

Changeable portions for Bridegroom Matins of Holy Tuesday

(After the "Alleluia" verses)

Troparion

Tone 8

People: Behold, the Bridegroom comes at midnight,
and blessed is the servant whom He shall find
watching;
and again, unworthy is the servant whom He shall find
heedless.
Beware, therefore, O my soul, do not be weighed down
with sleep,
lest you be given up to death and lest you be shut out
of the Kingdom.
But rouse yourself crying: Holy, Holy, Holy, are You, O
our God!
Through the Theotokos have mercy on us!

Reader: Lord, have mercy. (3x)

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

Kathisma Hymns

Tone 4

People: Let us love the Bridegroom, O brethren.
Let us keep our lamps aflame with virtues and true
faith,
so that we, like the wise virgins of the Lord,
may be ready to enter with Him into the marriage feast.
For the Bridegroom, as God, grants unto all an
incorruptible crown.

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

Tone 4

People: In envy the priests and scribes
cunningly gathered a council against You, O Savior,
moving Judas to betrayal.
He shamelessly went forth and spoke against You,
saying to a transgressing people:
“What will you give me if I deliver Him into your hands?”
From his condemnation save our souls, O Lord!

Reader: ... now and ever and unto ages of ages. Amen.

Tone 8

People: Judas loves money with his mind.
The impious one moves against the Master.
He wills and plans the betrayal.
Receiving darkness, he falls from the light.
He agrees to the price and sells the priceless One.
As payment for his deeds the wretch gains hanging and
a terrible death.
From his lot deliver us, O Christ God,
Granting remission of sins to those who celebrate Your
immaculate passion with love.

The Gospel

Sr. Rdr.: The reading from the Holy Gospel according to Saint
Matthew. (22:15-46; 23:1-39)

*The appointed Gospel lesson is read in a normal voice by the **Senior Reader**.*

In those days the Pharisees went and plotted how they might entangle Him in His talk. And they sent to Him their disciples with the Herodians, saying, “Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?”

But Jesus perceived their wickedness, and said, "Why do you test Me, you hypocrites? Show Me the tax money." So they brought Him a denarius. And He said to them, "Whose image and inscription is this?" They said to Him, "Caesar's." And He said to them, "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's." When they had heard these words, they marveled, and left Him and went their way. The same day the Sadducees, who say there is no resurrection, came to Him and asked Him, saying: "Teacher, Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. Likewise the second also, and the third, even to the seventh. Last of all the woman died also. Therefore, in the resurrection, whose wife of the seven will she be? For they all had her." Jesus answered and said to them, "You are mistaken, not knowing the Scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven. But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God is not the God of the dead, but of the living." And when the multitudes heard this, they were astonished at His teaching. But when the Pharisees heard that He had silenced the Sadducees, they gathered together. Then one of them, a lawyer, asked Him a question, testing Him, and saying, "Teacher, which is the great commandment in the law?" Jesus said to him, "'You shall love the LORD your God with all your heart, with all your soul, and with all your mind.' This is the first and great

commandment. And the second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets." While the Pharisees were gathered together, Jesus asked them, saying, "What do you think about the Christ? Whose Son is He?" They said to Him, "The Son of David." He said to them, "How then does David in the Spirit call Him 'Lord,' saying: 'The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool"'? If David then calls Him 'Lord,' how is He his Son?" And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore. Then Jesus spoke to the multitudes and to His disciples, saying: "The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do to be seen by men. They make their phylacteries broad and enlarge the borders of their garments. They love the best places at feasts, the best seats in the synagogues, greetings in the marketplaces, and to be called by men, 'Rabbi, Rabbi.' But you, do not be called 'Rabbi'; for One is your Teacher, the Christ, and you are all brethren. Do not call anyone on earth your father; for One is your Father, He who is in heaven. And do not be called teachers; for One is your Teacher, the Christ. But he who is greatest among you shall be your servant. And whoever exalts himself will be humbled, and he who humbles himself will be exalted. But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do

you allow those who are entering to go in. Woe to you, scribes and Pharisees, hypocrites! For you devour widows' houses, and for a pretense make long prayers. Therefore you will receive greater condemnation. Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of Hades as yourselves. Woe to you, blind guides, who say, 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to perform it.' Fools and blind! For which is greater, the gold or the temple that sanctifies the gold? And, 'Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to perform it.' Fools and blind! For which is greater, the gift or the altar that sanctifies the gift? Therefore he who swears by the altar, swears by it and by all things on it. He who swears by the temple, swears by it and by Him who dwells in it. And he who swears by heaven, swears by the throne of God and by Him who sits on it. Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. Blind guides, who strain out a gnat and swallow a camel! Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead men's bones and all uncleanness. Even so you also outwardly appear

righteous to men, but inside you are full of hypocrisy and lawlessness. Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers' guilt. Serpents, brood of vipers! How can you escape the condemnation of Hades? Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon this generation. O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!'"

People: Lord have mercy (3x).

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

(Go to **Psalm 50**, and then after Psalm 50 go to the following)

THE CANON

The two-Ode Canon of St. Cosmas.

Kontakion

You know that this is the last hour, O wretched soul,
and fear the cutting of the fig tree.
Work diligently, therefore, with the talent given to you.
Keep watch and cry:
Let us not remain outside the bridal chamber of Christ.

Ikos

Why are you idle, O my wretched soul?
What useless cares cause you to be lost in dreams?
Why busy yourself with things that pass away?
The last hour is at hand, and we shall be parted from all
earthly things.
Therefore, while there is yet time, rouse yourself and
cry:
“I have sinned before You, O my Savior.
Do not cut me off like the barren fig tree.
In Your compassion, O Christ, take pity on me who call
out with fear:
Let us not remain outside the bridal chamber of Christ.”

Ode VIII

Irmos: The three holy youths would not obey
the decree of the Tyrant.
When cast into the furnace
they confessed God and sang:
“Bless the Lord, O works of the Lord.”

Refrain: Glory to You, our God, glory to You!

People: Let us cast aside all idleness,
and with shining lamps and hymns meet Christ,
the immortal Bridegroom, singing:
“Bless the Lord, O works of the Lord.”

Refrain: Glory to You, our God, glory to You!

People: May we, together, have enough oil in the vessels of our
souls,
so that, not wasting the time of rewards in buying more,
we may sing:
“Bless the Lord, O works of the Lord.”

Refrain: Glory to You, our God, glory to You!

People: May all who have received a talent from God,
now, with the help of Christ,
increase according to the grace given by Him, and sing:
“Bless the Lord, O works of the Lord.”

Refrain: Let us bless the Father, the Son, and the Holy Spirit,
the Lord,
now and ever and unto ages of ages. Amen.

People: We praise, bless, and worship the Lord,
singing and exalting Him throughout all ages.

Ode IX

Irmos: In your womb you contained God Who cannot be
contained.
You conceived the joy of the world.
We praise you, O most holy virgin.

Refrain: Glory to You, our God, glory to You!

People: The Good One said to His disciples:
“Watch, for you know not the hour
in which the Lord will come to repay each man.”

Refrain: Glory to You, our God, glory to You!

People: At Your dread second coming, O Master,
number me with the sheep at Your right hand,
overlooking my many transgressions.

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

Go to **The Exapostilarion**, and then after the first few verses of
the Psalm 150 in **The Praises**)

Tone 1

How shall I, the unworthy one,
appear in the splendor of Your saints?
For if I dare enter Your bridal chamber with them,
my garments will betray me;
they are unfit for a wedding.
The angels will cast me out in chains.
Cleanse the filth of my soul, O Lord,
and save me in Your love for mankind.

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

Praise Him with drum and dancing,
praise Him with strings and bells.

Tone 2

People: O Christ the Bridegroom,
my soul has slumbered in laziness.
I have no lamp aflame with virtues.
Like the foolish virgins I wander aimlessly when it is
time for work.
But do not close Your compassionate heart to me, O
Master.
Rouse me, shake off my heavy sleep.
Lead me with the wise virgins into the bridal chamber,
that I may hear the pure voice of those that feast and
cry unceasingly:
O Lord, glory to You!

Reader: Praise Him with well-tuned cymbals,
praise Him with cymbals of victory!

Let everything that breathes praise the Lord!

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

Tone 4

People: You have heard the condemnation, O my soul
of the man who hid his talent.
Do not hide the word of God.
Proclaim His wonders,
that increasing the gift of grace,
you may enter into the joy of your Lord.

Reader: To You, O Lord our God, belongs glory, and to You we
send up glory: to the Father, and to the Son, and to the
Holy Spirit, now and ever and unto ages of ages.
Amen.

Go to The Lesser Doxology

The Aposticha

Tone 6

People: Come, O faithful,
let us work zealously for the Master,
for He distributes wealth to His servants.
Let each of us according to his ability
increase his talent of grace:
let one be adorned in wisdom through good works;
let another celebrate a service in splendor.
The one distributes his wealth to the poor;
the other communicates the Word to those untaught.
Thus we shall increase what has been entrusted to us,
and, as faithful stewards of grace,
we shall be accounted worthy of the Master's joy.
Make us worthy of this, O Christ our God,
in Your love for mankind.

Psalm 89 (90):14-16

Reader: Let us be satisfied with Your mercy in the morning,
Lord,
and we shall be glad and rejoice all our days.
Let us be glad for the days in which You humbled us,
for the years in which we have seen evils.

And look upon Your servants and Your works, and
guide their children.

People: When You shall come in glory, O Jesus,
with the angelic hosts,
and shall sit upon the throne for judgment,
do not drive me away, O Good Shepherd,
for You know the paths on Your right hand,
but those on Your left hand lead astray.
Do not destroy me with the goats,
though I am coarse with sin,
but number me with the sheep of Your right hand,
and save me in Your love for mankind.

Psalm 89 (90):17

Reader: And may the radiance of the Lord our God be upon us,
and direct the works of our hands for us,
and direct the work of our hands.

People: You are more beautiful than all men, O Bridegroom.
You have invited us to the spiritual banquet of Your
bridal chamber.
Strip me of the ugly garment of my sins
as I participate in Your passion.
Adorn me in the glorious robe of Your beauty
that proclaims me a guest in Your kingdom, O merciful
Lord.

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

Tone 7

People: Behold, the Master has entrusted you with the talent, O my soul.

Receive the gift with fear.

Repay the One Who gave by giving to the poor,
and gain the Lord as your friend,

so that when He comes in glory,

you may stand at His right hand and hear His blessed voice:

Enter, My servant, into the joy of your Lord!

Even though I have gone astray, make me worthy of
this, O Savior,

through Your great mercy.

Reader: It is good to give thanks to the Lord, to sing praises to Your name, O Most High, to declare Your mercy in the morning, and Your truth by night. (2x)

(Go to **The Trisagion Prayers** for the completion of the service)