples were indignant at this harlot, being fully aware how earnest Christ was with regard to almsgiving. This woman was given the recompense of having her good deed proclaimed throughout the world. Some commentators, therefore, say that one woman was mentioned by the four Evangelists, whereas St. John the Golden-tongued says that there were two women. There are others who maintain that there were three women. Two of them were the aforementioned—that is, the harlot and Mary, the sister of Lazarus—when

the Lord's Passion was drawing near. The third was another, who performed such a deed prior to these—or rather, being the first of them—around the middle of the Gospel narrative; she was a harlot and a sinner. She poured out myrrh only on Christ's feet and in the house not of Simon the leper, but of Simon the Pharisee. On that occasion, only the Pharisee was scandalized. Upon her the Savior bestowed the recompense of the remission of her sins. Only the Divine Luke tells about her, around the middle of his Gospel, as we have said. In fact, after the account of this harlot, he immediately adds the following: "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God" (Luke 8:1). From this it is evident that the event in question did not occur during the time of the Passion. It seems, therefore, from the time, from those who entertained the Lord, from the location, from the persons involved, and from the houses, and also from the manner in which the myrrh was poured out, that there were three women, two of them harlots, and third Mary the sister of Lazarus, who was conspicuous for her virtuous life. As well, it seems that one house was that of Simon the Pharisee, the other that of Simon the leper, situated in Bethany, the third being that of Mary and Martha, the sisters of Lazarus, in the same city of Bethany. Hence, it may be inferred from these considerations that two suppers were given for Christ, both of them in Bethany. One took place six days before the Passover, in the house of Lazarus, when Lazarus also ate with Christ, as the Son of Thunder relates: "Six days before the Passover Jesus came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the

table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair” (John 12:1-3). The other supper was held for Christ two days before the Passover, when He was still in Bethany, at the house of Simon the leper, at which time the harlot went up to Him and poured out the precious myrrh. This is confirmed by Saint Matthew’s narrative, in which Christ says to His Disciples: “Ye know that after two days is the feast of the Passover” (Matthew 26:2). A little further on, the same Evangelist adds: “Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at table” (Matthew 26:6- 7). Saint Mark concurs with this account, for he says: “After two days was the feast of the Passover, and of unleavened bread... And being in Bethany in the house of Simon the leper, as he sat at table, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head” (Mark 14:1, 3). From this it is clear that they are incorrect who maintain and assert that one and the same woman is mentioned by the four Evangelists as having anointed the Lord with myrrh; who suppose that Simon the Pharisee and Simon the leper are one and the same person— some of them interpreting Simon the leper as being the father of Lazarus and his sisters, Mary and Martha; and who opine that one and the same supper took place in one and the same house, in Bethany, and that Simon prepared and furnished the upper room in which the Mystical Supper was held. For these two suppers were given for Christ in Bethany, outside Jerusalem, six days and two days, respectively, before the Jewish Passover, as we have said, when the

women offered myrrh to Christ in different ways. The Mystical Supper and the furnished upper room were prepared within the city of Jerusalem one day before the Jewish Passover and the Passion of Christ. Some say that this Supper was held in the house of an unknown man, others that it took place in the house of Christ’s Disciple and bosom friend John, in holy Sion, where the Disciples were hiding for fear of the Jews and where the touching by Saint Thomas occurred after the Resurrection, as did the Descent of the Holy Spirit at Pentecost, along with other ineffable and mystical events. For this reason, it seems to me that the account given by Saint John Chrysostomos is truer and more precise, that is, that there were two women about whom the Evangelists wrote. One, as we have said, was the woman mentioned by three of the Evangelists, who was a harlot and a sinner and who poured myrrh on Christ’s head. The other was the woman mentioned by Saint John, Mary the sister of Lazarus, who applied myrrh solely to Christ’s Divine feet by pouring it on them. There were two suppers in Bethany, the Mystical Supper being separate from these. This is evident from the fact that, after the narrative of the harlot, the Savior sends His Disciples into the city to make ready the Passover, as Saint Matthew says: “Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the Passover at thy house with my disciples” (Matthew 26:18). Again, St. Mark says: “And...there shall meet you a man bearing a pitcher of water: follow him.... And he will shew you a large upper room furnished and prepared: there make ready for us” (Mark 14:13, 15). The Disciples went, and found it to be just as Jesus had told them, and they prepared the Passover, that is, the Jewish Passover, which was at the doors and which Christ came and celebrated

with the Disciples, as the Divine Chrysostomos says. Then, after the Mystical Supper had taken place, the Divine Washing of the feet having been performed in the meantime, Christ reclined once again and instituted our Passover on the same table, as Saint John the Golden-tongued explains. The Divine John, and also Saint Mark, the Holy Evangelists, add in their accounts the type of the myrrh, calling it “spikenard, very costly.” It is customary to call spikenard that which is unadulterated and trustworthy in purity. Perhaps this was also an appellation of the best and prime kind of myrrh. Saint Mark adds that the woman broke the alabaster flask in her eagerness, since its neck was narrow. This is a glass vessel, as St. Epiphanius says, made without any handle, which is called a Bikion. Myron was compounded of many other kinds of fragrances, and from the following in particular: myrrh, cassia, iris, calamus, and oil.

Yea, O Christ God, free us from the flood of passions and have mercy on us, for Thou alone art holy and lovest mankind. Amen

ODE VIII

Irmos: Whereas the command of the tyrant prevailed, and the furnace of old was heated sevenfold. the flames did not burn the Children, who having trampled underfoot the decree of the king, cried aloud: ‘O all ye Works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.’

Glory to Thee, our God, glory to Thee

The woman poured precious myrrh upon Thy divine and royal head, O Christ, and laid hold of Thy pure feet with her defiled hands and cried aloud: ‘O all ye Works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.’

Glory to Thee, our God, glory to Thee

She who was guilty of sin, washed the feet of her Creator with tears and wiping them with the hairs of her head, received forgiveness for all that she had done in life, and cried aloud: ‘O all ye Works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.’

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

Through the holy action of grace the grateful woman was delivered by salvific sorrow and the fountain of her tears; washed clean by her confession, she was not ashamed but cried aloud : ‘O all ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.’

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

Through the holy action of grace the grateful woman was delivered by salvific sorrow and the fountain of her tears; washed clean by her confession, she was not ashamed but cried aloud : ‘O all ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.’

We praise, bless and worship the Lord, singing and exalting him throughout all ages!

Katavasia: Whereas the command of the tyrant prevailed, and the furnace of old was heated sevenfold. the flames did not burn the Children, who having trampled underfoot the decree of the king, cried aloud: ‘O all ye Works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.’

ODE IX

Irmos: With pure souls and undefiled lips,

come let us magnify the undefiled and most holy Mother of Emanuel, and through her let us bring our prayer to the Child she hath born: Spare our souls, O Christ God, and save us.

Glory to Thee, our God, glory to Thee

He who hath revealed himself to be foolish and envious in his wickedness, with a word sold the blessed gift, the gift by which the woman obtained release from the debt of her sins; thus hath Judas wickedly stolen the grace of divine love. From this spare our souls, O Christ God, and save us.

Glory to Thee, our God, glory to Thee

Having gone to the lawless rulers, Judas said: 'What will ye give me, if I deliver to you Christ whom ye seek?' In exchange for gold he hath rejected fellowship with Christ. From this spare our souls, O Christ God, and save us.

Glory to Thee, our God, glory to Thee

O the blindness and shame of the love of money! from whence didst thou forget all that hath been taught to thee, that thy soul is of more value than the world! For in despair, thou hast hanged thyself. From this spare our souls, O Christ God, and save us.

Katavasia: With pure souls and undefiled lips, come let us magnify the undefiled and most holy Mother of Emanuel, and through her let us bring our prayer to the Child she hath born: Spare our souls, O Christ God, and save us.

Prostration to the ground.

Choir: Lord, have mercy. (12 times)

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

THE EXAPOSTELARION (SVETILEN)

Sung slowly with compunction, in Tone III:

Thy bridal chamber do I see all-adorned, O my Savior, yet I have no wedding garment that I may enter therein. Make the robe of my soul to shine forth, O Giver of Light, and save me. (Thrice)

AINOI (PRAISES) IN TONE ONE

Choir: 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.

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

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

O Son of the Virgin, the harlot recognized Thee to be God, having committed sins worthy of tears, weeping she prayed unto Thee: 'Do Thou loose me from my debt as I unloosen my hair. Do Thou love me who loveth Thee, though rightly I am deserving of Thy loathing, that with the publicans I may entreat Thee, O Benefactor and Lover of mankind.'

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

The harlot mingled precious myrrh with her tears and poured it upon Thy most pure feet, kissing them; and straightway Thou didst justify her. Grant also unto us forgiveness, O Thou who hast suffered for our sake, and save us.

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

When the sinful woman brought myrrh, the disciple come to an agreement with the

transgressors. She rejoiced to pour forth that which was very precious, while he made haste to sell the One who is above all price. She acknowledged Christ as Lord, while he severed himself from the Master. She was set free, but Judas became a slave of the enemy. Grievous was his impudence! Great was her repentance! Grant such repentance also unto me, O Savior who didst suffer for our sake, and save us.

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

O the wretchedness of Judas!, He saw the harlot kiss Thy feet, and deceitfully plotted to betray Thee with a kiss. She loosed her hair and he was bound a prisoner by his fury, bearing in place of myrrh the stench of evil: for envy doth not know how to prefer that which is profitable. O the wretchedness of Judas. From this deliver our souls, O God.

Glory to the Father, and to the Son, and to the Holy Spirit. (Tone II):

The sinful woman hastened to buy precious myrrh, with which to anoint thee O Benefactor, and she cried out to the merchant: 'Give me myrrh that I may anoint Him who hath cleansed me from all my sins'.

Both now and ever, and unto the ages of ages. Amen. (Tone VI):

Drowning from sin, she found in Thee a haven of salvation, and pouring out myrrh mingled with her tears, she cried aloud to Thee: 'Lo, Thou art He that awaiteth the repentance of the sinful. O Master, save me from the waves of sin for the sake of Thy great mercy.'

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. (Tone IV):

Thou hast heard the condemnation of him who hid his talent, O soul, hide not the word of God, rather, proclaim His wonders, that the gifts of grace entrusted to thee may multiply, and thou shalt enter into the joy of thy Lord.

THE GREAT DOXOLOGY

+ Glory to Thee, Who hast shown 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 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, Who takest away the sin of the world, have mercy on us; O Thou Who takest away the sins of the world.

+ Receive our prayer, O Thou Who 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 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. (THRICE)

+ 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 loving-kindness 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 ages of ages. Amen.

+ Holy Immortal: have mercy on us.

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

THE APOSTICHA

Today Christ cometh to the house of the Pharisee, and the sinful woman draweth near and falleth down before Him, crying: 'Behold me who am sunk in sin, despairing on account of my deeds, yet not rejected from Thy compassionate goodness. Grant me, O Lord, the remission of my wicked deeds, and save me.

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.

The harlot stretched forth her hair before Thee, O Master, while Judas stretched forth his hands to the lawless ones: she did so, to receive forgiveness; and he, to receive money. Wherefore we cry aloud to Thee who wast sold and hast set us free: O Lord, glory be to Thee.

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.

The woman draweth near, defiled by the stench of sin, to shed tears upon Thy feet, O loving Savior, proclaiming Thy Passion. 'How can I look upon Thee, O Master? For Thou hast come to save the harlot. I am dead, do Thou raise me up from the depths, as Thou didst raised Lazarus from the tomb on the fourth day. Accept me in my wretchedness, O Lord, and save me.

And let the brightness of the Lord our God be upon us, and the works of our hand do Thou guide aright upon us, yea, the works of our hands do Thou guide aright.

Filled with despair on account of her life, by reason of her well known ways, she came to Thee, bearing myrrh, and cried aloud: 'Harlot though I am, cast me not out, O Thou who wast born of the Virgin; despise not my tears, O Joy of the angels; but receive me in penitence, O Lord, and reject me not who have sinned against Thee, for the sake of Thy great mercy.'

BY KASSIANI THE NUN IN TONE VIII:

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

O Lord, the woman who had fallen into many sins, perceiving Thy divinity, took upon herself the part of a myrrh-bearer, lamenting, before Thy burial she brought sweet-smelling myrrh to Thee. 'Woe is me', she said, 'for the night doth burn me with the lust to fornicate in the dark and moonless night of sin. Accept the fountain of my tears, O Thou who bringeth the waters from the clouds to the sea. Incline thine ear to the groaning of my heart, O Thou who in Thine

ineffable self-emptying hast bowed down the heavens. I shall kiss Thy most pure feet and wipe them with the hairs of my head, the feet whose sound Eve heard at dusk in Paradise, and hid herself in fear. Who can fathom the multitude of my sins and the abyss of Thy judgments, but Thee? O Savior of my soul, despise me not, Thine handmaiden, O Thou who without measure art merciful.

Reader: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

THE TRISAGION PRAYERS

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 ages of ages. Amen.

O most Holy Trinity, have mercy on us. O Lord, cleanse us from our sins. O Master, pardon our transgressions. O Holy One, visit and heal our infirmities, for Thy names sake.

Lord, have mercy. (*Thrice*)

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.

Reader: Amen. Standing in the temple of thy glory, we seem to stand in heaven; O

Theotokos, gate of heaven, open the door of thy mercy.

And then the Prayer of St. Ephraim the Syrian (on Friday evenings, the prayer of St. Ephraim is not said):

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk. ***Prostration***

But give rather the spirit of chastity, humility, patience, and love to Thy servant. ***Prostration***

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. Amen.

Prostration

Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. Amen.

Prostration

Then twelve reverences. With each one we say: O God, cleanse me a sinner.

Then, the entire prayer without a break:

O Lord and Master of my life, take from me the spirit of sloth, despair, lust of power, and idle talk. But give rather the spirit of chastity, humility, patience, and love to Thy servant. Yea, O Lord and King, grant me to see my own transgressions, and not to judge my brother, for blessed art Thou, unto ages of ages. Amen..

Choir: Lord, have mercy. (40 times)

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

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.

In the name of the Lord, Lord bless.

Reader: Amen. O Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this city (or habitation, or town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Leader: Through the prayers of our Holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.