

**THE OCTOECHOS**  
**THE HYMNS**  
**OF THE CYCLE OF THE EIGHT TONES**  
**FOR SUNDAYS AND WEEKDAYS**

**INCLUDING THE ELEVEN RESURRECTION GOSPELS**  
**AND THEIR STICHERA AND EXAPOSTILARIA**  
**AND THE DAILY EXAPOSTILARIA**

**VOLUME III**  
**TONES V & VI**



**TRANSLATED FROM THE CHURCH SLAVONIC**  
**BY**  
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**THE OCTOECHOS — TONE V**  
**SATURDAY EVENING — LITTLE VESPERS**

*On "Lord, I have cried..." 4 stichera, the composition of our venerable father John of Damascus, in Tone V—*

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

By Thy precious Cross didst Thou put the devil to shame, O Christ, and by Thy resurrection didst Thou blunt the sting of sin, and hast saved us from the gates of death. We glorify Thee, O Only-begotten One!

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

*The foregoing sticheron is repeated.*

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

He was led like a lamb to the slaughter, bestowing resurrection upon the human race; and the princes of hades were afraid of Him, and the gates of weeping were seized, for Christ, the King of glory, entered in, saying to those in bonds: "Come forth!", and to those in darkness: "Show yourselves!"

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

Great is the wonder! The immortal Creator of the invisible hosts, suffering in the flesh in His love for mankind, hath risen! Come, ye kindreds of the nations, let us worship Him! For, having been delivered from deception by His compassions, we have learned to hymn the one God in three Hypostases!

*Glory..., Now & ever...: Dogmatic theotokion—*

Let us honor the godly and precious Maiden who is honored by the cherubim; for the Creator of all, desiring to become man, ineffably made His abode within her. O strange things and mysteries most glorious! Who doth not marvel on hearing that God became man, yet underwent no change within Himself? He passed through the gate of the Virgin, yet no diminution accrued unto Him therein. As the prophet said: Then shall no man pass through it, save the Lord God of Israel, Who hath great mercy.

*Then, "O gladsome Light..." The Prokimenon, "The Lord is king..." with its stichoi. And after "Vouchsafe, O Lord..." the priest doth not intone the litanies, but we chant the first sticheron of the resurrectional aposticha, in Tone V—*

With sounds of hymnody do we magnify Thee, Christ the Savior, Who hath not been separated from the heavens; for Thou didst accept the Cross and death for our race, as the Lord Who loveth mankind, Who hath overthrown the gates of hades, and hath risen on the third day, saving our souls.

*And these other stichera, of the Theotokos in the same tone: Spec. Mel.: "Rejoice, O boast of fasters..."—*

*Stichos:* I shall commemorate thy name in every generation and generation.

I stretch forth my hands to thee, O pure one; I open my polluted lips to make entreaty; I bend the knees of my heart and noetically touch now thine all-pure feet, and fall down before thee. Cure thou my many and long-standing ailments, and by thy grace heal mine incurable sores. Deliver me from enemies visible and invisible. Lighten the burden of my slothfulness, O Maiden, that I may hymn and glorify thee through whom the world hath found great mercy.

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

Rejoice, O most immaculate one who ineffably conceived the Son of God, who gavest birth to Him Who truly received flesh like ours from thy blood, and dost possess a rational and independent soul; for in His ineffable mercy and goodness He clothed Himself completely in Adam. Wherefore, Christ is declared to us to be dual in nature, showing forth the activity of both within Himself. Him do thou entreat, that He grant our souls great mercy.

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

Rejoice, beauty of Jacob, whom God hath chosen and whom He loved, portal of the saved, flame-bearing key, O most blessed one, thou annulment of the curse, womb which contained

## OCTOECHOS — TONE V

God, restoration of the fallen, thou who art more holy than the cherubim and dost surpass all other creatures, incomprehensible sight, most recent report, ineffable saying, chariot of the Word! For from thee the Sun shone forth, illumining me, and granting great mercy to those in darkness.

*Glory..., Now & ever...: Dogmatic theotokion, in the same tone—*

The prophecies concerning thee were fulfilled, O pure Virgin; for one of the prophets foretold thee as the portal in Eden facing the East, through which no one would pass save the Creator of thee and the whole world; and another

foretold thee as the bush burning with fire which remained unconsumed, in that within thee dwelt the Fire of the Godhead; and yet another called thee the holy mountain whence the Cornerstone was cut without the aid of men's hands and which broke asunder the image of the noetic Nebuchadnezzar. Truly great and all-glorious is the mystery manifest in thee, O Mother of God! Wherefore, we glorify thee, for through thee hath salvation come to our souls.

*Then, "Now lettest Thou Thy servant depart...", Trisagion, and after Our Father..., the resurrectional troparion, Glory..., Now & ever..., its theotokion. Little litany, and dismissal.*

## SATURDAY EVENING — GREAT VESPERS

*After the Introductory Psalm, the usual chanting from the Psalter.*

*On "Lord, I have cried...", 10 stichera. If the Menaion hath a doxasticon, it is chanted on Glory.... If there is no doxasticon, we chant Glory..., Now & ever..., the dogmaticon of the tone.*

*The Resurrectional Stichera, in Tone V—*

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

By Thy precious Cross didst Thou put the devil to shame, O Christ, and by Thy resurrection didst Thou break the sting of sin, and hast saved us from the gates of death. We glorify Thee, O Only-begotten One!

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

He was led like a lamb to the slaughter, bestowing resurrection upon the human race; and the princes of hades were afraid of Him, and the gates of weeping were seized, for Christ, the King of glory, entered in, saying to those in bonds: "Come forth!", and to those in darkness: "Show yourselves!"

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

Great is the wonder! The immortal Creator of the invisible hosts, suffering in the flesh in His love for mankind, hath risen! Come, ye kindreds of the nations, let us worship Him! For, having been delivered from deception by His compassions, we have learned to hymn the one God in three Hypostases!

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

We offer evening worship unto Thee, the never-waning Light, Who in the flesh shone forth upon the world as in a mirror, Who at the culmination of the ages descended even unto hades and destroyed the darkness there, and showed the nations the light of the resurrection. O Lord, Bestower of light, glory be to Thee!

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

Let us glorify Christ, the Author of our salvation; for when He rose from the dead, the world was saved from deception, the choir of the angels rejoiced, the beguilement of the demons was banished, fallen Adam arose, and the devil was set at naught.

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

## SATURDAY EVENING GREAT VESPERS

The guardsmen were instructed by the iniquitous: "Keep secret the rising of Christ; take the pieces of silver, and say that while we slept the dead man was stolen from the tomb." Who hath ever seen or heard of a corpse, and moreover one embalmed and naked, stolen, and the grave clothes left behind in the tomb? Be ye not deceived, O Jews! Learn the sayings of the prophets, and know that He is truly almighty, the Deliverer of the world!

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

O Lord our Savior, Who madest hades captive, trampled down death, and hast enlightened the world by Thy Cross: Have mercy upon us!

*And these stichera of the all-holy Theotokos, the composition of Paul of Amorium, which are chanted when there is no Menaion, or at Litia, in Tone V: Spec. Mel.: "Rejoice..."—*

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

Thou art truly the throne of the cherubim, for thou hast surpassed all other creatures; for in thee the Word of God, desiring to restore our human form, made His abode, issuing forth from thee in the flesh, O most pure one; and having accepted suffering on the Cross for our sake, as God He bestowed resurrection upon our condemned nature which he hath ransomed. Wherefore, we entreat thy Son as Creator, O Mother of God, that we may obtain forgiveness and mercy at the hour of judgment.

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

What shall I call thy divinely glorious church, O pure Theotokos? I call it the garden of Eden, and proclaim it the ark of Noah, which saved God's royal priesthood, the most holy nation, the assembly of Christ our God, O pure one; and thee do I liken to the tabernacle of Moses, wherein was the mercy seat and the

staff which put forth branches, the candlestand, the jar, and the golden censer, to which each of the faithful hath recourse, entreating great mercy.

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

O thou who alone art the hope of the hopeless, the ready help of the helpless, who gavest birth unto Jesus Who delighteth in mercy: Have mercy now on mine infirmity, and grant me compunction of thought, O pure one; and with streams of tears do thou drown the invincible abyss of mine offenses; drive off the tempest of my boundless passions, and fill my troubled heart with divine serenity, entreating Christ to grant me complete remission of mine offenses.

*Glory..., from the Menaion.*

*Now & ever...: The dogmatic theotokion—*

Once the image of the Bride who knoweth not wedlock was inscribed in the Red Sea. There Moses was the parter of the waters; and here Gabriel is the minister of a miracle. There Israel traversed the deep dryshod; and now the Virgin giveth birth unto Christ without seed. The sea remained impassable after Israel had crossed; and the immaculate one remaineth incorrupt after the birth of Emmanuel. O God Who hast appeared as a man, Who existest and hast existed from the beginning: Have mercy upon us!

*Entrance. "O gladsome Light..." And after the Entrance, the appointed server, having made the usual bow to the superior, chanteth the daily prokimenon, in Tone VI—*

The Lord is King, He is clothed with majesty.  
*Stichos:* The Lord is clothed with strength and He hath girt Himself.

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

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

## OCTOECHOS — TONE V

*Then the usual litany. "Vouchsafe, O Lord..." The litany: "Let us complete our evening prayer...", and the rest. And after the exclamation, we chant the sticheron idiomelon of the feast of the church, and performing Litia in the narthex, we chant the stichera of Paul of Amorium, or whatever the superior desireth. And after the usual prayers, we enter the church proper, chanting the Aposticha stichera, in Tone V—*

With sounds of hymnody do we magnify Thee, Christ the Savior, Who hast not been separated from the heavens; for Thou didst accept the Cross and death for our race, as the Lord Who loveth mankind, Who hath overthrown the gates of hades, and hath risen on the third day, saving our souls.

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

When Thy side was pierced, O Bestower of life, Thou didst pour forth torrents of remission, life and salvation upon all; and Thou didst accept death, granting us immortality. Making Thine abode in the tomb, Thou didst free us, gloriously raising us with Thyself, in that Thou art God. Wherefore, we cry out: O Lord Who lovest mankind, glory be to Thee!

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

Strange is Thy crucifixion and Thy descent into hades, O Thou Who lovest mankind; for, having made it captive and gloriously raised the ancient captives with Thyself, as God Thou didst open paradise and didst count them worthy to receive it. Wherefore, grant Thou remission of sins unto us who glorify Thine arising on the third day, vouchsafing us to become dwellers in paradise, in that Thou alone art compassionate.

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

O Thou Who lovest mankind, Who accepted suffering in the flesh for our sake, and rose from the dead on the third day: Heal Thou the sufferings of our flesh, lift us up out of grievous transgressions, and save us!

*Glory..., from the Menaion, if there is a doxasticon provided. If not, Glory..., Now & ever...: Theotokion—*

Thou art the temple and portal, the palace and throne of the King, O most honored Virgin, through whom Christ the Lord, my Deliverer, Who is the Sun of righteousness, hath revealed Himself unto those who sleep in darkness, desiring to enlighten that which He fashioned by His own hand in His image. Wherefore, O most hymned one, as thou hast acquired maternal boldness before Him, entreat Him without ceasing, that our souls be saved.

*Then, "Now lettest Thou Thy servant depart..." Trisagion through Our Father.*

*Resurrectional troparion, in Tone V—*

O ye faithful, let us hymn and worship the Word, Who with the Father and the Spirit is equally without beginning, and Who was born of the Virgin for our salvation; for He was well pleased to ascend the Cross in the flesh, to endure death, and to raise up the dead by His glorious resurrection.

*Theotokion:*

Rejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou that knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

*And the rest of the service followeth in order.*

## SATURDAY NIGHT — COMPLINE

*The priest saith: Blessed is our God..., and we respond: Amen. Glory to Thee, our God, glory to Thee. O heavenly King..., Trisagion through Our Father. Lord, have mercy (12 times). Glory..., Now & ever... O come, let us worship... (thrice). Psalm 50 (Have mercy on me, O God...); Psalm 69 (O God, be attentive unto helping me...); and Psalm 142 (O Lord, hear my prayer). Then, Glory to God in the highest..., and the Symbol of Faith (I believe in one God...).*

### *Canon of Supplication to the All-holy Theotokos, in Tone V—*

#### ODE I

*Irmos:* Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

We are all at a loss how to offer thee fitting hymnody, O Mistress; for thy glory surpasseth all. Yet, O Bride of God, disdain not the entreaty offered to thee with fear and love.

We all have recourse to the water of thine inexhaustible well-spring, O Virgin Theotokos, crying out: O all-pure one, thou sole joy of our race, ask peace for thy Churches.

*Glory...:* God Who was well-pleased to receive flesh from thee hath appointed thee as a haven for all amid misfortunes, O pure one; wherefore, falling down before thee, we cry aloud: Grant thine aid unto thy servants!

*Now & ever...:* Let thy supplication, O all-pure Virgin, be for thy servants alleviation, the dispelling of the passions, the eradication of sins and the washing away of all manner of pain, O Theotokos.

#### ODE III

*Irmos:* O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Thou art the hope of mortals, their help and joy, protection and refuge, O Mistress, Mother of Life; wherefore, we pray thee: Send down thy help upon all who hymn thee, O all-pure one.

O compassionate Author, God and Savior of all, we who are infirm and are beset by grievous perils set Thy Mother before Thee as an all-pure tabernacle, to supplicate Thee. Loose Thou the bonds of our transgressions.

*Glory...:* O Bride of God, who alone gavest birth to the Creator, Fashioner and Lord of all while remaining a virgin, grant salvation from on high to thy servants who truly glorify thee as the Mother of God.

*Now & ever...:* Fill me with life-creating waters, O Mistress who hast poured forth the divine Water upon the world; and with thy divine tranquility still thou the cruel torrents of mine iniquities and the waves of my heart.

#### ODE IV

*Irmos:* Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

In that thou art more exalted than all creation, O all-hymned Theotokos, God hath given thee to those on earth as a source of mediation before Him.

Knowing thee to be the temple of God, O Virgin Mother, we who honor thee do earnestly pray: Shut not the portals of thy mercy against thy servants, O Theotokos!

*Glory...:* Knowing thee to be the true raiment of God all-adorned, O Mother who knewest not wedlock, we who honor thee all pray: Array us in the vesture of remission!

*Now & ever...:* The whole world was filled with joy at thy nativity, O all-pure one; wherefore, the great Gabriel announced to thee: Rejoice, O Virgin Mother Mary!

#### ODE V

*Irmos:* O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-en-shrouded soul, O Christ, in that Thou alone art compassionate!

Truly we are not chastised according to the measure of our offenses! O all-pure Virgin Mother, avert from us all the wrath of thy Son!

O pure one who gavest birth, without knowing wedlock, to God Who alone brought forth light out of darkness, earnestly beseech Him, that He send down divine light upon thy servants.

*Glory...:* With the incense of thy supplication, O pure Mother of the Creator, whom Solomon foretold as the divine bride out of Lebanon, spread fragrance upon thy servants.

## OCTOECHOS — TONE V

*Now & ever...*: Having given birth without seed to Christ, our justification and deliverance, O Theotokos, thou hast rendered the nature of our first parents free of the curse.

### ODE VI

*Irmos*: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

O Mistress Theotokos who gavest birth to the Creator, ask remission for thy servants, and raise us up in might, that we may hymn thee.

Be thou a help to us thy servants who entreat thee with faith, O pure Mistress, in that thou art merciful, and raise us up in might, that we may hymn thee.

*Glory...*: As thou hast the power to do what thou desirest, as is meet, O pure Mistress, look upon thy servants with a merciful eye, and raise us up out of corruption.

*Now & ever...*: Unceasingly pouring forth streams of compassion upon those who ask, O all-immaculate and good one, rain down upon me also the light of thy Son's commandments.

*Then, "Lord, have mercy!", thrice. Glory..., Now & ever...*

### *Sessional Hymn, in Tone V—*

O most holy Virgin, have mercy upon us who have recourse to thy loving-kindness with faith, and who ask thy fervent aid; for thou art able to save us all, in that thou art the good Mother of God Most High, ever embracing Him with thy maternal entreaties, O divinely joyous Virgin.

### ODE VII

*Irmos*: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

O Christ, Thou unfathomable Wisdom of God, have pity upon Thy servants, for the sake of her who gave Thee birth, for we unceasingly chant: Blessed art Thou, O God!

O Lord, we entreat Thy goodness: heal Thou our wounds, for the sake of her who gave Thee birth, for we chant with fear: Blessed art Thou, O God!

*Glory...*: With thy merciful eye, O Mother of God, look down and deliver thy servants from every evil circumstance, for we chant with faith: Blessed art Thou, O God!

*Now & ever...*: Committing evil deeds, we have fallen away from thee, O Mistress; yet have we straightway found thy help, O all-pure one, when we have cried: Blessed art Thou, O God!

### ODE VIII

*Irmos*: The Son and God, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, ye priests. Ye people, exalt Him supremely for all ages!

O our Mistress, bestower of good things: grant the healing of the passions unto thy servants, O Virgin, that we may unceasingly hymn and exalt thee supremely forever.

O pure one who gavest birth indescribably to the Deliverer, thou didst ineffably give suck to Him while remaining a virgin. Him do thou entreat in behalf of those who hymn and glorify thee for all ages.

*Glory...*: Forming ourselves into a most beautiful choir, we sing to thee, the radiant lamp of the Deliverer: O all ye works of the Lord, unceasingly hymn the Virgin Mary, and exalt her supremely forever!

*Now & ever...*: O pure ewe-lamb, Virgin Maiden and Mother, cleanse me of the carnal passions, that I may be delivered from the snares of the deceiver, chanting hymns to thee, O divinely joyous one.

### ODE IX

*Irmos*: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Our hymnody is completed, O Christ Master, but our hope in Thee, our Creator, like Thy grace, knoweth no limitation. Wherefore, grant mighty power to Thy servants on either side, through the supplications of her who gave Thee birth.

As thou art the true Mother of Life, O pure one, thou art the strength of the sick and infirm; wherefore, fleeing unto thee, O Mistress, we have found the surcease of all sorrows and have been saved by thy protection.

## SATURDAY NIGHT COMPLINE

*Glory...*: Beholding thy divine countenance in thine images, O Mistress, we perceive thee therein as it were clearly, in all ways hating the mindlessness of heretics on earth. And falling down before the icons, we receive healing.

*Now & ever...*: O pure one, we sinners know thee to be an abyss of healings and a sea of

grace; wherefore, we beseech thee: O all-pure one, from all want rescue us who have recourse to thy protection.

*Then, "It is truly meet..."*, and the rest as usual.  
*Dismissal.*

## SUNDAY MORNING NOCTURNS

*The priest saith: "Blessed is our God..."*, and we say: *Amen. Glory to Thee, our God, glory to Thee. O heavenly King... Trisagion through Our Father... Priest: For Thine is the kingdom... And we say: Amen. Lord, have mercy (12 times), Glory..., Now & ever..., O come, let us worship (thrice). Psalm 50 (Have mercy on me, O God...)*

*And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is "The fifth rule to the three-Sunned light", the composition of Metrophanes, in Tone V—*

### ODE I

*Irmos*: Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

*Refrain*: O all-holy Trinity, our God, glory be to Thee!

Hymning the might of the single countenance of the triple Sun, we cry out: Illumine our mind, O almighty God, and raise it up to Thine ineffable glory, O Master!

On high the noetic rings of the angels with thrice-holy voices continually hymn the three-fold Unity, the Trinity sharing the same form, transcendent and omnipotent.

*Glory...*: Give unto my soul the divine, most sweet and light-giving food of Thy love and divine and cleansing compunction, O Trinity, Unity, Origin of light, greatly merciful Master of all creation

*Now & ever...*: *Theotokion*: Without thunder, like the dew upon the fleece, did the divine Rain descend from heaven into thy womb, O Virgin; and He hath saved all human nature, which had dried up, O all-pure one.

### ODE III

*Irmos*: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Having conceived in thought the noetic beings, Thou didst make them constant singers of Thy divinity, O thrice-radiant and almighty God. Yet, as Thou art compassionate, accept also the entreaty and supplication of mortals made of clay.

As Thou art compassionate, O Thou Who by essence art immune to any change, grant forgiveness of offenses and salvation unto us who are changeable, and hymn the unfathomable well-spring of Thy goodness.

*Glory...*: As the prophets and the apostles manifestly learned from Thee, we glorify Thee—the Father, the Son and the Spirit—in the immutable aspect of the one and thrice-radiant Godhead of the Lord of all.

*Now & ever...*: *Theotokion*: Thou didst appear unto Moses in the bush as the Angel of the great Counsel of the Almighty, revealing Thine incarnation from the Virgin, O Word of God, whereby Thou hast transformed us and brought us up to the heavens.

Lord, have mercy! *Thrice*

*Sessional hymn, in Tone V: Spec. Mel.: "The Word Who with the Father and the Spirit is equally without beginning..."*

Merciful art Thou, O indivisible Trinity, for Thou hast mercy on all, in that Thou art almighty and most compassionate, full of pity and greatly merciful. Wherefore, we who are weighed down with many sins flee unto Thee, crying: Cleanse Thou Thy servants, and deliver all from every torment!



## OCTOECHOS — TONE V

*Glory... Now & ever...: Theotokion—*

O most holy Virgin, have mercy on us who with faith have recourse unto thee, the compassionate one, and now ask thy fervent aid; for as thou art good, thou art able to save us, in that thou art the Mother of God Most High, ever employing thy maternal supplications, O thou who art full of the grace of God.

### ODE IV

*Irmos:* Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Beholding Christ the Judge going to the Father and revealing a vision of the Spirit, Daniel mystically learned of the threefold radiance of the one Dominion.

Vouchsafe the glory of the angels unto those who with lips of clay hymn Thee, the transcendent God, the Trinity of Hypostases, One in Essence.

*Glory...:* Let us glorify the one Authority, the one Dominion indivisible in three characters. O Father, Son and Spirit, enlighten us, Thy servants!

*Now & ever...: Theotokion:* The mountain densely wooded and overshadowed, which Habbakuk beheld of old, and from whence the Holy One came forth, revealed the invisible Offspring Whom thou didst conceive, O Virgin.

### ODE V

*Irmos:* O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-en-shrouded soul, O Christ, in that Thou alone art compassionate!

O my God, Thou threefold Light, Who in Thy goodness fashioned man and made him according to Thine image, abide in me, in that Thou art good and compassionate.

O three-Sunned Unity, guide me to the divine paths of salvation, and fill me with Thine effulgence, in that Thou art in essence God infinite in power.

*Glory...:* O indivisible Light of the one Essence, thrice-radiant, never-waning, distinguished as to characteristics: with Thy rays illumine my heart.

*Now & ever...: Theotokion:* When the prophet of old beheld thee, O all-immaculate and pure one, as the gate facing the never-waning Light, he straightway recognized thee as the dwelling-place of God.

### ODE VI

*Irmos:* O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

As the thrice-radiant Godhead of Hypostases, Thou art One, sharing the same form and equal as to operation in essence and will.

The prophet made it exceedingly manifest when he chanted to the Father, Thy Light: In the Spirit shall we behold the light of the Son, the one three-Sunned God.

*Glory...:* The immaterial Being in three Hypostases hath sole authority and might; for through It doth every creature receive its existence and is renewed.

*Now & ever...:* Through the supplications of the Mother of God, O God, our sole, thrice-radiant Master, send down deliverance from transgressions and misfortunes upon those who hymn Thee.

Lord, have mercy! *Thrice*

*Sessional hymn, in Tone V: Spec. Mel.: "The Word Who with the Father and the Son is equally without beginning..."—*

Let us now glorify the three-Sunned Light, and let us worship the simple Trinity, for It hath enlightened and had mercy upon us, and hath freed from corruption the whole human race, delivering the whole world from the deceit of idolatry, and hath given us the kingdom.

*Glory... Now & ever...: Theotokion—*

Perplexed by all things, I have fled to thee, the help of all and refuge of the sinful and lowly, crying: I have sinned and I insensibly abide in evils, wretch that I am! Have mercy on me and, before the end, turn me and deliver me from all torment, though I am unworthy.

### ODE VII

*Irmos:* The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

## SUNDAY MORNING NOCTURNS

As Thou dost possess an abyss of mercy and an unfathomable depth of compassions, O Lord, have mercy upon those who hymn Thee, the one, thrice-radiant God of all.

Hymning Thee, the incomprehensible, single and thrice-radiant God and Lord, we cry out to Thee: Grant cleansing of sins unto Thy servants.

*Glory....*: Equally honoring the Hypostases in the single Dominion, we distinguish the indivisible Essence of God the Father, and the Son, and the all-holy Spirit.

*Now & ever.... Theotokion*: Thou didst put forth the Flower of the Godhead, the Offshoot of the unoriginate Father, O Virgin, the co-eternal Scion which imparteth life to all men.

### ODE VIII

*Irmos*: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

That Thou mightest reveal One of the three Hypostases of the Dominion, of old Thou didst manifestly appear unto Abraham in the guise of men; and he hymned Thy sole might.

O unapproachable Light—compassionate Father, Word and Spirit—vouchsafe that I may behold Thy beneficent rays, that I may ever be well-pleasing unto Thee, O Lord of all.

*Glory....*: Holy is God the preëternal Father; holy is the Son Who is begotten of the Father; and holy is the life-creating Spirit, Who proceedeth from the Father and is revealed by the Son.

*Now & ever.... Theotokion*: O most hymned one, from the glory of the threefold Sun thou hast shone forth for us the one Christ and Lord, Who mystically teacheth all to chant forever unto the one Godhead in three Persons.

### ODE IX

*Irmos*: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Human words are unable to hymn Thee as is meet, O unoriginate Unity; yet deriving boldness from our faith, as far as possible we offer glory and praise to Thy might, O divine Trinity equally enthroned.

With all-pure mouths the cherubim and seraphim glorify Thee, the one thrice-radiant God Who dost reign in equal glory; and with them accept also us sinners, who magnify Thy might.

*Glory....*: Isaiah beheld Thee on the throne of the cherubim, with the seraphim standing round about Thee, covering their faces with their wings, and crying aloud: Holy, Holy, Holy art Thou, O thrice-holy God, Who art glorified in three Persons!

*Now & ever.... Theotokion*: In that thou art the pure and immaculate Virgin, thou gavest birth to the Son, the immutable God Who delivereth us from temptations. Him do thou now entreat, that He grant us remission of transgressions.

*Then, the hymn of Gregory the Sinaite, which is chanted every Sunday after the canon—*

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day.

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one Kingship and Dominion,

Whom all mortals hymn and the hosts of heaven glorify, the essential Unity in three Hypostases, Who is worshipped with faith by all.

We magnify Thee, the Godhead, the Lord of the cherubim, the incomparable divine Origin of the seraphim, the indivisible Trinity in Unity.

I worship the unoriginate God the Father, the Son Who is equally without beginning, and the Spirit. With hymns let us honor the one indivisible and unified Essence, the threefold Unity.

Shine forth Thy dazzling lightning flashes upon me, O my God in three Hypostases, Thou Creator of all, and show me to be a splendid, luminous and immutable habitation of Thine unapproachable glory.

With fear let us glorify Christ the Bestower of life, Who became ineffably incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

*The rest of Nocturns, and the dismissal.*

OCTOECHOS — TONE V  
SUNDAY MATINS

*After the Six Psalms, we chant "God is the Lord...", in Tone V, and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers, pg. 73). Then the usual chanting of the Psalter.*

*After the first chanting of the Psalter, these resurrectional sessional hymns, in Tone V—*

We praise the Cross of the Lord, we honor His holy burial with hymns, and we greatly glorify His resurrection, for as God with Himself He raised the dead up from the graves, having captured the dominion of death and the might of the devil; and He shone light upon those in hades.

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

Declared to be dead, O Lord Who didst slay death, Thou wast laid in a tomb, O Thou Who emptied the graves. Above, soldiers kept guard over Thy sepulchre, while below Thou didst raise up the dead from ages past. O almighty and unapproachable Lord, glory be to Thee!

*Glory..., Now & ever...: Theotokion—*

Rejoice, O holy mountain trodden by God! Rejoice, animate bush which was not consumed! Rejoice, bridge to God for the world, who alone bearest mortals to everlasting life! Rejoice, incorrupt Maiden who without knowing man gavest birth unto the Salvation of our souls.

*After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone V—*

O Lord, after Thy resurrection on the third day and the worship of the apostles, Peter cried out to Thee: "The women showed courage, but I was afraid. The thief uttered theology, but I denied Thee. And dost Thou now call upon me to be Thine apostle still? Or wilt Thou show me again to be a fisher of the deep? Yet do Thou accept me, who repent, O God, and save me!"

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

O Lord, the iniquitous nailed Thee in the midst of condemned criminals, and pierced Thy side with a spear, O Merciful One! Thou didst accept burial, Who broke down the gates of hades, and didst rise again on the third day. The women hastened to behold Thee, and

announced Thine arising to the apostles. O supremely exalted Savior, Whom the angels hymn, O blessed Lord, glory be to Thee!

*Glory..., Now & ever...: Theotokion—*

O Theotokos, unwedded Bride, who hast transformed the grief of Eve into joy, we, the faithful, hymn and bow down before thee, for thou hast led us out of the ancient curse. And now, pray thou unceasingly, O most hymned and all-holy one, that we be saved.

*Then, "Blessed are the blameless in the way...", followed by the troparia "The assembly of the angels...". Little litany, and this hypacoï, in Tone V—*

Troubled in mind by the appearance of the angel, yet enlightened in soul by the divine resurrection, the myrrh-bearing women announced to the apostles: "Tell among the nations the resurrection of the Lord Who worketh miracles and granteth us great mercy!"

*Songs of Ascent, in Tone V, the verses being repeated—*

*Antiphon I*

When I am filled with sorrow, I sing unto Thee like David, O my Savior: Deliver my soul from a lying tongue.

Blessed is the life of those in the wilderness, who soar aloft on wings of love divine.

*Glory...:* By the Holy Spirit are sustained all things, visible and invisible; for, Himself possessed of dominion, He is truly One of the Trinity.

*Now & ever...: The foregoing is repeated.*

*Antiphon II*

Let us ascend to the mountains, O my soul, and go thither, from whence cometh our help.

Let Thy right hand, which toucheth me, O Christ, preserve me from all deception.

*Glory...:* Theologizing concerning the Holy Spirit, let us say: Thou art God, life, love, light and understanding! Thou art goodness, and Thou reignest forever!

*Now & ever...: The foregoing is repeated.*

*Antiphon III*

Full of great joy, I send up supplications for those who have said to me: Let us enter into the courts of the Lord.

## SUNDAY MATINS

Awesome things are wrought in the house of David; for there is found the fire which burneth up every shameful thought.

*Glory...*: To the Holy Spirit, by Whom every living thing is made animate, is due the dignity of the Bestower of life, as to the Father and the Word.

*Now & ever...*: *The foregoing is repeated.*

*Prokimenon, in Tone V—*

Arise, O Lord my God, let Thy hand be lifted high; for Thou shalt be King forever.

*Stichos*: I will confess Thee, O Lord, with my whole heart.

*Let every breath praise the Lord.*

*The appointed Resurrectional Gospel. Then, this resurrectional hymn, in Tone VI—*

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

*Psalm 50: "Have mercy on me, O God..."*

*Glory...*: Through the prayers of the apostles, O Merciful One, blot out the multitude of our transgressions.

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

*Then, in Tone VI:*

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

*Then, this sticheron:*

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

*Then, the Prayer: "Save, O God, Thy people..."*, followed by the exclamation: *"Through the mercy and compassions and love for mankind..."*

*The Canons: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross & Resurrection hath 2 troparia, as doth that of the Theotokos.*

### ODE I

*Canon of the Resurrection, in Tone V*

*Irmos*: Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

*Stichos*: Glory to Thy holy resurrection, O Lord!

The thorny assembly of the Jews, devoid of maternal love for Thee, their Benefactor, O Christ, crowned Thee with thorns, Who lifted the thorny sentence of our first father.

Bending down, O Bestower of life, Thou raised me up who had fallen into the pit; and having endured my foetid corruption without partaking thereof, O Christ, Thou hast made me fragrant with the myrrh of the divine Essence.

*Theotokion*: The curse hath been annulled; grief hath ceased! For she who is blessed and full of grace hath shone joy forth upon the faithful, causing Christ to blossom forth as a blessing upon all the ends of the earth.

*Canon of the Cross & the Resurrection*

*Irmos: To God the Savior, Who led His people...*

To Him alone Who of His own will was nailed to the Cross in the flesh and freed him who through the tree fell under the ancient condemnation, let us chant, for He hath been glorified.

To Christ alone, Who raised up the dead man from the tomb, Who resurrected the fallen one with Himself, and adorned him by sitting with the Father, let us chant, for He hath been glorified.

*Theotokion*: O all-pure Mother of God, unceasingly pray to Him Who became incarnate of thee, God Who was not separated from the bosom of the Father, that He save from every evil circumstance those He fashioned.

## OCTOECHOS — TONE V

### *Canon of the Theotokos*

*Irmos: Bringing battles to nought...*

O all-pure one, entreat Christ, the Light Who abode within thee and illumineth the world with the rays of His divinity, that He enlighten all who hymn thee, O Virgin Mother.

As one adorned with the beauty of the virtues, O most pure one who art full of grace, through the effulgence of the Spirit thou didst receive the majesty of Him Who adorneth all things, and which createth beauty.

Prefiguring thee on Sinai of old, the bush which was united with fire was not consumed; for as a virgin thou gavest birth and remained a virgin still, in manner past understanding, O Virgin Mother.

*Then, the canon from the Menaion, and the katabasia as prescribed by the Typicon.*

### ODE III

#### *Canon of the Resurrection*

*Irmos:* O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

They who sucked forth honey from a rock when Thou didst work a miracle in the desert, O Christ, gave Thee gall to eat; the ungrateful children of Israel gave Thee vinegar in return for manna, repaying thus Thy benefactions.

They who of old were covered by the cloud of light placed Christ, our Life, in the tomb; yet He hath arisen through His own power and from on high hath given to all the faithful the effulgence of the Spirit, which mystically overshadoweth them.

*Theotokion:* Thou, O Mother of God, gavest birth without knowing union, and without the pangs of motherhood, unto Him Who shone forth from the incorrupt Father; wherefore, in Orthodox manner we proclaim thee the Theotokos, for thou gavest birth unto the incarnate Word.

#### *Canon of the Cross & Resurrection*

*Irmos: By the power of Thy Cross, O Christ...*

Thou didst arise from the tomb, O Christ, delivering from the corruption of death those who hymn Thy voluntary crucifixion, O Bestower of life.

The myrrh-bearing women strove to anoint Thy body with myrrh, O Christ; but not finding it, they turned back, hymning Thine arising.

*Theotokion:* Unceasingly entreat Him Who was born of thy womb, O pure one, that He deliver from the deception of the devil those who hymn thee as the pure Virgin.

### *Canon of the Theotokos*

*Irmos: O Christ Who by Thy command...*

O pure one, thou art now manifestly seen by all to be the ladder whereby the Most High hath descended unto us to set aright our nature, which had become corrupt; for through thee was the All-good One well pleased to enter into fellowship with the world.

The mystery which was ordained of old and foreseen before time began by God Who knoweth all things, hath now, in the latter days been made manifest, fulfilled in thy womb, O most immaculate one.

The condemnation incurred by the ancient curse was annulled at thy mediation, O all-pure Virgin; for having manifested Himself through thee, the Lord hath poured forth blessing upon all, in that He is all-good, O only adornment of men.

### ODE IV

#### *Canon of the Resurrection*

*Irmos:* Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

O Good One, with a tree Thou didst sweeten the bitter waters of Marah, prefiguring Thine all-precious Cross, which doeth away with the taste of sin.

O my Savior, Thou didst receive a Cross in exchange for the tree of knowledge and gall for sweet food, and Thou didst pour forth Thy divine blood for the corruption of death.

*Theotokion:* Without physical joining thou didst incorruptibly conceive within thy womb, and gavest birth without pain; and having given birth unto God in the flesh, thou wast preserved a virgin even after birthgiving.

#### *Canon of the Cross & the Resurrection*

*Irmos: I heard report of the power of the Cross...*

When the Cross was planted in the ground on Golgotha, the everlasting bars were shattered; and the gatekeepers cried out: Glory to Thy power, O Lord!

## SUNDAY MATINS

When as One dead the Savior descended unto those bound, he raised up with Himself those who had died in times past; and they cried aloud: Glory to Thy power, O Lord!

*Theotokion:* The Virgin gave birth without knowing the pangs of motherhood; and though she is a mother, she hath remained a virgin. Hymning her, we cry out: Rejoice, O Theotokos!

### *Canon of the Theotokos*

*Irmos: Perceiving Thy divine condescension... (See above, first canon)*

With heart and mind, with soul and mouth I most piously confess thee to be the true Theotokos, O pure one; and laying hold of the fruit of salvation, I am saved by thy supplications, O Virgin.

He Who created all things out of nothingness was well-pleased, as our Benefactor, to be formed of thee, O pure one, for the salvation of those who with faith and love hymn thee, O most immaculate one.

The choirs above hymn thy birthgiving, O most immaculate one, rejoicing at the salvation of those who acknowledge thee to be the true Theotokos, O undefiled Virgin.

Isaiah called thee the staff from whence Christ God, the beautiful Flower, budded forth for us, unto the salvation of those who with faith and love have recourse to thy protection.

### ODE V

#### *Canon of the Resurrection*

*Irmos:* O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-en-shrouded soul, O Christ, in that Thou alone art compassionate!

— Of His own will the Lord of glory hangeth ignominiously upon the Tree in inglorious form, ineffably taking thought of divine glory for me.

— Having tasted of the corruption of death in the flesh without suffering corruption, O Christ, Thou didst clothe me in incorruption, having shone forth from the tomb on the third day.

*Theotokion:* Having seedlessly given birth for us to Christ, our righteousness and deliverance, O Theotokos, thou didst rid the nature of our first father of the curse.

### *Canon of the Cross & Resurrection*

*Irmos: Rising at dawn, we cry to Thee...*

Thou didst stretch forth Thine arms upon the Tree, O our Savior, calling all to Thyself, in that Thou lovest mankind.

By Thy burial Thou didst capture hades, O my Savior, and by Thy resurrection Thou hast filled all with joy.

Rising from the tomb on the third day, O Bestower of life, Thou didst pour forth imperishable immortality upon all.

*Theotokion:* We hymn thee as the Virgin who remained so even after giving birth, O Theotokos, in that for the world thou gavest birth in the flesh unto God the Word.

### *Canon of the Theotokos*

*Irmos: O Thou Who art clothed in light... (See above, first canon)*

— All the prophets manifestly proclaimed thee beforehand as the one to become the Mother of God, O pure Theotokos; for thou alone, O pure and immaculate one, wast found to be perfect.

— O pure one, we recognize thee as the radiant cloud of the Water of life, which raineth Christ, the Torrent of incorruption, upon us, the despairing.

God Who dwelt within thee, in that He alone is compassionate, loved thee with a pure love, as the one who, good, immaculate and sealed with virginity, was close to Him.

### ODE VI

#### *Canon of the Resurrection*

*Irmos:* O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

The progenitor of our race stumbled headlong into corruption, having tasted of the forbidden food, O Christ our Master; but he hath been led up to life through Thy suffering.

Thou, O our Life, didst go down into hades, and having become corruption for the corrupter, O Christ our Master, Thou didst pour forth resurrection through corruption.

*Theotokion:* The Virgin gave birth, and having given birth hath remained pure. The Virgin Mother hath truly borne in her arms Him Who holdeth all things.

## OCTOECHOS — TONE V

### *Canon of the Cross & Resurrection*

*Irmos: The abyss engulfed me...*

Thou didst stretch forth Thine arms, gathering together through Thy Life-bearing Cross the assemblies of Thy nations scattered afar, O Christ our God, in that Thou lovest mankind.

Thou madest death captive and didst break down the gates of hades; and bound Adam, released from his bonds, cried out to Thee: Thy right hand hath saved me, O Lord!

*Theotokion: As is meet, we glorify thee, O glorious Mary, boast of the Orthodox, as the bush unconsumed, the mountain and the animate ladder.*

### *Canon of the Theotokos*

*Irmos: O Christ Master, still Thou the sea...*

When He Who is the cause of all, and Who hath brought all into being, became incarnate, He had thee as His human cause, O most immaculate Mother of God.

O most immaculate Mistress, we know thee to be a soul-nurturing wellspring pouring forth healings upon those who with faith have recourse unto thy right glorious protection.

For us didst thou give birth unto the Bestower of life, the Author of salvation, Who giveth everlasting deliverance unto us who confess thee to be the true Theotokos.

*Kontakion, in Tone V: Spec. Mel.: "The Word Who with the Father and the Spirit is equally without beginning..."—*

Thou didst descend unto hades, O my Savior, and, breaking down its gates as One almighty, as the Creator Thou didst raise the dead up with Thyself and didst break the sting of death. And Adam was delivered from the curse, O Thou Who lovest mankind. Wherefore, we all cry out: Save us, O Lord!

*Ikos: When the women heard the words of the angel, they put aside their lamentation, and full of joy and trembling they gazed in awe. And, lo! Christ drew nigh to them, saying: "Rejoice! Be of good cheer! I have vanquished the world and freed the captives! Make haste, therefore, to My disciples, telling them that I go before you to preach in the city of Galilee." Wherefore, we all cry out to Thee: Save us, O Lord!*

## ODE VII

### *Canon of the Resurrection*

*Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!*

— Clad in flesh like bait on a hook, by Thy divine power thou didst draw the serpent down, leading up those who cry: Blessed art Thou, O God!

— The Infinite One, Who brought the immense structure of the earth into being, in the flesh is covered in the tomb. Unto Him do we all sing: Blessed art Thou, O God!

*Theotokion: O most immaculate one, thou gavest birth to the incarnate God, one Hypostasis in two natures. Unto Him do we all sing: Blessed art Thou, O God!*

### *Canon of the Cross & Resurrection*

*Irmos: Blessed is the God of our fathers, Who saved the children...*

Blessed is the God of our fathers, Who by the Tree of the Cross abolished the deception of the idols.

Blessed is the God of our fathers, Who rose from the dead and with Himself raised up those in hades.

O Christ, Thou blessed God of our fathers, by Thy death Thou didst destroy the dominion of death.

*Theotokion: Blessed is the God of our fathers, Who was born of the Virgin and showed her forth as the Theotokos.*

### *Canon of the Theotokos*

*Irmos: The supremely exalted Lord of our fathers...*

— The Uncircumscribable One, Who alone is the blessed God of our fathers, remaining immutable, O all-holy one, within thee united flesh to His Hypostasis, in that He is full of loving-kindness.

— Together we glorify thee, the most immaculate Bride and throne of thy Creator, O Mistress Theotokos. And unto Him do we all chant: Blessed art Thou, O God!

Having been purified by the Spirit, O Virgin, thou becamest the Mother of the King of all, Who had created thee. Unto Him do we all sing: Blessed art Thou, O God!

## SUNDAY MATINS

Having clothed Himself in flesh through thee, O all-pure Mother of God, the Lord saved me. Unto Him do we all sing: Blessed art Thou, O God!

### ODE VIII

#### *Canon of the Resurrection*

*Irmos:* The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Thou didst pray concerning Thy voluntary and saving passion as though it were a cup which Thou didst not desire; for Thou bearest two wills, according to each of Thy two natures, O Christ, forever.

At Thine all-accomplishing descent, O Christ, hades, mocked, spewed forth all whom it had lured by deceit into death from of old, and they exalt Thee supremely for all ages.

*Theotokion:* All of us, the works of the Lord, bless and supremely exalt thee for all ages, as her who, in manner past understanding, gave birth to the Lord as God and man at the word of the archangel, and doth remain a virgin.

#### *Canon of the Cross & Resurrection*

*Irmos:* The Son and God, Who was begotten of the Father...

Christ God, Who of His own will stretched forth His hands upon the Cross and destroyed the bonds of death, do ye hymn, O ye priests! Ye people, exalt Him supremely for all ages!

Christ God, Who shone forth from the tomb like a bridegroom, and appeared to the myrrh-bearing women, and proclaimed joy unto them, do ye hymn, O ye priests! Ye people, exalt Him supremely for all ages!

*Theotokion:* Thou hast been shown to be higher than the cherubim, O pure one, having borne within thy womb Him Who is upborne upon them. And with the incorporeal ones, we men glorify Him for all ages.

#### *Canon of the Theotokos*

*Irmos:* The children, forming a universal chorus...

The grief of our forefather ceased when thou didst receive joy, O Mother of God; wherefore, we unceasingly hymn thee, O Virgin, and exalt thee supremely for all ages.

With us the assembly of the incorporeal beings, forming a single choir with love, hymneth thine unapproachable Offspring, exalting Him supremely for all ages.

The Lord of all, the limpid Stream of immortality, hath issued forth from thee, O Maiden, washing away the defilement of those who with faith hymn and exalt thee supremely for all ages.

O Virgin, we confess thee to be the truly divine and Light-bearing throne, and the tablets of grace, in that thou didst receive within thee the Word of the Father; and we exalt Him supremely for all ages.

*Then we chant the Hymn of the Theotokos: "My soul doth magnify the Lord..."*, with the refrain "More honorable than the cherubim..."

### ODE IX

#### *Canon of the Resurrection*

*Irmos:* Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Thou didst take up fallen man, O Christ, through the Virgin's womb uniting Thyself wholly unto him without partaking of the least sin; and by Thine all-pure sufferings Thou didst free him wholly from corruption.

By the divinely flowing blood poured forth from Thine all-pure and life-creating side, O Christ our Master, the sacrifices of the idols were brought to an end, and the whole earth offereth Thee the sacrifice of praise.

*Theotokion:* It is not the incorporeal God nor a simple man whom the pure and undefiled Maiden brought forth, but a perfect Man and the truly perfect God. Him do we magnify with the Father and the Spirit.

#### *Canon of the Cross & Resurrection*

*Irmos:* With oneness of mind, we, the faithful, magnify thee...

In Orthodox manner we, the faithful, magnify Thee, Who didst undertake to suffer upon the Cross and broke the power of hades by Thy death.



In oneness of mind we, the faithful, magnify Thee, Who arose from the tomb on the third day, made hades captive, and hast enlightened the world.

*Theotokion:* Rejoice, O Theotokos, Mother of Christ God! Him to Whom thou gavest birth do thou entreat, that He grant remission of transgressions unto those who hymn thee with faith.

*Canon of the Theotokos*

*Irmos: Rejoice, O Isaiah!...*

By thy pure blood was flesh with mind and soul supernaturally formed for the Creator of all, the only-begotten Son of the Father, O Ever-virgin Theotokos, not by man, but seedlessly.

— In giving birth in the flesh truly unto Life eternal, in manner past understanding, thou didst cause the encircling and unrestrained siege of death to cease. And hades, striking against Him with its bitter maw, was abolished, O all-holy Virgin Mother.

— Seating thee upon a royal throne, who art resplendent in the golden robes of divine virtues, O pure one, thy Son hath set thee at His right hand, rendering honor unto thee as His Mother, O most immaculate one.

Past understanding is thy birthgiving, O Mother of God; for thou didst conceive within thee without knowing man, and thy birthgiving was virginal, in that it is God Who was born of thee. And magnifying Him, we bless thee, O Virgin.

*After the katavasia, the little litany. Then, "Holy is the Lord our God!"; thrice; and the matins exapostilarion.*

*On the Praises, 8 stichera, in Tone V—*

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

O Lord, when the tomb had been sealed by the iniquitous, Thou didst issue forth from the grave, as Thou hadst been born of the Theotokos. Thine incorporeal angels did not understand how Thou hadst become incarnate, and the soldiers who guarded Thee did not sense when Thou didst arise. For both things were sealed for those who would examine them; but the wonders were revealed to those who worshipped the mystery with faith. Grant Thou joy and great mercy unto us who hymn it!

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

O Lord, Who broke asunder the everlasting chains and rent apart the bonds of hades, Thou didst rise from the tomb, leaving Thy grave-clothes behind as a witness to Thy true burial on the third day; and Thou didst go before Thy disciples into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O unapproachable Savior! Have mercy and save us!

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

The women, O Lord, hastened to the tomb to see Thee Who suffered for our sake, O Christ; and when they were come, they found an angel seated upon the stone, which had rolled away in fear; and he cried out to them, saying: "The Lord is risen! Tell ye the disciples that He hath risen from the dead, saving our souls!"

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

O Lord, as Thou didst come forth from the sealed tomb, so didst Thou enter in unto Thy disciples while the doors were fast shut, showing them the bodily sufferings which Thou didst endure, O long-suffering Savior. Thou didst undergo wounding as One from the seed of David, and didst free the world as the Son of God. Great is Thy mercy, O unapproachable Savior! Have mercy and save us!

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

O Lord, King of the ages and Creator of all, Who for our sake didst accept crucifixion and burial in the flesh, that Thou mightest free us all from hades: Thou art our God, and we know none other than Thee.

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

O Lord, who can describe Thine all-radiant wonders? Or who can declare Thy dread mysteries? For, having become man for our sake, as Thou Thyself desired, Thou didst reveal the might of Thy power; for by Thy Cross Thou didst open paradise to the thief, and by Thy burial Thou didst break the chains of hades, and by Thy resurrection Thou hast enriched all things. O compassionate Lord, glory be to Thee!

## SUNDAY MATINS

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

Arriving at Thy tomb very early in the morning, the myrrh-bearing women sought to anoint God the immortal Word with myrrh; but, informed by the words of the angel, they returned with joy and declared openly to the apostles that Thou hadst arisen, O Life of all, and granted the world cleansing and great mercy.

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

The guards of the God-receiving tomb said to the Jews: "O your vain-minded counsel! In attempting to confine Him Who is uncontainable, ye labored in vain; desiring to conceal the resurrection of the Crucified, ye showed it forth clearly! O your vain-minded assembly! Do ye again advise us to hide what cannot be hid? Hearken, rather, to us, and believe in those things which have truly happened: A lightning-bearing angel, descending from heaven, rolled away the stone, and in fear of him we became as dead; and as herald to the myrrh-bearing women of steadfast mind he said: 'See ye not the guards lying as dead, and the seals broken, and

the emptying of hades? Why seek ye Him Who hath set at naught the victory of hades and broken the sting of death, as though He were dead? Going forth quickly, proclaim the resurrection without fear to the apostles, crying out: Truly the Lord is risen, Who hath great mercy!"

*Glory...: The matins Gospel sticheron.*

*Now & ever...: Theotokion, in Tone II—*

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

*Great Doxology, and the resurrectional troparion—*

Today is salvation come unto the world; let us sing to Him Who 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.

*And the dismissal.*

OCTOECHOS — TONE V  
SUNDAY AT LITURGY

*On the Beatitudes, these troparia, in Tone V—*

Believing Thee to be God, O Christ, the thief on the cross confessed Thee in a pure manner, crying out from the depths of his heart: Remember me in Thy kingdom, O Lord!

Together let us hymn as Savior and Creator Him Who on the tree of the Cross budded forth life for our race and caused the curse which originated from the tree to wither up.

By Thy death hast Thou destroyed the power of death, O Christ, and Thou didst raise up with Thyself the dead of ages past, who now hymn Thee as our true God and Savior.

Arriving at Thy tomb, O Christ, the honorable women sought to anoint Thee with myrrh, O Bestower of life; but an angel appeared to them, crying out: The Lord is risen!

When Thou wast crucified between two condemned thieves, O Christ, one of them blasphemed Thee and was justly damned, while the other confessed Thee and hath now come to dwell in paradise.

When they had come to the choir of the apostles, the honorable women cried out: Christ

is risen! Let us worship Him as Master and Creator!

*Glory...:* O indivisible Trinity, all-effecting and all-powerful Unity: Father, Son and Holy Spirit: thee do we hymn as our true God and Savior!

*Now & ever...:* Rejoice, O animate temple of God and impassable gate! Rejoice, O fiery throne which burneth yet is not consumed! Rejoice, O Mother of Emmanuel, Christ our God!

*Prokimenon, in Tone V—*

Thou, O Lord, shalt keep us and shalt preserve us from this generation and for evermore.

*Stichos:* Save me, O Lord, for a righteous man there is no more.

*Alleluia, in Tone V—*

*Stichos:* Of Thy mercies, O Lord, will I sing forever; unto generation and generation will I declare Thy truth with my mouth.

*Stichos:* For Thou hast said: Mercy shall be built up for ever; in the heavens shall Thy truth be established.

**TONE V**  
**SUNDAY EVENING**  
**AT VESPERS**

*On "Lord, I have cried...", 3 stichera of repentance, in Tone V: Spec. Mel.: "Rejoice..."—*

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

I weep and am downcast, envisioning the dread sentence of the Word, for which I, a wretch, have not the least reply for my guilt. Wherefore, I pray: Before the unseemliness of mine end overtaketh me, before I am mowed down by death, before I must needs undergo condemnation to the place where the fire is unquenchable and the darkness is utter, where are the worm and gnashing of teeth, and sinners are consumed, O my Christ, grant me great mercy and deliverance from mine offenses.

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

Disdaining Thy laws and the Scriptures, wretch that I am, I have rejected Thy commandments, O God my Creator. How will I ever avoid the torment which is to come, O Savior! Wherefore, before mine end grant me forgiveness and a shower of tears, imparting true compunction to me, O Savior. As Thou art God all-good, drive far from me the hordes of the demons who seek to drag me down into the abyss of hades. For this cause I entreat Thee: Take not from me Thine almighty hand!

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

Woe is me! How have I been darkened in mind? How have I withdrawn from Thee and, wretch that I am, enslaved myself to sin; and, in thrall to the passions, given myself wholly over to the carnal pleasure which liveth in me, who am passion-fraught? Now I await my departure from this life and the coming retribution. O all-good Lord, grant me tearful repentance and release from my countless transgressions, with faith I beseech Thee Who grantest the world great mercy.

*Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of*

*the incorporeal ones, in Tone V—*

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

O honorable initiates of the mysteries of the Godhead, the thrice-radiant and consubstantial Divinity, who, unceasingly offering up hymnody with incorporeal mouths and fiery tongues, bear our entreaties and prayers, which we utter with lips defiled, and who ask for remission of transgressions: He Who assumed our nature and is merciful by nature accepteth your pleas in behalf of His sinful servants, granting great mercy to the world.

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

O ye whole multitude of the angels, who draw nigh to my Master and stand with fear before His divine throne, full of ineffable light: To the light of salvation guide me who have gone astray in the darkness of sin, and at the command of our compassionate God dispel the dark and alien gloom of the crafty demons with your help and grace; for they cannot endure the coming of light, and are driven away.

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

O radiant angels of God, standing before the divine throne of grace, receiving humility and true enlightenment from the divine light: Look down on us from the heavens, O ye who love mankind, for we are beset by the storm of evils, and are afflicted and sleep in darkness. Wherefore, come ye to our aid, O archangels, and deliver us from the snares of the enemy, the author of evil; for we all flee to your protection, O all-lauded ones.

*Glory..., Now & ever...: Theotokion—*

Thou art truly higher than the throne of the cherubim, for the divine Word made His abode in thee, O pure one, desiring to restore our image; and issuing forth from thee as mortal, in that He is full of lovingkindness, He endured the Cross and suffering for our sake, and as God

## OCTOECHOS — TONE V

hath given us resurrection. Wherefore, giving thanks to the Creator with faith, we beseech thee as the one who transformed our condemned nature, that we may receive forgiveness of transgressions and great mercy through your supplication.

*Then, O gladsome Light...; the Prokimenon of the day; and Vouchsafe, O Lord...*

*Aposticha stichera of repentance, in Tone V—*

I cease not to commit sins, O Lord, and I heed not that I have been vouchsafed Thy love for mankind. Overcome my perplexity, O only Good One, and have mercy upon me.

*Stichos:* Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

I fear the fear of Thee, O Lord, yet I cease not to do evil. Who will not be afraid before the tribunal of the Judge, and who desireth healing yet driveth the physician away, as do I? O long-

suffering Lord, take pity on my weakness, and have mercy upon me.

*Stichos:* Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

*Martyricon:* Not caring for all the things of earth, and manfully braving tortures, ye were not disappointed in your goodly hopes, but became inheritors of the kingdom of heaven, O all-lauded martyrs. Having boldness before God Who loveth mankind, ask peace for the world and great mercy for our souls.

*Glory..., Now & ever...: Theotokion—*

O awesome, all-glorious and great mystery! He Who is uncontainable was contained in a womb, and His Mother remaineth a virgin even after giving birth; for she gave birth to God to Whom she gave flesh, unto Whom we cry out, and to Whom we utter hymnody, chanting with the angels: Holy art Thou, O Christ God, Who becamest man for our sake! Glory to Thee!

*Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.*

## SUNDAY EVENING COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

### ODE I

*Irmos:* Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

A truly awesome miracle was wrought within thee, O Virgin, for thou didst have in thy womb Him Who is in nowise circumscribed, and gavest birth to Him ineffably, remaining a virgin.

Rain down remission of transgressions upon me, O Mistress who didst ineffably contain the Rain of heaven which came upon thee.

*Glory...:* O only blessed and divinely joyous one who gavest birth to ineffable Joy for men: take the grief away from my soul, I pray, and gladden my heart.

*Now & ever...:* He Who shone forth from thee in His surpassing goodness is all the desire and sweetness of life, O all-immaculate one.

Him do thou beseech, that He save me who glorify thee now unceasingly.

### ODE III

*Irmos:* O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

The works of the law have passed by as though they were a shadow; for Thou, O all-pure one, gavest birth unto Christ Who in place of the law hath appointed for us the grace of purification and enlightenment, and hath lifted the curse, O most immaculate Virgin.

God was born, incarnate, of thee, O pure one; He Who before was invisible became visible in the flesh. Wherefore, entreat Him earnestly, O Maiden, that He deliver me who

## SUNDAY EVENING COMPLINE

glorify thee with splendor, from enemies, visible and invisible.

*Glory...*: Cruel waves of the passions assail me, the abyss of evil spirits besetteth me, and the tempest of sin troubleth my heart. O Theotokos, make me steadfast, who hymn thee with splendor.

*Now & ever...*: Having the divine Gabriel as our commander, with faith we cry out reverently together to the Theotokos and Mother who knewest not wedlock. By her are we delivered from tribulations, sorrows and infirmities.

### ODE IV

*Irmos*: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

O Virgin who within thyself didst weave a robe of incorruption with thy virginal blood for Him Who clotheth the sky with clouds, clothe me who before was stripped naked through deception.

Thy womb, O Virgin, became a holy and ineffable palace for God the King, wherein He made His abode; and He hath made us temples.

*Glory...*: As thou art compassionate, have compassion on my most wretched soul, O most immaculate Theotokos, for it hath been cruelly benighted and fettered by the passions and sin.

*Now & ever...*: Thou didst shine forth the Scepter of the kingdom of incorruption from the root of Jesse, O pure one, and without knowing man thou gavest birth to a Babe, the God of David, the Creator and Lord.

### ODE V

*Irmos*: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-en-shrouded soul, O Christ, in that Thou alone art compassionate!

Even after giving birth thou hast remained an incorrupt virgin, O all-immaculate one; and thou ledest all corrupt men toward Life and illumineest them with incorruption.

To the Preëternal One, Who shone forth timelessly from the Father, thou gavest birth as a newborn Babe, O all-pure one. Him do thou entreat in behalf of the world, O Bride of God.

*Glory...*: O let me find thee, O Virgin, to be my helper, rescuing me from the sentence of the Judge at the hour of judgment, when I shall stand before the tribunal of Him Who was born of thee.

*Now & ever...*: O Virgin Bride of God, my dear one, wholly beautiful and immaculate art thou out of Lebanon. By the Holy Spirit was the incarnation of the Son of God made known in thee.

### ODE VI

*Irmos*: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Without knowing man, thou gavest birth to Emmanuel, Who hath taken pity on our lowliness, O Theotokos; wherefore, we ever glorify thee as is meet.

O all-holy one, in manner past understanding and past recounting, thou gavest birth to the Timeless One, the Creator Who delivereth from all corruption those who hymn thee, the Theotokos.

*Glory...*: Having given birth to the Benefactor and Creator, O all-holy and right beloved Mistress, bless thou mine afflicted soul.

*Now & ever...*: O most pure one, we offer thee laudation both new and old; for we have nought better for thy praise than "Rejoice!", which we sing to thee with Gabriel.

*Then, "Lord, have mercy!", thrice.*

*Glory..., Now & ever... Sedalion, in Tone V—*

I lament for myself before the judgment, pondering mine evil and grievous deeds, and the abyss of transgressions which hath surrounded me from my youth and which drowneth my mind; yet by thine intercession, O pure one, grant me remission, and vouchsafe that I may receive salvation.

### ODE VII

*Irmos*: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

Deliver me from evil despondency, from the darkness of the passions and everlasting condemnation, O all-pure one, that I may glorify thee with faith.

Mortify my passions, O thou who gavest birth to Life, and lift me up who lie in the grave of senselessness, O Bride of God, that I may glorify thee with love.

## OCTOECHOS — TONE V

*Glory...*: O all-immaculate one, thou gavest birth to the incorporeal God clad in the flesh, Who delivereth us who chant with fear: Blessed art Thou, O God!

*Now & ever...*: Finding thy pure supplication to be healing without price, O Virgin, chanting, we ask goodly transformation of soul and health of body.

### ODE VIII

*Irmos*: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

O portal of the Light, open unto me the radiant gates of repentance, showing forth each straight path of righteousness leading into the entries of God's will.

O Virgin Mother, thou gavest birth on earth to a newborn Child, the Son Who is equally unoriginate with the Father, Who in His ineffable loving-kindness became like unto us who have become corrupt under sin.

*Glory...*: O ever all-glorious Virgin whom God hath loved and chosen, thou hast been shown to be wholly elect, wholly all-adorned; wherefore, we hymn thee forever, O pure one.

*Now & ever...*: "Thou art wholly pure, full of divine glory, my dear one!" the Spirit of God said, proclaiming thee, O all-pure one, whom we praise with hymns, chanting: Thou must needs rejoice, having given birth unto the God-man!

### ODE IX

*Irmos*: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Disdain not the sighs of those who now hasten unto thee, O most pure one, but look upon us who are in sorrows, and transform the lamentation into joy, and the compunction into gladness of those who praise thee in hymns.

Thou art an immovable foundation, O pure one, having given birth to the Savior Who founded the earth upon the waters with His divine commands. Pray thou that He splendidly establish thereon those who call thee blessed.

*Glory...*: Past understanding is thy birthgiving, O Theotokos, for conception and a virginal birth took place within thee without the aid of man; for it was God Who was born, and magnifying Him, we bless thee who gave Him birth.

*Now & ever...*: Awesome art Thou, O Lord. Who then can withstand Thy threat, O Christ, only King, when Thou shalt render judgment? Wherefore, have pity and save me, O Savior, through the right acceptable entreaties of her who gave Thee birth.

*Then, "It is truly meet..."*, and a prostration. *Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.*

## ON MONDAY MORNING AT MATINS

*After the first chanting of the Psalter, these sessional hymns of repentance, in Tone V—*

When the Judge taketh His seat and the angels stand before Him, when the trumpet soundeth and the flame is kindled, what shalt thou do, O my soul, when thou art brought to judgment? For then thine evils will confront thee, and thy secret sins will be exposed. Wherefore, before the end cry out to the Judge: Cleanse me, O God, and save me!

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

Let us all keep vigil and greet Christ with a

multitude of oil and radiant lamps, that we may be vouchsafed to enter the bridal-chamber; for he who findeth himself outside the gates crieth unto God in vain: Have mercy on me!

*Glory..., Now & ever...: Theotokion—*

O all-pure one who art holier than the cherubim and more exalted than the seraphim, confessing thee to be the true Theotokos, we sinners have thee as our helper, and find thee to be our salvation in time of perils. Wherefore, cease not to pray for us, thou might and refuge of our souls.

## MONDAY MATINS

*After the second chanting of the Psalter, these sessional hymns, in Tone V—*

O my soul, the things here on earth are transitory, but the things of the life to come are eternal. I envision the tribunal and the throne of the Judge, and I tremble at the thought of giving answer. Wherefore, turn thou with haste, for the judgment is inexorable.

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

I lie upon the bed of mine offenses, robbed of my hope of salvation; for the dreaming of my slothfulness winneth torment for my soul. O God Who wast born of the Virgin, raise me up to Thy hymnody, that I may glorify Thee.

*Martyricon:* Wondrous is God in His saints, the God of Israel.

The memory of the passion-bearers shineth forth today, for it possesseth radiance from the heavens. The choir of angels keepeth festival, and the human race celebrateth with them. Wherefore, they entreat the Lord, that our souls find mercy.

*Glory..., Now & ever...: Theotokion—*

The angels of heaven, and with them we men on earth, cry out to thee with a voice of rejoicing, O Theotokos: Rejoice, most spacious portal of the heavens! Rejoice, only salvation of mortals! Rejoice, O pure and joyous one who gavest birth to God incarnate!

*After the third chanting of the Psalter, these sessional hymns, in Tone V: Spec. Mel.: "The Word Who with the Father and the Spirit is equally without beginning..."—*

O Savior, summon me as Thou didst the prodigal, for I am weighed down with the irrational passions and have wasted my life in prodigality; and accept me, and extend to me thy fatherly embrace in the lovingkindness of Thy compassions; and at the supplications of the incorporeal ones vouchsafe unto me mine ancient dignity.

*Glory..., Now & ever...: Theotokion—*

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

### ODE I

*Canon of repentance, the acrostic whereof is "Have pity on me who have sinned greatly against Thee, O Word", the composition of Joseph, in Tone V—*

*Irmos:* Let us chant a hymn of victory unto the Lord, Who wrought wondrous miracles in the Red Sea, for He hath been glorified.

O Christ, in that Thou art almighty, turn and have compassion on me, who have been led astray and deceived by the many falsehoods of the alien one.

O Christ Who opened the ears of the deaf man, open Thou the deaf ears of my soul, I pray, that I may hear Thy words.

*Martyricon:* As newly-revealed stars of Christ, the Sun of righteousness, O martyrs, dispel the darkness of our hearts.

*Martyricon:* Shown to be burning arrows set afire by the divine coals of the Holy Spirit, the athletes break all the arrows of the serpent.

*Theotokion:* O portal of divine glory, open unto me the doors of repentance, and rescue my lowly soul from the gates of hades, I pray.

*Another canon, of the incorporeal beings, the acrostic whereof is "The fifth hymn to the angels", the composition of Theophanes, in Tone V—*

*Irmos:* Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

O ye angels, initiates of the life-giving Godhead, shining with the light of His first-revealed rays, entreat the Master, that He illumine my soul with light. *Twice*

As ye all have boldness, standing before the throne on high, O supreme commanders, captains of the ranks of heaven, from misfortunes deliver those who piously hymn you.

*Theotokion:* The curse hath been annulled and grief is ended; for the blessed and gracious one hath shone forth Christ, the Joy of the faithful, putting forth blessing like a flower for all the ends of the earth.

### ODE III

*Canon of Repentance*

*Irmos:* God is King over the nations. God sitteth on His holy throne. And with understanding we chant unto Him as King and God.



OCTOECHOS — TONE V

O good Lord, Who dost not will that even one person perish: With Thy merciful hand have pity and save me who am perishing, O most Compassionate One.

O Christ our Lord, Who knowest all the sins I have committed against Thee in knowledge and in ignorance, I approach and fall down before Thee: Accept me as Thou didst the prodigal.

*Martyricon:* That ye might slay living sin and show forth the enemy as dead, O blessed martyrs, ye paid no heed to the death of your bodies.

*Martyricon:* Adorned with sufferings and clad in raiment dyed with your blood, O martyrs, ye stand, crowned, before the King of all.

*Theotokion:* O Virgin Mother who gavest flesh unto God, accept the voices of those who ever cry out to thee, and deliver us from divers evil circumstances.

*Canon of the Angels*

*Irmos:* O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

O Thou Who by Thy word all-wisely formed the choirs of the hosts on high, and Who showest forth Thine incalculable goodness: By their intercessions make steadfast Thy Church, O only Good One, Who lovest mankind. *Twice*

Adorning the angels with ineffable radiance, and by them making Thy Church steadfast, O loving Christ, enlighten my wretched soul thereby, I pray Thee, O Master, remembering not my countless sins.

*Theotokion:* Without uniting with a man thou becamest the Mother of God Who illumineth the incorporeal choirs, that they might unceasingly hymn the one Godhead in three sanctities and lordships, O all-pure and most hymned Virgin.

ODE IV

*Canon of Repentance*

*Irmos:* The workings of Thy dispensation filled the Prophet Habbakuk with awe, O Lord; for Thou didst issue forth for the salvation of Thy people, Thou didst come to save Thine anointed ones.

The works I have done in this life are wicked and grievous. O Christ my God: deliver me from them, granting me sincere repentance.

Every honorable commandment have I spurned; I have rejected the fear of Thee, O Christ. And I fear Thine inexorable tribunal. Condemn me not thereat, O Thou Who art full of lovingkindness.

*Martyricon:* All their limbs truly stretched out and secured with leather thongs, badly wounded with stripes and raked with iron claws, Thine athletes rejoiced with faith, O Word.

*Martyricon:* Using every means, the evil one was yet unable to move you from your divine stance, O athletes; wherefore, O valiant ones, ye have been shown to be divine confirmation for many who are shaken.

*Theotokion:* The Lord became incarnate of thy pure blood, O most hymned one, at thy goodly mediation granting repentance unto those who honor thee, in that He is compassionate and alone loveth mankind.

*Canon of the Angels*

*Irmos:* Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Thou didst form the angelic luminaries and hast right generously enlightened them with deifying rays, for Thou art mighty in power, O Thou Who lovest mankind, and keepest Thy word. *Twice*

Let us set aside the worldly wisdom of our bodies, O ye faithful, emulating the life of the incorporeal ranks; and let us give wings to our mind.

*Theotokion:* Be thou an intercessor, refuge and haven for me, averting the storm of the passions, O all-immaculate one who hast incomparably surpassed the angelic choirs in goodness.

ODE V

*Canon of Repentance*

*Irmos:* O Christ God, Thou true Light, out of the night my spirit riseth at dawn unto Thee. Show forth Thy countenance upon me.

Awake, O my soul, awake from the heavy sleep of my grievous sin, and enlighten thyself with the light of repentance.

## MONDAY MATINS

Let us diligently restore our souls and drink in showers of compunction, that we may produce the grain of repentance.

*Martyricon:* Sharpened with the coals of love, O passion-bearers, ye were shown to be swords divinely forged, felling the hordes of the enemy.

*Martyricon:* Not being enslaved by the enemy, ye instead enslaved him, O passion-bearers, and showed yourselves to be close friends of Christ.

*Theotokion:* O Virgin who art blessed among women, grant thy mercies to thy people, for thou hast been shown to be the Mother of the Merciful One.

### *Canon of the Angels*

*Irmos:* O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Traveling all the ends of the earth, ye bring the benefactions of the Master unto the faithful, and preserve them, O most glorious archangels.  
*Twice*

Submitting to Thy word, O Word of God the Father, the glorious orders of the heavenly ranks are illumined with the light of Thine effulgence.

*Theotokion:* All my desire do I set before thee, O thou who, in manner past recounting, gavest birth to the Sweetness of desire for those who acknowledge thee to be the Theotokos, O pure one.

### ODE VI

#### *Canon of Repentance*

*Irmos:* Thou didst deliver the prophet from the sea monster, O Lord; lead me up also from the abyss of sins, and save me.

There is no sin in this life which I alone have not committed, wretch that I am. O only Sinless One, have pity on me.

Propelled by the sail of zeal, let us all hasten to the harbor of salvation by repentance, that we may be saved.

*Martyricon:* Creation is enlightened by the suffering of the preachers, apostles and martyrs. Enlighten us also by them, O Thou Who lovest mankind.

*Martyricon:* Let us all honor the martyrs,

the vessels containing divine radiance, the honored emanations.

*Theotokion:* O Virgin, intercessor for the faithful, entreat the Lord, that thy servants may be delivered from every sin.

### *Canon of the Angels*

*Irmos:* O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

O chosen assemblies of the angels, adorned with sanctity, ye shine with light-giving effulgence, manifestly perfected by deifying brilliance. *Twice*

Richly all-adorned with thrice-radiant beams, O ye angels and archangels, in godly manner illumine my wretched soul with your supplications.

*Theotokion:* O all-pure one, thou didst conceive the Creator and God of all, upon whom the angels, rejoicing, gaze with fear, standing reverently before Him.

### ODE VII

#### *Canon of Repentance*

*Irmos:* Blessed, all-hymned and all-glorious art Thou, O God Who lookest upon the depths and sittest upon the throne of glory!

Blessed art Thou, O God, and all-hymned and all-glorious art Thou Who in thy lovingkindness dost accept all who repent.

Heal Thou my many passions, O all-hymned, all-glorious and compassionate Christ, Who knowest my weakness.

*Martyricon:* The choir of passion-bearers was strengthened with divine power and vanquished the enemy, crying: Thou art all-hymned and all-glorious forever!

*Martyricon:* O Word Who gavest the all-wise passion-bearers the strength to endure most subtle tortures, through their supplications have pity on us all.

*Theotokion:* Blessed art Thou, O God Who, making Thine abode within the Virgin's womb, saved man; and all-hymned and all-glorious art Thou forever.

### *Canon of the Angels*

*Irmos:* The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

## OCTOECHOS — TONE V

Showing forth infinitely powerful might, Christ appointed you, O supreme commanders, and taught you to chant: Blessed art Thou, O God! *Twice*

O Thou Who with goodness adornest the countless multitude of the incorporeal ranks, vouchsafe that the companies of men may hymn Thee, crying: Blessed art Thou, O God!

*Theotokion:* Make me now steadfast who am shaken by the passions, O Virgin who hast poured forth dispassion upon all the faithful, who chant with faith: Blessed art Thou, O God!

### ODE VIII

#### *Canon of Repentance*

*Irmos:* Hymn the Author of creation, of Whom the angels are in awe, O ye people, and exalt Him supremely for all ages.

O Lord, enliven me who am done to death by my trespasses, that I may glorify Thee for all ages.

Enlightening me with repentance, O Lord, deliver me from the darkness of sin, that I may glorify Thee for all ages.

*Martyricon:* O passion-bearing martyrs, ye trampled the flame of deception underfoot, all-gloriously receiving dew from heaven.

*Martyricon:* Like fertile soil, O holy one, ye truly produced grain a hundredfold for Christ, the Judge of the contest.

*Theotokion:* From thee did God shine forth, O most hymned Virgin, with divine knowledge enlightening those who have been darkened.

#### *Canon of the Angels*

*Irmos:* The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

The councils of the angels now move me to chant with hymns and heartfelt desire; and with them I sing: Hymn the Lord, all ye works, and exalt Him supremely forever! *Twice*

O servants of the all-holy and three-Sunned Radiance, pray ye that they may be saved who chant with faith: Hymn the Lord, ye works, and exalt Him supremely forever!

*Theotokion:* O Virgin Mother and Maiden, portal of the Light: With thy light illumine those who chant with faith: Hymn the Lord, O ye works, and exalt Him supremely forever!

*We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.*

### ODE IX

#### *Canon of Repentance*

*Irmos:* We, the generations of man, do magnify thee, who art blessed among women and blessed by God.

O Lord, be merciful unto me who have mindlessly committed sins without number, and vouchsafe unto me Thy kingdom, O Word.

As of old Thou didst save the Ninevites who repented, O only Savior, by Thy mercy save us who hymn Thee.

*Martyricon:* Giving your flesh over to all manner of wounds, ye preserved your souls unwounded, O passion-bearers of the Lord, who share in glory divine.

*Martyricon:* Radiant daystars enlightening the souls of all on earth, ye showed yourselves to be passion-bearers of the Lord of all.

*Theotokion:* Like a fiery throne thou bearest Him Who holdeth all things in His hand, O Virgin, and at thy breast dost nourish Him Who feedeth all.

#### *Canon of the Angels*

*Irmos:* Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

As commander of the angelic ranks, O all-radiant Michael, and thou, O Gabriel, as the true herald of the divine incarnation: Preserve all who hymn you, O glorious ones. *Twice*

O Thou who pourest out Thy treasures in rich gifts and Who appointed the angelic ranks: When Thou comest with them as Judge and King of all, save me who flee to Thy mercy, O Master.

*Theotokion:* With faith the archangels, authorities and thrones, the cherubim, powers and seraphim, the radiant angels, principalities and dominions, noetically minister unto thy Son with trembling, O pure and most blessed Theotokos.

*Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.*

## MONDAY MATINS

*Aposticha stichera of repentance, in Tone V—*

Overlook the multitude of my transgressions, O Lord, Who wast born of the Virgin; and cleanse me of all my sins, granting me the intention to convert, in that Thou alone lovest mankind. And have mercy on me, I pray Thee.

*Stichos:* We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Woe is me! To whom have I likened myself? To the barren fig-tree! And I fear lest I be cursed and cut down. But do Thou, O Christ God, heavenly Husbandman, show my hardened soul to be fruitful, accept me as Thou didst the prodigal son, and have mercy on me.

*Stichos:* And let the brightness of the Lord our God be upon us, and the works of our hands

do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Blessed is the army of the King of heaven, for though the passion-bearers were mortals, yet did they strive to attain the dignity of the angels; and they spurned the pangs of they bodies, and by their sufferings were vouchsafed the honor of the incorporeal ones. Wherefore, by their supplications, O Lord, send down upon us great mercy.

*Glory..., Now & ever...: Theotokion—*

O joyous one, mediate with thy supplications, and ask for our souls a multitude of compassions and the cleansing of our many transgressions, we pray.

*Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.*

## ON MONDAY MORNING AT THE LITURGY

*On the Beatitudes, these troparia, in Tone V—*

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, in purity from the depths of his heart, crying: Remember me, O Lord, in Thy kingdom!

I have met with soul-corrupting thieves on the path of life, and they have wounded me. But now I flee to thy lovingkindness, O Christ. Heal and save me, I pray.

The choirs of heaven hymn Thee, the God of all. By their sacred mediation overlook my many evils, O Master, and save me, I pray.

*Martyricon:* Having joined the angelic choirs, and been filled with never-waning light, O athletes of Christ, dispel ye the fœtid passions of my heart.

*Glory...:* O ye mortals, unto God Who is hymned by the angels in the highest let us chant the thrice-holy hymn: Holy art Thou, O unoriginate Father, Son and Spirit!

*Now & ever...:* O pure one who received the Joy of the angels in thy womb, fill with joy my soul, which hath been downcast by mine evil deeds, and guide it to the light.

# OCTOECHOS — TONE V

## MONDAY EVENING AT VESPERS

*On "Lord, I have cried...", 3 stichera of repentance, in Tone V: Spec. Mel.: "Rejoice, ..."—*

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

Woe unto me who have angered Thee, my merciful God and Lord! How many times have I promised to repent, O Christ, and have been found to be a senseless liar? I have soiled my first baptismal raiment, and have forsaken my covenant with Thee, and this second commandment, which I confessed before Thee in the presence of men and angels, have I also abandoned, clad in a lamentable form. Setting this aside, O Savior, leave me not to perish utterly.

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

What answer shalt thou find on the day of judgment, O wretched soul? Who will deliver thee from condemnation to everlasting fire and other torments? No-one, if thou thyself dost not placate the Compassionate One, forsaking thine evil deeds and acquiring a right pleasing life, every day weeping over thy countless transgressions, which thou committest at every hour in deed, word and thought, and beseeching Christ to grant thee the complete forgiveness thereof.

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

Let sinful habit not seize me, dragging me down, O Savior, nor let the demon, which ever wageth war on me and subjecteth me to his will, gain dominance over me; but rescue me from his dominion with Thy mighty hand, O Almighty One Who lovest mankind, and reign Thou within me. Vouchsafe that I may be wholly Thine, may live according to Thy will, O Word, may rest in Thee, and may find cleansing, salvation and great mercy for myself.

*Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the Forerunner, in Tone V, in the same melody—*

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

O blessed Forerunner and martyr of Christ, heal me who am wholly bowed down to the earth and am incurably broken, yet who flee with faith to thy godly protection. And rescue me, I pray thee, on the dread day, when I shall come to stand before His judgment-seat, and shall be given over to torments; and as thou hast unashamed boldness, O wise one, deliver me from standing on the left hand of Christ, entreating Him Who granteth great mercy to the world.

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

As a most radiant luminary of the Sun, O wise Forerunner of Christ, shine thou a ray of light upon me who have fallen down into the darkness of countless evils, I pray thee. Raise me up out of the pit of sin, guiding me by thy sweet voice. O thou who of old loosed the voice of thy father by thy birth, direct now my voice, I pray thee, that with faith and love I may glorify God the Savior, Who loveth mankind and granteth the world great mercy.

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

Thou wast the divine temple of God, the Bestower of life upon all, O blessed prophet, Forerunner and herald, and didst have Him living in thy heart. Him do thou ever entreat, O John most rich, that those who have recourse to thy holy temple and honor thee may become temples of the Spirit and draw nigh unto God, that in hymns we may honor thy help and fervent supplication, for He bore witness that thou art the greatest of all men, O right wondrous one.

*Glory..., Now & ever...: Theotokion—*

From my childhood I have been shown to be a tireless committer of sins; I have been grievously wounded in mind and have lovingly remained therein with my many evil habits. Downcast, I now weep over my cruel deception, mine evil habits and mindlessness, and the destruction of my soul. O Mistress, disdain me not who am perishing evilly, but, taking pity, deliver me from every assault of the passions by thine aid, that if only in old age I may repent before God.

## MONDAY VESPERS

Then, *O gladsome Light...*; the prokimenon of the day; and *Vouchsafe, O Lord...*

*Aposticha stichera of repentance, in Tone V—*

I cease not to commit sins, O Lord, and I heed not that I have been vouchsafed Thy love for mankind. Overcome my perplexity, O only Good One, and have mercy upon me.

*Stichos:* Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

I fear the fear of Thee, O Lord, yet I cease not to do evil. Who will not be afraid before the tribunal of the Judge, and who desireth healing yet driveth the physician away, as do I? O long-suffering Lord, take pity on my weakness, and have mercy upon me.

*Stichos:* Have mercy on us, O Lord, have mercy on us, for greatly are we filled with

abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

*Martyricon:* Having put on the breastplate of faith and armed themselves with the image of the Cross, Thy saints, O Lord, manfully gave themselves over to torments and cast down the pride and deception of the devil. As God almighty, send down peace upon the world through their entreaties, and great mercy upon our souls.

*Glory..., Now & ever...: Theotokion—*

Ease thou the pangs of my much-sighing soul, O thou who hast wiped every tear from the face of the earth; for thou drivest away men's pain and freest sinners from tribulation. For thee have we all acquired as our hope and confirmation, O all-holy Virgin Mother.

Then, *Now lettest Thou Thy servant depart...* Trisagion through *Our Father...* Troparia. Litany, and Dismissal.

## MONDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE THEOTOKOS

### ODE I

*Irmos:* Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

O good and all-immaculate one, grant me contrition of soul, humility of heart, purity of mind, correction of life, remission of transgressions and fountains of tears.

Behold my tribulation and compunction, heal thou the stripes of mine ancient transgressions, and grant me time to repent and confess my sins.

*Glory...:* Pondering the abyss of mine evils, O most immaculate one, I weep for myself before my departure; wherefore, I beseech thee: Entreat thy Son, that He deliver me from torment.

*Now & ever...:* As thou hast time for repentance, O my soul, depart from all evil and cry out

with tears to thy Creator: O my God, save me by the entreaties of her who gave Thee birth!

### ODE III

*Irmos:* O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

The foremost of my passions have seized me, O all-pure one, and have filled me with shame who have been created according to the image and likeness of God; yet deliver me from the harm thereof, for I hymn thee in compunction.

The enemy wickedly seeketh to hunt me down, desiring to show me utterly consumed in everlasting flame, O all-pure one; yet set at nought his wiles and counsels, that, rejoicing, I may glorify thee.

## OCTOECHOS — TONE V

*Glory...*: The enemies of the righteous have deceitfully set me in the uttermost pit of many offenses, yet as one now helpless and wholly wounded, I call upon thy supplication: O all-immaculate Mistress, save me!

*Now & ever...*: I have wasted my life in slothfulness, wretch that I am, and have now arrived at the gates of death; and, terrified of the assault of the enemy, I cry unto thee: deliver me from their temptations, that saved, I may glorify thee.

### ODE IV

*Irmos*: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

I have been wounded by the darts of sin, and wounds now cover mine entire body; wherefore, I cry out to thee, O all-pure one: with thy speedy supplications heal thou the wounds of my soul.

Have mercy upon thy servants, O pure one; for we have acquired thee as our mediatrix before God, and we pray that we be delivered from all want and everlasting torment.

*Glory...*: O good one, thou art my hope, shield and confirmation, my deliverance from evils, the enlightenment of my soul, my boast, bulwark and might.

*Now & ever...*: Prodigally have I wasted the riches of good works which Christ gave me, in that He is good. Yet disdain me not, O all-pure Maiden, for I am perishing of hunger.

### ODE V

*Irmos*: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-en-shrouded soul, O Christ, in that Thou alone art compassionate!

Behold the weakness of my lowly soul, O Mistress, the infirmity of my flesh and the captivity of my mind, and save me who am bereft of hope.

God to Whom thou gavest birth do thou ever entreat, that He save all of us who confess thee to be the Theotokos, and glorify thy birthgiving, O all-pure one.

*Glory...*: Who doth not call thee blessed, O most immaculate one? For thou didst ineffably give birth to the one Master, the Savior of the whole world.

*Now & ever...*: O all-pure one, send down upon me streams of tears, that, having purified myself of the defilements and blemishes of my sins, I may hymn the magnitude of thy goodness.

### ODE VI

*Irmos*: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

I have been cast into the abyss of transgressions and iniquities, O most immaculate one; yet stretch forth thy hand, and lead me up from the despair of hades.

I know the multitude of the offenses and thoughts which vex me; wherefore, haste thou and deliver me therefrom, O all-pure one.

*Glory...*: Take pity on thy servant, O Christ Master, through the entreaties of her who in purity gave Thee birth, when Thou shalt come to judge the world which Thou hast created.

*Now & ever...*: O pure Mistress, my soul hath been dragged down into the abyss of transgressions, to become food for the demons; wherefore, save me who am beyond hope.

*Then, "Lord, have mercy!", thrice.*

*Glory..., Now & ever... Sedalion, in Tone V: Spec. Mel.: "The Word Who is equally unoriginate..."—*

The greatly painful passions of my soul and the infirmities of my flesh do thou quickly heal; still thou the wandering of my mind, O all-immaculate Theotokos, and vouchsafe that in serenity of thought I may offer pure supplications unto the King, and ask remission of offenses.

### ODE VII

*Irmos*: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

When I bring to mind the multitude of mine unseemly deeds and transgressions, O most immaculate one, I am afraid and horrified. O Virgin, by thy supplications free me from them.

The sleepless word and the unquenchable fire ever erode and devour my soul. Let me not become food for them, O all-holy Theotokos.

*Glory...*: O most immaculate Virgin, from the outmost darkness and dread torment deliver thy servants who cry out to thy Son: Blessed art Thou, O God!

## MONDAY EVENING COMPLINE

*Now & ever...*: I have defiled my flesh with shameful passions, and have darkened by mind with vile thoughts; yet take pity, O pure one, and save me, thy useless servant.

### ODE VIII

*Irmos*: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Unto thee, the Theotokos, do I bring the weakness of my lowly soul, the infirmity of my heart and the deception of my mind; and I cry aloud, asking thine aid, O Virgin.

Be Thou merciful to Thy servants, O Word, through the supplications of her who gave Thee birth, and save those who chant: O all ye works of the Lord, hymn the Lord and exalt Him supremely forever!

*Glory...*: O thou who gavest birth to Him Who hath willed mercy, have mercy upon all who chant with faith: O all ye works of the Lord, hymn the Lord and exalt Him supremely forever!

*Now & ever...*: Deliver me from the outermost darkness and the worm which sleepeth not, O good Virgin, in that thou hast given birth to the Creator of the world; for all things soever He desireth, He will accomplish through thy supplications.

### ODE IX

*Irmos*: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

God to Whom thou ineffably gavest birth, O pure Mistress, do thou earnestly beseech, that He deliver us from misfortunes and sorrows, and from the dread judgment which is to come; and vouchsafe unto us the splendors of His saints.

I have sinned more than all others, disobeying Thy life-creating commandments, O Christ, and I have made myself like unto the irrational beasts; yet by the supplications of Thy Mother, O Word, take me not unrepentant from this life.

*Glory...*: In that thou gavest birth to the Word of God, the Abyss of mercy, O good one, have mercy upon the souls of all who flee beneath thy protection; for thee have we all acquired an unashamed intercessor before God.

*Now & ever...*: Ask now for us purification and remission, deliverance from all needs, and correction of life which is pure and radiant, O Mother of God, that we may glorify thy great goodness.

*Then, "It is truly meet..."*, and a prostration. *Trisagion through Our Father...* *Troparion*, and the rest as usual. *Dismissal*.

## ON TUESDAY MORNING AT MATINS

*After the first chanting of the Psalter, these sessional hymns of repentance, in Tone V—*

When the Judge taketh His seat and the angels stand before Him, when the trumpet soundeth and the flame is kindled, what shalt thou do, O my soul, when thou art brought to judgment? For then thine evils will confront thee, and thy secret sins will be laid bare. Wherefore, before the end cry out to the Judge: Cleanse me, O God, and save me!

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

Let us all keep vigil and greet Christ with a multitude of oil and radiant lamps, that we may be vouchsafed to enter the bridal-chamber; for he who findeth himself outside the gates crieth

unto God in vain: Have mercy on me!

*Glory...*, *Now & ever...*: *Theotokion—*

The strange mystery of the Virgin hath shown forth the Salvation of the world; for He was born of her without seed and manifested Himself in the flesh without corruption. O Lord, Thou joy of all, glory to Thee!

*After the second chanting of the Psalter, these sessional hymns, in Tone V—*

When thy deeds are laid bare, O my soul, and myriads of angels stand before the Judge, what answer shalt thou find for thy shame, if thou wilt not cry out, weeping, before the end: "I have sinned, O good Lord! Have mercy on me!"?



OCTOECHOS — TONE V

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

I lie upon the bed of mine offenses, robbed of my hope of salvation; for the dreaming of my slothfulness winneth torment for my soul. O God Who wast born of the Virgin, raise me up to Thy hymnody, that I may glorify Thee.

*Stichos:* Wondrous is God in His saints, the God of Israel.

*Martyricon:* Thou hast given us an indestructible bulwark, O Christ God: the miracles of Thy holy martyrs. By their supplications make steadfast Thy faithful people, in that Thou art good and lovest mankind.

*Glory..., Now & ever...: Theotokion—*

Show forth thy speedy protection, help and mercy upon thy servant, O pure Theotokos, still thou the waves of my vain thoughts, and raise up my fallen soul. For I know, I know, O Virgin, that thou canst do whatsoever thou desirest.

*After the third chanting of the Psalter, these sessional hymns, in Tone V: Spec. Mel.: "The Word Who with the Father and the Spirit is equally without beginning..."—*

The threefold waves of despair assail me who have fallen headlong into the depths of sin; but in that Thou art almighty, O Christ, Pilot of all, go Thou before me and in Thy lovingkindness steer me to the calm harbor of dispassion, and save me by the supplications of the Forerunner, O Savior.

Elizabeth was freed from barrenness, and the Virgin remained a virgin still when she conceived in her womb at the sound of Gabriel's voice. And the Forerunner John leapt up beforehand in his mother's womb, perceiving in the womb of the Virgin the God and Master, Who became incarnate for our salvation.

*Glory..., Now & ever...: Theotokion—*

O thou who didst put forth the divine Flower from thy root, O ark and candlestand, golden jar, holy table holding the Bread of life as thy Son and God: Entreat Him with the holy Forerunner, that He have pity and save those who confess thee to be the Theotokos.

ODE I

*Canon of repentance, the acrostic whereof is "O Christ, grant us cleansing of transgressions", the composition of Joseph, in Tone V—*

*Irmos:* The land on which the sun had never shone, and which it had not seen, and the abyss which the expanse of heaven had never seen uncovered, did Israel cross dryshod, O Lord; and Thou didst lead them to the mountain of Thy holiness, as they gave praise and chanted a hymn of victory.

Grant me cleansing of the things I have done, O Savior, and absolve me before I depart from hence. Wash away my great filth, O Lord Who cleansed the lepers, and vouchsafe that I may stand blamelessly before Thee Who wilt come to judge the living and the dead.

The discharge which lieth upon the eyes of my soul preventeth me from gazing upon Thy beams, which Thou didst emit when Thou didst appear on earth, O unapproachable Sun. Wash it away, O Savior, and grant that I may contemplate the light of Thy grace, O compassionate Lord.

*Martyricon:* Full of vigilance, O blessed athlete, keepers of the commandments of Christ, ye lulled to sleep all the evil of the enemy; wherefore, in your divine vigilance raise me up to repentance, I pray, for I am weighed down by the sleep of sin.

*Martyricon:* Contending in your flesh against the adverse foe, O martyrs, ye vanquished him with the sword of the Cross and drowned him in the outpouring of your blood; and, singing and chanting a hymn of victory, ye have received from God crowns of victory.

*Theotokion:* Deliver me from evil habits, O pure Virgin. Upon the rock of the commandments establish me who am shaken by the machinations of him who of old caused our first parents to fall. And vouchsafe that I may please Christ, singing well and chanting a hymn of victory.

*Another canon, of John the Forerunner, the acrostic whereof is*

*"O Baptist, accept this entreaty", the composition of Joseph, in Tone V—*

*Irmos:* Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

## TUESDAY MATINS

A pure way of life and an immaterial life didst thou show forth in a material body, O Forerunner; wherefore, we beseech thee: Make those who bless thee with faith emulators of thyself.

Forerunner who immersed Christ, the Abyss of compassion, in the river's streams, entreat Him to dry up the abyss of mine evils and to enlighten my mind, I pray.

O Forerunner of the Savior, mediating causes of repentance for me, I pray thee: Ask and entreat Him Who loveth mankind, that I be granted the compunction which washeth away the foetid mire of sin.

*Theotokion:* Without pain thou ineffably gavest birth unto Him Whom the Father incorruptibly begat before time began, O most hymned Mistress. Him do thou beseech, that He save from all harm those who have recourse unto thee.

### ODE III

#### *Canon of Repentance*

*Irmos:* O Lord, make steadfast my heart, which is buffeted by the waves of life, guiding it into calm harbor, in that Thou art God.

I promised Thee that I would repent, O God, yet still I commit sin. What will become of me? How shall I find myself when Thou shalt come to judge the earth?

Let us offer supplication unto the Lord; let us sigh and shed the tears which wash away defilement, that we may be find deliverance in the world to come.

*Martyricon:* Their minds wholly dead, the violators of the law wounded the victorious martyrs who love Life and confess Christ.

*Martyricon:* The choirs of the martyrs have been numbered with the choirs of the noetic angels; and they are become peers of the angels through the grace of the divine Spirit.

*Theotokion:* Open now to me the gates of repentance, the portal of the Light, O Virgin; and forbid the passions entry into my lowly soul.

#### *Canon of the Forerunner*

*Irmos:* O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Ever pouring forth healings upon those who approach thy temple with faith, O wondrous Forerunner, I pray thee: Cure the passions of my heart, which most wretchedly grow within me through negligence, O thou who art most rich.

I sigh and am ever wracked by lamentations when I think of Thine implacable judgment, O only most righteous Judge. Through the entreaties of Thy Forerunner, preserve me uncondemned thereat, O Lord my God.

As the mediator between the Old and the New Covenants through thy divine mediations, O glorious Forerunner, I cry to thee: By repentance renew me who am grown old through many sins, that I may honor thee in praise.

*Theotokion:* O holy Virgin Mother who alone art most immaculate: Lift from us the blame of transgressions, enlighten our minds, purify our hearts, and deliver us all from everlasting condemnation, we pray.

### ODE IV

#### *Canon of Repentance*

*Irmos:* I heard report of Thee, O Lord, and was afraid; I understood Thy dispensation, and glorified Thee, Who alone lovest mankind.

Paying no heed to Thine enlightening words, O Lord, I have committed deeds of darkness, and I fear Thy dread tribunal in the life to come.

If we give wings to the ship of our soul with the sail of the fear of God, we shall reach the havens of repentance, escaping the threefold waves of evils.

*Martyricon:* O martyrs, ye have been shown to be divine mountains which let fall sweetness, and the divinely-planted garden having within it the Lord, the Tree of life.

*Martyricon:* With arrows of patience and perseverance ye shot down the demonic foe, and have received crowns of glory.

*Theotokion:* O all-pure Mistress, intercessor for sinners, divine correction of those who have fallen, thou art glorified as she who gave birth to God.

#### *Canon of the Forerunner*

*Irmos:* Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

OCTOECHOS — TONE V

As a true warrior of Christ the King, thou hast made thine abode in the kingdom on high, O Baptist. Unceasingly entreat Him, that He have pity on those who honor thee.

Foreseeing the gratefulness of thy heart, the Lord sanctified thee from thy mother's womb, O blessed one. Him do thou entreat, that He sanctify us all, we pray.

Unto the dead didst thou announce the coming of Him Who died for our sake. Him do thou beseech, O Forerunner, that He give life to me who have died, and save me.

*Theotokion:* Have mercy on me, O only all-immaculate one who ineffably gavest birth unto God Who is merciful in His surpassing goodness; and deliver me from everlasting torments.

ODE V

*Canon of Repentance*

*Irmos:* Anticipating my need, take pity on my wretched soul, which doth battle at night with the darkness of the passions, and shine forth in me the noetic sun of the day-star, that I may distinguish night from light.

There is no salvation for me in my works, for I have committed many sins on earth, wretch that I am, and I shall tremble before Thy dread judgment-seat when thou shalt judge those who have broken Thy commandments, O God.

How mindless have I been! How dark I have become by doing evil deeds! How I have failed to understand the fear of Thee, O Christ! I have fallen face down upon the ground and made myself like the irrational beasts; yet convert me, O God of all.

*Martyricon:* The cloud of martyrs hath dispelled the clouds of bitter torments, hath shone forth the daylight of true understanding, destroyed the gloom of polytheism, and reached the unapproachable Light.

*Martyricon:* Sanctify my mind by the entreaties of Thy holy martyrs, I pray, O Christ, and show me to be full of enlightenment, a partaker of everlasting glory, that, rendering glory, I may hymn Thee, O Savior.

*Theotokion:* At the ineffable word [of the archangel] thou gavest birth for us, O Virgin Mother, unto God Who through thy goodly mediation giveth repentance unto all who have greatly sinned, O refuge and haven of the faithful.

*Canon of the Forerunner*

*Irmos:* O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-en-shrouded soul, O Christ, in that Thou alone art compassionate!

The womb of the barren one gave birth unto thee, O Forerunner, through thy right fruitful words showing forth as right fertile our hearts which are barren of good works; wherefore, we call thee blessed.

In the desert places thou didst blossom like a right fragrant lily, O ever-blessed one; wherefore, we cry out to thee: Drive all the foetor of evil from my soul, O Forerunner.

Thou didst stand between the law and grace, O all-wise one; wherefore, I cry aloud: Have pity on me who am afflicted with wretchedness and am vanquished by the law of sin, O Forerunner.

*Theotokion:* O all-pure one, impassable portal of glory, open unto me the gates of repentance, winning for me divine entry and rest in the life to come.

ODE VI

*Canon of Repentance*

*Irmos:* As Thou didst deliver the prophet from the beast, O Lord, so lead me up from the abyss of unrestrained pleasures, that I may dare to lift up mine eyes upon Thy holy temple.

Now is the time to convert, yet I always lie prostrate, ever stuck in great senselessness. But releasing me from the darkness of my heart, O Word, have pity on me.

Have pity on me who groan, as once Thou hadst pity on the publican, O compassionate Christ; and vouchsafe that I may weep fervent tears like the harlot, that I also may wash away the filth of my many transgressions

*Martyricon:* O great martyrs of Christ, from the great flame in Gehenna, which awaiteth me there, rescue me who have sinned greatly, that I may ever greatly glorify your memory.

*Martyricon:* Having struggled well, Thy passion-bearers were radiantly crowned by Thy life-creating right hand, O Lord and God. At their honored entreaties save all Thy people.

*Theotokion:* O divinely joyous tabernacle of sanctity, precious ark, lampstand of the Light divine, table of the Bread of life, animate palace of the Word: Show me to be a temple of the Spirit.

## TUESDAY MATINS

### *Canon of the Forerunner*

*Irmos:* O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Resplendent with ineffable beams, O Forerunner of Christ, by thine efficacious entreaties illumine the hearts of those who piously praise thee.

O Forerunner of Christ, with grace illuminating me, who am held fast in the sleep of slothfulness, assiduously rouse me to do the things which God willeth.

From every tribulation caused by the adversary deliver us who have acquired thee as a divine intercessor and advocate before the Master, O blessed one.

*Theotokion:* The tempest of sin assaileth me, O all-pure Theotokos. Make haste to deliver me, guiding me to the haven of repentance, O most immaculate one.

### ODE VII

#### *Canon of Repentance*

*Irmos:* The prayer of the children quenched the fire; and the dew-bearing furnace was the herald of a miracle, for it neither consumed nor burned those who hymned the God of our fathers.

Forgive Thou mine iniquities, mine injustices and my countless offenses, O Christ, and in the greatness of Thy compassions, O God, deliver me from the torment which is to come.

Like the prodigal I have now squandered all the wealth I once received, and I am beset by starvation, deprived of divine food. Accept me, the penitent, O Savior, and save me.

*Martyricon:* Your members mortified by many tortures, ye rendered dead the warring foe, O right wondrous martyrs of the Lord; wherefore, we, the faithful, piously hymn you.

*Martyricon:* O martyrs, with patience and valor ye impaled the hordes of the demons and all the multitude of tormentors, and have now been transported to true Life.

*Theotokion:* Thou hast been shown to be a haven of salvation for all, O pure one, stilling the tempest of the passions and leading to tranquillity all who are humble on the earth, O pure Theotokos.

### *Canon of the Forerunner*

*Irmos:* The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

With words we entreat thee who art the Forerunner of the Word: As thou didst loose the voice of thy father at thy birth, so loose thou the snares of our transgressions.

O most radiant sun who shinest the radiance of salvation upon me, deliver me from the darkness of the passions which vex my darkened heart.

I have acquired an unfruitful soul and a barren heart, O divine offspring of the barren woman. O Baptist of Christ, pray thou without ceasing, that I may produce the fruits of repentance.

*Triadicon:* Let us glorify the Son Who is equal to the Father, and the Holy Spirit, the indivisible Trinity, chanting in godly manner: Blessed art Thou, O God!

*Theotokion:* O most immaculate one, thou gavest birth to Christ as a little Child, Who worketh the renewal of us who have grown old through the ancient transgression.

### ODE VIII

#### *Canon of Repentance*

*Irmos:* Ye assembly of angels and council of men, ye priests, hymn the King and Creator of all! Ye Levites, bless Him! Ye people, exalt Him supremely for all ages!

Behold, the sores of my soul have putrefied and grown foetid, O Christ, and I have suffered and been brought low thereby; but treat me, O Savior, with the medicines of repentance.

By deception the most wicked serpent defrauded me and filled me with evils; but, sighing, I cry: O Word, reject me not, who am condemned and brought low!

*Martyricon:* Ye turned not away from a higher standing, O most lauded ones, and ye cast down the enemies of the Cross who sought to undermine you, utterly vanquishing them, O all-wise ones.

*Martyricon:* O all-praised martyrs of the Lord, neither fire, nor the sword, nor wild beasts, nor starvation, nor the crushing wheel, nor any other torture was able to separate you from Christ Who loveth mankind.

OCTOECHOS — TONE V

*Theotokion:* O Mother of God, boast of angels and salvation of men, be thou a surety for me, that I may find and receive remission of the sins I have committed in the past, in knowledge and in ignorance.

*Canon of the Forerunner*

*Irmos:* The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Thou didst wash the assembly of the people in the streams of the Jordan, preaching repentance, O great Forerunner; wherefore, I cry out to thee: Dry up the stream of my passions, sending forth well-springs of tears upon me.

Be thou wholly atremble, O my soul, pondering the judgment-seat of the Almighty; and cry out: O Compassionate One, for the sake of Thy Forerunner have pity and save me, and deliver me from torments.

I move mine unclean lips and defiled tongue in prayer to thee, O holy Forerunner: Haste thou quickly, and help me, who am unceasingly shaken by all the assaults of the deceiver.

*Triadicon:* O consubstantial Trinity — Father, Son and Spirit — rain down upon us remission of offenses, that, having received perfect salvation, we may exalt Thee supremely for all ages.

*Theotokion:* O divinely joyous one, by thine exalted birthgiving thou hast raised us up from the pit into which we have fallen; wherefore, with grateful voices, O Maiden, we hymn thee with faith for all ages.

*We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim..."*, and make prostrations.

ODE IX

*Canon of Repentance*

*Irmos:* In that the Mighty One hath done great things to thee, revealing thee to be a pure virgin even after giving birth, as thou gavest birth to thine own Creator without seed, we therefore magnify thee, O Theotokos.

That I may magnify Thy long-suffering, I cry to Thee: O Jesus, be Thou yet patient with me, and hew me not down like the barren fig-tree, but let me produce for Thee the fruits of repentance.

How awesome art Thou, O Thou Who alone art mighty and powerful! Who will withstand the dread threat of Thee when Thou Thyself shalt come to sit in judgment? When that shall take place, preserve me uncondemned.

*Martyricon:* By your divine pangs ye take away the pain of my body, O athletes of the Lord; wherefore, heal the most grievous passions of my soul, in that ye are most skilled physicians.

*Martyricon:* The shrines of your relics shine forth more brightly than the rays of the sun with rays of divine grace, and enlighteneth the hearts and illumineth the souls of those who praise you with faith, O passion-bearers.

*Theotokion:* O thou who art full of the grace of God, thou hast truly been shown to be the radiant cloud which leadeth the new people to the promised land, and the gate which leadeth to life; wherefore, we magnify thee, O Theotokos.

*Canon of the Forerunner*

*Irmos:* Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Lo! the majesty of thy temple is acknowledged to be heaven on earth, O Forerunner of Christ, and with divine rays thou enlightenest those who approach it and who now bless thee therein every day.

As the true friend of the Master, O most blessed Baptist, strengthen me to love Him without wavering, and with an upright character, and to spurn the corrupting passions which force me into the pit of perdition.

Thou wast not a reed shaken by contrary winds, O all-wise one, but rather our divine confirmation and the unshakable fortification of the Church, which do thou preserve unshaken by thy supplications, causing every temptation to cease.

The coming of the Creator is at hand! Why, therefore, dost thou not weep over thyself, O my wretched soul who livest indifferently. But arise, and cry out to the Lord: Have pity on me, O Savior, through the entreaties of the Forerunner, in that Thou lovest mankind!

## TUESDAY MATINS

*Theotokion:* Thou hast been shown to be the radiant chariot of the Sun Who shone forth from thy womb and broke the cruel darkness of deception, O most immaculate and pure one. Wherefore, with faith we bless thee as is meet.

*Then, "It is truly meet to bless thee..." and a prostration. Litany, exapostilarion, and the usual psalms.*

*Aposticha stichera of repentance, in Tone V—*

Overlook the multitude of my transgressions, O Lord Who wast born of the Virgin; and cleanse me of all my sins, granting me the thought of converting, in that Thou alone lovest mankind. And have mercy on me, I pray Thee.

*Stichos:* We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Woe is me! To whom have I likened myself? To the barren fig-tree! And I fear lest I be cursed

and cut down. But do Thou, O Christ God, heavenly Husbandman, show my hardened soul to be fruitful, accept me as Thou didst the prodigal son, and have mercy on me.

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

*Martyricon:* Thy passion-bearers, O Lord, emulators of the angelic ranks, endured tortures as though incorporeal, in oneness of mind possessed of the hope that they would enjoy the good things promised them. By their supplications, O Christ God, grant peace to Thy world and great mercy to our souls.

*Glory..., Now & ever...: Theotokion—*

O joyous one, mediate with thy supplications, and ask for our souls a multitude of compassions and the cleansing of our many transgressions, we pray.

*Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.*

## ON TUESDAY MORNING AT THE LITURGY

*On the Beatitudes, these troparia, in Tone V—*

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

As Thou didst justify the harlot who wept from the depths of her soul, O Christ, so do Thou rescue from all torment me, who am in despair, O good Master, I entreat Thee.

Together let us bless John, who went before Christ and prepared His goodly ways, that through his divine supplications we may be delivered from transgressions.

*Martyricon:* O holy martyrs, who drained the cup of Christ with ardent soul: With the downpour of your divine prayers deliver us from turbid sins and ailments.

*Glory...:* O unapproachable God, almighty Trinity and Unity: By the supplications of Thy Forerunner save me, delivering me from darkness and the flame which awaiteth me.

*Now & ever...:* Ever defiled by wicked acts, I beseech thee, the undefiled Mother of the Master: Cleanse me of all defilement, O Mistress!

# OCTOECHOS — TONE V

## TUESDAY EVENING AT VESPERS

*On "Lord, I have cried...", 3 stichera of the Cross, in Tone V: Spec. Mel.: "Rejoice..."—*

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

Thou wast lifted up like a lamb upon the Cross, and didst lay low the uprisings of the deceiver; and when Thou wast slaughtered Thou didst sanctify the whole earth with Thy blood. Pierced by the spear, Thou didst straightway command the flaming sword to turn away from me, that I might dwell in paradise and partake without fear of the tree of life. Wherefore, saved by Thy sufferings, I cry out, rejoicing: Glory to Thy divine Cross, whereby we have been delivered from the ancient curse and receive from the Tree blessing and great mercy!

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

Desiring to bring an end to the pain and afflictions of men, O all-good Lord my Savior, Thou didst endure vile crucifixion; Thou didst taste of gall, O Innocent One, removing the bitter taste of evil; and wounded, O Word, by the thrust of the spear, Thou healest our wounds, in that Thou art Master. Wherefore, we hymn Thy glorious will, and bowing down, we honor the spear, the sponge and the reed, whereby Thou hast imparted to Thy world peace and great mercy.

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

"How did the iniquitous multitude of the Jews condemn Thee to be crucified on the Cross, O Jesus, taking no pity on Thee, the Compassionate One?", the Virgin, weeping, exclaimed when she beheld uplifted upon the Cross Him Who was born of her womb without suffering; "and what hath the iniquitous council done to Thee, O my Child most desired, my most beloved Son? Haste Thou, and save those who glorify Thy crucifixion with faith, and those who magnify me, as Thou didst promise, in that Thou alone art most good!"

*Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the Theotokos, in the same tone—*

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

Desiring utterly to lift from the first-created Adam the most painful sentence, O sinless Christ Who lovest mankind, as the Creator of Adam Thou wast pierced with nails; and Thy divine side wounded for our sake with a spear, Thou dost turn away the flaming sword, O Word, that it might no longer deny entry to us, Thy servants. Wherefore, glorifying Thee, we hymn Thy might, and honor and praise Thy Cross, whereby all nature hath found great mercy and an inheritance without pain, O Thou Who lovest mankind.

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

Once beholding her Lamb hastening to the slaughter, the Ewe-lamb followed ardently, crying out to Him these things: "Whither goest Thou, O Christ, my Child most sweet? Wherefore dost Thou run this course with haste, O long-suffering and most desired Jesus? O sinless and greatly merciful Lord, my most beloved Son, grant discourse unto me, Thy handmaid. Spurn not in silence me who gave Thee birth in strange manner, O God, Bestower of life, Who grantest the world great mercy!"

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

Thou wast truly the throne of the cherubim, in that thou art more exalted than all creatures: for the divine Word, desiring to restore our form, made His abode within thee, O pure one; and having issued forth from thee as a mortal man, He accepted the Cross and suffering for our sake, in that He is compassionate, and as God hath bestowed resurrection. Wherefore, giving thanks to thee who hast reconciled our condemned nature with the Creator, we cry out to Him and thee: By thy supplications grant us remission of transgressions and mercy!

## TUESDAY VESPERS

*Glory... Now & ever...: Stavrotheotokion—*

Thou didst will to give Thine all-pure blood as deliverance and a great ransom for our sake, O my sinless Christ, desiring that all may receive salvation; wherefore, seeing Thee nailed, Thy Mother tore her hair, lamenting and saying: "O my Child, Lamb all-blemished, desiring to deliver the world by Thy precious blood: How hast Thou set from before mine eyes, O Savior, Thou never-setting Sun, Who givest unto all enlightenment, peace and great mercy?"

*Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...*

*Aposticha stichera of the Cross, in Tone V—*

O Lord, once, in the time of Moses the Prophet, the form of Thy Cross, precisely revealed, vanquished Thine enemies; and now, possessed of that same Cross, we ask Thy help: Strengthen Thy Church, for the sake of Thy great mercy, O Thou Who lovest mankind!

*Stichos:* Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Though a tree visible by nature, Thy Cross, O Christ, is invested with divine power; and

tangibly revealed to the world, it wondrously and noetically worketh our salvation. Bowing down before it, we glorify Thee, O Savior. Have mercy on us!

*Stichos:* Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

*Martyricon:* Pray for us, O holy martyrs, that we may be delivered from our iniquities; for unto you hath been given the grace to make supplication in our behalf.

*Glory... Now & ever...: Stavrotheotokion: Spec. Mel.: "O venerable father..."—*

Taking on Himself my whole form, God the Creator clad himself therein, desiring to refashion the fallen form of Adam; and of His own will He was uplifted upon the Cross as one guilty. But now stretching forth His hands, He healeth our hands, which of old were made weak in stretching forth to pluck the fruit of the tree. And the most pure one, beholding Him, exclaimed: "What is this Thine ineffable long-suffering, O my Son? I cannot bear to see Thee lifted up upon the Cross Who holdeth the ends of the whole earth in the palm of Thy hand!"

*Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.*

## TUESDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

### ODE I

*Irmos:* Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

O Theotokos, accept the supplications of thy servants, offered unto thee from the depths of our hearts, and, bearing them to thy Son, grant us remission of transgressions.

O Virgin Mother of God, who art truly the bestower of good things, who enrichest mortals, O

portal of salvation leading them to life: Cease thou never to intercede for those who entreat thee.

*Glory...:* Moved now by the entreaties of those who hymn thee, in that thou art mighty assistance toward salvation, O Mistress, rescuing us from misfortune by thy supplications, preserve us whole, who honor thee.

*Now & ever...:* Going quickly before us and interceding with fervor, O all-holy Virgin, taking pity on us who are grievously beset by evil circumstances, deliver us and free us from grief.



OCTOECHOS — TONE V

ODE III

*Irmos:* O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Illumining the dark cloud of my heart with the divine light of thy vigilant entreaty, O Mother of God, show me forth as a child of the day, made radiant by the virtues, O thou who guidest our souls with light.

Ever desiring to hymn thee as is meet, yet at a loss how to do so, we offer thee praise from our base lips: accept it readily, and hearken to the entreaties of us who pray to thee with faith.

*Glory...*: O Theotokos, who showest barren souls to be right fruitful, and cleansest stony hearts by thy supplication, show thou my soul to produce the fruit of faith and an undefiled life.

*Now & ever...*: How could He Who holdeth all the ends of the earth in His palm be contained by His Mother's womb? How could He be fed with milk from her breasts, Who feedeth every living thing at His good pleasure? Incarnate, He Who is rich maketh Himself poor, emptying Himself.

ODE IV

*Irmos:* Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Knowing thee alone, O all-pure one, to be the mediatrix before God, with praises and hymns we honor thee who releasest the guilty from their debts of offenses.

In making His abode within thee, O all-immaculate Virgin, God showed thee to be a sanctified temple. Him do thou ever entreat, that He preserve thy servants unharmed.

*Glory...*: Harken unto the entreaty of the

ODE V

*Irmos:* O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-en-shrouded soul, O Christ, in that Thou alone art compassionate!

Having truly given birth in circumscribed flesh to Him Who is infinite in nature and was begotten before time began, entreat Him unceasingly in behalf of thy servants.

Thou dost quickly draw nigh to those in need, ever helping and directing toward salvation those who call upon thee amid temptations, O all-pure one.

*Glory...*: Showing our compassionate God to be merciful by nature through thy supplications, O all-immaculate one, grant a peaceful life to thy servants and deliverance from transgressions.

*Now & ever...*: O most immaculate one who gavest birth to the burning Ember which Isaiah beheld, utterly consume the tinder of mine offenses, and illumine me, I pray.

ODE VI

*Irmos:* O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Raising us up who have been slain by the sinful passions, O Mistress, enliven us by thy supplications, for thou gavest birth to the Destroyer of corruption.

Having thee as our sure hope, an invincible bulwark against the enemy, and a steadfast help, we do not fear the assaults made upon us.

*Glory...*: O pure one, do thou ever intercede for mortals in pain, and preserve thy servants unharmed by the evils which wither us.

*Now & ever...*: O Bride of God, illumine my soul which hath been darkened by the cloud of thoughts which assail me through the attack of

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## TUESDAY COMPLINE

### ODE VII

*Irmos:* The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

O Mistress, accept the petitions of thy faithful servants, rescuing them from perils and saving from tribulations those who chant with faith: Blessed art Thou, O God!

O thou who hast given birth for us to God the Creator of good things, beseech Him with thy maternal entreaties, O pure one, that He take pity on those who praise thee.

*Glory...:* Having acquired thee as an invincible intercessor and an unshakable foundation, O Mistress, arrayed in thine assistance, we vanquish the wiles of the archer, which he directeth at us.

*Now & ever...:* Look upon the lowliness of thy servants, O Mistress, and from everlasting fire free me who unceasingly chant: Blessed art Thou, O God!

### ODE VIII

*Irmos:* The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Weaving words and thoughts into praise for thee, O Virgin, we the faithful cry: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Solomon described thee beforehand as the beauty wholly beloved of God, in that thou art closest to Him, O Virgin, delivering those in the world with thy maternal boldness.

*Glory...:* Having thee, after God, as our hope of salvation amid perils, we the faithful cry aloud: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

*Now & ever...:* Accept this hymnody, O most hymned Virgin, from the base lips of those who cry: Rejoice, O healing of sick bodies and salvation of despairing souls!

### ODE IX

*Irmos:* Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Unto thee do we pour forth supplication from our pain: Have mercy on us sinners, lest we be put to shame on the day of trial, for we call upon thee, the most merciful Theotokos.

Disdain not our kinship in dust, O pure Theotokos, but be thou our intercessor, protecting and strengthening us amid grief, and delivering all the infirm; for in thee do we trust, who art ready to save us.

*Glory...:* O God, hearken now to the supplication of Thy people, and deliver us from the harm of the enemy, for lo! we bring before Thee true purification: her who gave Thee birth, whom we bless with love.

*Now & ever...:* Beneath the dominion of thy might do all of us mortals earnestly flee, asking thy mercies and merciful compassion; and, pouring them forth, sanctify us.

*Then, "It is truly meet..." and a prostration. Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.*

## ON WEDNESDAY MORNING AT MATINS

*After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone V—*

The place of the skull became paradise, for no sooner was the tree of the Cross planted than straightway Thou, the grapes of Life, sprang forth, O Savior, unto our gladness. Glory to Thee!

*Stichos:* Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

O ye faithful, let us hymn our Savior and Deliverer Who of His own will was crucified, as He Himself knew and was well-pleased; and let

us glorify Him: For He hath nailed the sins of men to the Cross, delivering the human race from deception, and hath vouchsafed us the kingdom.

*Glory..., Now & ever...: Stavrotheotokion—*

When she who without pain gave Thee birth saw Thee uplifted upon the Tree, she lamented, weeping, and exclaimed: "Woe is me, O my Son most sweet! I am wounded in soul, beholding Thee nailed to the Cross as a malefactor amid two evildoers!"

## OCTOECHOS — TONE V

*After the second chanting of the Psalter, these sessional hymns, in Tone V—*

O Savior Who of Thine own will endured crucifixion and freed men from corruption, we, the faithful, hymn and worship Thee, for Thou hast enlightened us with the power of the Cross; and with fear we glorify Thee as Lord and Bestower of life, O Compassionate One Who lovest mankind.

*Stichos:* God is our King before the ages; He hath wrought salvation in the midst of the earth.

The tree of Thy Cross hath been shown to be salvation for the world, for Thou wast nailed to it of Thine own will and didst deliver mortals from the curse. O Lord, Joy of all, glory to Thee!

*Martyricon:* Zealous for the cup of Thy sufferings, O Lord, the passion-bearers forsook the beauties of life and became communicants with the angels. Through their entreaties, O Christ, grant peace and great mercy to our souls.

*Glory..., Now & ever...: Stavrotheotokion—*

By the Cross of Thy Son hath all the falsehood of the idols been abolished and the might of the demons hath been trampled underfoot, O thou who art full of the grace of God. Wherefore, we, the faithful, ever hymn and bless thee as is meet, and confessing thee to be the true Theotokos, we magnify thee.

*After the third chanting of the Psalter, these sessional hymns, in Tone V: Spec. Mel.: "The Word Who with the Father and the Spirit is equally without beginning..."—*

The prophecies of the prophets have already been fulfilled; Thine ancient counsel hath reached its end; for of Thine own will Thou, O Christ, King of all, didst abase Thyself to assume the flesh, and for our sake didst deign to ascend the Cross and endure death. Wherefore, we glorify Thy condescension which passeth understanding, O Word.

When the ranks of the angels beheld Thee nailed to the Cross and having fallen asleep, O Jesus, King of all, they were stricken with awe; and straightway the hordes of the demons fled, and the gates of hades were broken, the tyranny of death was cast down, and those dead in the grave arose.

*Glory..., Now & ever...: Stavrotheotokion—*

Beholding Thee hanging of Thine own will on the Cross between the thieves, O Christ, Thy Mother said maternally, her womb rent with pain: "O my sinless Son, how is it that Thou art unjustly nailed to the Cross as a malefactor, Who desireth to give life to the human race, in that Thou art compassionate?"

### ODE I

*Canon of the Cross, the acrostic whereof is "Raising up the world, O Christ Thou wast lifted up upon the Tree", the composition of Joseph, in Tone V—*

*Irmos:* Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

Of old, the law-breaking assembly of the Jews lifted up upon the Tree Him Who is inconceivably understood to be incarnate, and Who appeared to the world in the flesh as He desired.

When the Jews lifted Thee up, suspending Thee, the fruitful vine, upon the tree of the Cross, O Christ, Thou didst exude the wine of gladness which taketh away all the drunkenness of evils, O Word.

*Martyricon:* Your patience doth not fall under the laws of praise, O martyrs; for ye endured pain past all human nature, and, rejoicing, have made your abode in a rest which is devoid of pain.

*Martyricon:* Navigating the waves of tortures by the steering of the Word, O most lauded athletes of Christ, ye reached the harbors of heaven, delighting now in divine tranquillity.

*Theotokion:* When thou didst behold the Lord Who had been born of thy womb uplifted unjustly upon the Tree, O Virgin, thou didst shed tears and hymn His truly ineffable condescension.

*Another canon, of the Theotokos, the acrostic whereof is "This is now the fifth hymn to the Virgin", in Tone V—*

*Irmos: Same as the foregoing.*

O Portal of divine glory, who hast opened the gates of paradise, open unto me the doors of repentance, I pray, and enlighten my mind, that I may hymn thee, O divinely joyous one.

## WEDNESDAY MATINS

Thou didst restrain the onrushing of death,  
O most immaculate one who gavest birth unto  
Him Who hath dominion over life and death.  
Him do thou entreat, that He restrain my soul  
and save me, O thou who putttest transgressions  
to death.

The Word Who with the Father is equally  
without beginning chose thee alone, the beauty  
of Jacob, from among the generations of men,  
and became incarnate of thy blood. O Mistress,  
save me by thy mediations.

Like the fleece thou didst absorb the rain of  
heaven which descended upon thee, O most  
pure one; wherefore, dry up the teeming of my  
passions, I pray thee, O Virgin Mother.

### ODE III

#### *Canon of the Cross*

*Irmos:* O Christ Who by Thy command fixed  
the earth upon naught and suspended its  
weight unsupported: establish Thou Thy  
Church upon the immovable rock of Thy com-  
mandments, O Thou Who alone art good and  
lovest mankind.

When Thou wast crucified, paradise was  
opened again and the thief was the first of all to  
enter therein, rejoicing; and when Thou didst  
die, O my Jesus, the enemy deceiver was slain,  
and slay Adam was given life. Glory to Thy  
surpassing lovingkindness!

Crucified upon the Tree in Thy goodness, O  
Jesus, Thou didst cause the flame of sin to  
wither away; bound, Thou hast released man  
from deception; and stripped naked, Thou hast  
clothed man in the vesture of glory. Glory to  
Thy surpassing compassion!

*Martyricon:* O Christ Who ever revealeth  
the martyrs to be shining stars dispelling the  
darkness of ungodliness: By their entreaties  
drive away the night of mine evils, and en-  
lighten my darkened heart.

*Martyricon:* O right glorious martyrs who  
suffered lawfully, by faith and the law were ye  
crowned with wreaths. Ye wisely turned away  
from the counsels of the iniquitous, and have  
received divine sustenance and a dwelling-  
place in paradise.

*Theotokion:* The angelic choirs hymn thee  
who art indisputably more exalted than them,  
O most hymned one; for thou gavest birth in the  
flesh to God, Who by the Tree annulled the  
curse of the tree and hath poured forth blessing.

### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

O pure one, with the remedy inherent in  
thee heal me wholly, who have been wounded  
by the darts of sin. Free me from the pangs  
which beset me, O thou who by thy birthgiving  
hast freed the human race from pain.

O Mistress, by thine aid cast down the  
invisible enemies who assail in vain my lowly  
heart and seek to slay me, that they may remain  
impotent and full of shame.

O Mistress who hast poured forth upon the  
world the divine Water, fill me with life-  
creating waters, dry up the grievous torrents of  
mine iniquities, and with thy divine serenity  
still thou the waves of my heart.

Ending, the tabernacle of the law hath  
passed away, for thou gavest birth to Christ,  
the Bestower of the law, Who layeth down for  
us the grace of purification and enlighten-  
ment, and annulleth the curse, O all-pure,  
most immaculate Virgin.

### ODE IV

#### *Canon of the Cross*

*Irmos:* Perceiving Thy divine condescension  
prophetically, O Christ, Habbakuk cried out to  
Thee with trembling: Thou art come for the  
salvation of Thy people, to save Thine anointed  
ones!

Working never-ending deliverance for  
men's souls when hanging of Thine own will  
upon the Tree, O Christ, Thou didst commit  
Thine all-holy soul into the hands of the Father.

The unjust judge condemned Thee, the right-  
eous Judge, to die suspended upon the Tree,  
that Thou mightest justify us who unjustly  
submitted to the enemy.

*Martyricon:* The good things of all time  
were ye vouchsafed to behold, O martyrs, when  
ye were manifestly subjected to many tribula-  
tions and afflictions, and countless torments on  
earth.

*Martyricon:* Ye passed through the winter  
of trials, reached the springtime of heavenly  
reward, O honored martyrs, and have been  
numbered with the angelic choirs.

*Theotokion:* The sword of divine sufferings  
pierced thy soul, O blessed one, when thou didst  
behold thy Son crucified and surrendering His  
soul into the hands of the Father.

OCTOECHOS — TONE V

*Canon of the Theotokos*

*Irmos: Same as the foregoing.*

I have no saving works; wherefore, with hope I flee under thy protection, O most immaculate Virgin. By thy supplications save me who am desperate.

O pure receptacle of the Light, honored chariot of the Sun: Illumine my heart, which hath been darkened by the gloom of evils, and save me, I pray, O Mistress.

O Maiden who of thy virginal blood didst weave a robe for Him Who covereth the sky with clouds: With a robe of incorruption clothe me who have been stripped naked by deception.

The Creator took thee like a lily from the vales of life, and through thee He breathed forth a spiritual fragrance upon the world, O all-holy Virgin Bride of God.

ODE V

*Canon of the Cross*

*Irmos:* O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Thou didst stand condemned, O Christ, Thou righteous Judge, condemning the enmity of the flesh; and beaten with a reed, Thou hast signed for me a complete release.

When it beheld Thee suspended on the Tree in the flesh, O Christ, the sun turned its light into darkness, the earth quaked, and the rocks split asunder.

*Martyricon:* Ye sanctified the ends of the earth, O most lauded martyrs, suffering as fulfillers of the law of God; and ye have inherited sanctity.

*Martyricon:* Let the all-beauteous and divinely radiant martyrs be honored, who are clothed in divine glory and have laid bare the malice of the enemy.

judgment-seat of Him Who was born of thee.

O pure one, convert me, who am vanquished by the law of sin, am oft beguiled by the deceptions of the deceiver, and am weighed down by the fetters of my transgressions.

O most immaculate one, who gavest birth to the burning Coal which Isaiah beheld, consume the dross of mine offenses, and enlighten me, I pray.

O Virgin who lent Christ flesh of thy blood, wholly wash away my carnal passions, and show me the way of dispassion.

ODE VI

*Canon of the Cross*

*Irmos:* O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Thou wast lifted up upon the Tree, O Long-suffering One, didst put down all the uprisings of the enemy, and in Thy surpassing goodness hast saved me who have fallen.

No sooner did the souls of the righteous sense Thee surrendering Thy soul upon the Tree of old, O Word and Master, than they were released from everlasting bonds.

*Martyricon:* Like hard diamonds ye endured all the burning of torments with patience, and, humbled, ye cast down the enemy.

*Martyricon:* As emulators of the sufferings of Christ, ye endured every torture, O passion-bearers of the Lord; wherefore, ye have been vouchsafed the beauties of heaven.

*Theotokion:* Wondrous is thine Offspring, Who worketh great miracles and is glorious in His saints, O Mistress Theotokos, who alone art most wondrous.

*Canon of the Theotokos*

*Irmos: Same as the foregoing.*

Let not the depths of despair swallow me up.

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## WEDNESDAY MATINS

Thou gavest birth for us to the Bestower of life, the Author of salvation, Who truly granteth everlasting deliverance unto those who proclaim thee the Theotokos.

### ODE VII

#### *Canon of the Cross*

*Irmos:* The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

The iniquitous assembly crowned Thee with thorns, O immortal King, who cuttest off the thorns of deception at the root. Blessed art Thou, O God!

That Thou mightest clothe me in the vesture of incorruption, O Word, Thou didst willingly allow Thyself to be stripped naked; and though dispassionate by nature, Thou didst deign to be spat upon, crucified and subjected to suffering.

*Martyricon:* Having conformed to the sufferings of Him Who hath dominion over all things, O saints, ye truly became children and heirs to the unshakable kingdom.

*Martyricon:* Ye did not offer worship to most irrational trees, worshipping instead as King and Master Him Who stretched out his hands upon the Tree.

*Theotokion:* Strange is thy birthgiving, O most immaculate one; for thou gavest birth unto Him Who by the Tree caused the flame of deception to wither away, and hath enlightened the world.

#### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

I hymn thee, O most hymned and most holy Virgin, for without seed thou gavest birth unto the most hymned God Who deifieth those who chant: Blessed art Thou, O God!

Mortify my passions, O thou who gavest birth to Life, and raise me up who lie in the grave of insensibility, that I may glorify thee with love, O Bride of God.

Mercifully regard the supplications of thy servants, O Mistress, delivering from misfortunes and saving from tribulations those who chant with faith: Blessed art Thou, O God!

O pure one, thou gavest birth unto Him Who is infinitely powerful, yet Who bore our

infirmity. Him do thou beseech, that He heal my soul which is grievously sick.

### ODE VIII

#### *Canon of the Cross*

*Irmos:* The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

O Most High God, Thou wast lifted up upon the Cross and given gall to eat, O Sweetness of life; and Thou wast pierced by a spear, slaying the serpent who laid Adam low in paradise.

Bound of Thine own will, O Word, Thou freest me from the bonds of sin, binding the apostate foe with eternal bonds, O Savior. Wherefore, I glorify Thy sufferings forever.

*Martyricon:* As secondary lights ye were shown to partake of the immaterial Light, O martyrs, removing the gloom of deception, and divinely illumining the hearts of all the faithful.

*Martyricon:* Ye became children of the free Jerusalem on high, O martyrs, enlightening the Church of the firstborn and exalting Christ supremely forever.

*Theotokion:* Thou didst stand at the Cross, seeing nailed thereto Him to Whom thou hadst given birth, O Maiden and Mistress; wherefore, thou didst cry out: "Show me not to be childless, O Thou Who art without beginning, Son and Word of the unoriginate Father!"

#### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

O Virgin who art all-beauteous and divinely radiant, with the vision of beautiful things do thou enlighten me, that I may cry: Hymn the Lord and exalt Him supremely forever!

O portal of the Light, open unto me the splendid gates of repentance, showing me every straight path of righteousness which giveth entry to the will of God.

To the holy Word Who sanctifieth the faithful didst thou ineffably give birth, O pure one. Him do thou entreat, O all-holy one, that He now sanctify my lowly soul which hath been defiled by evil.

The Lord of all, the Torrent of light and Well-spring of immortality, issued forth from thee, O holy Mistress; wherefore, I cry to thee, O pure one: With the showers of thy prayers dry up the streams of mine evils.

## OCTOECHOS — TONE V

*We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.*

### Ode IX

#### *Canon of the Cross*

*Irmos:* Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Thou wast lifted up upon the Tree like a lamb, O Christ our Master, breaking the jaws of the noetic wolf, snatching Thy reason-endowed sheep from his maw, and bringing them to the Father, O Master.

As King of kings Thou wast crowned with a crown of thorns, O Christ, abolishing the rule of the evil one, and cutting the thorns of deception off at the root; wherefore, we glorify Thee with faith, O Good One.

*Martyricon:* Your firm and steadfast opposition shone forth like the sun and dispelled all the gloom of the enemy, O right glorious ones, ye invincible martyrs, enlighteners of all the faithful, unshakable towers of piety.

*Martyricon:* O most lauded martyrs of the Savior, ye were shown to be a divinely assembled regiment, a heavenly army, a chosen assembly, a holy encampment, who destroy the cities of the evil one with divine grace.

*Theotokion:* Thou gavest birth to the Gardener, the Planter of piety Who soweth true understanding on the earth and destroyeth the curse which grew from the garden. And magnifying Him, we call thee, the Virgin, blessed.

#### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

O pure one, thou gavest birth to the Savior, the unshakable Foundation, Who by His command founded the earth upon the waters. Him do thou entreat, that He make us steadfast who in pure manner call thee blessed.

O pure one, cause me to walk, unerringly and without being led astray, the path of the humility of the precepts of God, driving far from me the turmoil of the demons and the assaults of the passions, and granting me tranquillity.

The enemy, seeing me stuck fast in the slumber of indifference, attacketh me mightily, hoping to carry me off by pleasurable dreams;

but do thou thyself preserve me by thy tireless supplication, O pure Virgin Mother.

As one self-condemned I ponder the multitude of my sins and the dread tribunal of the Judge, at which I must needs be tried. But as she who gave birth unto God the Judge, O Theotokos, preserve me uncondemned at that time.

*Then, "It is truly meet to bless thee...", and a prostration. Litany, exapostilarion, and the usual psalms.*

#### *Aposticha stichera of the Cross, in Tone V—*

No sooner was the tree of Thy Cross planted, O Christ, than the deception of idols was driven away and grace blossomed forth; for the tyranny of condemnation was no more, but the triumph of our salvation was made manifest. For the Cross is our boast, the Cross is our confirmation, the Cross is our joy!

*Stichos:* We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

For our sake Thou wast led as a sheep to sacrifice and as an innocent lamb to voluntary slaughter, O Christ Immanuel; and Thou wast reckoned among the iniquitous. Come, O ye nations of the homeland, and hymn and worship the endless Life Who was uplifted upon the Cross!

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

*Martyricon:* Struggling on earth, the holy martyrs endured the cold and gave themselves over to the fire. And as the waters received them their cry was: "We went through fire and water, and Thou didst bring us out into refreshment!" By their supplications, O Christ God, have mercy upon us!

#### *Glory..., Now & ever...: Stavrotheotokion—*

Of old, beholding her Lamb and Son uplifted upon the Cross, the Virgin Mother and most blessed Maiden cried out, weeping: "Woe is me, O my Son! How is it that Thou diest, Who as God art immortal by nature?"

## WEDNESDAY MATINS

*Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.*

### ON WEDNESDAY MORNING AT THE LITURGY

*On the Beatitudes, these troparia, in Tone V—*

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

Pierced in the side, Thou didst pour forth torrents of remission, O Christ; and, Thy hands nailed to the Cross, Thou didst discomfit all the passionate mind of men.

Ascending the Cross, Thou didst fill the whole multitude of the demons with trembling, didst cast down the pernicious might of the tyrant, O Christ our Master, and didst save humanity.

*Martyricon:* As emulators of the sufferings of Christ, O blessed passion-bearers of the Lord, ye underwent every torture; wherefore, ye have been vouchsafed the beauties of heaven.

*Glory...:* On the Cross Thou didst endure voluntary suffering, O Christ Who art inseparable from the Father and the divine Spirit, taking away all our corrupting passions.

*Now & ever...:* She who stood before the Cross and beheld her Son wounded, was wounded in soul and hymned His truly great dispensation.



OCTOECHOS — TONE V  
 WEDNESDAY EVENING  
 AT VESPERS

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*On "Lord, I have cried...", 3 stichera of the holy apostles, in Tone V: Spec. Mel.: "Rejoice,..."—*

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

Traversing all the earth, ye sowed divine teachings, bearing the Word alone as a lamp and all riches, O disciples of the Lord; and thereby ye put emperors and torturers to shame, and rent asunder the vain arguments of the philosophers and rhetors as though they were spiders' webs, calling all to recognize the Creator, and abolishing the vain worship of demons. Wherefore, I pray that, by your supplications, ye deliver me from those who are irrational.

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

By your entreaties unto God, deliver us all from the turmoil of temptations, the cruel deception of shameful heresies, the evil counsel of the demons, the fire which burneth in the absence of light, the everlasting worm, the gnashing of teeth, and all other torments; and beseech Him that, for the sake of your temperance and toils, we may receive the reward of the virtues, the inheritance of the kingdom of heaven, and great mercy.

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

Clearly receiving all effulgence, the reflected light of the ineffable dispensation of the Trinity, insofar as human nature can so do, the most lauded twelve showed themselves perfectly to bring with them the seventy-two, the company of equal zeal, enlightening all the ends

shall redeem Israel out of all his iniquities.

Rejoice, O sacred one, pure habitation of the virtues, godly standard of blameless priesthood, great and manifest pastor, whose radiant name signifieth victory, who mercifully heedest those who make supplication, inclining thine ear to the pleas of the infirm, ready deliverer, saving refuge for all who with faith ever honor thy glorious memory! Entreat Christ, that He send down upon us great mercy.

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

Rejoice, O holy hierarch Nicholas, most sacred mind, pure abode of the Trinity, pillar of the Church, confirmation of the faithful, helper of the afflicted, star who with the brilliant rays of thy right acceptable prayers dost ever dispel the darkness of trial and tribulation, calm haven whereto the imperiled who flee are saved from the threefold waves of life! Entreat Christ God, that He send down upon our souls great mercy.

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

Rejoice, standard for hierarchs, inexhaustible depths of divine wonders, beauty of the Church, brilliant star who with thy sacred effulgence dost shed light upon each of us, O blessed and most holy one who art illumined with all-radiant flashes of lightning, unshakable tower, stairway of faith for those who with love keep thine honored memory: Entreat Christ, that He grant our souls great mercy.

*Glory..., Now & ever...: Theotokion—*

Rejoice, O pure one, thou seal of the prophets and preaching of the divinely eloquent apostles! For in manner past understanding

## WEDNESDAY VESPERS

*Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...*

*Aposticha stichera of the apostles, in Tone V—*

As eye-witnesses to the mysteries of the Savior, O disciples, ye preached the Invisible One Who hath no beginning, saying: In the beginning was the Word. Ye were not created before the angels, nor were ye taught of men, but by the wisdom of the Most High. Wherefore, as ye have boldness, pray ye in behalf of our souls.

*Stichos:* Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Together let us praise the apostles of the Lord with hymns, for, having arrayed themselves in the armor of the Cross, they abolished the deception of the demons and were shown to be crowned victors. By the supplications of

them and all the saints, O God, have mercy upon us.

*Stichos:* Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

*Martyricon:* Your souls filled with insatiable love, O holy martyrs, ye did not deny Christ; and enduring the divers wounds of sufferings, ye cast down the audacity of the tormentors; and having preserved the Faith intact and unharmed, ye were translated to the heavens. Wherefore, as ye have boldness before Him, ask that He grant us great mercy.

*Glory..., Now & ever...: Theotokion—*

We, the faithful, bless thee, O Virgin Theotokos, as is meet and we glorify thee: the unshakable city, the unassailable rampart, our steadfast intercessor and the refuge of our souls.

*Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.*

## WEDNESDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

### ODE I

*Irmos:* To God the Savior, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant alone, for He is glorious.

O radiant tabernacle of Christ the King, illumine my mind, which hath been darkened by the deceit of the enemy and blinded by the darkness of my transgressions.

O Theotokos, free my lowly soul from wicked thoughts, and make of it a dwelling-place for God, that I may ever glorify thee as is meet.

*Glory...:* When I must needs depart from this transitory life at the command of God, O all-pure one, show me to elude the hands of the demons, providing me with angels as companions.

*Now & ever...:* Wherefore hast thou wasted all of life in great despondency, O my soul?

Wherefore, haste thou and cry out to the Mother of the Lord: Cleanse thou and save me, O Theotokos!

### ODE III

*Irmos:* By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving resurrection.

Out of the pit of torments and sufferings do thou lead me up who hymn thee constantly, O most blessed Theotokos.

Rend asunder the rags of my boundless transgressions, and gird me about with the gladness of the virtues, O thou who art full of the grace of God.

*Glory...:* Grant me tear-drops, O pure one, that I may dispel the perplexity of my heart and may hymn thee earnestly.

*Now & ever...:* Cast down the arrogance of the incorporeal foe, O all-immaculate one, and quickly free me from their tyranny.

OCTOECHOS — TONE V

ODE IV

*Irmos:* I heard report of the power of the Cross, that paradise hath been opened thereby, and I cried aloud: Glory to Thy power, O Lord!

Wherefore hast thou likened thyself to the barren fig-tree, O my soul, in nowise afraid of being cut down and cast into everlasting flames? Haste thou, therefore, and rouse thyself before it is too late.

What tongue can describe the boundless sea of the evils I have committed and the abyss of my transgressions? Save me, who am in despair, O all-immaculate Virgin!

*Glory...*: I weep for myself when I bring to mind my manifold transgressions and the fire which will never be quenched, and I entreat thee: Grant me time for repentance, O pure one.

*Now & ever...*: Let not the enemy seize my wretched soul like a savage lion, but by thy power break his soul-destroying fangs, O good one.

ODE V

*Irmos:* Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

Look down and hearken to my voice, O Mistress; and deliver me from everlasting condemnation, I pray.

I have been wounded by arrows of sin, and I cry to thee: Heal the wounds of my heart, O all-pure one!

*Glory...*: Have mercy on me, O only Compassionate One Who lovest mankind, through the supplications of her who gave Thee birth; for Thou art my God and Lord.

*Now & ever...*: I entreat thy goodness, O thou who alone art most hymned: Have mercy and vouchsafe mercy unto me.

ODE VI

*Irmos:* The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto

come upon me, bringing me down into the depths of despair. O pure one, from the uttermost depths of hades lead me up who glorify thee, I pray.

*Now & ever...*: My life hath been filled with transgressions and all manner of slothfulness; wherefore, before mine end, O pure one, turn me to repentance and save me, O all-hymned one.

*Then, "Lord, have mercy!", thrice. Glory..., Now & ever...: Sedalion, in Tone V: Spec. Mel.: "The Word Who is equally unoriginate..."—*

Rejoice, O firm rampart of divine victory! Rejoice, most militant felling of barbarians! Rejoice, O Theotokos, thou triumph of faithful Orthodox Christians, who truly set their hope on thee, delivering us from all misfortunes and ungodly enemies by thy supplications!

ODE VII

*Irmos:* Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

By thy goodness, O Mistress, grant me forgiveness of evils, voluntary or involuntary.

My mind is weakened by the assaults of wicked thoughts of ungodliness. Help me, O good one.

*Glory...*: O Theotokos, with the remedy of thine entreaties heal now the wounds of the passions of my soul.

*Now & ever...*: Grant me a contrite soul and humble mind, O good one, that I may glorify thee.

ODE VIII

*Irmos:* The Son and God, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, ye priests, and exalt supremely for all ages!

Having lived my life in sloth, wretch that I am, and drawn nigh to the end of my life, I cry

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## WEDNESDAY COMPLINE

*Now & ever...*: Like a herald entering a bridal chamber, Gabriel cried out, saying: Rejoice, O Virgin, thou all-glorious palace of Christ, the King of all, wherein dwelling He hath deified all mortals!

### ODE IX

*Irmos*: With oneness of mind, we the faithful magnify thee, the Mother of God, who in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

Thee, who ineffably gavest birth to God, have we acquired as an ally, an immovable rampart, the salvation of our souls, and a well-spring of miracles.

On the day of judgment be Thou merciful to me, O Word of the true God, through the entreaties of her who gave Thee birth, and number me with those who are at Thy right hand.

*Glory...*: Deliver me from everlasting fire, from the worm which sleepeth not and from all manner of torment, for I have set my hope on thee.

*Now & ever...*: When my soul shall be separated from my wretched body, O Bride of God, deliver me from the tyranny of the invisible foe.

*Then, "It is truly meet..."*, and a prostration. *Trisagion through Our Father... Troparia, and the rest as usual. Dismissal.*

## ON THURSDAY MORNING AT MATINS

*After the first chanting of the Psalter, these sessional hymns of the apostles, in Tone V—*

With spiritual songs and hymns let all of us on earth praise the all-wise apostles as eye-witnesses and servants of the Word; for they earnestly entreat Christ in behalf of us who hymn their sacred memory and bow down before their relics.

*Stichos*: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Together let us praise the apostles as eye-witnesses of the Word, divine preachers, spiritual fishers of the nations, for they have manifestly brought us to the understanding of Christ; and delivering the human race from deception, they have vouchsafed us the kingdom.

*Glory..., Now & ever...: Theotokion—*

I am condemned by the court of my conscience, and considering my plea before I am brought to trial, I tremble, wretch that I am, remembering the multitude of mine evils. Yet unto thee, who art mine invincible intercessor and protection, do I cry out with compunction: Deliver me from that shame, and save me by thy supplications!

*After the second chanting of the Psalter, these sessional hymns, in Tone V—*

Together let us praise the apostles, for they preached the Orthodox doctrine of the Lord unto all, dispelling the gloom of heresies and shining forth in the world the light of the Spirit through the teaching of grace; and they pray that we be saved.

*Stichos*: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

*The foregoing sessional hymn is repeated.*

*Stichos*: Wondrous is God in His saints, the God of Israel.

*Martyricon*: The hosts of heaven marveled exceedingly at the corrections of the holy martyrs: how, fighting the good fight in their mortal bodies, they invisibly vanquished the incorporeal foe with the power of the Cross; and they pray unto the Lord, that our souls find mercy.

*Glory..., Now & ever...: Theotokion—*

Having found thee to be a haven, a bulwark, a refuge, hope and protection, and fervent help, we, the faithful, flee unto thee, and earnestly cry out with faith: Have mercy, O Theotokos, upon those who place their trust in thee, and deliver us from transgressions.

## OCTOECHOS — TONE V

*After the third chanting of the Psalter, these sessional hymns, in Tone V—*

O disciples of the Savior, divine apostles, who sowed the word of salvation in all the ends of the earth, and illumined those sitting in darkness and shadow: By your entreaties, O most praised ones, enlighten my soul, which hath been benighted by the darkness of the passions.

Preaching the ineffable mystery of Thine incarnation, O Lord, illiterate men put philosophers to shame; fishermen shut the mouths of rhetors. And they became all-wise teachers of the nations, illumining the ends of the earth with the light of divine understanding. Through them grant us great mercy.

*Glory..., Now & ever...: Theotokion—*

We who have thee as our hope unashamed, O Virgin who art our protection, free from divers perils, evil circumstances and grievous tribulations, with His apostles entreating thy Son; and save all who hymn thee.

### ODE I

*Canon of the holy apostles, the composition of Theophanes, Bishop of Nicæa, in Tone V—*

*Irmos:* Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

Enriched by the effulgence of Him Who first bestowed the gift of light, and Who deigned to converse with men in the flesh, O glorious and divine apostles, release my soul from all darkness. *Twice*

Drawing, the divine Bow loosed you like arrows at the whole world, O apostles, breaking all the arrows of the wicked and crafty one, and healing the wounds of the faithful.

Possessed of the very wisdom of the Teacher, O apostles, ye made wise all the ends of the earth; wherefore, make me wise, that I may fend off every malefaction of the enemy.

*Theotokion:* O all-pure one, who alone art blessed and full of divine joy, having filled the human race with joy by thy blessings, with the divine apostles entreat Christ, that we may find mercy.

*Another canon, of our father among the saints, Nicholas the wonderworker, the acrostic whereof is "I offer a fifth hymn unto thee, O Nicholas", the composition of Joseph, in Tone V—*

*Irmos: Same as the foregoing.*

Uniting thyself unto God by faith and love, O father, thou didst fulfill His most holy desires, and thereby becamest holy in all things, O wise and holy hierarch Nicholas.

Having thee as an intercessor before the Compassionate One, we who are beset by perils and griefs flee unto thee. Grant thou a hand that saveth us from all straits.

Christ anointed thee for the people of Myra as a holy hierarch who filleth us with the sweet fragrance of miracles; wherefore, we beseech thee, O Nicholas, to deliver us from the foul stench of sin.

*Theotokion:* Of old, the choir of the prophets foretold thee to be the divine mountain and impassable portal, O Virgin. Wherefore, we pray thee: Open unto us the divine gates of repentance, O Maiden.

### ODE III

*Canon of the Apostles*

*Irmos:* O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

He Who is exceeding great in goodness, and beggared Himself by assuming the flesh, with all manner of gifts enriched you, O glorious apostles, who became poor for His sake and have enriched the ends of the earth with divine and honorable understandings. *Twice*

I have sustained the venomous bite of the serpent, and my heart hath been wounded; wherefore, I cry out to Thee, O Christ, Who wast wounded for my sake: By the entreaties of Thine apostles heal and save me, I pray!

Having drawn me forth from the depths of the evil adversary, from the threefold waves of wicked thoughts, and from deadly passions, with the net of your prayers, O most blessed ones, bring me, saved, unto the God of all.

## THURSDAY MATINS

*Theotokion:* O thou who received the Rain of heaven, with the apostles entreat Him to cause the torrents of my passions to cease their flow, drying up my sin, and to save me who glorify thee in a pure manner.

### *Canon of Saint Nicholas*

*Irmos: Same as the foregoing.*

With the opposition of thy divine labors, O venerable one, thou didst break the arrows of the evil one. And by thy supplications, O all-wise one, preserve thou, unharmed by his malice and violence, those who hymn thee, O great Nicholas.

Having shown forth an angelic life on earth, thou now ever standest with the angels before the throne of the Trinity, O sacred one, asking remission of our offenses and temptations, O father and chief hierarch Nicholas.

By thy luminous supplications drive away all darkness from my mind, O Nicholas; still the tempest of my passions, O father, and steer me to the harbor of dispassion, I pray, that I may glorify thee in praise.

*Theotokion:* Standing at the right hand of Christ as a Queen truly arrayed in golden vesture, O most immaculate Maiden full of joy divine, by thy supplications win for us the kingdom of heaven.

### ODE IV

#### *Canon of the Apostles*

*Irmos:* Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

As the Door, Jesus, our God and Lord, opened to the apostles the understanding of Him, and through their teachings opened the door to all the nations. *Twice*

O Son of God, by fellowship Thou didst reveal the apostles as sons of the heavenly Father. Through their entreaty make us all children of the light.

O apostles who will all-gloriously be seated on twelve thrones with the Judge and King, deliver me from the awesome and dread trial.

*Theotokion:* O ark of divine sanctity, hallow my soul and enlighten my mind, ever praying to Christ with the apostles, that He save me.

### *Canon of Saint Nicholas*

*Irmos: Same as the foregoing.*

Thou didst exchange fleeting things for things yet to come, O Nicholas. By thy supplications cause us also to share therein, delivering us from every temptation of life.

As first hierarch of the people of Myra, O holy Nicholas, perfume with myrrh all the senses of my heart, and by thy supplications ever drive from it the foetid passions.

Foil all the enemy's wiles, visible and invisible, O Nicholas, and send to never-ending perdition our foes, who ever wage war upon us.

*Theotokion:* O holy Theotokos, save me who am constantly drowning in carnal pleasures and lie, ever groaning, upon my bed of despair.

### ODE V

#### *Canon of the Apostles*

*Irmos:* O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

In the upper room, the rhetors of the Spirit, the honored apostles, beheld the Holy Spirit Who came upon them in the guise of fire, and they received Him in awesome manner. *Twice*

O apostles who crush ungodliness, with the dew of healing heal my mind, which hath been crushed by transgressions.

O apostles, Christ sent you forth like choice arrows, breaking the arrows of wickedness; wherefore, heal me who have been wounded by the arrows of the enemy.

*Theotokion:* "Condemn me not, neither turn Thy face away from me, O greatly Merciful One!", the council of the apostles and she who gave Thee birth entreat Thee in a pure manner.

### *Canon of Saint Nicholas*

*Irmos: Same as the foregoing.*

Thou didst break asunder the graven idols and show the counsels of the heretics to be impotent, O holy Nicholas, and didst deliver those sentenced to death.

Having risen early unto the Lord from childhood, O venerable one, thou wast wholly enlightened by heavenly effulgences; wherefore, pray thou, and drive the clouds from my soul.

## OCTOECHOS — TONE V

We beseech thee, O father Nicholas: At the dread hour be thou among all who call upon thee, and grant us our petitions which conduce to salvation.

*Theotokion:* He Who is inaccessible to the mind of man, as one mortal took thee as His possession, delivering men from besetting tribulations.

### ODE VI

#### *Canon of the Apostles*

*Irmos:* O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

With the salt of the teaching of Thy sacred disciples Thou didst put an end to the corruption of evil for the souls of the nations, O Thou Who lovest mankind. *Twice*

Thou knowest the depths of mine evils, O Master Christ. Grant me Thy hand, and by the entreaties of Thy sacred apostles save me, O Thou Who lovest mankind.

O most righteous Judge, on the dread day of judgment deliver me, who tremble, from condemnation, through the entreaties of Thy right glorious apostles.

*Theotokion:* From the multitude of mine iniquities vouchsafe salvation unto me who am desperate, through the entreaties of Thy disciples and Thy Mother.

#### *Canon of Saint Nicholas*

*Irmos:* Same as the foregoing.

By thy supplications render the Master merciful unto all who honor thee, O Nicholas, that He may grant us remission of our transgressions.

Those who have acquired thee as an advocate before the Lord, O Nicholas, do thou deliver from infirmities and the temptations of life, from perils and tribulations.

Christ the Master hath shown thee to be an excellent physician; wherefore, heal thou the infirmities of those who approach thee in piety, O Nicholas.

*Theotokion:* Thou wast a mother who knew no husband, O pure Mother of God; wherefore, I pray thee with faith: Dispel the despondency of my soul.

### ODE VII

#### *Canon of the Apostles*

*Irmos:* The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

The supremely exalted Lord of our fathers exalted you supremely, O disciples of Christ who beheld God; and He cast down all the power of the enemy. *Twice*

With streams of compunction and your entreaties, O apostles, wash away the defilement of my heart, teaching me to cry: Blessed art Thou, O God!

With the fire of the divine Spirit ye burned up the tinder of all vanity; wherefore, deliver me from burning Gehenna, O disciples of God the Word.

*Theotokion:* O Virgin who set aright the fall of Adam, by your supplications and those of the divine apostles raise me up who have fallen into the defile of evil.

#### *Canon of Saint Nicholas*

*Irmos:* Same as the foregoing.

Having relied wholly on God, O divinely wise Nicholas, wholly save me who am ever wretchedly tripped by the passions of life.

O divinely radiant lamp, illumine my mind which is ever darkened by the gloom of the passions, and grant that I may walk nobly in this life.

Every wicked mouth which is opened against me do thou shut by thy supplications, O Nicholas, and deliver me from enemies, visible and invisible.

*Theotokion:* From thee, O most radiant cloud, did Christ our God, the never-setting Sun, shine forth upon us, illumining those in the darkness of ignorance, O Theotokos.

### ODE VIII

#### *Canon of the Apostles*

*Irmos:* The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

O Word, Thou didst send forth Thine apostles as noetic clouds which let fall upon us the rain of all-wise and divine teachings and give us drink forever. *Twice*

## THURSDAY MATINS

O beholders of God, pillars of the Church all-adorned, surrounding it with the teachings of the Faith: with divine skill make steadfast the defiled house of my soul.

Groan thou, O my soul, and offer unto the Lord torrents of tears from the depths of thy whole heart, crying: O only Compassionate One, save and purify me through the right acceptable supplications of the most glorious apostles.

*Theotokion:* O all-pure Virgin, chosen Sion, city of the King: make me a citizen of the city on high, entreating Thy timeless Son with the divine disciples.

### *Canon of Saint Nicholas*

*Irmos: Same as the foregoing.*

O Nicholas, who wast a great hierarch in Myra, perfume the senses of my soul with myrrh; that I may escape the stench of the passions and receive the grace of the Comforter.

With streams pouring forth from thy holy tongue, O all-wise one, thou didst stop the streams of the blasphemy of Arius; wherefore, we cry out to thee: By thy supplications dry up the streams of my passions, O most blessed Nicholas!

By thy supplications deliver us from our offenses, from the oppression of the demons, foreign captivity, and the most evil and wicked harm caused by men, that we may praise thee, our deliverer.

*Triadicon:* Unceasingly glorifying with faith the monarchy of the Trinity, we cry out: O Father, Word and most Holy Spirit, we hymn Thee for all ages!

*Theotokion:* Having clad Himself in flesh taken from thee for our sake, O Virgin, God showed thee, the pure and most immaculate one, to be the divine intercessor for the whole human race; wherefore, we, the faithful, hymn thee aloud.

*We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim..." and make prostrations.*

### ODE IX

#### *Canon of the Apostles*

*Irmos:* Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name;

and, magnifying Him, we call the Virgin blessed.

By the splendors of divine virtues ye were noetically shown to be starry skies, having Christ, the Sun, in your midst; and ye have renewed the ends of the earth, O all-wise ones; wherefore, we call you blessed. *Twice*

Bearing the wounds of Christ upon your divine bodies like most magnificent armor, O all-wise ones, by your mediations before the Lord heal my soul, which hath been wounded by the darts of the demons.

In that Thou raised up Lazarus, O Christ, Lord and Word, by Thy disciples save me who lie in the uttermost abyss of sin and have weighed down my soul with the sleep of grievous slothfulness.

*Theotokion:* Direct the steps of my soul straight to the paths of Thine unerring commandments, O Word of God, having the all-pure Virgin who gave Thee birth praying to Thee with Thine all-wise apostles, O greatly Merciful One.

### *Canon of Saint Nicholas*

*Irmos: Same as the foregoing.*

As a divine and holy hierarch thou didst keep all the commandments of Christ; wherefore, thou wast the godly preserver of the faithful. O father Nicholas, preserve them from all perils and afflictions.

As once, as a good shepherd, thou feddest thy city, which was starving in hunger, so now feed thou my soul with the bread of understanding, O father Nicholas, for I have acquired thee as a good helper.

O venerable pastor, with faith we entreat thee, the great sun which ever riseth above the Church of Christ: With radiant beams of light drive away the deep gloom of sins from our souls.

The dread day of the coming of Christ draweth nigh, as it is written. Rouse thyself, O soul, and cast off slothfulness, and cry out to Christ: Save me, O Lord, at the entreaty of Thy servant Nicholas!

*Theotokion:* O all-pure one, the prophet foresaw thee as the radiant lampstand bearing Christ, the noetic Lamp, by Whom we have been enlightened who lie in darkness and the passions. And we call thee blessed, O Ever-virgin Theotokos.



## OCTOECHOS — TONE V

*Then, "It is truly meet to bless thee..." and a prostration. Litany, exapostilarion, and the usual psalms.*

*Aposticha stichera of the apostles, in Tone V—*

As eye-witnesses to the mysteries of the Savior, O disciples, ye preached the Invisible One Who hath no beginning, saying: In the beginning was the Word. Ye were not created before the angels, nor were ye taught of men, but by the wisdom of the Most High. Wherefore, as ye have boldness, pray ye in behalf of our souls.

*Stichos:* Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Together let us praise the apostles of the Lord with hymns, for, having arrayed themselves in the armor of the Cross, they abolished the deception of the demons and were shown to be crowned victors. By the supplications of them and all the saints, O God, have mercy upon us.

*Stichos:* Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

*Martyricon:* Rejoicing in the midst of their torments, the saints cried out: "These things are wares for us to trade with the Lord: for, instead of the wounds we bear on our bodies, radiant vesture shall blossom forth for us unto our resurrection; instead of dishonor, we shall receive crowns; instead of fetters in prison, we shall receive paradise; and instead of condemnation with malefactors, we shall have life with the angels!" By their supplications, O Lord, save Thou our souls!

*Glory..., Now & ever...: Theotokion—*

We bless thee, O Virgin Theotokos, for from thee shone forth Christ, the Sun of righteousness, Who hath great mercy.

*Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.*

## ON THURSDAY MORNING AT THE LITURGY

*On the Beatitudes, these troparia, in Tone V—*

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

Like radiant clouds ye traversed the earth, O divine disciples, letting fall the water of life; and ye give drink in abundance to hearts withering away through transgressions.

As mystic rays of the Sun Who shone forth from the pure Virgin, O divine disciples of Christ our God, ye have enlightened those who sit in the darkness of ignorance.

That Thou mightest recover the coin buried in the abyss of transgressions, O Christ, and

bring it to the Father, through the divine Spirit Thou didst ordain the apostles as preachers.

*Martyricon:* Enduring the burning of cruel tortures, O all-wise ones, ye burned up the falsehood of the idols and have passed over to divine consolation, O saints.

*Glory...:* O all-divine Trinity, single Godhead—all-unoriginate Father, Son Who art equally without beginning, and Holy Spirit: Preserve Thy Church through the supplications of all who preach Thee!

*Now & ever...:* O divinely joyous one, adornment of the apostles: With rays of repentance enlighten me who am benighted by the pleasures of life, that I may magnify thee.

## THURSDAY EVENING AT VESPERS

*On "Lord, I have cried...", 3 stichera of the Cross, in Tone V: Spec. Mel.: "O venerable father,..."—*

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

Let all the groves of trees rejoice, beholding the most precious Tree which was made joyous by the suffering of the Master, shining forth grace like a flame of fire, pouring forth gifts upon all like water, and enlightening the thoughts of men's souls, washing away infirmities and driving away invisible passions, and manifestly vanquishing foreign nations, ever granting to the faithful victories, blessing and great mercy.

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

Worshipping with faith the place where the feet of the Lord stood, as the prophet said, let us glorify Christ Who was crucified, and with Himself crucified our transgressions, Who abolished the curse which originated with a tree, and reconciled with the Father those who had withdrawn far from Him through evil thoughts; and venerating the nails of his hands and feet, the spear and the reed, the sponge and the crown of thorns, and the insults and mockery, and all else He endured, let us venerate them with honor, for by them are we saved.

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

Let us crucify all our members with Christ, and let us die unto the world; and desiring to walk in the footsteps of Christ, the Ruler of this world, let us take His divine Cross upon our shoulder by rejecting the uprisings of the flesh and the evil lusts which draw our souls into sin, thinking to stand before Him and to behold Him nailed to the Cross, breathing His last and surrendering His soul into the hands of the Father, that we may never be separated from Him.

*Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone V, in the same melody—*

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

When seeing the uncultivated Grapes (to which, like a vine, thou hadst given rise) suspended upon the Tree, His divine side pierced by a spear, thou didst say, O all-pure one, crying out: "What is this, O my Son and God? How dost Thou, Who healest all infirmities and suffering, endure sufferings, Who in Thy divine nature art dispassionate? How have the thankless people rewarded Thee for Thy good deeds, O Benefactor?" Yet by His sufferings pray unceasingly that He free me from the passions, that I may glorify thee.

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

Let us all weep and lift up our hands, beating our breast, shedding fervent tears, bending our knees, earnestly smiting our foreheads on the ground; and let us who have angered God by unseemly deeds and the rejection of His commandments send sighs on high, crying out: Through the entreaties of Thy Mother, deliver from all torment at the coming judgment those who have grieved Thee but have converted, for whom, incarnate, Thou didst endure the Cross; and grant them a share in Thy kingdom.

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

Unto whom hast thou likened thyself, O my soul, ever prospering in bitter works, and mindlessly adding so many stripes to thy wounds that thou art covered with sores, giving no thought to the approach of the Judge, before Whom thou must needs stand to receive retribution for thy guilt according to thy deeds? But turning, fall down before the Virgin, crying out: O Mistress, O Mistress, disdain me not who have angered the right merciful God Who was born of thee for the salvation of men and was crucified in the flesh!

*Glory..., Now & ever...: Stavrotheotokion—*

Thou didst will to give Thine all-pure blood as deliverance and a great price for our sake, O my sinless Christ, desiring that all may receive salvation; wherefore, seeing Thee nailed, Thy

## OCTOECHOS — TONE V

Mother tore her hair, lamenting and saying: "O my Child, Lamb all-unblemished, Who desirest to deliver the world by Thy precious blood: How hast Thou set from before mine eyes, O Savior, never-setting Sun, Who givest unto all enlightenment, peace and great mercy?"

Then, *O gladsome Light...*; the prokimenon of the day; and *Vouchsafe, O Lord...*

*Aposticha stichera of the Cross, in Tone V: Spec. Mel.: "Rejoice,..."—*

O Lord, once, in the time of Moses the Prophet, the form of Thy Cross, precisely revealed, vanquished Thine enemies; and now, possessed of that same Cross, we ask Thy help: Strengthen Thy Church, for the sake of Thy great mercy, O Thou Who lovest mankind!

*Stichos:* Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Though a tree visible by nature, Thy Cross, O Christ, is invested with divine power; and

tangibly revealed to the world, it wondrously and noetically worketh our salvation. Bowing down before it, we glorify Thee, O Savior. Have mercy on us!

*Stichos:* Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

*Martyricon:* Despising all the things of earth, and manfully braving tortures, ye did not fail to attain your divine hopes, but became heirs to the kingdom of heaven, O all-praised martyrs. And as ye have boldness before God Who loveth mankind, ask peace for the world and great mercy for our souls.

*Glory..., Now & ever...: Stavrotheotokion—*

Beholding of old her Son and Lamb uplifted upon the Cross, the Virgin Mother and most blessed Maiden cried out, weeping: "Woe is me, O my Son! How is it that Thou diest, Who art immortal God by nature?"

*Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.*

## THURSDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

### ODE I

*Irmos:* Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

We know thee to be another, noetic garden of paradise, O Virgin Bride of God, beyond compare surpassing the Garden of Eden, O Mother of God; for thou hast budded forth incorruption for men.

In paradise Adam was hindered from touching the tree of life, having partaken of the fruit of knowledge; but the Fruit received from thee hath given him immortality.

*Glory...:* Adam was the first man created from earth by the all-pure hands of the Almighty; but thou, O Virgin Theotokos, hast given birth without seed to the new

Adam, the Creator of mankind.

*Now & ever...:* The uttermost abyss of boundless transgressions hath engulfed me, and leadeth me down into the depths of grievous despondency. O thou who gavest birth to the Abyss of loving-kindness, haste thou and save me!

### ODE III

*Irmos:* O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

O immutable Word of God, Who didst make the earth the mother of living plants which did not exist on it in the beginning: Thou hast straightway come forth, seedlessly incarnate, from the woman who knew not man, as from the earth.

## THURSDAY COMPLINE

Thou art the hope and help, the joy, protection and refuge of mortals, O Mistress and Mother of life; wherefore, we pray: Send down thine aid upon all who hymn thee.

*Glory...*: Afflicted and stuck fast by grievous perils, O compassionate Accomplisher of all, Who art the God of all, we all set Thy thrice-holy tabernacle before Thee to make entreaty, and we cry unto Thee: Loose Thou the bondage of Thy servants!

*Now & ever...*: The billows of sin cruelly batter me and have dragged me down into the abyss of transgressions; and the tempest of adverse thoughts doth batter my soul. O thou who gavest birth to the Helmsman, haste thou to rescue thy servant.

### ODE IV

*Irmos*: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

In submitting to the serpent, Eve begat grief for women; but having believed the tidings of God, O Virgin, thou didst cause Joy to blossom forth for the whole world.

Eve was first formed from the rib of Adam of old; and now God is begotten of the Mother and Bride of God: He is born, incarnate without father, of the Virgin.

*Glory...*: Eve rejoiceth, for the Maiden, who incorruptly conceived the Judge and gave birth to the Compassionate One, hath shown her first mother to be free of the ancient curse.

*Now & ever...*: My life hath been filled with transgressions, my mind is plagued with passions, and my soul is condemned; wherefore, in thy compassion, have mercy and save me, O Mistress.

### ODE V

*Irmos*: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-en-shrouded soul, O Christ, in that Thou alone art compassionate!

Having found thee to be a pillar and cloud of light, O Virgin Mother of the Bestower of light, we who walk in the wilderness of deception escape evils.

Rejoice, O thou who gavest birth in the flesh to God Who before time was incorporeally begotten of the Father, and hath been well-pleased to appear to us directly.

*Glory...*: The sun hath been surpassed by thy radiance, O Mary; for thou hast held in thine arms Him Who adorned the sky with luminaries, and didst feed Him at thy breast.

*Now & ever...*: Condemn me not to the fire which cannot be quenched, O Christ my Savior, through the entreaties of the pure one who gave Thee birth.

### ODE VI

*Irmos*: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

O pure Ever-virgin, without sustaining harm thou didst bear in thy womb the wondrous God Who of old saved the Prophet Jonah in the sea monster.

Bearing the Lord God of hosts Who restraineth the storms of the sea, O all-pure Virgin, thou didst still the briny billows of deception.

*Glory...*: Having given birth to Christ, the Peace of all, O all-pure one, by thy supplications to Him tame thou the raging storm of the passions which assaileth me.

*Now & ever...*: On the day of grief, when the bonds holding soul and body together will be severed, intercede for me, and rescue me from the surrounding demons.

*Then, "Lord, have mercy!", thrice.*

*Glory..., Now & ever...: Sedalion, in Tone V—*

Beholding Thee hanging of Thine own will upon the Cross between two thieves, O Christ, Thy Mother, her maternal womb rent with pain, said: "O my sinless Son, how have they unjustly crucified Thee on the Cross as a malefactor, Who desireth to bring life to the human race, in that Thou art all-good?"

### ODE VII

*Irmos*: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

## OCTOECHOS — TONE V

God Who made a journey to meet with Abraham the forefather was thy Son, O blessed one; and He made his seed a blessing for the nations.

Thou art the ladder of Jacob, O undefiled one; for God depicted thee as the one Mother, for whose sake God gathered together his offspring.

*Glory...*: The incarnate Son, Who is supremely exalted with the Father and the Spirit, having chosen thee, O pure one, loved thee exceedingly, that thou mightest become a dwelling-place for Him.

*Now & ever...*: Do thou ever entreat the God to Whom thou gavest birth, that He save me, wretch though I am, and accept me, the simple one who cry out with faith: Blessed art Thou, O God!

### ODE VIII

*Irmos*: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Thy birthgiving eludeth examination, O Virgin, and is revealed to those who cry out with faith: All ye works of the Lord, hymn ye the Lord, and exalt Him supremely forever!

In nowise having fallen from the glory of virginity, thou hast been enriched also with the honor of motherhood, O thou who knewest not wedlock. He Who worketh wonders hath manifestly made this known, and we exalt Him supremely forever.

*Glory...*: Behold the affliction of my lowly soul, O all-pure one, and quickly deliver me from pain, that I may glorify thee forever.

*Now & ever...*: Mercifully accept Thy Mother, who prayeth that Thou save Thy people, whom Thou hast acquired by Thy precious Blood, O good Word, that we may call Thee blessed for all ages.

### ODE IX

*Irmos*: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

O Mistress Theotokos, entreat the worshipful Trinity, to Whom alone thou gavest birth for us without suffering in the flesh, that He grant peace to those on earth, and that remission of transgressions be given to those who hymn thee.

Even though Emmanuel is understood to be a single Person, yet hath He two natures; for, lo! we proclaim two volitions and activities in Him, and we confess thee, His Mother, to be the Theotokos.

*Glory...*: I utter lamentation for myself, pondering the multitude of my sins, the uprisings of my passions, the despondency of my soul and the inconstancy of my mind. Grant salvation to me, wretch that I am.

*Now & ever...*: Assailing me like brigands, and stripping me of my radiant and luminous vesture, mine enemies have inflicted many wounds upon me. O Lord, raise me up who am barely alive.

*Then, "It is truly meet..."*, and a prostration. *Trisagion through Our Father...*; *Troparia*, and the rest as usual. *Dismissal*.

## ON FRIDAY MORNING AT MATINS

*After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone V—*

The place of the skull became paradise, for no sooner was the tree of the Cross planted than straightway Thou, the Grapes of life, sprang forth, O Savior, unto our gladness. Glory to Thee!

*Stichos:* Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

O ye faithful, let us hymn our Savior and Deliverer, Who of His own will was crucified, as He Himself knew and was well-pleased; and let us glorify Him, for He hath nailed the sins of men to the Cross, delivering the human race from deception, and hath vouchsafed us the kingdom.

*Glory..., Now & ever...: Stavrotheotokion—*

Beholding Thee hanging of Thine own will on the Cross between the thieves, O Christ, Thy Mother said maternally, her womb rent with pain: "O my sinless Son, how is it that Thou art unjustly nailed to the Cross as a malefactor, Who desirest to give life to the human race, in that Thou art compassionate?"

*After the second chanting of the Psalter, these sessional hymns, in Tone V—*

O Savior Who of Thine own will endured crucifixion and freed men from corruption, we, the faithful, hymn and worship Thee, for Thou hast enlightened us with the power of the Cross; and with fear we glorify Thee as Lord and Bestower of life, O Compassionate One Who lovest mankind.

*Stichos:* God is our King before the ages; He hath wrought salvation in the midst of the earth.

The tree of Thy Cross hath been shown to be salvation for the world, for Thou wast nailed to it of Thine own will and didst deliver mortals from the curse. O Lord, Joy of all, glory to Thee!

*Stichos:* Wondrous is God in His saints, the God of Israel.

*Martyricon:* Today the memory of the passion-bearers shineth forth with radiance from the heavens; the choir of the angels keepeth festival, and the human race celebrateth with them. Wherefore, they pray unto the Lord, that our souls find mercy.

*Glory..., Now & ever...: Stavrotheotokion—*

By the Cross of Thy Son hath all the falsehood of the idols been abolished and the might of the demons hath been trampled underfoot, O thou who art full of the grace of God. Wherefore, we, the faithful, ever hymn and bless thee as is meet, and confessing thee to be the true Theotokos, we magnify thee.

*After the third chanting of the Psalter, these sessional hymns, in Tone V: Spec. Mel.: "The Word, Who with the Father and the Spirit is equally without beginning..."—*

When the ranks of the angels beheld Thee nailed to the Cross and having fallen asleep, O Jesus, King of all, they were stricken with awe; and straightway the hordes of the demons fled, and the gates of hades were broken, the tyranny of death was cast down, and those dead in the grave arose.

Adam received bitterness from the tree, falling headlong into corruption through the envy of the serpent; but when Thou wast nailed, O Jesus, life was planted, and because of the tree of the Cross we again make our abode in the heavens, the serpent hath been set at nought, corruption hath been slain, and we all offer Thee glory.

*Glory..., Now & ever...: Stavrotheotokion—*

When she who without pain gave Thee birth saw Thee uplifted upon the Tree, she lamented, weeping, and exclaimed: "Woe is me, O my Son most sweet! I am wounded in soul, beholding Thee nailed to the Cross as a malefactor amid two evildoers!"

### ODE I

*Canon of the precious and life-creating Cross, the acrostic whereof is "By Thy Passion Thou dost save me from the passions, O my Christ", the composition of Joseph, in Tone V—*

*Irmos:* To God the Savior, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant alone, for He is glorious.

By Thine own will Thou didst endure the passion-slaying Passion, O Christ, and didst slay him who of old brought death upon us in paradise; wherefore, we glorify Thy goodness.

Thou wast uplifted upon the Cross, and the enemy fell headlong; and we, who are fallen, have been raised up and made inhabitants of paradise, O Christ, glorifying the might of Thy kingdom.

*Martyricon:* Well armed with the shield of the Cross, ye arrayed yourselves for every battle with the demon, O all-wise greatmartyrs; and having vanquished him, ye have received glory.

*Martyricon:* Like honored sheep ye offered yourselves unto the Lamb Who was slain for our sake, O athletes, manifestly abolishing the sacrifices of the ungodly; wherefore, we call you blessed, O most lauded ones.

*Theotokion:* For us, O pure Virgin, thou gavest birth to a little Babe, the Ancient of days, Who by His divine sufferings hath renewed human nature, which had grown old, O most immaculate one.

*Another canon, of the Theotokos, in Tone V—*  
*Irmos: Same as the foregoing.*

I know thee, O most immaculate Mary, Virgin and Mother, to be a well-spring of compassion and a fervent intercessor; and I cry out to thee: Have mercy and compassion upon my lowly soul.

Making His abode within thy womb, and taking human essence upon Himself, in that He is good, O pure one, the Son of God hath delivered all from the corruption of the serpent.

Be mine enlightenment and hope of salvation, O most immaculate Theotokos, loosing the bonds of my transgressions, and delivering me from the torments and condemnation which are to come.

Free my lowly soul from wicked thoughts, O Theotokos, and make it a dwelling-place of God, that I may always glorify thee as is meet.

ODE III

*Canon of the Cross*

*Irmos:* By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving ascension.

Nailed to the Tree, O Savior, Thou dost cause the fruit of corruption to wither away, and from Thy side dost pour forth upon us streams of incorruption, O Master.

Thou wast slaughtered on the Tree like a lamb, O Master, marking the lintels of our souls with Thy divine blood; wherefore, we glorify Thee with fear.

*Martyricon:* Bound with bonds, wounded in multifarious ways, and cast to the wild beasts, O athletes, ye remained unshaken.

*Martyricon:* As grapes of the Vine of life ye poured forth the wine of martyrdom which gladdeneth the hearts of the faithful, O martyrs of our God.

*Theotokion:* Dying upon the Cross, thy Son and Lord was shown to be the Mediator of life for us, O pure one, glorifying those who hymn thee.

*Canon of the Theotokos*

*Irmos: Same as the foregoing.*

By thy compassionate goodness, O Theotokos, lead me up who have fallen into the destructive pit of grievous offenses.

Arriving at the eventide of life, I am held fast by perplexity, O most hymned one, and I cry out to thee: Show thyself to be my helper!

O pure and holy Theotokos, grant me remission of transgressions, and ask for me salvation and everlasting joy.

Grant me tear-drops, O pure one, that I may drive doubt from my heart and hymn thee earnestly.

ODE IV

*Canon of the Cross*

*Irmos:* I heard report of the power of the Cross, that paradise hath been opened thereby, and I cried aloud: Glory to Thy power, O Lord!

When Thou didst set upon the Cross, O Christ, Sun of righteousness, Thou didst shine forth never-waning light upon us who hymn Thine awesome dispensation, O Word.

When once thou didst stand before the judgment-seat, O Christ our Judge, Thou didst condemn the unjust foe; and Thou wast crucified between the unrighteous thieves, justifying us.

*Martyricon:* Crowned with victory, the athletes of the Lord put the invisible enemy to shame, and cried out: Glory to Thy power, O Lord!

*Martyricon:* Assembling with faith, let us honor the passion-bearers of Christ, the never-fading flowers of the noetic paradise, the most precious vessels.

## FRIDAY MATINS

*Theotokion:* When thou didst behold on the Cross Christ to Whom thou gavest birth, O pure one, thou didst marvel at His ineffable long-suffering; wherefore, we glorify thee with Him.

### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

Who can entreat the Judge concerning my wicked deeds and my transgressions if not thee, O pure one, thou only helper of the sinful?

By thy power, O all-pure one, raise me up who have fallen through many transgressions and enslaved my soul through sins, and free me from slavery through thy supplication.

As thou gavest birth to the Creator and King of all, O most immaculate and pure Theotokos, deliver me from every vile offense.

I weep over myself when I bring to mind my many transgressions and the unquenchable fire; and I pray: Grant me time to repent, O all-pure one.

### ODE V

#### *Canon of the Cross*

*Irmos:* Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

When the rocks felt Thee uplifted upon the Tree, O Christ, they split asunder, and the foundations of the earth were shaken.

The sun set aside its radiance when Thou wast uplifted upon the Tree, O long-suffering Sun of righteousness.

*Martyricon:* The saints shine forth with the radiance of miracles, by the Spirit dispelling the darkness of sicknesses.

*Martyricon:* Your bodies were dismembered with the sword, O martyrs, but the spirit of divine love was never cut away from you.

*Theotokion:* Seeing the Savior uplifted upon the Cross, O most immaculate Virgin Mother, thou didst lift up thy voice in lamentation.

### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

O Mistress, apply the poultice of thy lovingkindness to the bruises which through sin have come to cover my whole body.

Of old thou didst halt the advance of corruption by thy divine birthgiving, O all-immaculate one, and thou hast now stopped the advance of my transgressions.

Have mercy and compassion upon my soul, O Mistress, and deliver it from condemnation and eternal torment.

Look down and hearken unto my voice, O Mistress, and deliver me from everlasting torment, I pray.

### ODE VI

#### *Canon of the Cross*

*Irmos:* The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

When the Cross was planted in the ground, the fall of the demons took place, faith received the beginning of its confirmation, and evil hath been driven from our midst.

The sun was extinguished when Thou didst light Thy flesh like a lamp upon the Tree, O Lord; and the coin was found which had been lost through the dark passions.

*Martyricon:* When Thou wast uplifted upon the Tree, Thou didst have the choir of martyrs following in Thy steps, emulating Thy Passion as the mediator of dispassion, O Thou Who lovest mankind.

*Martyricon:* With the streams of your blood ye dried up the torrents of deception, O crowned martyrs, and ye extinguished the alien fire of the demons with divine dew.

*Theotokion:* A sword pierced thy heart, O most immaculate Virgin, when thou didst behold the Creator crucified, His divine side pierced by a spear.

### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

The deep of transgressions hath surrounded me, and the abyss of sin hath me in its grasp and bringeth me to pernicious despair. But save me now, O holy Mistress!

Raise me up who lie upon the bed of offenses, O all-holy Mistress, and grant me the effulgence of salvation through repentance.

Through the supplications of her who in purity gave Thee birth, cleanse me, O Thou Who lovest mankind; deliver Thy world from all tribulation, and vouchsafe us everlasting glory.

I ever promise to cease mine evil deeds, yet I always lie, and grieve my Master. O all-pure Mistress, grant me correction.



## OCTOECHOS — TONE V

### ODE VII

#### *Canon of the Cross*

*Irmos:* Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

That we might be delivered from pleasurable sin, Thou didst taste gall, O Christ, Thou sweetness of life.

When Thou wast wounded on the Tree, O Christ, Thou didst heal the wounds Adam had suffered for many years.

*Martyricon:* With eagerness of will ye set yourselves apart for suffering, O passion-bearers, and were shown to be victors.

*Martyricon:* Having honored God by enduring painful dishonor, O athletes, ye received honor on high.

*Theotokion:* After giving birth thou remainest as thou wast before birthgiving, O pure one; for God was born, that He might deify man.

#### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

O pure Theotokos, disdain me not who with faith ever flee beneath thy protection.

O Theotokos who ever driest up the pasture of my passions, grant that I may shed drops of tears.

By thy supplications release me who am bound with the chains of my sins, O immaculate one who gavest birth to our most hymned God.

Unto thee do I flee with faith, O pure one, and to thee do I cry: Deliver me from everlasting fire, O Virgin!

### Ode VIII

#### *Canon of the Cross*

*Irmos:* The Son and God, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, ye priests, and exalt supremely for all ages!

O Savior, Who healed the curse of the tree by the Tree and hast poured forth blessing upon men, we hymn and glorify Thee forever!

By Thy Cross Thou didst bring down the serpent who exalted himself, and when Thou wast laid low Thou didst raise up him who had grievously fallen. Thee, O Savior, do we hymn and exalt supremely for all ages!

*Martyricon:* With faith let us hymn the passion-bearers in the heavens: the destroyers

of deception, the champions of the divine Faith, the pillars of the Church, the truly hard diamonds, the warriors of Christ.

*Martyricon:* The glorious passion-bearers shone forth like the sun, through grace driving away clouds of sicknesses; and by faith in the Trinity they dispelled the gloom of ungodliness.

*Theotokion:* Gabriel was sent as an escort for the bride, O Virgin, and he cried out to thee, saying: O most splendid palace of Christ, the King of all, when He shall make His abode within thee, He shall deify all men!

#### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

At a loss, I have no fear of the threat of Gehenna in either heart or mind, and I ever commit sins; but do thou, O Virgin, free me from perplexity, and deliver me from the fire.

I am often dragged out and sold like a captive by the pleasures of my flesh, and I ever anger God. O Theotokos, only help of the helpless, do thou thyself have mercy upon me!

Thy supplication is sure and certain, O most immaculate one, for whatsoever things thou desirest thou givest, entreating thy Son and God. Wherefore, I pray thee: Have mercy and save my lowly soul!

Cruelly tested am I by bodily sickness, rising passions and wounds of soul. O thou who gavest birth to the only Benefactor, by thine entreaties restore my health.

*We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.*

### ODE IX

#### *Canon of the Cross*

*Irmos:* With oneness of mind, we, the faithful, magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

The might and dominion of the enemy were taken away, O only mighty Lord, when Thou wast uplifted upon the Cross and didst bloody Thy fingers thereon.

O my Christ, the iniquitous ones who crucified Thee impaled Thy hands and feet and reckoned the number of Thy bones; and they gave thee vinegar with gall to drink.

## FRIDAY MATINS

*Martyricon:* Before the tyrants ye preached God Who became man with radiant mouths, O passion-bearers, and have inherited glory.

*Martyricon:* Beating you, the enemies who wounded you with stripes and divers tortures became sick, O divine martyrs, most honored physicians of illnesses.

*Theotokion:* Jesus the Light shone forth from thee upon us, O pure one, and enlightened all creation by His crucifixion, and dispelled the darkness of the demons.

### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

Grant me tears of repentance, O all-pure one, that I may weep over my grievous and unjust deeds before the end of my life will arrive.

Why dost thou offend thy Master, O my soul, committing unrighteous deeds? Why dost thou not arise? Wherefore, before the end haste thou to repent.

Deliver me from evil transgressions and tribulations. Grant me mercy, O most pure Virgin, and a divine share in life incorruptible.

Thee have we acquired as the intercessor who ineffably gavest birth unto God, the insuperable rampart and salvation of our souls, and a well-spring of miracles.

*Then, "It is truly meet to bless thee..." and a prostration. Litany, exapostilarion, and the usual psalms.*

### *Aposticha stichera of the Cross, in Tone V—*

No sooner was the tree of Thy Cross planted, O Christ, than the deception of idols was driven away and grace blossomed forth; for the tyranny of condemnation was no more, but the triumph of our salvation was made manifest. For the Cross is our boast, the Cross is our confirmation, the Cross is our joy!

*Stichos:* We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

For our sake Thou wast led as a sheep to sacrifice and as an innocent lamb to voluntary slaughter, O Christ Immanuel; and Thou wast reckoned among the iniquitous. Come, O ye nations of the homeland, and hymn and worship the endless Life Who was uplifted upon the Cross!

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

*Martyricon:* Blessed is the army of the King of heaven, for even though the passion-bearers were mortal, yet did they strive to attain the dignity of the angels; and having spurned their bodies, for the sake of their passions they have been vouchsafed honors. By their supplications, O Lord, save Thou our souls!

### *Glory..., Now & ever...: Stavrotheotokion—*

Standing at the foot of the Cross, O Jesus, she who gave Thee birth lamented, weeping and crying out: "I cannot bear these things, seeing Thee to Whom I gave birth nailed to the Tree! I escaped the pangs of childbirth, since I never knew a husband, so how now am I wracked with pain and wounded in heart? For now the words spoken by Symeon have been fulfilled: 'A sword shall pierce thy heart, O immaculate one!' Yet now arise, O my soul, and save those who hymn Thee!"

*Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.*

ON FRIDAY MORNING  
AT THE LITURGY

*On the Beatitudes, these troparia, in Tone V—*

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

Dying on the Cross, O compassionate Bestower of life, Thou gavest life unto Adam, upon whom death had come through eating, and Thou didst show him to be a dweller in paradise, O Good One.

Thou wast nailed to the Cross, O Christ, Thou true vine, and hast poured forth the fluid of salvation, giving drink through grace unto the hearts of all the faithful.

*Martyricon:* When ye were beaten and dismembered, O wise ones, ye emulated the sacrifice of the Master; wherefore, ye are ever called blessed, O martyrs of Christ.

*Glory...:* With faith we worship Thee, the one God in three Persons, the indivisible and all-divine Essence; and we cry out to Thee: Glory to Thee, O Trinity and Unity, our God!

*Now & ever...:* She who beheld our Life dead of His own will upon the tree of the Cross, beat her breast, weeping; wherefore, we all ever bless her with divine voices.

## FRIDAY EVENING AT VESPERS

*On "Lord, I have cried...", these stichera of the holy martyrs, hierarchs and the venerable, in Tone V: Spec. Mel.: "Rejoice,..."—*

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

With the streams of their blood the passion-bearers quenched the flame of grievous ungodliness; and enkindling the radiance of piety throughout the whole world, they utterly consumed the false gods and their foetid stench. They have shone forth the most pure light upon those on earth, and enlightened thereby, we elude the darkness of ungodliness and evade the deception of idols, worshipping Christ, Who granteth the world great mercy.

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

Easily setting at naught the words of the ungodly heretics and their pursuit, ye became warriors of the unoriginate Father, the Son Who is equally without beginning, and the Holy Spirit, the Unity of Divinity in three Persons, teaching the faithful with piety of mind and confirming the preaching of Orthodoxy. Wherefore, ye are called blessed, O most sacred pastors, for in life-bearing pastures ye tended the flock of Christ, for Whom ye endured all manner of pangs and multifarious trials.

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

Receiving mastery of mind through the doing of virtuous deeds, the company of the venerable, who struggled, with ease utterly trampled the carnal passions underfoot. Thereby they valiantly overcame all the wiles of the demons and were shown to be conversers with the angels, since they lived as ones incorporeal. And they now rejoice in the mansions on high, living in splendor, and stand before Christ, asking Him to grant our souls great mercy.

*These stichera for the martyrs, in the same tone—*

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

Having put on the breastplate of faith and armed themselves with the image of the Cross, Thy saints, O Lord, manfully gave themselves over to torments and cast down the pride and deception of the devil. As God almighty, send down peace upon the world through their entreaties, and great mercy upon our souls.

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

*The foregoing sticheron is repeated.*

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

Not caring for all the things of earth, and manfully braving tortures, ye were not disappointed in your goodly hopes, but were inheritors of the kingdom of heaven, O all-lauded martyrs. Having boldness before God Who loveth mankind, ask peace for the world and great mercy for our souls.

*Glory..., Now & ever...: Dogmatic theotokion—*

Once, the image of the Bride who knoweth not wedlock was inscribed in the Red Sea. There Moses was the parter of the waters; and here Gabriel is the minister of a miracle. There Israel traversed the deep dryshod; and now the Virgin giveth birth unto Christ without seed. The sea remained impassable after Israel had crossed; and the immaculate one remaineth incorrupt after the birth of Emmanuel. O God Who hast appeared as a man, Who existest and hast existed from the beginning: Have mercy upon us!

*Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...*

*Aposticha stichera, in Tone V—*

Pray for us, O holy martyrs, that we may be delivered from our iniquities; for unto you hath been given the grace to pray for us.

Your souls filled with insatiable love, O holy martyrs, ye did not deny Christ; and enduring the divers wounds of sufferings, ye cast down the audacity of the tormentors; and having preserved the Faith intact and unharmed, ye were translated to the heavens. Wherefore, as ye have boldness before Him, ask that He grant us great mercy.

## OCTOECHOS — TONE V

*Nekrosimon*: I have remembered the prophet, who cried: I am earth and ashes! And again I looked into the graves, and beheld bones laid bare; and I said: Which is the king, and which the warrior? Which the rich man, which the poor? Which the righteous, which the sinner? Yet grant rest with the righteous, O Lord, to Thy servants.

*Glory... Now & ever...: Theotokion—*

O thou who art full of joy, intercede in thy mediations, and beg for our souls a multitude of compassions and cleansing of our many sins, we entreat thee.

*Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.*

### FRIDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

#### ODE I

*Irmos*: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

All the generations of men praise thee, O Virgin, as thou didst foretell in prophecy of old; wherefore, accept me who hymn thee, O Mistress, and enlighten and make me wise.

Thou hast broken the sting of death and the sin of the world, O Virgin Mistress, having given birth to true Life. Quickly break also the sharp arrows of my passions.

*Glory...: Having been shown to be the only one arrayed in virgin's vesture, thou didst rend asunder the fig-leaves which Adam wore; wherefore, clothe me in the garments of chastity by thy supplications.*

*Now & ever...: Many daughters of Adam before thee acquired riches and divine glory, but thou hast surpassed them all beyond compare, O Mistress; wherefore, enrich me now with heavenly and divine grace.*

#### ODE III

*Irmos*: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

The depths and heights of the unapproachable wisdom of God, Who was born of thy womb, have been recognized in thee, whereby deliver my heart from the depths of the serpent's reasoning.

O Christ, Who of old fashioned out of water the winged creatures and serpents, which before had not existed: Thou didst straightway fashion the strange vesture of Thy divine incarnation out of the blood of the pure Virgin.

*Glory...: Thou alone, O all-pure one, hast been shown to be the cleansing of our nature, for in thee did the divine Fire make His abode without consuming thee, that He might purify it; wherefore, cleanse me of the defilement of the offenses of my passions, and illumine me by thy supplications.*

*Now & ever...: Knowing thee to be the cup of the Offshoot of the new vine, manifestly giving drink to the faithful for the remission of offenses, O all-pure one, I pray: Give drink to my heart with an outpouring of divine water.*

#### ODE IV

*Irmos*: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Thou hast been shown to be the unploughed furrow which produced the unsown divine Grain, whereby I, the hungry, am fed with divine gifts and grace.

Giving drink with the water of thy supplications to me who am truly sick unto death and am stuck fast in the fire of the passions of my soul, raise me quickly up.

*Glory...: As thou art the animate city of God, gladdened by the flow of noetic rivers, make steadfast the house of my soul with the pillars of thy supplications.*

## FRIDAY COMPLINE

*Now & ever...*: Knowing thee to be the cloud raining down true righteousness, O all-pure Mistress, I pray that thou quickly deliver me thy servant from all who oppress me.

### ODE V

*Irmos*: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-en-shrouded soul, O Christ, in that Thou alone art compassionate!

Utterly suppress the turbulence and billows of sin and my passions, O Virgin Mistress, having given birth to the Cause of dispassion.

Shown from on high to be Christ's cloth of the divine vesture of majesty, O pure one, with the raiment of the virtues clothe my naked soul.

*Glory...*: Grant me cleansing of offenses by thine entreaties, O pure Virgin who gavest birth for us to Christ the Lord, our divine Purification.

*Now & ever...*: By thy supplications, O Virgin, do away with the sores, wounds and stripes of my sins, and grant power to thy servant.

### ODE VI

*Irmos*: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

O thou who gavest birth to the Light Who created the luminaries of the sky, illumine now my soul and deliver me from the darkness of the passions, O most radiant one.

Entreat thy Son, Who of old sweetened the waters of Mara, O Theotokos, that He quickly deliver me from grievous suffering and bitterness.

*Glory...*: The torrent of the passions disturbeth my soul, O all-pure one; yet dry it up by thy supplications, and destroy mine evil thoughts.

*Now & ever...*: Delivering men, Christ hath issued forth out of Sion, from thy womb, O all-immaculate Mistress; and thereby He hath also delivered me from perils and tribulations.

*Then, "Lord, have mercy!", thrice.*

*Glory..., Now & ever...: Sedalion, in Tone V—*

Wherefore, growing despondent, hast thou forgotten thy God, Who hath mercy upon thee,

O passion-plagued soul? Despising His precepts, thou hast come in wickedness and prodigality to the end of thy life. But shun evil, crying out to the Theotokos: Have mercy upon mine accursed soul!

### ODE VII

*Irmos*: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

The hordes of the demons fear and tremble before the invocation of thy name, O all-pure one. Deliver me from them, save and preserve me, protecting me from all harm.

Ineffable is thy glory, O Virgin; for thou gavest birth to the Lord of glory. Wherefore, vouchsafe unto me the glory of thy Son and my God, by thy supplications.

*Glory...*: Incline thine ear to the entreaties of thy servant, O Mistress, and quickly deliver me from tribulations and misfortunes, from all temptations, visible and invisible.

*Now & ever...*: With purity wash me who am wholly shameful and have bemired and defiled myself with the passions, and make me radiant through the sprinkling of thy supplications, O Virgin.

### ODE VIII

*Irmos*: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

The passion-plagued water of barrenness hath rendered the womb of my soul fruitless and dried it up. Rain down the divine Dew upon me, O light cloud, that I may bring forth fruits of repentance.

By thy supplications, O all-pure one, calm thou the water and storm of passionate thoughts, and guide me to the stream of dispassion, that I may glorify thee fervently for all ages.

*Glory...*: O noetic portal, closed gate, which God alone hath passed through: Close and lock the gates of my passions, and open unto me the portals of hope.

*Now & ever...*: Remove from me the burden of transgressions, O Virgin Mother, who alone ineffably gavest birth to the Lamb and Word of God, Who taketh away all the sin of the world.

## OCTOECHOS — TONE V

### ODE IX

*Irmos:* Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Having as a man defiled my soul with many transgressions and bemired it with carnal passions, I now beseech thee earnestly and pray unto thee: From all evil cleanse me, O pure one, by thy supplications.

Thou gavest birth to Him Who willeth mercy, the God of compassions Who loveth mankind, Who alone is Good, Long-suffering and full of loving-kindness. By thine entreaties, O pure one, show Him to be well-

disposed toward me, and grant me release from offenses.

*Glory...:* By thy ceaseless maternal supplications, O Mistress, to the virtues of good works do thou rouse thy servant, who am stuck fast in the slumber of despondency and asleep now in pleasures.

*Now & ever...:* Blessing, I bless thee, O all-pure one, and I magnify thee fervently. Wherefore, bless me who hymn thee; deliver me from all violence and grief, and by thy hands preserve me invincible.

*Then, "It is truly meet..."*, and a prostration. *Trisagion through Our Father...; Troparia, and the rest as usual. Dismissal.*

## ON SATURDAY MORNING AT MATINS

*After the first chanting of the Psalter, these sessional hymns of the martyrs, in Tone V—*

Today the memory of the passion-bearers shineth forth with radiance from the heavens; the choir of the angels keepeth festival, and the human race celebrateth with them. Wherefore, they pray unto the Lord, that our souls find mercy.

*Stichos:* Wondrous is God in His saints, the God of Israel.

Thou hast given us an indestructible bulwark, O Christ God: the miracles of Thy holy martyrs. By their supplications make steadfast Thy faithful people, in that Thou art good and lovest mankind.

*Glory..., Now & ever...: Theotokion—*

Rejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou that knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

*After the second chanting of the Psalter, these sessional hymns of the martyrs, in Tone V—*

Zealous for the cup of Thy sufferings, O Lord, the passion-bearers forsook the beauties of life and became communicants with the angels. Through their entreaties, O Christ, grant peace and great mercy to our souls.

*Stichos:* Wondrous is God in His saints, the God of Israel.

The hosts of heaven marveled exceedingly at the corrections of the holy martyrs: how, fighting the good fight in their mortal bodies, they invisibly vanquished the incorporeal foe with the power of the Cross; and they pray unto the Lord, that our souls find mercy.

*Stichos:* Blessed are they whom Thou hast chosen and hast taken to Thyself, O Lord, and their remembrance is unto generation and generation.

*Nekrosimon:* Unto Thy servants grant rest with the righteous, O our Savior, and cause them to dwell in Thy courts, as it is written, overlooking, in that Thou art good, all their transgressions, voluntary and involuntary, committed in knowledge and in ignorance, O Thou Who lovest mankind.

## SATURDAY MATINS

*Glory... , Now & ever... : Theotokion—*

O Christ God Who shone forth from the Virgin and through her hast shown forth children of the light: Have mercy upon us.

### ODE I

*Canon of the holy martyrs, hierarchs, the venerable and the departed, the acrostic whereof is "I offer these hymns to Thy servants, O Christ", the composition of Joseph, in Tone V—*

*Irmos:* The land on which the sun had never shone, and which it had not seen, and the abyss which the expanse of heaven had never seen uncovered, did Israel cross dryshod, O Lord; and Thou didst lead them to the mountain of Thy holiness, as they gave praise and chanted a hymn of victory.

Surrendering your bodies to arrogant judges, ye endured unbearable wounds, O valiant athletes, expecting to receive honors from on high; and Christ led you into the eternal mansions of those who rejoice and chant thy hymn of victory.

The venerable and the righteous, and the holy hierarchs, fulfilling the right glorious precepts of God, pastured the people and guided them to the water of understanding; and they have worthily received torrents of sweetness, pouring forth rivers of healing through grace.

Through the supplications of the all-glorious prophets, of the all-wise hierarchs, and of the sacred women who with manly mind endured mightily and trampled the enemy underfoot by fasting, guide me, O Lord, to the havens of Life, Thee Who appeared on earth by divine grace.

*Glory... : Nekrosimon:* Thee do we beseech, the God Who is easy to reconcile: Grant rest in the bosom of Abraham unto Thy servants whom Thou hast taken to Thyself from the turmoil of life, and vouchsafe unto them eternal light, overlooking their offenses, in that Thou art good.

*Now & ever... : Theotokion:* "Rejoice!", I cry to thee who gavest birth to Joy, O most hymned one. Enlighten our minds and souls, and guide all in the steps of understanding, and entreat thy Son and God, that He grant cleansing of transgressions unto all, O only Bride of God.

*Another canon, of the departed, chanted after the foregoing canon when no Menaion is available, the acrostic whereof is "The fifth canon of Theophanes for the dead", in Tone*

V—

*Irmos:* To God the Savior, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant alone, for He is glorious.

*Stichos:* Wondrous is God in His saints, the God of Israel.

With divine love the passion-bearers of Christ trampled the pride of the tyrants underfoot; and with faith they ask prayerful remission and rest for the departed.

*Stichos:* Grant rest, O Lord, to the souls of Thy servants.

Cause the departed to dwell in Thy holy habitations and courts, O Christ Master, Who shed Thine all-precious blood to redeem our debt.

*Glory... :* The Wisdom of God, Compassionate One Who beareth the express impress of the Father: Unto those whom Thou hast taken to Thyself grant rest, imparting everlasting blessedness unto them.

*Now & ever... :* O most immaculate one, thou hast been shown to be the splendid tabernacle, the golden ark containing the divine Word Who was incarnate for our sake, and destroyed the power of death.

### ODE III

*Canon of All Saints*

*Irmos:* O Lord, make steadfast my heart, which is buffeted by the waves of life, guiding it into calm harbor, in that Thou art God.

Ye spared not your bodies when they were beaten with staves and dismembered by the sword, O most lauded warrior martyrs, who were strengthened by the hope of everlasting good things.

Ye enlightened the vesture of the hierarchy, shepherding the flock of Christ in the fields of life through the virtues.

Mortifying the flesh through asceticism, the venerable ones shared in life divine. By their sacred prayers, O Christ, deliver us from misfortunes.



## OCTOECHOS — TONE V

*Glory...: Nekrosimon:* Unto those who have fallen asleep grant heavenly rest, O Thou Who lovest mankind, remitting the debts they incurred upon earth, in that Thou art good.

*Now & ever...: Theotokion:* As they beheld thee, who art blessed among women, the company of women suffered and were taken to thy Son, O Virgin Mother.

### *Canon of the Departed*

*Irmos:* Establish us by Thy power, O God our Savior, and lift high the horn of the Church of those who praise Thee in Orthodox manner.

*Stichos:* Wondrous is God in His saints, the God of Israel.

Struggling manfully, the athletes withstood the assaults of the tyrants; and they pray to Christ in behalf of those who have fallen asleep.

*Stichos:* Grant rest, O Lord, to the souls of Thy departed servants.

Receiving in Thy splendid mansions those who were nurtured on Thy laws and have reposed, grant them rest, O Good One.

*Glory...:* O only merciful God, vouchsafe the splendors of the saints unto those whom Thou hast taken, overlooking their offenses.

*Now & ever...:* O pure one, we hymn thy birthgiving, whereby we have been delivered from the primal condemnation and curse and have been freed from death.

### ODE IV

#### *Canon of All Saints*

*Irmos:* I heard report of Thee, O Lord, and was afraid; I understood Thy dispensation, and glorified Thee, Who alone lovest mankind.

By Thy power, O Lord, the passion-bearers trampled the power of the enemy underfoot, and became for the faithful might and great confirmation.

All the venerable now rejoice with great joy, and the divine priests are clothed in righteousness as in a garment.

Let us all hymn the divinely eloquent prophets of God, and let us honor the company of women who ran well the good race.

*Glory...: Nekrosimon:* Guiding to the harbor of Thy kingdom those whom Thou hast taken from the tumult and tempest of this present life, O Master, grant them rest.

*Now & ever...: Theotokion:* Through thee, O Virgin, hath the Timeless One now come under time. Him do thou entreat, that He free my soul from the transgressions I have committed in time.

### *Canon of the Departed*

*Irmos:* I have heard, O Lord, of Thine arising from the tomb, and have glorified Thine invincible power.

*Stichos:* Wondrous is God in His saints, the God of Israel.

Piously confessing Thee to be equally eternal with the Father, O Christ, the martyrs were slain; and they cry out to Thee: Deliver Thy servants, whom Thou hast taken to Thyself, O Christ!

*Stichos:* Grant rest, O Lord, to the souls of Thy departed servants.

As the only mortal free among the dead, O Christ, grant rest to Thy servants now departed, giving life everlasting to mortals.

*Glory...:* O Christ Who camest to save the lost, grant a dwelling-place in paradise unto those departed in faith, O Thou Who dost justify men by grace.

*Now & ever...:* The power of the Most High overshadowed thee, O Maiden, and made of thee a paradise of life, having the Lord and Mediator as a tree in thy midst.

### ODE V

#### *Canon of All Saints*

*Irmos:* Anticipating my need, take pity on my wretched soul, which doth battle at night with the darkness of the passions, and shine forth in me the noetic sun of the day-star, that I may distinguish night from light.

The bones of the martyrs pour forth healing upon the infirm, for, unbroken by malice, they restore our broken state and grind to dust all the bones of ungodliness.

Observing Thy laws, the holy hierarchs shepherded the people and guided them to the life which is to come, O Compassionate One; and the venerable ones slew the tyranny of the passions with perfect mind.

Let the prophets be honored, and with them all who were righteous by faith; and let the divine women who lived in holiness and shone forth on earth through their torments be praised as servants of Christ.

## SATURDAY MATINS

*Glory...: Nekrosimon:* Thy faithful servants, whom Thou hast taken from earth, do Thou number in the mansions of heaven, overlooking their transgressions, O Christ Who in Thine exceeding goodness wast incarnate for the sake of us mortals.

*Now & ever...: Theotokion:* We hymn thee, O Virgin, through whom God appeared to those who earth, becoming man; and we cry out: Rejoice, O right fertile ground who produceth the mystic Grain Who feedeth every creature!

### *Canon of the Departed*

*Irmos:* Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

*Stichos:* Wondrous is God in His saints, the God of Israel.

Accepting the entreaties of the martyrs, O Lord, among the elect number the souls whom Thou hast received.

*Stichos:* Grant rest, O Lord, to the souls of Thy departed servants.

Thou didst foretell that those who believe on Thee will not see death, O Master; wherefore, grant rest to the departed.

*Glory...:* Vouchsafe that Thy servants receive the beauty of Thy house, O Lord, and a share in delight.

*Now & ever...:* O Word Who art equally eternal with the Father and wast incarnate of the Virgin: Thou hast slain death by death.

### ODE VI

#### *Canon of All Saints*

*Irmos:* As Thou didst deliver the prophet from the beast, O Lord, so lead me up from the abyss of unrestrained pleasures, that I may dare to lift up mine eyes upon Thy holy temple.

Surrendering their bodies into the hands of the torturers to be wounded, the divine martyrs rejoiced in soul; for they truly beheld divine and everlasting joy and divine rewards.

O Christ, Thou art the glory of the all-wise holy hierarchs and the venerable. Through their supplications have pity on Thy people, whom Thou hast acquired by Thy blood, in that Thou lovest mankind.

Illumined in mind by Thee, O Lord, the prophets clearly reveal things far distant as though they were close; and by Thy power have

women destroyed the dominion of the enemy through suffering and fasting.

*Glory...: Nekrosimon:* Numbering Thy faithful servants, who have departed from us, among the choirs of the elect, O good Lord, grant them rest, overlooking all their offenses in Thy lovingkindness.

*Now & ever...: Theotokion:* O Lord Who created Eve in the beginning, and entered the Virgin's womb: Having clothed Thyself in the form of a servant Thou workest our restoration, O Master of all.

### *Canon of the Departed*

*Irmos:* The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

*Stichos:* Wondrous is God in His saints, the God of Israel.

The army of Thy martyrs, likening themselves to the hosts on high, beseech Thee, O Christ: Unto those who have departed grant the bliss which cometh from Thee, O Thou Who lovest mankind.

*Stichos:* Grant rest, O Lord, to the souls of Thy departed servants.

In that Thou lovest mankind, O Christ, number Thy servants, whom Thou hast taken to Thyself, in places of coolness, in places of the splendor of the saints, in places of ease.

*Glory...:* Cleanse Thy servants, and grant them forgiveness of offenses, O Thou Who lovest mankind; and vouchsafe unto them life incorruptible and a blessed inheritance.

*Now & ever...:* Who can recount in words the wonder of thy seedless conception, O most immaculate one; for thou gavest birth unto God. Who came to us in His lovingkindness.

### ODE VII

#### *Canon of All Saints*

*Irmos:* The prayer of the children quenched the fire; and the dew-bearing furnace was the herald of a miracle, for it neither consumed nor burned those who hymned the God of our fathers.

Set aflame with the fire of cruel torments, O glorious martyrs, ye showed most ardent love for the Lord, which cooleth you with the understanding of piety.

## OCTOECHOS — TONE V

Having adorned yourselves with the wisdom of the Spirit, and lived splendid lives, ye performed the sacred acts of the grace of the Gospel; and we praise you as ministers of God.

O venerable ones, who mortified the flesh with many pangs, ye have been vouchsafed the life to come, praying that we who have been slain by the assaults of the passions may receive it.

With faith let the blessed choir of the prophets of God and the council of women, who struggled in asceticism and by suffering cast down the enemy, be praised.

*Glory...: Nekrosimon:* O Word Who gavest a share in the life of all unto the dead, who have now left behind the turmoil of life: them do Thou guide to Thy divine haven, overlooking their offenses, O Good One.

*Now & ever...: Theotokion:* Let us, who with upright mind understand thee to be the Theotokos, be delivered by thy mediation from darkness and the invisible foes who wage war upon us, O Mistress.

### *Canon of the Departed*

*Irmos:* Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

*Stichos:* Wondrous is God in His saints, the God of Israel.

O Savior, grant that those who have departed may now partake of light unapproachable, through the entreaties of Thy passion-bearers.

*Stichos:* Grant rest, O Lord, to the souls of Thy departed servants.

O compassionate Christ, reckon those who have departed in faith among the Church of the firstborn.

*Glory...:* O Savior, grant rest unto Thy servants who have departed unto Thee, adorning them with the raiment of incorruption.

*Now & ever...:* Having conceived Life without seed, O most immaculate one, thou didst staunch the flow of the essence of death.

### ODE VIII

#### *Canon of All Saints*

*Irmos:* Ye assembly of angels and council of men, ye priests, hymn the King and Creator of all! Ye Levites, bless Him! Ye people, exalt Him supremely for all ages!

Navigating the deep of torments with the rudder of the Word, O athletes, ye drowned all the hordes of the deceiver in the outpouring of your blood, and live forever.

As all-wise sacred ministers, by the waters of Orthodoxy ye nurtured in sacred manner the flock entrusted to you; and ye truly delight in sweet torrents of beauty.

Having done the works of light, O venerable ones, ye were revealed to the faithful as lamps, and have passed over to the divine Effulgence. Pray ye to the Master, that He free us from darkness.

Be glad, O company of women who through wounds received the fullness of all honors! Rejoice forever, O choir of the prophets, and ye righteous who were pleasing unto Christ!

*Glory...: Nekrosimon:* Grant, O Master, that Thy servants who have departed this life may without hindrance pass by the sword which is now withdrawn, causing them to dwell in paradise, in that Thou alone art merciful.

*Now & ever...: Theotokion:* Let us hymn the joyous Virgin Mary as the gate leading to the divine entry, the easily mounted ladder of God, the unerring guide for those who seek salvation.

### *Canon of the Departed*

*Irmos:* The Son and God, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, ye priests, and exalt supremely for all ages!

*Stichos:* Wondrous is God in His saints, the God of Israel.

We hymn Thee, O Savior, Who acceptest the struggles of the holy martyrs, for their sake granting peace unto those who have departed in the Faith; and let us exalt Him supremely for all ages!

*Stichos:* Grant rest, O Lord, to the souls of Thy departed servants.

As Thou art compassionate, O Savior, vouchsafe that those who have departed from us, and who hymn and exalt Thee supremely for all ages, may be illumined by the radiance of Thy heavenly glory.

*Glory...:* Reckon with the choirs of the saints those whom Thou hast taken to Thyself, O Savior, and number them with Lazarus in the bosom of Abraham, for they hymn and exalt Thee supremely for all ages.

## SATURDAY MATINS

*Now & ever...*: Thou wast adorned with the beauty of purity, O Virgin Mother, becoming the habitation of the magnificence of the virtues; wherefore, we hymn and supremely exalt thee, the pure one, for all ages.

*We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim..."*, and make prostrations.

### ODE IX

#### *Canon of All Saints*

*Irmos*: In that the Mighty One hath done great things to thee, revealing thee to be a pure virgin even after giving birth, as thou gavest birth to thine own Creator without seed, we therefore magnify thee, O Theotokos.

Let the sacred ministers and pastors, the choir of the holy prophets, the countless multitude of the righteous and the assembly of the martyrs be blessed with sacred hymns, for they pray that our souls be saved.

The wondrous council of the venerable, having struggled all-wisely in asceticism, hath now been rendered wondrous by many displays of miracles. By their supplications, O wondrous Lord, show forth the wonder of Thy mercy upon all.

With faith and love let the countless multitude of women who suffered and fasted, and who abide with the angelic choirs, be blessed with the hieromartyrs who finished well the race.

*Glory...*: *Nekrosimon*: The multitude of all the saints entreateth Thee, O Word: In the magnitude of Thy mercy grant rest to the multitudes who with faith have passed from the earth, and overlook the offenses they committed during their life.

*Now & ever...*: *Theotokion*: In sickness of mind I committed many sins, O Virgin, and torment awaiteth me in the future. Deliver me therefrom, for I come to thee with unwavering heart, and I call upon thy divine protection.

#### *Canon of the Departed*

*Irmos*: With oneness of mind, we, the faithful, magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

*Stichos*: Wondrous is God in His saints, the God of Israel.

Having received rewards for their sacred sufferings, the martyrs now beseech Thee to grant surcease unto those who have departed in faith, O Savior.

*Stichos*: Grant rest, O Lord, to the souls of Thy departed servants.

Thou didst endure death, O only immortal Savior, granting resurrection and the radiance of immortality unto the dead, in that Thou art compassionate.

*Glory...*: Thou didst set us aright who have fallen into death, and didst teach us to hope for life everlasting, which do Thou grant that Thy servants may receive.

*Now & ever...*: The shadows of the Law passed away at thy birthing, O Theotokos; truth shone forth, and grace was bestowed; wherefore, we magnify thee.

*Then, "It is truly meet to bless thee..."*, and a prostration. *Litany, exapostilarion, and the usual psalms.*

*On the Praises, these stichera of the martyrs, in Tone V—*

Blessed is the army of the King of heaven, for though the passion-bearers were mortals, yet did they strive to attain the dignity of the angels; and they spurned the pangs of their bodies, and by their sufferings were vouchsafed the honor of the incorporeal ones. Wherefore, by their supplications, O Lord, send down upon us great mercy.

Thy passion-bearers, O Lord, emulators of the angelic ranks, endured tortures as though incorporeal, in oneness of mind possessed of the hope that they would enjoy the good things promised them. By their supplications, O Christ God, grant peace to Thy world and great mercy to our souls.

Struggling on earth, the holy martyrs endured the cold and gave themselves over to the fire. And as the waters received them their cry was: "We went through fire and water, and Thou didst bring us out into refreshment!" By their supplications, O Christ God, have mercy upon us!

Rejoicing in the midst of their torments, the saints cried out: "These things are wares for us to trade with the Lord: for, instead of the wounds we bear on our bodies, radiant vesture shall blossom forth for us unto our resurrection;

## OCTOECHOS — TONE V

instead of dishonor, we shall receive crowns; instead of fetters in prison, we shall receive paradise; and instead of condemnation with malefactors, we shall have life with the angels!" By their supplications, O Lord, save Thou our souls!

*Nekrosimon:* O Lord Who created me, Thou didst set Thy hand upon me, and commanding me didst say: "Thou shalt return unto the earth": Guide me to Thy right path, forgiving me my transgressions; and absolve and save me, I pray, in that Thou lovest mankind.

*Glory..., Now & ever...: Theotokion—*

Alas, O my wretched soul! What reply wilt thou have to give to the Judge at that hour when the thrones are set for judgment and the Judge cometh from the heavens, descending with myriads of angels? When He sitteth down in His judgment seat to try His unprofitable servants like me, what shalt thou answer? What then shalt thou bring forward? Truly nought, for thou hast defiled thy mind and body. Wherefore, fall down before the Virgin, and cry out unceasingly, that she may grant thee abundant forgiveness of sins!

*Aposticha stichera of the departed, in Tone V: Spec. Mel.: "Rejoice,..."—*

With the light of Thy countenance, O Christ, enlighten those who have departed, in that Thou art compassionate. Cause them to dwell in a place of verdure, by the waters of Thy pure and divine place of rest, in the longed-for bosom of our forefather Abraham, where Thy light shineth in purity and springs of beneficence pour forth, and where in gladness the assemblies of all the righteous clearly join chorus in thy goodness. Number Thy servants with them, granting them great mercy.

*Stichos:* Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

O Compassionate One, be Thou well-pleased that those who have passed from transitory things unto Thee, the Master of all and our God, may with most harmonious voices hymn and glorify Thy might; and grant that they may be enlightened by Thy beauty, and most purely partake of sweet and beautiful communion with Thee, where the angels dance around Thy throne and the choirs of the saints joyously stand round about. Grant rest with them and great mercy unto Thy servants.

*Stichos:* Their souls shall dwell amid good things.

Unto those departed in faith grant rest where is the choir of the prophets, and the ranks of the martyrs, and those from times past, who were justified by Thy saving Passion and the blood wherewith Thou didst redeem captive man, in that Thou lovest mankind, forgiving their offenses; for, truly Holy, Thou alone didst live on earth without sinning, Thou alone wast free among the dead. Unto Thy servants grant rest and great mercy.

*Glory..., Now & ever...: Theotokion—*

Having conceived Christ the King, the Bestower of life, in thy womb, O only Virgin Mother and Mistress, thou didst free us who were enslaved by the law of sin, and thus have we been freely justified by grace. Entreat Him now, that in the book of life He enroll the souls of those who acknowledge thee to be the Theotokos, that, saved by thy mediation, O most immaculate one, we may receive loving deliverance from thy Son, worshipping Him Who granteth the world great mercy.

*Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.*

## ON SATURDAY MORNING AT THE LITURGY

*On the Beatitudes, these troparia, in Tone V—*

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

Dying, O martyrs, ye destroyed the enemy, the author of evil, and, crowned with divine victories, ye mounted on high, where ye stand before God, the King of all.

Illumined by the light of the priesthood, O holy hierarchs, ye were glorified; and the multitude of the venerable have received life everlasting. Wherefore, they are blessed.

Those whom Thou hast taken to Thyself, O Master, do Thou cause to dwell with the choirs of the elect in a place of ease, overlooking, O Christ the Word, the offenses they committed on earth.

*Glory...:* O worshipful Trinity, be Thou entreated by the struggles of the holy hierarchs and honored martyrs; and grant salvation and great mercy unto the souls of those who departed in faith.

*Now & ever...:* O divinely joyous one, thou didst contain Him Whom nought can contain. Having given birth to Him in manner past nature and recounting, beseech Him, O Mistress, to be merciful unto all.

TONE VI  
SATURDAY EVENING — LITTLE VESPERS

On "Lord, I have cried...", 4 stichera, the composition of our venerable father John of Damascus, in Tone VI—

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

Gaining victory over hades, Thou didst ascend the Cross, that Thou mightest raise up with Thyself those who sit in the darkness of death, O Christ Who art free among the dead. O almighty Savior, Who pourest forth life from Thy light, have mercy on us!

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

*The foregoing sticheron is repeated.*

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

Today hath Christ risen as He said, having trampled down death; and He hath granted joy to the world, that all of us, crying out, may thus utter a hymn: O almighty Savior, Well-spring of life, unapproachable Light, have mercy on us!

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

Whither can we sinners escape from Thee Who art over all creation, O Lord? Thou dwellest Thyself in heaven. In hades Thou didst trample down death. In the depths of the sea, there is Thy hand, O Master. To Thee do we flee, and falling down before Thee, we pray: O Thou Who art risen from the dead, have mercy on us!

*Glory..., Now & ever...: Dogmatic theotokion—*

Meet it is in truth to bless thee, the Theotokos. For the Creator of all, entering into thine all-pure womb, became flesh, without changing in nature or merely appearing to have taken on His dispensation of incarnation, but having united Himself hypostatically and rationally to flesh with a soul, which He received of thee. Hence, we piously distinguish between both revealed natures. Him do thou entreat, O all-pure and honored one, that He send down upon us peace and great mercy.

Then, "O gladsome Light...". The Prokimenon, "The Lord is king...", with its stichoi. And after "Vouchsafe, O Lord...", the priest doth not intone the litanies, but we chant the first sticheron of the resurrectional aposticha—

The angels hymn Thy resurrection in the heavens, O Christ our Savior; and do Thou vouchsafe that we on earth may glorify Thee with a pure heart.

And these other stichera, of the Theotokos, in Tone VI: Spec. Mel.: "Having placed all their hope"—

*Stichos:* I shall commemorate thy name in every generation and generation.

As our timeless God of old promised with an oath to thy forefather Adam, so did He act in latter times, O all-pure one, issuing forth from thy divine womb; for the Lord Who holdeth all the ends of the earth in His hand truly shone forth from thee. Him do thou render well-disposed toward me at the hour of judgment, O Virgin Mary, that I may obtain His kingdom through the uplifting of the virtues and the mortification of the passions.

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

From afar off, with purity of mind, Isaiah foretold thee who wouldst give birth to the Maker of all creation, O honored and all-pure Virgin; for thou alone hast been shown to be forever most immaculate. Wherefore, I pray thee: Cleanse thou my defiled soul, and show me to have a share in the divine effulgence and a place at the right hand of thy divine Son when, as it is written, He will sit to judge the whole world.

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

The destruction of death hath been made manifest through thy birthgiving, for thou, O Maiden, art the abode of Life incorruptible. Wherefore, I entreat thee: To gladness and life do thou raise me up who lie amid the hellish tomb of my passions, O Virgin; guide me to the blessed reward, and count me worthy of the divine joy which perisheth not, where delight is everlasting and light is never-waning.

## OCTOECHOS — TONE VI

*Glory..., Now & ever...: Dogmatic theotokion, in the same tone—*

Come, all ye nations, and with a cry of rejoicing let us praise the all-holy Virgin and Theotokos, the crucible of human nature, the workshop of ineffable miracles; for new things have come to pass through her: the Unoriginate taketh on a beginning, the Word receiveth substance, God becometh man, that He might make man divine, not by altering nature, but through enhypostatic union. For He alone

proceedeth from two different natures, being known in two perfect natures indivisibly, and in both substances as to will and energy. Christ our God hath Himself given surety of the truth of the dispensation of salvation, granting the world cleansing, peace and great mercy.

*Then, "Now lettest Thou Thy servant depart...", Trisagion, through Our Father..., the resurrectional troparion, Glory..., Now & ever..., its theotokion. Little litany, and dismissal.*

## SATURDAY EVENING — GREAT VESPERS

*After the Introductory Psalm, the usual chanting from the Psalter.*

*On "Lord, I have cried...", 10 stichera. If the Menaion hath a doxasticon, it is chanted on Glory.... If there is no doxasticon, we chant Glory..., Now & ever..., the dogmaticon of the tone.*

*The Resurrectional Stichera, in Tone VI—*

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

Gaining victory over hades, Thou didst ascend the Cross, that Thou mightest raise up with Thyself those who sit in the darkness of death, O Christ Who art free among the dead. O almighty Savior, Who pourest forth life from Thy light, have mercy on us!

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

Today hath Christ risen as He said, having trampled down death; and He hath granted joy to the world, that all of us, crying out, may thus utter a hymn: O almighty Savior, Well-spring of life, unapproachable Light, have mercy on us!

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

Whither can we sinners escape from Thee Who art over all creation, O Lord? Thou dwellest Thyself in heaven. In hades Thou didst trample down death. In the depths of the sea there is Thy hand, O Master. To Thee do we flee, and falling down before Thee, we pray: O Thou Who art risen from the dead, have mercy on us!

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

In Thy Cross do we boast, Christ, and we hymn and glorify Thy resurrection; for Thou art our God, and we know none other than Thee.

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

Continuously blessing the Lord, we hymn His resurrection; for, having endured the Cross, He destroyed death by death.

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

Glory to Thy power, O Lord; for Thou didst set at naught him who hath the might of death. By Thy Cross hast Thou renewed us, granting us life and incorruption.

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

Thy burial, O Lord, breaking the bonds of hades, hath rent them asunder. By Thy rising from the dead Thou hast enlightened the world. O Lord, glory be to Thee!

*And these stichera of the all-holy Theotokos, the composition of Paul of Amorium, which are chanted when there is no Menaion, or at Litia. In Tone III—*

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

Beholding the infirmity of my body, the suffering of my soul, and the affliction of my heart, do thou vouchsafe me divine visitation, O most immaculate Virgin. Save me, I pray thee, by thy fervent supplications.



## SATURDAY EVENING GREAT VESPERS

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

O Mistress, I have surpassed all in mine offenses. But having cleansed away the multitude thereof, vouchsafe me to obtain mercy at the judgment of thy Son and God, which is to come, O pure Virgin.

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

Of the multitude of mine offenses do thou cleanse me who cry out, O pure one, and with the sword of prayer cut down the confused movement of my senses, that with faith and love I may hymn thy seedless birthgiving.

*Glory...: from the Menaion.*

*Now & ever...: The dogmatic theotokion—*

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man by nature for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

*Entrance. "O gladsome Light..." And after the Entrance, the appointed server, having made the usual bow to the superior, chanteth the daily prokimenon, in Tone VI—*

The Lord is King, He is clothed with majesty.

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

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

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

*Then the usual litany. "Vouchsafe, O Lord..." The litany: "Let us complete our evening prayer..." and the rest. And after the exclamation, we chant the sticheron idiomelon of the feast of the church, and performing Litia in the narthex, we chant the stichera of Paul of Amorium, or whatever the superior desireth. And after the usual prayers, we enter the church proper, chanting the aposticha stichera, in Tone VI—*

The angels hymn Thy resurrection in the heavens, O Christ our Savior; and do Thou vouchsafe that we on earth may glorify Thee with a pure heart.

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

Having broken down the gates of bronze and shattered the gates of hades, as God almighty Thou didst raise up the fallen human race. Wherefore, we cry out together: O Lord Who art risen from the dead, glory be to Thee!

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

Desiring to lift us up from our ancient corruption, Christ was nailed to the Cross and laid in the tomb; and with tears the myrrh-bearing women sought Him, and weeping they said: "Alas, O Savior of all! How is it that Thou hast willed to make Thine abode in a tomb? And having desired to dwell there, how is it that Thou hast been stolen away? How hast Thou been moved? What place concealeth Thy life-bearing body? Yet, as Thou hast promised, reveal Thyself to us, O Master, and take from us the lamentation of tears!" And as they were weeping, an angel cried out to them: "Cease your weeping! Tell the apostles that the Lord is risen, granting purification and great mercy to the world!"

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

O Christ, Who wast crucified as Thou didst desire, and madest death captive by Thy burial, Thou didst rise on the third day as God in glory, granting the world never-ending life and great mercy.

*Glory..., from the Menaion, if there is a doxasticon provided. If not, Glory..., Now & ever...: Theotokion—*

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the primal curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

*Then, "Now lettest Thou Thy servant depart..." Trisagion through Our Father.*

## OCTOECHOS — TONE VI

*Resurrectional troparion in Tone VI—*

Angelic powers were upon Thy tomb, and those who were on guard became as dead. And Mary stood in thy tomb, seeking Thine all-pure body. Thou didst make hades captive without being tested thereby. And Thou didst greet the Virgin, granting life. O Lord Who art risen from the dead, glory be to Thee!

*And the rest of the service followeth in order.*

*Theotokion:*

O Thou Who hast called Thy Mother blessed, Thou didst go to Thy suffering with a free will, and didst shine forth upon the Cross, desiring to seek out Adam. And Thou didst say to the angels: Rejoice with Me, for I have found the lost coin! O our God Who hast ordered all things in Thy wisdom, glory to Thee!

## SATURDAY NIGHT — COMPLINE

*The priest saith: Blessed is our God..., and we respond: Amen. Glory to Thee, our God, glory to Thee. O heavenly King..., Trisagion through Our Father. Lord, have mercy (12 times). Glory..., Now & ever... O come, let us worship... (thrice). Psalm 50 (Have mercy on me, O God...); Psalm 69 (O God, be attentive unto helping me...); and Psalm 142 (O Lord, hear my prayer). Then, Glory to God in the highest..., and the Symbol of Faith (I believe in one God...).*

*Canon of supplication  
to the All-holy Theotokos, in Tone VI*

### ODE I

*Irmos:* Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

In that thou art possessed of abundant divine grace, O Mother who knewest not wedlock, disdain not those who have recourse unto thee, ever saving them from misfortunes and tribulations.

Lo! the time of despair hath arrived for me. Arise, O all-pure Mistress, and extend unto me thy helping hand; for thou hast filled the world with divine gladness.

*Glory...*: As thou art our ally, O Theotokos, quickly grant thy mighty protection unto me who am beset by perils, and preserve me unharmed by them.

*Now & ever...*: Death rusheth headlong upon my soul, and the temptations of those who hate me have surrounded me like adders, to destroy me; but do thou save me, O Theotokos.

### ODE III

*Irmos:* My mouth hath been enlarged over mine enemies, for my heart hath been made steadfast in the Lord.

In that thou gavest birth to Life, O Theotokos, enliven my soul, which hath been slain by transgressions.

From every temptation preserve those who have recourse unto thee, O Theotokos, our hope.

*Glory...*: Save me from those perils which rise up bitterly against me, O all-immaculate Mother of my Lord.

*Now & ever...*: O thou who by thy divine birthing dost grant salvation to the world, deliver me from misfortunes.

### ODE IV

*Irmos:* The prophet heard of Thine advent, O Lord, and was afraid, for Thou didst desire to be born of the Virgin and reveal Thyself to men; and he said: "I heard report of Thee and was afraid." Glory to Thy power, O Lord!

The strength of my soul hath grown weak through poverty, O Theotokos, and the cruel darkness which ariseth from transgressions hath fallen upon me; but as thou art the light-bearing cloud of God, look down and illumine me, I pray.

As thou art a calm haven, O most immaculate one, transform the storms of mine evil deeds and the tumult of my transgressions into the tranquility of salvation, for, roaring like lions, they seek to slay me. Deliver me from destruction by them, I pray.

## SATURDAY NIGHT COMPLINE

*Glory...*: As thou art steadfast salvation and invincible protection day and night, on land and at sea, and in every place, O Theotokos, save me; for after God it is in thee that we Christians truly place our trust.

*Now & ever...*: From great and divers transgressions and dangers thou dost ever save me; wherefore, I entreat thee who gavest birth to the Lord, and I hasten to thee, the invincible aid of the sorrowful: By thy supplications lead me up from misfortunes!

### ODE V

*Irmos*: O Christ Who shineth Thy light upon the world, illumine the heart of me who cry to Thee out of the night, and save me.

Unafraid of the assaults of men, we glorify thee, the shelter of salvation, O most immaculate Mother of the Word.

Having thee as an insuperable rampart, O all-pure one, we are delivered from the uprisings of temptations and grief.

*Glory...*: Rescue me from the tongue of evil men, O pure one, for they have sharpened it like a razor, to wreak bitter destruction upon my soul.

*Now & ever...*: Earnestly do I fall down before thee, praying: As thou art the Mother of my Creator, free me from the misfortunes which encompass me.

### ODE VI

*Irmos*: Slain by the monster of sin, I cry to Thee, O Christ: Free me from corruption, as Thou didst the prophet.

Tasting bitterness, I have become a stranger to divine sweetness, O all-pure one; wherefore, I cry unto thee: Grant me thy help.

The darkness of the passions hath made me the slave of corruption; wherefore, free me, O Mistress who gavest birth to the Light.

*Glory...*: With faith and concord do I confess thee, O all-pure one, and, delivered from sorrow by thee, I offer thee sacrifice.

*Now & ever...*: The mouths of the unjust have been opened against me, O Mistress; wherefore, as thou art my helper, free me quickly from them.

*Then, Lord, have mercy! Thrice. Glory..., Now & ever... Kontakion, in Tone VI—*

O unashamed intercession for Christians, sure mediation before the Creator: Disdain not the cries of entreaty of Christians, but, in that thou art good, come thou to the aid of us who cry out to thee with faith: Haste thou to supplication and speed thou to entreaty, O Theotokos, ever interceding for those who honor thee.

### ODE VII

*Irmos*: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

O all-holy Virgin, do thou thyself free my soul from the temptations which have now surrounded it like fat bulls.

Earnestly defending those in misfortune and grief, O Theotokos, ever grant them joy.

*Glory...*: As thou art an indestructible shelter for all, O Virgin, protect me who am wholly overcome by grief and despair for my deeds.

*Now & ever...*: By thine intercession are we delivered from misfortunes and sorrows, and we find great riches which are inexhaustible.

### ODE VIII

*Irmos*: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Consumed am I by the afflictions of men, O Theotokos, and I pray: Deliver me from their vain counsel.

I have been vanquished in grief by my temptations, O Mistress, and I pray: Preserve me unharmed by them.

*Glory...*: O pure one, save me from the lying man, from his tongue, mouth and tyranny, and from all want.

*Now & ever...*: Led astray is my character, and, as I have no response, I cry to the Theotokos: Deliver me from all evils.

## OCTOECHOS — TONE VI

### ODE IX

*Irmos:* O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

Be thou merciful unto me amid the griefs of life, O Theotokos, and save me from misfortunes who now flee unto thee.

Truly thou, alone upon the earth and the sea, hast been shown to be an indestructible shelter for those who flee to thee with unwavering soul.

*Glory...:* By thine entreaties, O most hymned one, do thou grant freedom unto me who have mindlessly become a slave through all manner of evil falls.

*Now & ever...:* Having acquired thee as my hope and steadfast help, O pure one, I bring this hymn to an end with faith, magnifying thee as the Theotokos.

*Then, "It is truly meet..." and the rest as usual. Dismissal.*

## SUNDAY MORNING — NOCTURNS

*The priest saith: "Blessed is our God..." and we say: Amen. Glory to Thee, our God, glory to Thee. O heavenly King... Trisagion through Our Father... Priest: For Thine is the kingdom... And we say: Amen. Lord, have mercy (12 times), Glory..., Now & ever..., O come, let us worship (thrice). Psalm 50 (Have mercy on me, O God...)*

*And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is "I offer a sixth hymn unto Thee, O Godhead", the composition of Metrophanes, in Tone VI—*

### ODE I

*Irmos:* Traversing the deep on foot, as though it were dry land, and beholding the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

*Refrain:* O all-holy Trinity our God, glory to Thee!

We hymn the three divine Hypostases, the immutable form of the single nature, the good God Who loveth mankind, Who granteth us cleansing of our transgressions.

O Transcendent One, O Lord thrice-resplendent in Thy characters, Who art in a single Godhead: Grant us understanding, and vouchsafe us Thy divine radiance.

*Glory...:* Paul, who adorned the Church of the nations as it were a bride, hath taught us to worship Thee, the one God in three Hypostases, by Whom, through Whom and in Whom all things have come into being.

*Now & ever...: Theotokion:* The noetic Sun issued forth from thy womb, O Theotokos, and hath illumined us with the rays of the thrice-radiant Godhead; and hymning Him, we piously call thee blessed.

### ODE III

*Irmos:* There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Having adorned the ranks of heaven, O thrice-radiant God, Thou didst appoint them to hymn Thee with thrice-holy voices. With them accept us also, who hymn Thy goodness.

Hymning the one, immutable, threefold, single Godhead, possessing the same form, we pray fervently unto Thee, that Thou now send down upon us forgiveness of our many sins.

*Glory...:* O Father, unoriginate Mind, O Word of God of like form with Him, and Thou, O Spirit, divine, good and upright: In that Thou art compassionate, preserve those who with faith hymn Thy might.

*Now & ever...: Theotokion:* Having become human in nature within thy womb, O pure one, my God destroyed the field of death. He alone hath freed our progenitors from their former condemnation.

Lord, have mercy! *Thrice*

*Sessional hymn, in Tone VI: Spec. Mel.: "Fulfilling the dispensation concerning us..."—*

## SUNDAY MORNING NOCTURNS

Look down from heaven, O God our Master, and behold our lowliness; and in that Thou art compassionate, O all-good One Who lovest mankind, take pity on us: for from nowhere else can we hope to receive the forgiveness of the evils which we have committed. Wherefore, be Thou with us, and no one shall be against us.

*Glory... Now & ever...: Theotokion—*

O pure Mistress Theotokos, look down and behold the pangs of our wounds; and take pity, O all-pure one, and heal the burning of our conscience, bedewing it with thy mercy, and crying out to thy servants: I am with you, and no one shall be against you!

### ODE IV

*Irmos:* Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Elevating the thoughts of those who hymn Thee, O thrice-radiant Unity, quickly uplift also their soul and heart, and vouchsafe unto them Thy radiance and effulgence.

Change and transform me from all evil unto virtue, O only undepictable and immutable Trinity, and enlighten me with Thy rays.

*Glory...:* Taking thought before, Thou didst wisely form the ranks of the angels, the ministers of Thy goodness, O Unity in three Hypostases; and with them accept my praise.

*Now & ever...: Theotokion:* Assuming created human nature, God, Who by nature is uncreated and eternal, fashioned it anew in thy holy womb, O Ever-virgin Theotokos.

### ODE V

*Irmos:* With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Pondering the essence of the Godhead, which is providential and salvific for all, which is thrice-radiant and one, O Master, we rise early unto Thee, asking forgiveness for our falls into sin.

O God, consubstantial Trinity — unoriginate Father, equally eternal Son, and Holy Spirit — make steadfast those who hymn Thee, and deliver them from all

peril and affliction.

*Glory...:* Setting me aright with divine effulgences, and ever guiding me to please Thy Godhead in three Hypostases, O Sun of glory, make me to share in the divine kingdom.

*Now & ever...: Theotokion:* O immutable Word of God, Who beareth and preserveth all with Thine almighty arm, protect and preserve those who glorify Thee, through the supplications of the Mother of God, who gave Thee birth.

### ODE VI

*Irmos:* Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Grant wisdom and understanding unto those who hymn Thee, O thrice-radiant God-head, and vouchsafe that all may be illumined by the rays of Thine illumining beauty and goodness. *Twice*

*Glory...:* O thrice-radiant, omnipotent and unapproachable Light, Who art indivisible in Thine essence, illumine the hearts of those who with faith praise Thy might, and give them wings to fly aloft to love divine.

*Now & ever...: Theotokion:* In thee did the Almighty Lord of all manifestly make His abode, O Ever-virgin; and He hath taught men to worship the one, thrice-radiant form of the Godhead.

Lord, have mercy! *Thrice*

*Sessional hymn, in Tone VI: Spec. Mel.: "Fulfilling the dispensation concerning us..."—*

O Father, Son and Holy Spirit, look down upon us who worship Thee with faith, and who, though we are clay, with the fiery beings glorify Thy might, O Compassionate One; for we know no other God than Thee. And do Thou cry out unto those who hymn Thee: I am with you, and no one shall be against you!

*Glory... Now & ever...: Theotokion—*

Look upon us, O most hymned Theotokos, let enlightenment shine upon the hearts of the benighted, and illumine thy flock, O all-pure one; for whatsoever thou desirest, thou canst do, in that thou art the Mother of thy Creator. And do thou cry out unto those who pray to thee: I am with you, and no one shall be against you!

## OCTOECHOS — TONE VI

### ODE VII

*Irmos:* The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

O thrice radiant Unity of Persons, instill within me the firm resolve to keep and preserve Thy divine commandments, and ever to hymn Thee with faith, singing: Blessed art Thou, O God of our fathers!

O ineffably single God, Who art hymned in the infinity of Thy nature, yet bearest the number of a trinity of Persons, preserve us all from divers temptations and evil circumstances.

*Glory...*: Manifestly and simply setting forth that which is distinct within the immutable Form, we glorify Thee, O Trinity, the consubstantial and co-eternal God, Who art One in essence and unconfused as to the characteristics of Thy Hypostases.

*Now & ever...*: In His love for mankind, the transcendent God manifestly assumed our substance from thy womb, O all-pure one, and hath taught all to cry: Blessed art Thou, O God of our fathers!

### ODE VIII

*Irmos:* From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Quickly grant me cleansing of transgressions and deliverance from multifarious passions, O Trinity one in nature, Unity in three Hypostases, that I may glorify Thee for all ages.

O thrice-radiant Unity, all-good Trinity, in that Thou art a merciful God and art known as One Who willeth mercy, have mercy upon those who glorify Thy majesty.

*Glory...*: With faith let us glorify the Word, the equally eternal Light begotten of eternal Light of the Father, together with the Spirit, the Light which proceedeth from Light; and let us exalt Him for all ages.

*Now & ever...*: *Theotokion:* O all-pure one, thou gavest birth to the almighty Word, Christ the Lord, the Physician of men, Who healeth the wounds of the first parents of all of us who exalt Him supremely forever.

### ODE IX

*Irmos:* It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Unable to gaze upon the beauty of Thy glory, O Master, the ranks of the cherubim, covering themselves with their wings, unceasingly utter hymnody to the Trinity, glorifying the trihypostatic might of Thy single Godhead.

O never-setting Sun, impart Thine effulgence unto the hearts of Thy servants, and enlighten their souls, and deliver them from their many transgressions, O Thou Who alone art most merciful and in three Hypostases; and vouchsafe unto us Thine incorrupt life.

*Glory...*: O Divinity Who art Light equal in honor, three-Sunned and luminous, illumine those who hymn Thee with faith, deliver them from dark malefaction, and vouchsafe unto them Thy most splendid habitations, in that Thou art all-good.

*Now & ever...*: *Theotokion:* Thy Son wisely formed man in the beginning, O Virgin, and through thee renewed him who had become corrupt, O most hymned one; and with the never-waning radiance of His divine light He hath filled all those who with faith glorify thee as the true Theotokos.

*Then, the hymn of Gregory the Sinaite, which is chanted every Sunday after the canon—*

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day.

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one Kingship and Dominion,

Whom all mortals hymn and the hosts of heaven glorify, the essential Unity in three Hypostases, Who is worshipped with faith by all.

We magnify Thee, the Godhead, the Lord of the cherubim, the incomparable divine Origin of the seraphim, the indivisible Trinity in Unity.

## SUNDAY MORNING NOCTURNS

I worship the unoriginate God the Father, the Son Who is equally without beginning, and the Spirit. With hymns let us honor the one indivisible and unified Essence, the threefold Unity.

Shine forth Thy dazzling lightning flashes upon me, O my God in three Hypostases, Thou Creator of all, and show me to be a splendid,

luminous and immutable habitation of Thine unapproachable glory.

With fear let us glorify Christ the Bestower of life, Who became ineffably incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

*The rest of Nocturns, and the dismissal.*

## SUNDAY MORNING — MATINS

*After the Six Psalms, we chant "God is the Lord..." in Tone VI, and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers, p. 91). Then the usual chanting of the Psalter.*

*After the first chanting of the Psalter, these resurrectional sessional hymns, in Tone VI—*

When the tomb was opened and hades wept, Mary cried out to the apostles who had hidden themselves: "Come forth, ye laborers of the vineyard! Proclaim the tidings of the resurrection! The Lord hath risen, granting the world great mercy!"

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

O Lord, Mary Magdalene stood before Thy tomb and wept aloud; and supposing Thee to be the gardener, she said: "Where hast Thou hidden our eternal Life? Where hast Thou laid Him Who sitteth upon the throne of the cherubim? For those who guarded Him have become as dead through fear. Either give me my Lord, or cry out with me: O Thou Who wast among the dead and hast raised up the dead, glory to Thee!"

*Glory..., Now & ever...: Theotokion—*

Gideon prefigured thy conception, and David recounted thy birthgiving, O Theotokos; for the Word descended into thy womb like the rain upon the fleece, and without seed thou didst put forth Christ our God, the salvation of the world, O holy ground, who art full of grace.

*After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone VI—*

Life lay in the tomb, and a seal was affixed to the stone. Soldiers guarded Christ as they would a sleeping king, and the Lord arose, invisibly smiting His enemies.

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

Jonah prefigured Thy tomb, and Symeon told of Thy divine resurrection, O immortal Lord; for Thou didst descend into the tomb as one dead, demolishing the gates of hades, and didst arise as Master, without corruption, for the salvation of the world, O Christ our God, Who hast enlightened those in darkness.

*Glory..., Now & ever...: Theotokion—*

O Virgin Theotokos, entreat thy Son, Christ our God, Who of His own will was nailed to the Cross and arose from the dead, that our souls be saved.

*Then, "Blessed are the blameless in the way...", followed by the troparia "The assembly of the angels...". Little litany, and this hypacoi, in Tone VI—*

Having, as God, broken down the gates of hades by Thy voluntary and life-creating death, O Christ, Thou didst open ancient paradise unto us; and rising from the dead, Thou hast delivered our life from corruption.

*Songs of Ascent, in Tone VI,  
the verses being repeated—  
Antiphon I*

I lift up mine eyes to heaven, to Thee, O Word. Have pity, that I may live in Thee.

Have mercy upon us who are downcast, O Word, making us vessels useful to Thee.

*Glory...:* The Holy Spirit is the Cause of all salvation. And if He blow upon anyone as is meet, He quickly taketh him away from among the things of earth: He giveth him wings, maketh him grow and setteth him on high.

*Now & ever...: The foregoing is repeated.*

## OCTOECHOS — TONE VI

### *Antiphon II*

If the Lord were not among us, none of us would be able to combat the warfare of the enemy; for they who conquer are lifted up from hence.

Let not my soul be seized like a bird by the teeth of the enemy, O Word. Woe is me! How shall I, who love sin, escape them?

*Glory...*: From the Holy Spirit come deification, goodwill, understanding, peace and blessing for all; for He worketh equally with the Father and the Word.

*Now & ever...*: *The foregoing is repeated.*

### *Antiphon III*

They that hope in the Lord are fearsome to the enemy and wondrous to all; for they direct their gaze on high.

He who hath Thee, O Savior, as his Helper, the Portion of the righteous, doth not stretch out his hands toward iniquities.

*Glory...*: The dominion of the Holy Spirit is over all. Him do the armies on high worship, as doth every creature here below.

*Now & ever...*: *The foregoing is repeated.*

### *Prokimenon, in Tone VI—*

O Lord, stir up Thy might and come to save us.  
*Stichos*: O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

*Let every breath praise the Lord.*

*The appointed Resurrectional Gospel. Then, this resurrectional hymn, in Tone VI—*

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

*Psalms 50: "Have mercy on me, O God..."*

*Glory...*: Through the prayers of the apostles, O Merciful One, blot out the multitude of our transgressions.

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

*Then, in Tone VI:*

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

*Then, this sticheron:*

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

*Then, the Prayer: "Save, O God, Thy people..."*, followed by the exclamation: *"Through the mercy and compassions and love for mankind..."*

*The Canons: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross & Resurrection hath 2 troparia, as doth that of the Theotokos.*

### ODE I

*Canon of the Resurrection, in Tone VI—*

*Irmos*: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

*Stichos*: Glory to Thy holy resurrection, O Lord!

O good Jesus, with Thy hands which were stretched out on the Cross Thou didst fill all things with the good pleasure of the Father; wherefore, we all sing a song of victory unto Thee.

Cringing before Thee like a handmaid, death was commanded to approach Thee, the Master of life, Who through her granteth us endless life and resurrection.

*Theotokion*: Having received thine own Creator incarnate of thy seedless womb in manner past understanding, O pure one, as He Himself desired, thou wast truly shown to be the Mistress of creation.

*Canon of the Cross & Resurrection*

*Irmos*: *The children of those who were saved...*

The Judge standeth as one condemned before the tribunal of Pilate, even though his judgment is iniquitous; and God, before Whom



## SUNDAY MATINS

the earth and the heavens tremble, is smitten in the face by an unjust hand.

Thou didst stretch forth Thy divine hands upon Thy most precious and Life-bearing Cross, O Savior; and didst gather the nations together to acknowledge Thee, O Master; and they worship Thy glorious crucifixion, O Lord.

*Stavrotheotokion:* Pouring forth streams of tears, the all-immaculate one stood by Thy Cross, O Savior, beholding the drops of blood which poured forth from Thy side, O Christ, and glorifying Thine incomparable mercy.

*Canon of the All-holy Theotokos, the acrostic whereof is: "O Mother of God, grant me bounteous grace"*

*Irmos: Traversing the deep on foot...*

When Eve partook of the fruit of the forbidden tree, she brought down the curse; yet when thou gavest birth to Christ, the Firstfruits of blessing, O pure one, thou didst annul it.

Having through the divine lightning given birth unto Christ the pearl, O pure one, with the light of thy radiance drive away the darkness of my passions and the turmoil of transgressions.

With spiritual eyes Jacob mystically foresaw the Expectation of the nations: God Who became incarnate of thee, and Who hath delivered us through thy mediation.

When there were no more princes from the tribe of Judah, O all-pure one, thy Son and God, coming forth as Leader, hath now truly become King over the ends of the earth.

*Then, the canon from the Menaion, and the katavasia as prescribed by the Typicon.*

### ODE III

*Canon of the Resurrection*

*Irmos:* There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Creation, beholding God crucified in the flesh, melted away in fear; yet it was held firmly together by the sustaining hand of Him Who was crucified for our sake.

Wretched death, undone by death, lieth lifeless, for unable to endure the assault of divine Life, mighty death is slain, and resurrection is given to all.

*Theotokion:* The miracle of thy divine birth-giving transcendeth every order of nature, O pure one; for thou didst supernaturally conceive God in thy womb, and having given birth thou dost ever remain a virgin.

*Canon of the Cross & Resurrection*  
*Irmos: Creation, beholding Thee...*

Having spent three days in the tomb, Thou didst arise, granting life through Thy resurrection unto those who before were dead; and released from condemnation, they were filled with joy and gladness, crying: Behold! Thou hast come, O Lord our deliverance!

Glory to Thine arising, O our Savior, for as Almighty Thou hast delivered us from the corruption of hades and from death; and singing, we say: There is none more holy than Thee, O Lord Who lovest mankind!

*Theotokion:* Thou didst see Him Who was born of thee pierced by a spear, and wast wounded in heart, O all-holy and most immaculate one; and filled with horror, thou didst say: How hath the all-iniquitous nation rewarded Thee, O my Child?

*Canon of the Theotokos*

*Irmos: There is none as holy as Thee...*

The Good One, ineffably receiving my corrupt and mortal flesh from thy womb and rendering it incorrupt, O most pure Mother of God, eternally bound it to Himself.

Beholding God incarnate of thee, O Virgin, the choirs of the angels were filled with awe and fear, and with unceasing hymnody they honor thee as the Mother of God.

The Prophet Daniel was filled with awe, beholding thee, O Mother of God, as the noetic mountain from whence the Stone was quarried not by man, which mightily demolished the temples of the demons.

Neither the words nor the tongue of man is able to praise thee worthily, O Virgin, for Christ, the Bestower of life, was well-pleased to become incarnate of thee without seed, O all-pure one.

### ODE IV

*Canon of the Resurrection*

*Irmos:* Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

The Tree blossomed forth true life, O Christ; for the Cross was planted and, watered with the blood and water which flowed from Thine incorrupt side, budded forth life for us.

No longer will the serpent falsely proffer deification, for Christ, the Deifier of human nature, hath now given me unhindered access to the path of life.

*Theotokion:* Truly ineffable and unapproachable to those on earth and in heaven are the mysteries of thy divine birthgiving, O Ever-virgin.

*Canon of the Cross & Resurrection*

*Irmos: Foreseeing Thy divine condescension...*

O Christ, we venerate Thy precious Cross, the nails, the holy spear, the reed and the crown of thorns, whereby we have been delivered from the corruption of hades.

The tomb seized Thee Who of Thine own will didst manifest Thyself as dead for our sake, O Savior, yet it was in nowise able to hold Thee, O Word; for as God Thou didst arise, saving our race.

*Stavrotheotokion:* O Ever-virgin Theotokos who gavest birth unto Christ, the Savior of men, from misfortunes and torments deliver us who with faith flee to thy divine protection.

*Canon of the Theotokos*

*Irmos: Christ is my power...*

✓ Saved by thee, O all-pure one we hymn thee, the most immaculate one; and piously chanting, we cry: Blessed art thou, O Ever-virgin, who gavest birth unto God!

✓ O Virgin, most blessed one, thou gavest birth to the Light unwaning Who shineth in the flesh upon those in the darkness of life; and thou hast poured forth joy upon those who hymn thee, O Ever-virgin.

Through thee, O most holy one, hath grace blossomed forth and the law ceased its effect; for thou, O pure Ever-virgin, gavest birth to the Lord Who granteth us remission.

Tasting of the tree showed me forth as mortal, but the Tree of life, Who revealed Himself through thee, O all-pure one, raised up the dead and hath made me an heir to the sweetness of paradise.

ODE V

*Canon of the Resurrection*

*Irmos:* With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

The cherubim now withdraw from me, and the flaming sword is now withdrawn, O Master, since they beheld Thee, O Word of God, as the true God Who made a path to paradise for the thief.

No longer will I fear returning to the earth, O Christ, for in Thy great loving-kindness Thou hast led me up, the forgotten one, from the earth to the heights of incorruption, through Thy resurrection.

*Theotokion:* Save those who with all their soul confess thee to be the Theotokos, O good Mistress of the world, for we have thee, the true Theotokos, as an invincible intercession.

*Canon of the Cross & Resurrection*

*Irmos: Isaiah, rising at dawn...*

Deceived in Eden into eating of the tree, our progenitor fell into corruption, disobeying Thy commandment, O all-good Lord; yet, obedient to the Father, O Savior, by the Cross Thou didst restore him again to his original beauty.

By Thy death, O Good One, the dominion of death hath been abolished, and Thou hast poured forth a well-spring of life upon us and bestowed immortality; wherefore, with faith do we bow down before Thy burial and resurrection, whereby, as God, Thou hast enlightened the whole world.

*Stavrotheotokion:* The Lord and Creator of all, Who dwelleth in the heavens, ineffably made His abode within thy womb, O most immaculate one, and hath glorified thee as more exalted than the heavens and holier than the immaterial ranks. Wherefore, we on earth now call thee blessed.

*Canon of the Theotokos*

*Irmos: With Thy divine light illumine the souls...*

✓ Resplendent in purity and light, O most hymned one, thou becamest the divine habitation of the Master; for thou wast shown to be the only Mother of God, who didst bear Him in thine arms as a babe.

## SUNDAY MATINS

✓ Wearing the noetic beauty of thy most comely soul, thou becamest the Bride of God, sealed with virginity, O pure one, and illuminating the world with the light of purity.

Let the assembly of the ungodly lament, who openly refuse to profess thee the pure Mother of God; for thou hast been shown to us as the gate of the light of God, dispelling the darkness of transgressions.

### ODE VI

#### *Canon of the Resurrection*

*Irmos:* Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Crucified, O Master, with Thy nails Thou didst annul the curse against us; and pierced in the side by the spear, Thou didst free the world, rending asunder the record of Adam's transgression.

Having been tripped by deceit, Adam fell headlong into the abyss of hades; but Thou, Who art a merciful God by nature, didst go down to search for him and, lifting him upon Thy shoulder, didst raise him up with Thyself.

*Theotokion:* O all-pure Mistress who for men gavest birth to Christ, the Helmsman, allay the inconstant and grievous tumult of my passions, and grant serenity to my heart.

#### *Canon of the Cross & Resurrection*

*Irmos:* *Jonah was swallowed...*

The multitude of the Jews became slayers of the prophets and the Messiah, for of old they were not afraid to put to death the prophets, the mystic rays of the Truth. And thus, moved by hatred, they have now slain the Lord Whom the prophets had proclaimed; yet His death hath become life for us.

Thou wast seized but not held in the tomb, O Savior; for even though Thou didst taste death of Thine own will, O Word, yet didst Thou arise as God immortal, raising up with Thyself those held prisoner in hades, replacing the grief which the women felt before with joy.

*Stavrotheotokion:* At the time of Thy suffering, the appearance of Thy flesh was ignoble and poor beyond that of men, though through the Essence of the divinity it was shown unto David as comely in beauty. Yet by the rod of Thy kingdom the might of the enemy was shattered;

and the pure one said: O my Son and God, arise from the tomb!

#### *Canon of the Theotokos*

*Irmos:* *Beholding the sea of life...*

✓ Moses, great among the prophets, prefigured thee as the ark, the table, the candlestand, the jar, describing in figures the incarnation of the Most High which would be wrought in thee, O Virgin Mother.

✓ Death is slain, and the corruption of Adam's condemnation is abolished, having been dashed against thy Fruit, O Mistress; for thou gavest birth unto the Life which delivereth from corruption those who hymn thee.

The law hath failed and the shadow hath passed away; and in manner past understanding and comprehension the grace of God my Savior, Whose birth took place through thee, hath been made manifest unto me, O greatly hymned Virgin.

#### *Kontakion* in Tone VI—

Raising up all the dead from the dark vales [of hades] with His life-creating hand, Christ God, the Bestower of life, granted resurrection to the human race; for He is the Savior of all, the resurrection and life, and the God of all.

*Ikos:* We, the faithful, hymn and bow down before the Cross and Thy burial, O Bestower of life, O Immortal One. Thou didst raise the dead with Thyself, didst break down the gates of death, and didst destroy the dominion of hell, in that Thou art God. Wherefore, with love we mortals glorify Thee Who hast arisen and cast down the most destructive might of the enemy, and hast raised up all who have believed Thee to have risen and delivered the world from the arrows of the serpent and the deception of the enemy, in that Thou art the God of all.

### ODE VII

#### *Canon of the Resurrection*

*Irmos:* The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Lamenting at Thy passion, the sun cloaked itself in gloom, O Master, and that day, throughout all the earth, light was darkened, crying: Blessed art Thou, O God of our fathers!

The uttermost depths were clothed in light through Thy descent, O Christ; and our first father was shown to be full of gladness, and, dancing, he leapt up, crying: Blessed art Thou, O God of our fathers!

*Theotokion:* Through thee, O Virgin Mother, radiant Light hath shone forth upon the whole world; for thou gavest birth unto God, the Creator of all. Him do thou entreat, O most pure one, that He send down great mercy upon us, the faithful.

*Canon of the Cross & Resurrection*

*Irmos: O ineffable wonder!...*

O strange image! He Who delivered Israel from bondage to Pharaoh is of His own will crucified by them, and looseth the chains of our offenses. Unto Him do we chant with faith: O God our Deliverer, blessed art Thou!

The impious children of the iniquitous crucified Thee, the Savior, on Golgotha, but Thou didst break down the brazen gates and bars, unto the salvation of us who chant: O God our Deliverer, blessed art Thou!

*Theotokion:* Having given birth to the Liberation of Eve from the ancient curse, O pure Virgin, thou dost release Adam; wherefore, with the angels we hymn thee and thy Son, and cry aloud: O God our Deliverer, blessed art Thou!

*Canon of the Theotokos*

*Irmos: The Angel caused the furnace...*

The furnace did not consume the three youths who prefigured thy birthgiving; for, without consuming thee, the divine Fire made His abode within thee, and hath taught all to cry: Blessed art Thou, O God of our fathers!

Enlightened by thy luminous radiance, the ends of the earth bless thee, O most pure Mother, as thou didst foretell, and, chanting with grace, they cry: Blessed art Thou, O God of our fathers!

The most evil serpent sank his deadly fangs into me; but thy Son hath broken them, O Mother of God, and given me the strength to cry: Blessed art Thou, O God of our fathers!

Thou art the place where human nature is purified, O thou who alone art blessed of God; for, bearing in thine arms God Who sitteth upon the shoulders of the cherubim, thou criest: Blessed art Thou, O God of our fathers!

ODE VIII

*Canon of the Resurrection*

*Irmos:* From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

The Jewish people, who of old were slayers of the prophets, hath jealousy now made slayers of God, for they lifted Thee up upon the Cross, O Word of God. Him do we exalt supremely for all ages.

Thou didst not leave the vault of heaven, and, descending into hades, Thou didst raise up with Thyself all of man, who lay in the mire, O Christ; and he exalteth Thee supremely for all ages.

*Theotokion:* From Light thou didst conceive the Word, the Bestower of light; and having ineffably given birth unto Him, thou hast been glorified. For the Spirit of God dwelt within thee, O Maiden. Wherefore, we hymn thee for all ages.

*Canon of the Cross & Resurrection*

*Irmos: Fall back in awe and fear, O heaven...*

Every ear is filled with awe at how the Most High willingly came to earth to destroy the might of hades by His Cross and burial, and to raise up all to cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The tyranny of hades hath ceased and its kingdom is henceforth set at nought; for He Who is God over all cast down its might when the Cross was planted in the ground. Him do ye children, bless; ye priests, hymn; ye people, exalt supremely for all ages!

O Thine ineffable love for mankind, O Christ, and Thine unutterable benefactions! For, seeing me perishing in the prison of hades, Thou didst deliver me, enduring Thy sufferings. Wherefore, we bless Thee, the Master of all, and exalt Thee supremely for all ages.

*Canon of the Theotokos*

*Irmos: From the flame didst Thou pour forth dew...*

Having arrayed thee like a queen in the effulgence of the Spirit as in golden vesture, thy Son set thee at His own right hand, O all-pure one. Him do we exalt supremely for all ages.

## SUNDAY MATINS

✓ He Who by His will alone established the world taketh flesh from thine all-pure womb, desiring to form it anew from on high. Him do we exalt supremely for all ages.

That the Word might unite Himself unto me, a man, thou becamest the habitation of God, O all-pure one, manifestly shining forth in the splendor of virginity. Wherefore, we hymn thee for all ages.

The golden candlestand prefigured thee who ineffably received the unapproachable Light Who illumineth all things with His radiance. Wherefore, we hymn thee, O pure one, for all ages.

*Then we chant the Hymn of the Theotokos: "My soul doth magnify the Lord...", with the refrain "More honorable than the cherubim..."*

### ODE IX

#### *Canon of the Resurrection*

*Irmos:* It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

While sharing in sufferings through Thy sufferings, Thou didst remain untouched by the passions, O Word of God; yet as Thou art suffering for the passions, Thou dost loose man from the passions, O our Savior; for Thou alone art dispassionate and almighty.

Receiving the corruption of death, Thou didst keep Thy body untouched by corruption, nor didst Thou leave Thy life-creating and divine soul in hades, O Master; but having arisen as from sleep, Thou didst raise us up with Thyself.

*Triadicon:* O all ye men, with pure lips let us glorify God the Father and the Son Who is equally without beginning, and let us honor the ineffable and all-glorious power of the most Holy Spirit; for Thou alone art the almighty and indivisible Trinity.

#### *Canon of the Cross & Resurrection*

*Irmos: Lament Me not, O Mother...*

Even though Thou didst descend into the grave as one dead, O Bestower of life, Thou didst destroy the might of hades, raising up with Thee the dead whom it had swallowed, O Christ; and

as God Thou hast given resurrection unto all who with faith and love magnify Thee.

Let creation rejoice and blossom like a lily; for Christ hath arisen from the dead as God. Let us cry out: Where now is thy sting, O death? Where is thy victory, O hades? He Who hath lifted up our horn hath cast thee down to the ground, in that He is full of loving-kindness.

*Stavrotheotokion:* Thou bearest Him Who beareth all things, and holdest as a babe in thine arms Him Who delivereth us from the hands of the enemy who warreth against us, O all-pure Mistress; and thou seest Him uplifted upon the Tree of the Cross Who hath raised us up from the pit of evil.

#### *Canon of the Theotokos*

*Irmos: It is not possible for men to behold God...*

✓ The Star which shineth forth out of Jacob with the rays of divinity shone forth upon those held fast in darkness; for through thee, O most pure one, did Christ God the Word become incarnate. And illumined by Him, with the armies of heaven we call thee blessed.

✓ Strengthened by thy power and grace, I have earnestly set forth hymnody for thee with all my heart. Accept it, O pure virgin, bestowing on me thy greatly radiant grace out of thine incorrupt treasuries, O blessed of God.

Thou hast been manifestly shown to be the loom of the Divinity, whereon the Word wove the garment of His body, deifying my form, O Virgin. And having clothed Himself therein, He hath saved all who magnify thee with pure thought.

Resurrection hath now been given to the dead through thine ineffable and unutterable birthgiving, O most pure Theotokos; for Life, clothing Himself in flesh through thee, shone forth upon all, and hath manifestly lifted the gloom of death.

*After the katavasia, the little litany. Then, "Holy is the Lord our God!", thrice; and the matins exapostilarion.*

*On the Praises, 8 stichera, in Tone VI—*

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

Thy Cross, O Lord, is the life and resurrection of Thy people; and we who set our hope thereon hymn Thee, our risen God. Have mercy upon us!

## OCTOECHOS — TONE VI

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

Thy burial hath opened paradise to the human race, O Master; and, delivered from corruption, we hymn Thee, our risen God. Have mercy upon us!

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

Let us hymn Christ Who is risen from the dead, with the Father and the Spirit; and let us cry out to Him: Thou art our life and resurrection! Have mercy upon us!

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

Thou didst rise from the tomb on the third day, as it is written, O Christ, raising up our forefather with Thyself. Wherefore, the human race glorifieth Thee and hymneth Thy resurrection.

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

Great and awesome is the mystery of Thy resurrection, O Lord; for thus Thou didst issue forth from the tomb, like a bridegroom from a wedding chamber, having destroyed death by death, that Thou mightest free Adam. Wherefore, the angels join chorus in the heavens, and on earth men glorify Thy loving-kindness toward us, O Thou Who lovest mankind.

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

O ye most iniquitous Jews, where are the seals, and the silver coins which ye gave to the soldiers? The Treasure hath not been stolen, but is risen, as One mighty. Ye are filled with shame, who rejected Christ, the Lord of glory, Who suffered, was buried, and rose from the dead. Let us worship Him!

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

While the tomb was sealed, how were the remains stolen, O ye Jews who set the watch and affixed the seals? The King issued forth through doors which were closed. Either show Him as one dead, or worship Him as God, chanting with us: Glory, O Lord, to Thy Cross and resurrection!

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

The myrrh-bearing women, lamenting, reached Thy Life-receiving tomb, O Lord; and, bearing myrrh, they sought to embalm Thine all-pure body. But they found a luminous angel seated upon the stone, who declared to them, saying: "Wherefore weep ye for Him from Whose side life poured forth upon the world? Why seek ye the Immortal One as though He were one dead in the grave? Rather, make haste, announce to His disciples the universal joy of His glorious resurrection!" O Savior Who hast enlightened us thereby, grant us cleansing and great mercy!

*Glory...: The matins Gospel sticheron.*

*Now & ever...: Theotokion, in Tone II—*

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

*Great Doxology, and the resurrectional troparion—*

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.

*And the dismissal.*

## SUNDAY AT LITURGY

*On the Beatitudes, these troparia, in Tone VI—*

Remember me when Thou comest in Thy kingdom, O God my Savior, and save me, for Thou alone lovest mankind.

By a tree was Adam deceived; yet again by the Tree of the Cross was the thief saved, who cried out: Remember me in Thy kingdom, O Lord!

O Bestower of life, Who hast broken down the gates and portals of hades, Thou hast saved all who cry out to Thee, O Savior: Glory to Thine arising!

O Thou Who by Thy burial hast made death captive, and by Thy resurrection hast filled all with joy: remember me, in that Thou art compassionate.

The myrrh-bearing women who came to the tomb heard an angel cry out: Christ, Who hath enlightened all things, is risen!

Together let us all hymn Christ, Who was nailed to the Cross and hath delivered the world from beguilement.

*Glory...: The Father, the Son, and the Holy Spirit let us glorify, saying: O Holy Trinity, save Thou our souls!*

*Now & ever...: O Virgin, who ineffably conceived in the latter days and gavest birth unto Thy Creator: Save those who magnify thee!*

*Prokimenon, in Tone VI—*

O Lord, save Thy people, and bless Thine inheritance.

*Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.*

*Alleluia, in Tone VI—*

*Stichos: He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven.*

*Stichos: He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him.*

## OCTOECHOS — TONE VI

### SUNDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of repentance, the composition of Joseph, in Tone VI: Spec. Mel.: "The angelic hosts..."—

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

Through thought of contrition grant me tears of repentance, O Savior, that I may wash away the filth from my soul, which I have badly bemired, committing unrighteousness all the time, for for this I have her who gave thee birth, and the angelic choirs, entreating Thy love for mankind.

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

Come, O my soul, and repent of the many sins thou hast committed in this life, and entreat the multitude of the heavenly armies with sighs and tears, that time be given thee for repentance, lest thou be sent into the most accursed fire of Gehenna like the barren fig-tree.

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

Not one of Thy commandments have I kept on earth. When Thou shalt sit upon Thy throne, how shall I present myself to give answer and incur condemnation for all that I have done in knowledge or in ignorance, O my Christ? Wherefore, I cry out to Thee: Through the supplications of Thy servants save me, the prodigal!

*Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the holy incorporeal angels of heaven, in the same tone: Spec. Mel.: "On the third day..."—*

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

Standing before Thy throne, the angelic hosts pray for the human race, O Christ; wherefore, by their supplications grant peace unto all, and put down the audacity of the heathen.

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

O all ye ranks of the angels, who ever dance round about the throne of the King of all, preserve us who call upon you with faith, and deliver us from torments.

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

The Father Who is God over all, the only Word, and the Spirit, brought forth the hosts of heavenly intelligences, formless and immaterial, to hymn the glory of the triple Sun.

*Glory..., Now & ever...: Theotokion—*

O Theotokos, who at the sound of the archangel's voice conceived in thy womb the Word, Who with the Father and the Spirit is equally without beginning, thou hast been shown to be more exalted than the cherubim, seraphim and thrones.

Then, *O gladsome Light...*; the prokimenon of the day; and *Vouchsafe, O Lord...*

*Aposticha stichera of repentance, in Tone VI—*

At Thy dread coming, O Christ, let us not hear "I know you not." For we have set our hope upon Thee, O Savior. And even though in our neglect we have not kept Thy precepts, yet take pity on our souls, we pray.

*Stichos:* Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Neither repentance nor tears have I acquired; wherefore, I beseech Thee, O Christ God: Convert me before the end, and grant me compunction, that I may be delivered from tortures.

*Stichos:* Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

*Martyricon:* Thy martyrs did not deny Thee, O Lord, nor did they depart from Thy commandments. Through their supplications have mercy on us.



## SUNDAY EVENING VESPERS

*Glory... Now & ever...: Theotokion—*

Like the Archangel, we, the faithful, hymn the bridal-chamber of heaven, the portal truly sealed: Rejoice, thou for whose sake hath sprung forth for us Christ, the Savior of all, the Bestower of life and God! With thy mighty arm

cast down the tyrants, our godless foes, O all-pure Mistress, thou hope of Christians!

Then, *Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.*

## SUNDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

### ODE I

*Irmos:* Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Drive the cloud of the passions from my mind, O pure one, and shine light upon me, O all-pure one who gavest birth to the Son, the Effulgence of the Father, that I may hymn thee.

Come, ye people, and like Gabriel let us cry aloud to the Virgin with reverence of soul: Truly adorned art thou, O pure one who gavest birth to Joy! Rejoice, all-pure one!

*Glory...:* The Son Who was dispassionately begotten of the Father before time began didst thou in latter days bear in thy womb, O all-pure one, giving birth to Him as both God and man.

*Now & ever...:* Without corruption thou gavest birth to the one God, and didst remain a virgin after giving birth, as thou wast before birthgiving, O all-pure one; wherefore, we, the faithful, cry out to thee: Rejoice!

### ODE III

*Irmos:* There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

There are none as immaculate as thee, O all-pure Theotokos, who gavest birth to the Creator and Master of all things; wherefore, all of us, the faithful, cry out to thee in thanksgiving: Rejoice!

The cruel waves of the passions buffet me, O pure one, and I am truly cast into the abyss of

evils by my many bitter falls. O pure one, extend to me a helping hand, and save me.

*Glory...:* Break through the darkness of my transgressions, O Virgin, and shine upon me the light of dispassion, O pure one who ineffably gavest birth to the intangible Sun.

*Now & ever...:* Having cleansed me of transgressions and defilement with the fire of the fear of God, O Maiden, clothe me in the radiant vesture of the virtues and set me among the choirs of the saints.

### ODE IV

*Irmos:* Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

With thy radiance dispel the gloom of my many transgressions, O all-immaculate Mistress who gavest birth to the Light, Who hast shone upon the faithful the Sun of righteousness.

In mine affliction I now set my hope on thee, O all-pure one. Let me not depart from thee untreated, but rather rejoicing, having received salvation.

*Glory...:* O all-pure one, grant thy rich compassions unto us who with faith and love have recourse to thy temple, and deliver us from all temptations and sorrows.

*Now & ever...:* The Word made His abode within thee, O all-pure Mistress, delivering the world from the mindlessness of the passions, and vouchsafing the kingdom of heaven unto those who hymn thee.

## OCTOECHOS — TONE VI

### ODE V

*Irmos:* With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

With the divine radiance of Him who shone forth from thy womb do thou illumine my soul which sleepeth in darkness, O Virgin, and drive away the darkness of sin, illumining me with thy light.

Heal thou my soul, which hath fallen among thieves, O good one, pouring forth the oil of mercy and the wine of thy tenderheartedness upon my wounds, granting me abundant understanding.

*Glory...:* Heal thou infirmities of flesh and soul for us who have recourse to thee, O most hymned one; for thou art the strength of those who flee beneath the shelter of thy supplication, O Theotokos.

*Now & ever...:* The Holy Spirit of God, dwelling within thy womb, O all-pure and pure one, overshadowing thee showed thee to be the habitation of the Trinity, for at the Father's good pleasure thou didst conceive the Son and give birth unto Him.

### ODE VI

*Irmos:* Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Dispel the gloom of mine accursed soul, and shine upon me the light which shone forth from thy womb and hath illumined all human nature, O all-pure one.

Deliver me from the assault of enemies visible and invisible, O pure one, and grant me the mighty shelter of thine aid; for to thee, O Virgin, have I now fled.

*Glory...:* He Who created all things became incarnate through thy holy womb in latter days and, setting aright human nature, which had grievously fallen through Adam, He hath restored the world.

*Now & ever...:* The majesty of the angels hymned thee, O all-immaculate one, and I beseech thee: Drive from me the unseemly fantasies of the demons, preserving my heart in peace.

*Then, Lord, have mercy! Thrice. Glory..., Now & ever... Sedalion, in Tone VI—*

The attacks of the adversary assail thine inheritance, O Mistress. Set at naught their machinations, and cast their prideful arrogance down to the ground; for thou art the ally of those who entreat thee with faith.

### ODE VII

*Irmos:* The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Shedding unapproachable light upon me who am in the darkness of ignorance, O all-pure one, guide me to the Light, that I may piously cry out to thy Son with faith: Blessed is the God of our fathers!

Drive the cloud of gloom from my soul, O Theotokos, illumining me with the light of the Creator of all; for thou art the receptacle of the preëternal Light Who shone forth dispassionately from the Father.

*Glory...:* Incline thyself to our pleas, O pure Theotokos, and in thy mercy be thou moved to entreat God, rendering Him merciful to us who ever set our hope on thee, O good one.

*Now & ever...:* Grant cleansing unto me who am defiled by the passions of wicked deeds, O pure one, and send me tear-drops to wash away the evil shame of my sin, the outpouring of filth.

### ODE VIII

*Irmos:* From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

O Maiden who gavest birth to the Master of all in the flesh, rescue me from the violence of the passions, and unite me to the Creator of all by love, that I may hymn Him forever.

By thy visitation, O Maiden, raise me up who lie upon the bed of pain, and grant health of body and soul unto me who hymn Christ forever.

*Glory...:* With the dew of thy supplications quench thou the flame of my passions, O Mistress, and save me, as before thy Son saved the children who exalted Him supremely forever.

## SUNDAY EVENING COMPLINE

*Now & ever...*: I fear not the treachery of the foe, setting my hope and expectation upon thee, O good one; for thou dost ever help, saving those who praise thee from misfortunes.

### ODE IX

*Irmos*: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

From all manner of evils deliver me who have recourse to thee with faith, O all-pure Virgin, and grant health and deliverance from the wicked unto me who flee to thy protection, O Maiden, that I may ever glorify thee with cries of thanksgiving.

Thou hast abolished the curse of grief, O pure one, and hast poured forth joy upon the

world through thy birthgiving, having borne the Well-spring of blessing. Wherefore, praising thee, the most hymned one, all of us, the faithful, ever bless thee with thanksgiving.

*Glory...*: Thy womb became a receptacle of the Light Who shone forth from the Father before time began, O most hymned Theotokos; wherefore, we all glorify thee, the Theotokos, and magnify Him as thy Son and God.

*Now & ever...*: When the divine Spirit had come upon thee, thou gavest birth in time to the timeless Son who shone forth from the Father; wherefore, with tongue and heart all of us, the faithful, confess thee to be the Theotokos who knewest not man.

*Then, It is truly meet..., and a prostration. Trisagion through Our Father. Troparion, and the rest as usual. Dismissal.*

## ON MONDAY MORNING AT MATINS

*After the first chanting of the Psalter, these sessional hymns of repentance, in Tone VI—*

I think upon the dread day, and I weep over my wicked deeds. How shall I answer the immortal King? With what boldness shall I, the prodigal, lift mine eyes to the Judge? O compassionate Father, only-begotten Son and Holy Spirit: Have mercy on me!

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

In the vale of weeping, in the place which Thou hast appointed, rebuke me not, O Merciful One, when Thou shalt come to render just judgment, neither shame me before the angels; but take pity on me, O God, and have mercy on me.

*Glory..., Now & ever...: Theotokion—*

With heart and mouth let us hymn aloud the all-glorious Mother of God, who is holier than the holy angels, confessing her to be the Theotokos, in that she truly gave birth to God incarnate, and prayeth unceasingly in behalf of our souls.

*After the second chanting of the Psalter, these sessional hymns, in Tone VI—*

Have mercy on us, O Lord, have mercy on us, for at a loss for any answer, we sinners offer Thee this prayer as to our Master: Have mercy on us!

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

Have mercy on us, O Lord, for on Thee have we set our hope. Be not exceeding wroth with us, and be not mindful of our iniquities; but look down now, in that Thou art full of lovingkindness, and deliver us from our enemies. For Thou art our God, and we are Thy people. We are all the work of Thy hands, and we call upon Thy name.

*Stichos*: Wondrous is God in His saints, the God of Israel

*Martyricon*: Ever enlightened by Thee, and having extinguished the lamp of the infidels, like lamps the saints always shine forth light upon the righteous. Through their supplications, O our Savior, light Thou my lamp, and save me, O Lord.

## OCTOECHOS — TONE VI

*Glory... Now & ever...: Theotokion—*

Standing in the temple of Thy glory, we think we are standing in the heavens. O Theotokos, gate of heaven, open unto us the doors of thy mercy!

*After the third chanting of the Psalter, these sessional hymns, in Tone VI: Spec. Mel.: "Hope..."—*

I am in awe of the dread day of Thy coming, O Christ, I fear the implacable judgment, and tremble, for I have committed a multitude of offenses. But converting me before the end, save me, in that Thou art a merciful God, through the supplications of Thine angels, O only Compassionate One Who lovest mankind.

O soul who hast spent thy whole life in slothfulness, unmindful of the day of dread judgment: Come to thy senses, and take repentance to thyself; and turn and cry out to Christ: O Compassionate One, at the hour of condemnation be not mindful of our many offenses!

*Glory... Now & ever...: Theotokion—*

O good Theotokos, hope, protection and haven of those who trust in thee, and intercessor for the world: With the incorporeal ones earnestly entreat the loving God to Whom thou gavest birth, that our souls may be delivered from every threat, O only blessed one.

### ODE I

*Canon of repentance to our Lord Jesus Christ and His holy martyrs, the acrostic whereof is "Accept Thou the weeping of mine eyes, O Christ", the composition of Joseph, in Tone VI—*

*Irmos:* The sensual Pharaoh was drowned with all his army, and Israel, crossing through the midst of the sea, cried aloud: Let us chant unto the Lord God, for He hath been glorified!

Treating me with the oil of mercy, who have fallen into the hands of thieves and been half slain by soul-corrupting wounds, O Christ, have pity on me, that I may glorify Thee.

I have sinned greatly, and become a den of thieves. O Christ Who wast born in a cave, grant me an outpouring of tears, and cleanse me, that I be a temple for Thy Holy Spirit.

*Martyricon:* Having like youths cast down the enemy, O athletes, ye have truly been adorned with divinely plaited wreaths, and, full

of glory, stand with the angels before God in the highest.

*Martyricon:* O honored great-martyrs, who once drowned the noetic Pharaoh in the deep of your blood, ye have passed over to the promised land of heaven, glorifying Christ.

*Theotokion:* With the martyrs, the divine prophets and all the angels entreat the Creator of all, O pure one, that He save those who with faith glorify and magnify thee.

*Another canon, of the holy incorporeal angels of heaven, the acrostic whereof is "This is the sixth hymning of the noetic beings", the composition of Theophanes, in Tone VI—*

*Irmos:* Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

I praise the beauteous majesty of the heavenly choirs, and cry out: I entreat Thee, O Christ, Who alone art compassionate, that I may be illumined by their radiant lightning.  
*Twice*

O Thou Who by Thy word and the most Holy Spirit adorned all things and the angelic choirs which Thou didst create, Thou hast created them to hymn Thee as the Cause of all, in that Thou art almighty.

*Theotokion:* Having received thy Creator ineffably incarnate of thy seedless womb, as He Himself desired, O pure one, thou hast truly been shown to be the Mistress of creation.

### ODE III

*Canon of Repentance*

*Irmos:* Making steadfast the thoughts of my soul, establish me upon the firm rock of Thy Faith, O Lord; for I have Thee as my refuge and confirmation, O Good One.

I promised Christ to repent, yet in nowise do I cast off evil deeds. What shall I do, who am beset by great blindness? O Son of God, have pity on me!

Having wasted my life in slothfulness, wretch that I am, I consider the long-suffering of God; and I am afraid that the severing of death will suddenly overtake me.

*Martyricon:* Desiring persecutions, pangs and tribulations as though they were food, the martyrs rejoiced, looking toward everlasting delight with their neotic eyes.

## MONDAY MATINS

*Martyricon:* All-wisely making your minds steadfast upon the firm rock of piety, O holy martyrs, in your strength ye were undaunted by multifarious wounds.

*Theotokion:* Thou hast been revealed to us as a new tree of paradise, O pure one, having in thy midst the Tree of which Adam, having eaten thereof, escapeth the mortality brought about by the evil one.

### *Canon of the Angels*

*Irmos:* There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

He Who by His will created every rational being out of nothingness is worshipped in three Persons with thrice-holy hymns, and is eternally glorified. *Twice*

O Master of all things, Who lovest mankind, now pouring forth and richly exuding good upon all things, Thou hast shown forth the choirs of the incorporeal angels through their partaking in the good.

*Theotokion:* Because of thee hath release been given us, O Theotokos; for the Master of the law, incarnate of thee, endured suffering for our sake, and hath delivered all men.

### ODE IV

#### *Canon of Repentance*

*Irmos:* Thy virtue hath covered the heavens, O Christ, and all things have been filled with Thy praise, O Lord.

Condemn us not, who have sinned greatly against Thee; but in Thy wonted mercy have pity on us, O Master.

O Savior Who art the way of life, vouchsafe that I may never follow the deadly ways of sin.

*Martyricon:* With your burning wounds ye quenched the fire, O martyrs who suffered, and through the dew of the divine Spirit ye remained unconsumed.

*Martyricon:* Having richly inherited it by the shedding of your blood, ye manifestly delight in the torrent of divine sustenance, O martyrs.

*Theotokion:* Having wasted my life in slothfulness, O all-pure one, I flee to thine aid. Have pity, and save me!

### *Canon of the Angels*

*Irmos:* Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Possessed of a nature immune to corruption, Thy most divine and honorable intelligences stand round about Thy throne, having inherited Thee as a well-spring of immortality, O Thou Who lovest mankind. *Twice*

Sanctified by the Holy Spirit, the assemblies of the angels remain immune to evil, deified for the primal and good ascent.

*Theotokion:* The curse of our first mother hath been annulled because of thee, O most immaculate one; for for us thou gavest birth to the ever-flowing Well-spring of blessing, O all-pure one.

### ODE V

#### *Canon of Repentance*

*Irmos:* O Christ Who shineth Thy light upon the world, illumine the heart of me who cry to Thee out of the night, and save me.

O Christ Who didst spring forth from the root of Jesse, cause the uprisings of my passions to wither away, and plant the fear of Thee within me.

Let us acquire sighs like the publican's, and set aside all evil deeds, that we may escape everlasting sighing.

*Martyricon:* Wounded by divine desire for Thee, O Lord, Thy martyrs rejoiced when they were wounded by tortures.

*Martyricon:* Suffering in body, O martyrs, ye cried out from the ends of the earth, and Christ hearkened to your voice.

*Theotokion:* Let us hymn the Theotokos, the gate of heaven, through which all sinners pass by the entry of repentance.

### *Canon of the Angels*

*Irmos:* With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Beholding Thee, our God and Creator, sitting upon the throne of the cherubim, O Thou Who seest all things, by signs the prophet learned Thy majesty and dominion. *Twice*

## OCTOECHOS — TONE VI

Daniel beheld Thee, Who united Thyself to human form, surrounded by myriads of myriads and thousands of thousands of angels, O Master, and he learned the mystery of the dominion of Thy glory.

*Theotokion:* Thy Son was shown to be comely in beauty more than the children of mortals, O most immaculate Mistress; for the Word is God over all, even though He received human nature of thee.

### ODE VI

#### *Canon of Repentance*

*Irmos:* Slain by the monster of sin, I cry to Thee, O Christ: Free me from corruption, as Thou didst the prophet.

O Christ Who gavest eyes to the blind, open Thou the eyes of my soul, that I may behold Thy light and be delivered from the darkness of the passions.

Make my soul full of the life-creating waters of repentance, O Compassionate One, granting me rivers of tears.

*Martyricon:* Like lilies of the valley the martyrs emit healings and fill with fragrance the hearts of all the pious.

*Martyricon:* Released from a corruptible body by tortures, O saints, ye bound yourselves to the Master with love and heart.

*Theotokion:* O holy Mother of God, by thy supplications purify my heart, which hath been defiled by unclean deeds.

#### *Canon of the Angels*

*Irmos:* Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Beholding with purity of mind Thine angels radiantly descending upon the ladder, O Master, from afar Jacob learned most clearly of Thy coming in the flesh. *Twice*

Israel Thy favored one, O Master, rejoiced, perceiving the splendid and divine array of the angels, who join chorus in goodly ranks and stand round about Thine ineffable glory.

*Theotokion:* The Maiden and Mistress hath been shown to be a mountain truly higher than the heavenly mountains, the angelic hosts; for she contained the radiance of Thy divinity.

### ODE VII

#### *Canon of Repentance*

*Irmos:* O Lord God of our fathers, Who hearkened to the hymnody of Thy venerable children and bedewed the burning furnace: blessed art Thou!

I have been blinded in mind by grave evil, and have not looked upon the light of repentance. O Christ my Savior, save me!

Trusting in thy lovingkindness, I fall down before Thee, O Compassionate One, and ask for remission of mine evils. Disdain me not, O Master!

*Martyricon:* O my Christ, Who dost invest with heavenly glory those who suffer for Thee in the world: By their supplications save me.

*Martyricon:* As divine keepers of the righteous law, ye spat upon unjust edicts, suffering lawfully with faith.

*Theotokion:* Thou gavest birth to the Master Who assumed the guise of a servant, O Maiden. Him do thou entreat, O pure one, that He free me from slavery to the passions.

#### *Canon of the Angels*

*Irmos:* The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Drawing nigh to the ineffable glory of Christ, all the holy angels are made luminous by the beauty of the Almighty, and with love they ever sing unto Him: Blessed art Thou, O God, forever! *Twice*

Noetically revolving round about Thee, O Master, the angels eternally receive Thine effulgence past understanding, ever chanting and saying: Blessed art Thou, O God, forever!

*Theotokion:* The incorporeal archangel said: "O blessed one, the Lord is with thee!" For, desiring to restore corrupted nature, He made His abode within thy womb, O blessed one who gavest birth to God in the flesh.

### ODE VIII

#### *Canon of Repentance*

*Irmos:* In the furnace Thy venerable children emulated the cherubim, chanting the thrice-holy hymn: Bless, hymn and exalt the Lord supremely for all ages!

## MONDAY MATINS

In my conduct I have emulated the rich man's lack of mercy. Overlooking mine impoverished mind, O Christ, send me not into the unquenchable fire, who stand before the gates of repentance corrupted by evil.

From this life send me not, who am unprepared, into the wintry sabbath, the idle lack of good deeds, O Compassionate One Who easeth the winter of sin; but grant me divine conversion.

*Martyricon:* Trampling down deceptive falsehood by faith, the martyrs endured the threefold waves of tortures in every way, blessing, hymning and exalting Christ forever.

*Martyricon:* Extinguishing the burning flame of torments with the dew of patience, ye utterly consumed the tinder of ungodliness, afire with the zeal of divine love, O holy and right victorious martyrs.

*Theotokion:* As higher in honor than the angels, and having been magnificently sanctified, O Virgin Theotokos, thou gavest birth to the all-holy God; wherefore, sanctify my soul.

### *Canon of the Angels*

*Irmos:* From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

As of old Thou didst protect Elisha, Thy favored one, with armies of incorporeal beings, O Christ, so now encompass the Church which exalteth Thee supremely, forever. *Twice*

O divine chief commanders, as ye stand before the dread throne, pray that those who with love glorify and exalt Christ for all ages may be delivered from transgressions.

*Theotokion:* O divinely joyous one, with the divine Gabriel we cry "Rejoice!" to thee, the Mother and Virgin; for for us thou gavest birth in the flesh to the Word of God, Whom we exalt supremely for all ages.

*We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim..." , and make prostrations.*

### ODE IX

#### *Canon of Repentance*

*Irmos:* O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

Having maintained his chastity, Joseph was appointed distributor of grain; but I, who commit fornication, am beset by a famine of virtuous deeds.

Repenting like Peter, O Christ, I offer up tears; I sigh like the publican, and like the prodigal son I cry out from the depths of my heart: I have sinned! Forgive me!

*Martyricon:* With Christ as your ally, ye cast down the evil of the enemy, O all-wise ones, and received crowns of victory from on high.

*Martyricon:* Through the Holy Spirit the holy memorial of all the martyrs sanctifieth those who hallow it in Orthodox manner.

*Theotokion:* O thou who gavest birth to the Light of dispassion, enlighten me who have been benighted by sins, that I may hymn thee, O pure Ever-virgin.

### *Canon of the Angels*

*Irmos:* It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

In that for Thy prophet David Thou didst cause Thine angel, who was cutting down Thy people, to desist, so, in that Thou art compassionate, O Christ, grant peace to all the Churches, easing the temptations which now afflict them, in that Thou art greatly merciful. *Twice*

Seeing the afflictions of Thy people, O Christ Master, as the Physician of souls and bodies heal them, through the entreaties of Thy ministers, who now stand round about Thee, the King of all, and with constant cries glorify Thee as God.

*Theotokion:* Honoring now thine all-glorious birthgiving, O Virgin Mother, the principalities, archangels, dominions and seraphim, the powers, authorities, thrones and cherubim ever reverently glorify thee.

*Then, "It is truly meet to bless thee..." , and a prostration. Litany, exapostilarion, and the usual psalms.*

## OCTOECHOS — TONE VI

*Aposticha stichera of repentance, in Tone VI—*

Finding me stripped bare of the virtues, the enemy wounded me with the arrow of sin; but do Thou, as the Physician of souls and bodies, heal the wounds of my soul, O God, and have mercy upon me.

*Stichos:* We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

As the Physician of souls and bodies, O Savior Who grantest forgiveness of offenses unto those who ask, heal the sores of my heart, which have grown on me because of my many offenses, ever granting me tears of repentance. Give me release from my debts, O Lord, and

have mercy on me.

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

*Martyricon:* All creation celebrateth on the memorial of Thy saints, O Lord: the heavens rejoice with the angels, and the earth maketh merry with men. By their supplications have mercy on us.

*Glory..., Now & ever...: Theotokion—*

O Theotokos, thou didst receive the angel's words, wast shown to be the throne of the cherubim, and bore in thine arms the Hope of our souls.

*Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.*

### ON MONDAY MORNING AT THE LITURGY

*On the Beatitudes, these troparia, in Tone VI—*

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Overlook what I have done in knowledge and in ignorance, O Jesus Who lovest mankind, and vouchsafe unto me the portion of the saved.

O Christ Who enlightened the angelic choirs, by their entreaties enlighten the eyes of my heart.

*Martyricon:* O passion-bearers who underwent every trial of wounds, ever heal the stripes and sores of the believers.

*Glory...:* Let us worship the Holy Trinity, Who is hymned by the armies of the angels, and let us cry out: Save Thou our souls!

*Now & ever...:* O Theotokos, deliver me from everlasting fire and the torments which await me, that I may call thee blessed.



**MONDAY EVENING  
AT VESPERS**

*On "Lord, I have cried...", 3 stichera of repentance, the composition of Joseph, in Tone VI: Spec. Mel.: "For the wretchedness of life..."—*

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

Who doth not weep for me, who in intemperance have broken the commandment of the Most High? I have come to dwell in hades instead of paradise through the sight of the sweet food which brought about death, and because of it I have become a stranger to life and the glory of God. Yet accept me the penitent, O Lord, for the sake of Thy great mercy, in that Thou art merciful and lovest mankind.

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

Behold my sorrow and pain, and the countless multitude of my transgressions, the affliction of my soul and the delusion of my mind. Attend unto the cry of one who is accursed and condemned, O Lord, and grant me a contrite spirit and a humble heart; and give me a well-spring of tears and forgiveness for my many transgressions, in Thy great mercy.

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

O God, Who desirest that all men be saved: Look down and hearken unto my supplication, and reject not my tears as shed in vain. For who hath come to Thee weeping and hath not been saved straightway? Who hath not cried out fervently unto Thee and not been hearkened to straightway? O Master, be Thou quick to save all who entreat Thee, for Thou art invincible in mercy.

*Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the holy & great John the Forerunner, in the same tone—*

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

Disdain me not who have strayed from the path of life, O Forerunner of the Savior. I lift up

mine eyes unto Thee, and cry: Set the feet of my soul upon the rock of repentance; show me how to walk the straight way which leadeth to the gates of salvation; and reject not the groaning of my sorrowful heart, O thou who art the greatest of all who have been born.

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

O Baptist and Forerunner of the Savior: Be thou a helper unto me who have sunk in the mire of impure thoughts; extend to me the hand which touched the head of the Incorrupt One; strengthen me that I may valiantly do the works of repentance, which thou didst preach; and vouchsafe that I, thy servant, may enter into the kingdom, which thou wast the first to proclaim, O blessed one.

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

O Baptist of Christ, who by thy birth didst loose thy mother's barrenness and thy father's tongue, rid thou my childless heart of fruitlessness, and quickly remove all the irrationality of my soul, for thou wast the voice of the Word, announcing repentance, which do thou vouchsafe that I may ever achieve, who in my slothfulness have withdrawn from God.

*Glory..., Now & ever...: Theotokion—*

O all-holy Virgin, show forth upon me, the wretched one, the depths of thy love for mankind, the abyss of thy lovingkindness, and the countless compassions of thy goodness. Mow down the stubble of sin, granting me chastity, and preserve undefiled my body and soul, O thou who gavest birth to the Savior.

Then, *O gladsome Light...*; the prokimenon of the day; and *Vouchsafe, O Lord...*

*Aposticha stichera of repentance, in Tone VI—*

At Thy dread coming, O Christ, let us not hear "I know you not." For we have set our hope upon Thee, O Savior. And even though in our neglect we have not kept Thy precepts, yet take pity on our souls, we pray.

*Stichos:* Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands

## OCTOECHOS — TONE VI

of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Neither repentance nor tears have I acquired; wherefore, I beseech Thee, O Christ God: Convert me before the end, and grant me compunction, that I may be delivered from tortures.

*Stichos:* Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

*Martyricon:* O martyred passion-bearers, citizens of heaven, who suffered on the earth, ye endured many torments. By their supplications and entreaty, O Lord, preserve us all.

*Glory... Now & ever...: Theotokion—*

No one who hath recourse to thee, O all-pure Virgin Theotokos, departeth from thee ashamed; for he asketh grace and receiveth a gift for his profitable petition.

*Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.*

### MONDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

#### ODE I

*Irmos:* Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Bent low by a multitude of temptations and grievous acts, I bow before thee the neck of my soul and body, O pure one, and cry out to thee with fervor: Do thou set me aright!

O most immaculate Maiden, mighty help of the faithful and hope of Christians: Free me from the carnal lusts and passions which war against me!

*Glory...:* O all-pure one, thou luminous guide of those in darkness, having given birth to the noetic Light, illumine my soul and sanctify my mind, dissolving the gloom of passions and transgressions.

*Now & ever...:* With the light of the holy commandments of Him Who became incarnate of thee, O Mistress Theotokos, dispel the darkness of my soul, which hath been cast into darkness by the onslaughts of unseemly thoughts.

#### ODE III

*Irmos:* There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

In thee have I placed my trust, O pure and all-pure one. Let not my hope in thee be disappointed. In that thou art the merciful Mother of God Who loveth mankind, deliver me from the snares of the enemy.

O all-pure Mary Mother of God, portal of salvation through which the Creator of all alone did pass, open now unto me the divine gates of repentance.

*Glory...:* O pure one, be thou a refuge and haven for me who am ever bestormed by the threefold waves of the passions on the sea of life, O only Ever-virgin.

*Now & ever...:* O Mary Mother of God, illumine my soul, which hath been grievously benighted by many sins, wounded by the darts of the evil one, and fallen ill.

#### ODE IV

*Irmos:* Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

As thou art my strength, refuge, insuperable rampart and advocate before God, O all-pure one, free me from everlasting flame and Gehenna.

O most pure Mary, dispel thou the tumult of the passions of my mind and the storm of temptations, in that thou gavest birth to the Source of dispassion, O Ever-virgin Mother.

## MONDAY EVENING COMPLINE

*Glory...*: O pure and most immaculate one, as thou wast the receptacle of purity which accommodated the habitation of God, do away with the defilement and impurity of my soul.

*Now & ever...*: O Maiden, I beseech thee, who alone art pure, who alone art undefiled: By thy supplications cleanse thou my soul, which hath been defiled and bemired by lustful passions.

### ODE V

*Irmos*: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Defiled in mind and bemired by many falls, O Mother of God, I entreat thee, who alone art undefiled: Have pity and save me by thy mediation.

With thy divine effulgence, O good one, illumine my soul, which hath been benighted by pleasures, and guide it to the path of salvation, O thou who alone gavest birth to Christ the Savior.

*Glory...*: Loose thou the bonds of my sins by thy mediation and aid, O Virgin, and fill my wretched soul with divine tranquility, and deliver it from darkness.

*Now & ever...*: Having now acquired thee alone as my divine refuge, O good one, I cry to thee, falling down with faith: Thou art my help! Be thou also my shelter of salvation, O Mistress of the world, and save me.

### ODE VI

*Irmos*: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Guilty of sin, wretch that I am, I have been grievously wounded. To thee who art merciful, O Mother of God, do I flee, praying: Set at naught my falls into transgressions.

O portal of grace who hast opened unto the faithful the gates of heaven, open unto me the radiant door of repentance, and deliver me from the gates of death.

*Glory...*: O Mother of God who gavest birth to the Source of dispassion, render me steadfast, who am brought low by the passions and the assaults of the adversary; for unto thee have I fled, who art the comforter of my wretched soul.

*Now & ever...*: Look down upon me, the

lowly one, O Mistress, and beyond expectation save me; for thou art my hope and protection, the life and light of my heart, and my confirmation, O Theotokos.

*Then, Lord, have mercy! Thrice. Glory..., Now & ever...*: *Sedalion, in Tone VI*—

O all-holy Virgin Mother, thou art truly the strength of the helpless; wherefore, we, the lowly, are exalted by thee, and in thee are we borne aloft. Thou art the protection of all and their mediatrix before God.

### ODE VII

*Irmos*: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

We ever have thee as our cleansing before God, O all-immaculate one; wherefore, ask thou that all who confess thee truly to be the Theotokos be delivered from dread torments beyond.

Raise me up, who am stuck fast in slothfulness, to the doing of godly works, O all-pure one, strengthening me against the enemy who ever wage cruel war against me, and against those who would lead me astray with adverse thoughts.

*Glory...*: Leave me not to perish, O Virgin, neither allow me to fall prey to the evil serpent who ever thirsteth for my destruction; but grant me thy rich mercy.

*Now & ever...*: Fail not in thine entreaty of our God Who loveth mankind, O most immaculate and pure one, that we may receive complete forgiveness, and may obtain the good things of heaven prepared for the just and joy which cannot be taken away.

### ODE VIII

*Irmos*: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Show forth my barren heart as laden with the fruit of good works, O most pure one, entreating God by thy birthgiving.

Make supplication unto God, O Virgin full of the grace of God, that He save our souls and deliver us from accepting the passions and from the evil temptation of the demons.

## OCTOECHOS — TONE VI

*Glory...*: I flee to thy protection, O most immaculate one, and set thee forth as the intercessor for my life. Deliver me, O Maiden, from dread condemnation, from trial and everlasting fire.

*Now & ever...*: Make steadfast my soul, which hath been shaken by the evil of the foe, O pure Virgin, and rescue me from fiery torment and the painful lot of the goats.

### ODE IX

*Irmos*: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

The turbulence of the passions doth trouble and engulf me in pleasures, O all-immaculate

Virgin who gavest birth to Christ the Helmsman. Extend to me thy helping hand, and save me, O thou who alone art the salvation of those who with faith call thee blessed.

O bridal-chamber and throne of Him Who reigneth, mountain of God, chosen city, garden of paradise, most radiant cloud of the Sun: illumine my soul, driving away the cloud of my many sins, O thou who art full of the grace of God.

*Glory...*: O pure and divine chosen Virgin, portal of the Light: open thou the gates of my soul, locking the door of sin, that the hand of the deceiver not seize me, dragging me cruelly into the dread torment of perdition.

*Now & ever...*: Arise, O my soul, and be thou watchful in prayer and in care for that which is most good, driving away the sleep of despondency, ever having the pure and most compassionate Mother of God as thy vigilant ally.

## ON TUESDAY MORNING AT MATINS

*After the first chanting of the Psalter, these sessional hymns of repentance, in Tone VI—*

I think upon the dread day, and I weep over my wicked deeds. How shall I answer the immortal King? With what boldness shall I, the prodigal, lift mine eyes to the Judge? O compassionate Father, only-begotten Son and Holy Spirit: Have mercy on me!

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

In the vale of weeping, in the place which Thou hast appointed, rebuke me not, O Merciful One, when Thou shalt come to render just judgment, neither shame me before the angels; but take pity on me, O God, and have mercy on me.

*Glory..., Now & ever...: Theotokion—*

Open unto us the doors of repentance, O blessed Virgin Theotokos. Let not those who trust in thee perish, but may we be delivered by thee from misfortunes, for thou art the salvation of the human race.

*After the second chanting of the Psalter, these sessional hymns, in Tone VI—*

O my soul, how long shalt thou labor for sin in despondency; how long shalt thou, sick, fail to go to the Physician? Arise then from the evils thou hast committed, and cry unto the Lord, saying: O Savior, Hope of the hopeless and Life of the despairing, raise me up, and save me?

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

Grant unto me the vigilance of the wise virgins, O Lord, and enlighten the lamp of my soul with the oil of Thy compassions, that I may chant unto Thee the angelic hymn: Alleluia!

*Stichos*: Wondrous is God in His saints, the God of Israel.

*Martyricon*: Having endured the struggle of martyrdom, the saints receive from Thee the honors of victory; they set at nought the intentions of the iniquitous, and have received crowns of incorruption. For their sake be Thou entreated, O God, and grant us great mercy.

## TUESDAY MATINS

*Glory..., Now & ever...: Theotokion—*

O good Virgin Theotokos, thou hope of the world, we entreat thine intercession, which alone is mighty: Take pity on us, a people bereft of an intercessor; beseech the merciful God, that our souls be delivered from every threat, O thou who alone art blessed!

*After the third chanting of the Psalter, these sessional hymns, in Tone VI: Spec. Mel.: "Hope..."—*

As thou didst point out the ways of life unto the people, O John, crying out: "Set your hearts aright for the Lord!", by thy supplications save my greatly sinful soul, bring my hardened mind to compunction, and deliver me from the torment to come, O Forerunner of the Savior.

The tempest of the passions and the cruel threefold waves of transgressions have drowned me in the depths of despair, O Word; but stretch forth to me Thy mighty right hand, and save me, as Thou didst Peter, from the depths of my cruel iniquities, through the supplications of Thy Forerunner.

*Glory..., Now & ever...: Theotokion—*

The Son and Word of God, Who was begotten of the Father before the ages without mother, thou didst bear in times past, incarnate of thy pure blood without the aid of man, O Theotokos. Him do thou entreat, that we be granted remission of sins before the end.

### ODE I

*Canon of repentance to our Lord Jesus Christ and His holy martyrs, the composition of Joseph, in Tone VI—*

*Irmos:* A helper and protector hath He been unto me for my salvation. He is my God, and I shall glorify Him. He is the God of my fathers, and I shall exalt Him, for gloriously hath He been glorified.

O Jesus my Deliverer, as Thou didst deliver from many transgressions the harlot who once made goodly repentance, I beseech Thee: Deliver me also from my countless evils, in that Thou art merciful.

Sailing this cruel sea of life in vain thoughts, O Jesus, I have fallen into many floods. Delivering me from them, save me.

*Martyricon:* Let us joyously honor the

valiant athletes, the destroyers of the alien one, those who suffered patiently and have received from God crowns of victory.

*Martyricon:* Holding forth, O wise ones, with the boldness of the Word of God ye vanquished the orators; and having endured every kind of wound, ye have been greatly glorified.

*Theotokion:* Thou hast been shown to be the gate of Life, O pure one who by thy birthgiving hast shut the gates of death. Thou hast been shown to be the chosen ground whereby our human substance hath been lifted up from earth to heaven.

*Another canon, of the holy & great John the Forerunner, the composition of Theophanes, in Tone VI—*

*Irmos:* The sensual Pharaoh was drowned with all his army, and Israel, crossing through the midst of the sea, cried aloud: Let us chant unto the Lord God, for He hath been glorified!

The divine angel announced thy birth beforehand to thy father, O angel of God. With him be thou mindful of us, that on the day of judgment we may find mercy, O holy Forerunner.

As the beauteous scion of the desert, O Forerunner of Christ, uproot the slothfulness which continually springeth up within me, and cause me to produce the fruits of repentance.

A childless womb all-gloriously giveth birth to thee as fruit, showing hearts which before were unfruitful to be right fertile. But I cry out to thee with faith: O Baptist, uproot my fruitless thoughts!

*Theotokion:* Unceasingly doth the wicked enemy lay traps for me with cunning. O most immaculate one, rescue me from his pursuit, and instruct me how to do the divine will of the Master, O Theotokos.

### ODE III

*Canon of Repentance*

*Irmos:* On the rock of Thy commandments, O Lord, establish Thou mine unsteady heart, for Thou alone art our holy Lord.

When I must needs stand before Thee and be judged, O only easily reconciled Lord, look upon me with the eye of Thy mercy.

Accept me who sigh like the publican from the depths of my soul, and grant me repentance, O Savior, which delivereth me from every sin.

*Martyricon:* By the flow of your all-holy blood, O saints, the abominable blood which once was offered to the demons in pagan temples did cease.

*Martyricon:* Strengthened by the all-holy Spirit, O holy ones, ye demolished the pernicious temples, making all steadfast in the Faith.

*Theotokion:* O all-holy one, thou didst conceive Him Who upholdeth the whole world; wherefore, I beseech thee: Deliver me from every torment which holdeth me.

*Canon of the Forerunner*

*Irmos:* Making steadfast the thoughts of my soul, establish me upon the firm rock of Thy Faith, O Lord; for I have Thee as my refuge and confirmation, O Good One.

Grant that I, who have strayed from the path, may now return; and extend thy hand to me who ever navigate the deep of evils, O blessed Forerunner.

I live my life in slothfulness, and the time when I shall be cut down draweth nigh. By thy supplications grant that I may arise, O ever-glorious Forerunner, lest I be cast into the inextinguishable fire as barren.

The dread day is at hand, and I am laden with grievous burdens. Lift them from me, O Baptist of the Lord, by thy pure entreaties.

*Theotokion:* Thou hast been shown to be the throne of God, on which Christ sat in the flesh and raised up from the primal fall those who hymn thee with joyful voices.

ODE IV

*Canon of Repentance*

*Irmos:* The prophet heard of Thine advent, O Lord, and was afraid, for Thou didst desire to be born of the Virgin and reveal Thyself to men; and he said: "I heard report of Thee and was afraid. Glory to Thy power, O Lord!"

Grant me streams of tears which dry up the well-springs of my passions, wash away the mire of every sin, and quench the everlasting and inextinguishable flame of the fire of Gehenna, O Compassionate and greatly Merciful One.

The sores of my soul continually itch with love of pleasures, and I remain unhealed, not desiring to come to my senses. What shall become of me? What shall I do? O compassionate Christ, heal and save me!

*Martyricon:* O ever-blessed martyrs, who with divine navigation sailed the rolling deep, the waters of perdition, ye reached the safe and stormless haven of the kingdom of heaven.

*Martyricon:* As luminaries of piety and lamps of truth, with the light of your struggles ye destroyed the greatly painful darkness of ungodliness, and with rays of miracles ye dispel the gloom of suffering.

*Theotokion:* Of old, the prophet foresaw thee as a seven-branched lampstand bearing the Fire of the knowledge of God, O Maiden, enlightening those who languish in the darkness of ignorance. Wherefore, I cry out to thee, O most immaculate one: Enlighten me, I pray!

*Canon of the Forerunner*

*Irmos:* I heard report of Thee and was afraid; I understood Thy works and was in awe, O Lord. Glory to Thy power, O Lord!

With the effective medicine of thy prayers, O Forerunner, heal my heart, which hath been wounded by highway robbers, I pray thee.

Cast down the sin which yet liveth within my soul, O Forerunner, and grant that I may now arise, who fall headlong into pleasures.

Thou hast been shown to be a harbor for us who are tempest-tossed on the deep of the storm of life, and bring us all into tranquillity, O thou who art most rich.

*Theotokion:* She who gave Thee birth entreateth Thee with the Forerunner, saying: "Condemn me not, O Lord, according to my deeds, but show Thyself to be most merciful, O most Compassionate One!"

ODE V

*Canon of Repentance*

*Irmos:* Enlighten me who rise at dawn out of the night, I pray, O Thou Who lovest mankind, and guide me in Thy precepts; and teach me to do Thy will, O Savior.

O Christ, I am Thy slothful servant, who have hidden Thy talant and am confounded by the evil deeds of my passions; wherefore, send me not into the fire.

Though I became Thy child through grace, O compassionate Christ, yet have I enslaved myself to the enemy and have departed from Thee, living prodigally; wherefore, turn and save me.

## TUESDAY MATINS

*Martyricon:* The martyrs stood before the tribunal, arrayed in the armor of faith; wherefore, the cruel apostate was unable to wound them with arrows of falsehood.

*Martyricon:* Wounded, the bodies of the martyrs slew all the wiles of the enemy; and in joy they passed over to the life which waxeth not old, having received crowns of victory.

*Theotokion:* O pure guide of all, thou impassable gate, open unto me the gates of true repentance, I pray, and show me the path of penitence.

### *Canon of the Forerunner*

*Irmos:* I rise early unto Thee, O Word of God, Who, in Thy loving-kindness, didst immutably debase Thyself and didst dispassionately subject Thyself to sufferings. Grant peace unto me who have fallen, O Thou Who lovest mankind.

Thou wast the temple of the divine Trinity, O Forerunner; and, assembled in this thy holy temple, with fervent entreaty we beseech thee: Deliver us from temptations and tribulations, O most lauded one.

I, who have estranged my mind from every virtue, now entreat thee, O blessed one who walked a strange path in this life: Join me to the Lord of all, making me better by thine excellent gifts.

O prophet who immersed the Abyss of lovingkindness in the streams of the Jordan, by thy supplications dry up the torrents of my passions now, giving me springs of tears.

*Theotokion:* All-adorned with divine rays, O Virgin, thou gavest birth unto Him Who is comely in beauty. Wherefore, ever entreat Him, that He save from corruption those who glorify thee with faith and love.

### ODE VI

#### *Canon of Repentance*

*Irmos:* With all my heart I cry out to the compassionate God, and He heard my cry from the uttermost depths of hades, and hath led my life up from corruption.

Let me not be seen as a joy to the demons on the dread day, O Christ Jesus, lest I then hear the voice sentencing me to the fire of Gehenna.

The enemy of the righteous hath drowned me in the depths of transgressions, but I flee to the abyss of Thy compassions, O Jesus, crying: Guide me now to the harbor of life!

*Martyricon:* Having cultivated the furrows of your souls with the plough of many pangs, O all-wise ones, with the divine seed of faith ye manifestly produced the most fruitful grain of martyrdom.

*Martyricon:* With your wounds ye wounded him who wounded us, O pious warriors; wherefore, having passed over to life, ye now heal the sufferings of men.

*Theotokion:* Thou wast shown to be the temple of God, O most immaculate one; and making His abode within thee in sanctity, He deified the human essence and made the faithful into temples for Himself.

### *Canon of the Forerunner*

*Irmos:* The uttermost abyss of sins hath engulfed me, whose billows none can withstand; and like Jonah I cry to Thee, O Master: Lead me up from corruption!

Thou didst spring forth as an offshoot of a root, O prophet, and didst show hearts barren of all goodly knowledge to be right fruitful for the praise of God.

Crush the evil one speedily beneath our feet, and by thine intercessions direct our noetic footsteps toward the path of peace, O Forerunner.

Surround thy flock with righteousness, O prophet, delivering us from every attack of the demons and from everlasting torment.

*Theotokion:* Hymnody of thanksgiving do we now offer unto thee, O Virgin; for saved from the ancient curse by thee, O pure one, we produce every blessing like fruit.

### ODE VII

#### *Canon of Repentance*

*Irmos:* We have sinned, we have committed iniquity, we have dealt unjustly before Thee. We have neither done nor acted as Thou hast commanded us. But forsake us not utterly, O God of our fathers.

I who have sinned beyond measure look upon Thine immeasurable mercy. I know Thy lovingkindness; I know Thy long-suffering and forbearance. Grant me fruits of repentance, O compassionate Christ, and save me.

Heal the incurable sufferings of my heart, O Compassionate One, grant the severance of my debts, and ease my heavy burden, that in compunction I may ever glorify Thee, the God of our fathers.

## OCTOECHOS — TONE VI

*Martyricon:* Bound, beheaded, consumed by material fire, cast to the lions as food, stretched on the wheel, the divine and sacred athletes did not deny Thee, our living God.

*Martyricon:* Ye were parted from your bodies, yet were shown to be unseparated from God, O martyrs, because of your divine union with Him Who united Himself to us incorruptibly. Him do ye ever beseech, that we be delivered from all want.

*Theotokion:* Without seed thou didst put forth Him Whom the Father began incorruptibly, and thou didst remain a virgin even after giving birth, as thou wast before birthgiving. Wherefore, thou art unceasingly blessed and glorified, O all-pure one, as the Mother of God.

### *Canon of the Forerunner*

*Irmos:* The children in Babylon did not fear the flame of the furnace, but, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O Lord God of our fathers!

As the voice of the Word, O Baptist, accept now our cries, and deliver thy people from sufferings and misfortunes, from many evil circumstances and everlasting torment.

With thy hand thou didst point to the Lamb of God Who taketh away the sins of the world, O prophet. Him do thou ever beseech, that He take away my grievous offenses and difficult times, and vouchsafe me life.

O my soul, haste thou and, abandoning the darkness of irrational deeds, cry out: Have pity on me, O Jesus, through the entreaties of the Baptist, and rescue me from the mire of my deeds!

*Theotokion:* Unto Him, before Whom the ranks of heaven stand with trembling, and Who in His goodness united Himself unto men, didst thou give birth, O pure one. Him do thou earnestly entreat, that He have pity on thy servants.

### ODE VIII

#### *Canon of Repentance*

*Irmos:* Let every creature that hath breath hymn, bless and supremely exalt for all ages Him Whom the armies of heaven glorify and before Whom the cherubim and seraphim tremble.

Having sinned more than David, I gaze upon the great mercy of Thy compassions, O

Christ, and with him cry out: O only Merciful One, speedily have mercy upon me!

I pray that mine end may be good, and that I may bring an end to my wicked deeds. Yet my intention is not sincere, for my heart is hardened. Have pity on me, O Word of God.

*Martyricon:* O passion-bearers, of your own will ye offered yourselves as chosen and unblemished sacrifices unto the only-begotten Word Who sacrificed Himself for our sake, and ye abolished all the sacrifices of the demons.

*Martyricon:* The severing of your tendons, the uprooting of your teeth, the cutting off of your hands, the fracture of your members, and every other torture did ye valiantly endure, O martyrs, hymning Christ, the only Judge of the contest.

*Theotokion:* For us thou gavest birth to the Ancient of days as a little babe, Who showeth us new paths on earth and reneweth our nature which hath waxed old, O unwedded and blessed one.

### *Canon of the Forerunner*

*Irmos:* The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Thou didst behold the Holy Spirit descending in the form of a dove upon the Word as He was baptized, O blessed one, and wast vouchsafed to hear the voice of the Father, saying: "This is my Son, Who is equally enthroned with Me, to Whom all creation doth sing: Hymn the Lord, O ye works, and exalt Him supremely for all ages!"

Having consumed the flammable passions of my mind with the fire of thy prayers, O prophet, light again the lamp of my heart, which had gone out, that, seeing clearly, I may chant unto the Creator of the light of the commandments: Hymn the Lord, ye works, and exalt Him supremely for all ages!

I am the wretched servant who hid the talant which I received from Thee to invest. What shall I do when Thou comest to render judgment, trying the deeds of each man? But have pity on me through the entreaties of Thy Forerunner, and send me not into the fire who



## TUESDAY MATINS

cry: Hymn the Lord, O ye works, and exalt Him supremely forever!

*Theotokion:* Maintain my mind in humility, O Maiden full of the grace of God, who by thy birthgiving hast crushed the uprising of the demons. Raise me up from the dung-hill of the passions, and with thy grace fill me, who hunger and chant: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

*We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim..." , and make prostrations.*

### ODE IX

#### *Canon of Repentance*

*Irmos:* Ineffable is the Offspring of the seedless conception, and incorrupt the Fruit of the Mother who knew not man; for the birthgiving of God restoreth nature. Wherefore, in Orthodox manner all of us, the generations of men, magnify thee as the divine Bride and Mother.

O Jesus Who lovest mankind, Thou alone knowest our infirmity, for Thou didst clothe Thyself therein in Thy lovingkindness, desiring to cleanse it. Wherefore, cleanse my wicked defilements and the sores of mine evils, and save me.

Like the harlot I offer Thee tears, O Thou Who lovest mankind; like the publican I cry out, groaning, unto Thee: Cleanse and save me! And like the Canaanite woman I exclaim: Have mercy on me, as Thou didst the penitent Peter, and vouchsafe me forgiveness!

*Martyricon:* Wrestling in the flesh with the incorporeal prince of this world, by your struggles of suffering ye cast him down, and have worthily received crowns of victory. Wherefore, pray ye earnestly for all who praise you with faith, O holy ones.

*Martyricon:* With the holy blood of Thy saints Thou didst sanctify the earth, O Lord, and didst unite their spirits to the spirits of the holy hosts, O most Holy One; and by them Thou dost ever sanctify those who hallow Thee with true faith.

*Theotokion:* We offer unto thee the cry of the archangel, O most pure and blessed one: Rejoice, thou who contained the uncontainable God! Rejoice, annulment of the curse and induction of blessing! Rejoice, thou who alone openest the gate of paradise!

#### *Canon of the Forerunner*

*Irmos:* Come, ye faithful, and with minds uplifted let us delight in the hospitality of the Master and the feast of immortality in a high place, learning from the Word, Whom we magnify, and Who hath ascended.

Cure thou my mind, which hath been grievously infected by the love of life's pleasures, still the tempest which vexeth me greatly, and show me the straight ways of repentance, O Forerunner of the Lord.

Thou wast seen standing between the Old and the New Covenants, O prophet, causing the former to cease and revealing the latter as light. Quickly guide us to walk therein with a godly conscience, that we may be delivered from everlasting darkness.

The dread judgment will be a day full of wrath, a day of darkness for those whose works are dark, O Baptist and Forerunner of Christ. Then by thy supplications from all condemnation deliver us who honor thee.

*Theotokion:* Thou wast shown to be holier than the cherubim, O Virgin, for thou gavest birth to the all-holy God. Sanctify us all, who day and night hallow thee with holy voices and faith.

*Then, "It is truly meet to bless thee..." , and a prostration. Litany, exapostilarion, and the usual psalms.*

#### *Aposticha stichera of repentance, in Tone VI—*

Finding me stripped bare of the virtues, the enemy wounded me with the arrow of sin; but do Thou, as the Physician of souls and bodies, heal the wounds of my soul, O God, and have mercy upon me.

*Stichos:* We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

As the Physician of souls and bodies, O Savior Who grantest forgiveness of offenses unto those who ask, heal the sores of my heart, which have grown on me because of my many offenses, ever granting me tears of repentance. Give me release from my debts, O Lord, and have mercy on me.

## OCTOECHOS — TONE VI

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

*Martyricon:* O Lord, if we did not have Thy saints as advocates and Thy goodness having mercy upon us, how would we dare to hymn Thee, Whom the angels glorify without ceasing. O Thou Who knowest the hearts of men, spare our souls!

*Glory... Now & ever...: Theotokion—*

Great gifts wast thou vouchsafed, O pure Virgin Mother of God, for thou gavest birth in the flesh to One of the Holy Trinity—Christ, the Bestower of life—unto the salvation of our souls.

*Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.*

## ON TUESDAY MORNING AT THE LITURGY

*On the Beatitudes, these troparia, in Tone VI—*

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

O Christ Who accepted the lamentation of Peter, accept also my repentance; and grant me forgiveness of mine offenses.

O Baptist and Forerunner of the Lord, who preached repentance to men, pray that I may repent with all my soul.

*Martyricon:* Having endured threefold waves of sufferings, O passion-bearers, ye now heal the infirmities of men; wherefore, ye are called blessed.

*Glory...:* O Thou Who by the prophets art glorified in the simple and unconfused Trinity, save me by the entreaties of the Forerunner!

*Now & ever...:* O mighty intercession for those who find themselves amid tribulations, intercede for me, who partake of the pleasures of life, and save me, I pray thee.

**TUESDAY EVENING  
AT VESPERS**

*On "Lord, I have cried...", 3 stichera of the Cross, in Tone VI: Spec. Mel.: "On the third day..."—*

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

When Thou wast crucified, O long-suffering Lord, Thou didst shake the whole earth, making steadfast the hearts of the faithful; wherefore, we hymn Thee and with love worship Thine unapproachable power.

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

Spat upon and smitten on the cheek, O Savior, Thou didst smite the evil of the venomous foe, taking away the fall which Adam endured, who was abducted because of his transgression.

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

The sun was darkened, the whole earth quaked, and the stones split asunder, when they beheld Thee suspended unjustly upon the Tree, setting aside Thine own will, O Savior.

*Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone VI, in the same melody—*

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

Standing once with the virginal disciple at the foot of the Cross during the crucifixion, the Virgin cried, weeping: "Woe is me! How is it that Thou sufferest, O Christ, Thou dispassion of all?"

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

"Mindful of Thy seedless conception and all-pure birthgiving, I marvel greatly. How hast Thou been thus well-pleased to die like a malefactor, O Savior?", the all-pure one cried out.

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

"I am crucified, nailed to the Tree like a man, and am placed in a tomb as one dead, O pure Virgin Mother. But as God I will rise again in glory on the third day!"

*Glory..., Now & ever...: Stavrotheotokion—*

The Virgin, Thy pure Mother, beholding the most iniquitous men who unjustly nailed Thee to the Tree, was wounded in her womb, O Savior, as Symeon foretold.

*Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...*

*Aposticha stichera of the Cross, in Tone VI—*

Thy Cross is life and help for Thy people, O Lord; and trusting therein, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

*Stichos:* Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Thy Cross, O Lord, hath opened paradise to the human race; and delivered from corruption, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

*Stichos:* Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

*Martyricon:* They who suffered for Thy sake, O Christ, endured many torments and have received perfect crowns in the heavens. Let them pray in behalf of our souls.

*Glory..., Now & ever...: Stavrotheotokion—*

Beholding our Life hanging upon the Tree, the most immaculate one cried out, lamenting maternally: "O my Son and my God, save those who hymn Thee with love!"

*Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.*

# OCTOECHOS — TONE VI

## TUESDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

### ODE I

*Irmos:* Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

In every way I lament my vile life and the multitude of mine abominable sins. How shall I confess to thee, O pure one? I am at a loss and filled with fear. Yet help me, O Mistress.

How shall I begin to speak of my wicked and grievous falls, plagued as I am by the passions? Woe is me! What shall I do? Yet before the end take pity on me, O Mistress.

*Glory...:* I ever contemplate the hour of death and the dread tribunal, O all-pure one, yet am I grievously led astray by my most wicked habits. But do thou help me.

*Now & ever...:* The corrupter of the good, seeing me now stripped naked of godly virtues, fallen far away from God and become a stranger to Him, striveth to devour me. But do thou prevent him, O Mistress.

### ODE III

*Irmos:* There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

I have vilely besmirched my soul with mine evil and abominable deeds, plagued as I am by the passions, O Mistress Theotokos. Where then shall I go, who am wholly stuck fast in despondency?

Though created in the image of God, I have bemired my prodigal self by mine overweening will, O pure one, and through my likeness, in works, in word and thought, I have committed unseemly deeds.

*Glory...:* There is no other man who hath committed such unseemly acts, nor any other born into the world as benighted in mind as I, O good one; for I have defiled my divine baptism.

*Now & ever...:* I have reached the end of mine evils, O all-holy Virgin. Quickly help me, for heaven and earth cry out bitterly because of my vile and wicked deeds.

### ODE IV

*Irmos:* Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

The ranks of angels and the armies of the hosts of heaven are in awe of the might of thy Son, O pure one. But I am in despair, stuck fast in my lack of fear.

All the earth hath been amazed and astonished, beholding me committing evil, wicked and vile acts, and it marvelleth at the great lovingkindness of thy Son.

*Glory...:* I have wickedly defiled the temple of my body, and the temple of the Lord which men enter with trembling; for although I am a prodigal, I enter it without shame. Woe is me!

*Now & ever...:* O Mistress, show me not, O show me not to have wandered away from the tabernacle of thy Son, though I am in every way unworthy, but wash me clean of the defilement of my transgressions.

### ODE V

*Irmos:* With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

With thy divine effulgence, O good one, cure my soul of the passions which the corrupter hath sown therein, and deliver me from his bitter captivity, for he laugheth, beholding me helpless.

Adam broke the only commandment of thy Son, O Virgin, and was driven into exile. How shall I lament the infinitude of my transgressions, who am a criminal and have fallen away from Him?

*Glory...:* Shown of old to be a murderer and fratricide, Cain was cursed by God. What shall I do, who am most arrogant? I have now brought death upon my soul, and am not ashamed.

## TUESDAY COMPLINE

*Now & ever...*: I have wholly emulated the cruel Esau in gluttony and eating to satiety, and have defiled my soul by drunkenness and my life with intemperance. Who will not weep for me, who am plagued by the passions? Woe is me!

### ODE VI

*Irmos*: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

My life is prodigal, my soul defiled, my way of living wholly accursed. I have grievously besmirched my whole body with evils. Wherefore, haste thou to help me, O Virgin.

Mine end lieth before me, and I cannot bear it, O good one. My conscience denounceth me, for all my wicked deeds and my prodigal life confront me, and I fear the judgement of thy Son, O pure one.

*Glory...*: Burning of my flesh, the dreadful river of fire which cannot be quenched, and the insatiable worm await me; but dispel them by thy supplications, O all-pure one.

*Now & ever...*: I am held fast now by trembling, O good one, and I fear the pursuit of the evil one; for before the end the corrupter desireth to slay me, holding me wholly captive, stripped naked of the virtues.

*Then, Lord, have mercy! Thrice. Glory..., Now & ever...*

*Sedalion, in Tone VI—*

The hope, bulwark and refuge of thy people art thou, O Virgin, from whom the Savior of all was born without pain, and thou hast saved those who set their hope on thee; for thou didst weep for thy Son at the foot of the Cross. Him do thou now beseech, that He deliver from corruption all who hymn thee.

### ODE VII

*Irmos*: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Seven times seven hath the evil one fanned a flame for me with the passions, and he ever striveth to slay my heart with thoughts of fornication; wherefore, with the streams of my tears extinguish it, O Mother of God, and save me.

Despise me not who am besmirched with the mire of my transgressions, O good Mistress, for, seeing me in despair, the most evil enemy mocketh me; but do thou thyself raise me up with thy mighty hand.

*Glory...*: Awesome is the tribunal, O mine insensate soul who art rife with the passions, and endless and terrible are the torments; yet fall down now before the Mother of thy Judge and God, and be not downcast.

*Now & ever...*: A slave of the passions, I have been bemired in a multitude of boundless evils and have defiled my soul, body and mind; wherefore, O all-pure one, with the light of thy radiance quickly lead me to the sweetness of dispassion.

### ODE VIII

*Irmos*: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

O Virgin Mother, who gavest birth to God Who is One of the Trinity and didst bear Him in thine arms, quench thou the fiery furnace of the passions, and bathe my soul in streams of tears.

I fear the arrival of death, O all-pure one, and am now wholly afraid of the judgment thereof, for I have committed evils and am in nowise ashamed. In thy supplications take pity on me before the end, O Virgin.

*Glory...*: O Mistress, grant me unceasing groans and give me showers of tears to wash away my many transgressions and cleanse mine incurable sores, that I may receive life everlasting.

*Now & ever...*: I confess to thee the multitude of mine evils, O Mistress, for no one else in the world hath so angered thy God, Son and Lord; wherefore, quickly move Him to mercy toward me, O Virgin.

### ODE IX

*Irmos*: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

## OCTOECHOS — TONE VI

Knowing the might of thy great supplication, O all-pure one, lo! I approach thee with great fear and love; for thy maternal pleas to thy Son are truly able to accomplish much, for by lovingkindness is He inclined to mercy.

Take the choirs of the archangels and the multitude of the heavenly armies of my Creator, the assemblies of apostles and prophets, the martyrs, the venerable and the hieromartyrs, O pure one, and make supplication for us to God.

*Glory...: Let me obtain thine aid now and at that hour when my spirit shall depart, O pure one, and, rescuing me quickly, deliver me from*

the tyranny of the demons, and leave me not in their clutches, O good and all-immaculate one.

*Now & ever...: I await the compassionate Judge, thy Son Who loveth mankind, O pure one. Disdain me not, but render Him well-inclined toward me, that at His all-pure tribunal He may set me at His right hand, O most immaculate one, for I have set my hope on thee.*

*Then, It is truly meet..., and a prostration. Trisagion through Our Father.... Troparion, and the rest as usual. Dismissal.*

### ON WEDNESDAY MORNING AT MATINS

*After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone VI—*

Thy Cross, O Lord, hath been sanctified; for thereby are healings wrought for those who are made sick by sins. Wherefore, we fall down before Thee, crying: Have mercy on us!

*Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.*

No sooner was the tree of Thy Cross planted in the ground, O Christ our Lord, than the foundations of death were shaken; and Thou Who slewest hades with love dismissed its trembling minions. Thou hast shown us Thy salvation, O Holy One; and we glorify Thee, O Son of God. Have mercy on us!

*Glory..., Now & ever...: Stavrotheotokion—*

Thou art the hope, help and haven of thy people, O Virgin, for from thee was truly born the salvation of the world. As thou didst weep at the Cross of thy Son and God, thou savest those who place their trust in thee. Him do thou now beseech, that He deliver from corruption all who hymn thee.

*After the second chanting of the Psalter, these sessional hymns of the Cross, in Tone VI—*

Today the words of the prophets are fulfilled; for, lo! we worship at the place where Thy foot stood, O Lord; and tasting of the Tree of salvation, we have received freedom from sinful

passions through the supplications of the Theotokos, O Thou Who alone lovest mankind.

*Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.*

O Lord, the Jews condemned to death Thee, the Life of all; they who crossed the Red Sea by the staff of Moses nailed Thee to the Cross; they who sucked honey from the rock offered Thee gall. Yet Thou didst endure, that Thou mightest free us from slavery to the enemy. O Christ our God, glory to Thee!

*Stichos: Wondrous is God in His saints, the God of Israel.*

*Martyricon: While the choirs of the incorporeal ones stood by, holding trophies of victory, and tyrants and kings were amazed, the all-wise ones showed forth athletes' opposition at the tribunal and the wounds of torture in their martyrdom, and they cast down the apostate by their confession of Christ. O Lord Who strengthened them, glory to Thee!*

*Glory..., Now & ever...: Stavrotheotokion—*

Standing before the Cross, the Mother who knew not wedlock cried out unto Him to Whom she had given birth without seed: "A sword hath pierced my heart, O my Son, for I cannot bear to see hanging upon the Tree Thee before Whom all things tremble, as Thou art Creator and God. O long-suffering Lord, glory to Thee!"

## WEDNESDAY MATINS

*After the third chanting of the Psalter, these sessional hymns, in Tone VI: Spec. Mel.: "Having set aside..."—*

When creation beheld Thee nailed of Thine own will to the Cross for our sake, O Christ, it quaked with fear; the sun wholly darkened its light; the stones split asunder; and the divine veil of the temple was rent in twain as a rebuke to the cruel and iniquitous Jews.

In Eden the tree brought corruption upon the first of our race, but the tree of the Cross blossomed forth life at the place of the skull; for the malice of the enemy was trampled under-foot. And Adam received mercy when Christ was nailed to the Cross, crying out: "I have found paradise, O blessed Tree!"

*Glory..., Now & ever...: Stavrotheotokion—*

O Christ, the Ever-virgin Maiden who gave Thee birth, beholding Thee uplifted upon the Cross for our sake, was wounded in heart and soul by the sword of grief, and wept, lamenting maternally. By her supplications, have mercy on us.

### ODE I

*Canon of the precious & life-creating Cross, the acrostic whereof is "Nailed to the Tree, Thou savest me, O Savior", the composition of Joseph, in Tone VI—*

*Irmos:* Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Extending Thy hands upon the Cross, O Master, Thou didst embrace rejected men and lead them to Thy Father, in that Thou art His beloved and consubstantial Son.

Thou wast raised up upon the Cross like a lamb, O Word, seeking Thy lost sheep; and having found it, Thou didst number it among those who had not strayed. O Jesus, glory to Thy might!

*Martyricon:* O right glorious passion-bearing martyrs, desiring the life of heaven ye died on earth, enduring many tortures and divers perils, O right blessed ones.

*Martyricon:* Standing up for Christ, Who is more just than all, at the unjust tribunals, O athletes, in God ye endured every unjust trial, which justified you.

*Theotokion:* "O Master, enduring suffering upon the Cross, Thou dost mediate dispassion for all descended from Adam; and beholding Thee, the earth quaked," thou didst cry out, O Mistress, lamenting maternally.

*Another canon, of the Theotokos, in Tone VI— Irmos: Same as the foregoing.*

The Lord, Who stretched out the sky and founded the earth, having issued forth in the flesh from thee, O most holy Virgin, showed us an earthly heaven.

O pure one, who didst conceive God Who became a man for our sake, entreat Him, that on the day of judgment He have pity on us who have sinned greatly against Him.

The Sun Who shone forth with most brilliant rays from thy holy womb, O Mistress, illumineth the whole earth; wherefore, enlightened, we honor thee, the Mother of God.

With the light of the holy commandments of Him Who became incarnate of thee, O Mistress Theotokos, dispel the darkness of my soul and the gloom of unseemly thoughts.

### ODE III

*Canon of the Cross*

*Irmos:* There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

The Cross was planted in the earth, deception fell, and creation quaked; and hearts shaken by the assaults of the enemy were made steadfast by faith.

Possessed by the devil, unrighteous men condemned to death Thee, the only Righteous One, Who dost justify mortals and rescue them from the unrighteous hand of the deceiver.

*Martyricon:* The deceiver, bringing all his malice to bear, contended against the saints; but he was vanquished, seeing the warriors of divine radiance refuse to submit.

*Martyricon:* The comeliness of the bodies of the passion-bearers of Christ was altered by wicked wounds, yet the splendor of their effulgence shone forth all the more through the activity of the Holy Spirit.

*Theotokion:* "O my Son, I understood that I was to give Thee birth Who art comely in beauty more than all men. How now art Thou crucified,

## OCTOECHOS — TONE VI

O Christ, bereft of all beauty?", the Virgin said, weeping.

### *Canon of the Theotokos*

*Irmos: Same as the foregoing.*

Holding in thine hands Christ Who upholdeth all things, O pure Theotokos, from the hands of the wicked devil and all harm deliver us who hymn thee.

By thy supplications deliver us from demonic turmoil, from unjust men, from all temptations and corrupting infirmities, O most immaculate Virgin Mistress.

Behold, all generations call thee blessed, O Maiden who under time supernaturally gavest birth in the flesh to the timeless Word, yet remained virgin.

O Virgin who gavest birth to God Who loveth mankind, at the hour of His dread coming deliver from all condemnation me, thine unprofitable servant.

### ODE IV

#### *Canon of the Cross*

*Irmos:* Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Beholding Thee, the never-setting Sun, crucified upon the Tree, the sun grew dark with fear, and all creation, hymning Thee, was released from dark deception.

The violators of the law bound thy hands, O Savior, and all who were bound with unbreakable bonds were released; the enemy was bound, and falsehood was put to shame.

*Martyricon:* With the outpouring of your blood, O martyrs, ye drowned the tyrannical Pharaoh who wickedly boasted beyond measure, and ye have passed over, rejoicing, to the good land.

*Martyricon:* Soaring over the snares of the enemy on the wings of the Spirit, O athletes, rejoicing, ye hastened to where are the primal goodness, life and never-waning light.

*Theotokion:* When thou didst behold Him crucified and pierced in His all-pure side with the spear for our sake, O Mistress, thou wast wounded with the sword of the sufferings of Him Who was incarnate of thee.

### *Canon of the Theotokos*

*Irmos: Same as the foregoing.*

Let us all hymn the holy Virgin, the temple of God, radiantly blessing her, deified because of her, and delivered from evils.

We bless the Virgin as the door leading to divine entry, the divine paradise, the noetic place of sanctification, and the beauty of Jacob.

Christ hath shown thee to be a right calm harbor for those who in purity of mind invoke thee, the true Theotokos, with faith and love, O most immaculate Mistress.

O all-pure Mary, thou wast the most pure and spacious receptacle of the indwelling of God, and hast washed the defilement and mire from my soul.

### Ode V

#### *Canon of the Cross*

*Irmos:* With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

O Christ Who dost clothe the sky in clouds, of Thine own will Thou wast nailed, naked, to the Cross, covering the nakedness of mine evil and enlightening my form, adorning it with the robe of incorruption, O Master.

As the true sweetness of our souls, Christ, the true Vine, was crucified on the Cross, exuding the wine which doth abolish all the drunkenness of the deception of the adversary.

*Martyricon:* Replete with sacred wounds, adorned with crowns, and standing before God Who suffered in the flesh, O athletes of Christ, ye ask remission for our transgressions.

*Martyricon:* Looking toward the glory, life and true joy of heaven, O passion-bearers, ye endured every threefold wave of torment, strengthened by the suffering of the Master.

*Theotokion:* "O Christ, I who in my womb contained Thee, Whom nought can contain, gave birth unto Thee without pain; but now I experience pain, seeing Thee crucified, O Christ!", the all-pure Virgin said, weeping.



## WEDNESDAY MATINS

### *Canon of the Theotokos*

*Irmos: Same as the foregoing.*

The Lord, Who by His word created all things and Who alone feedeth them in His wise providence: As He desireth, in His compassion He took form of thee, O all-pure one, and became ineffably flesh.

Behold, O Virgin, the God, Master and Lord of all was conceived in thy womb, as the prophets said; and thou gavest birth to Him ineffably, remaining an incorrupt virgin after giving birth, O pure one.

O Mary, Mistress of all, in that thou art merciful deliver me from dreadful captivity, I pray, and rend asunder the record of my sin with the spear of Him Who became incarnate of thee.

By thy mediation and intercession loose the bonds of my sin, O Virgin, for thou art the hope of the desperate, who hasten to thy divine protection.

### ODE VI

#### *Canon of the Cross*

*Irmos:* Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Thou wast crowned with thorns, O Long-suffering One, cutting down the thorns of the passions; and when Thy side was pierced by the spear, Thou didst slay the most wily serpent, who made us mortal.

Thou wast lifted up upon the Cross, laying low the power of the enemy; and Thou didst accept buffeting, freeing me from bitter slavery. I worship Thy long-suffering, O Compassionate One!

*Martyricon:* Protected by the Cross, the athletes toppled the evil walls of deception and, adorned with crowns of victory, pass over to make their abode in the heavenly city. Wherefore, they are called blessed.

*Martyricon:* All-gloriously scaling the heights of torments, O saints, ye brought low the wicked uprisings of the enemy on earth, and received crowns from on high.

*Theotokion:* "O Effulgence of the Father, how hast Thou been lifted up upon the Cross, illumining all things and laying low the author of darkness?", the all-pure Mistress exclaimed, weeping maternally.

### *Canon of the Theotokos*

*Irmos: Same as the foregoing.*

Christ, Who is fire, did not consume thy womb when He issued forth from thee in the flesh. Him do thou beseech, O pure one, that those who hymn thee with faith may be delivered from fire and every torment.

O most immaculate one, I hymn thee, the majesty of the holy angels, and I pray: Drive far from me the repulsiveness of the phantasms of the demons, preserving my heart in tranquillity.

He Who is the Only-begotten of the Father, and is the one Person in two natures, Who alone united Himself to fleshly form in thy womb, issued forth from thee without seed, and preserved unharmed thy precious virginity, O most immaculate one.

Wash away the multitude of my sins with the magnitude of thy mercy, O good one, and save me, thy servant, who flee unto thee and with faith entreat thy mercy.

### ODE VII

#### *Canon of the Cross*

*Irmos:* The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

When Thou wast buffeted, Thou didst smite the venomous malice of the serpent; and when Thou wast suspended upon the Tree, O only Mighty One, Thou didst enlighten all to cry: Blessed art Thou, O God of our fathers!

Having tasted of the Tree, Adam, the first man, found death; but when Christ, the new Adam, died on the Tree, He granted us immortal life, slaying the greatly crafty servant.

*Martyricon:* Enduring suffering, O martyrs, ye were borne up to the Lord by your torment, and ye stood on the firm rock of faith, casting down all the wicked malice of the enemy at the behest of God.

*Martyricon:* Illumined by your sufferings, O athletes, ye shine forth more brightly than the sun; and ye destroyed all the powers of darkness, chanting to Christ: Blessed is the God of our fathers!

*Theotokion:* "When Thou wast suspended upon the Cross, Thou didst alter all creation, O Thou who art immutable in Thy divinity," the

## OCTOECHOS — TONE VI

Virgin said to her Son. And seeing these things, she wept, marveling at Thy great long-suffering.

### *Canon of the Theotokos*

*Irmos: Same as the foregoing.*

The Uncircumscribable One, Who sitteth in the bosom of the Father, now sitteth, circumscribed, in thy bosom, O all-pure one, clad in thy form, that as the new Adam He might save Adam.

Cease not to entreat our God Who loveth mankind, O most immaculate one, that we may receive the ultimate forgiveness of evils, and may obtain the good things prepared in the heavens for those who love Him.

We bless thee, O all-immaculate one, who gavest birth to the blessed Lord, Who with divine blessings crowneth human nature, and maketh new what before had grown old.

Enriched at the havens of thy salvation, O pure one, we are saved from the storm; and holding our faith in thee to be the strength of our soul, we cry: Blessed art thou who gavest birth to God in the flesh!

### ODE VIII

#### *Canon of the Cross*

*Irmos:* From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Uplifted upon the Tree in humility of heart, O God Most High, Thou didst humble the most prideful serpent, and didst raise up Adam, who had been brought low by the passions, O Compassionate One.

Given gall to eat when Thou wast uplifted upon the Tree, Thou didst transform the ancient bitterness, O compassionate Master, sweetness of all, Who art hypostatic Life.

*Martyricon:* Ye did not bend your knee before graven images, O most praised ones, but were sacrificed like unblemished lambs; and ye brought low the might of the evil one, hymning Christ forever.

*Martyricon:* Ye were shown to be temples of the living Spirit, O martyrs, and ye cast down the temples of the idols and were caught up to

the heavenly temple, hymning Christ forever.

*Theotokion:* Jacob beheld thee beforehand, O Virgin, as the ladder leading up to the heights of heaven us who have plunged headlong into the abyss of evils; wherefore, we bless thee, the pure one, forever.

### *Canon of the Theotokos*

*Irmos: Same as the foregoing.*

We confess thee to be the true Theotokos, and with the angel with faith we cry out to thee "Rejoice!"; for for those on earth thou alone gavest birth to Joy, O joyous, pure and blessed one.

The divinely sounding harp of thine ancestor prefigured thee, who bore God in the flesh, as the all-holy ark, O most immaculate one. Him do we exalt supremely forever.

O divinely joyous Maiden who knewest not wedlock, haven and hope of Christians amid the storm, deliver thy servants from perils, sufferings and afflictions, and from everlasting fire.

When Thou shalt come in glory to judge all men, O Master, number me, a sinner, with the lambs on Thy right side, through the entreaties of Thy Mother, that I may glorify Thee for all ages.

*We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim..." , and make prostrations.*

### ODE IX

#### *Canon of the Cross*

*Irmos:* It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

O Lord of times and seasons, at noon Thou wast uplifted, crucified, upon the Tree in the midst of the earth, O only Long-suffering One, setting aright him who in the midst of paradise suffered the fall through the corrupting fruit.

The Cross was lifted up, and the tyrant was dealt a mortal wound to his soul; those bound were released from corruption, and understanding was planted in all men; the enemy stood by, paralyzed, and all men were filled with joy.

## WEDNESDAY MATINS

*Martyricon:* The earth was conjoined with the heavens, for Christ was sacrificed on the Cross, O martyrs of the Lord; and He drew unto Him the multitude of you who endured a multitude of extreme torments, and caused you to shine forth with the multitude of His divine ministers.

*Martyricon:* Shining with immaterial light, ye became gods by adoption, O martyrs of the Lord, making your abode in the mansions of the firstborn, full of eternal glory; wherefore, we, the faithful, honor you as is meet.

*Theotokion:* "An awesome birthgiving did I endure, O long-suffering Master, when in strange manner I gave birth to Thee. For when creation beheld Thee crucified of Thine own will upon the Tree, it was filled with fear," of old the immaculate one wept, crying out maternally. Her do we magnify.

### *Canon of the Theotokos*

*Irmos: Same as the foregoing.*

When He became incarnate, the Son and Word of God Who is without beginning became the Son of the Virgin; and at the good pleasure of the Father and by the activity of the divine Spirit, He hath wholly restored my corrupted form.

Arise, O my soul, and be vigilant in prayer and in all good things; cast off the idleness of sleep with fervor, ever having as a watchful protector the pure Mother of God, whom we glorify.

O most immaculate Theotokos, thou art the hope, protection and joy of the faithful; wherefore, I beseech thy compassions: Enlighten my soul, which the gloom of many sins and evil thoughts have darkened.

O holy and divinely joyous Virgin: Open unto me the gates of light, lest the night of sin cover me; and guide my life to the right calm harbor of the divine precepts of Him Who became man through thee.

*Then, "It is truly meet to bless thee..." and a prostration. Litany, exapostilarion, and the usual psalms.*

*Aposticha stichera of the Cross, in Tone VI—*

I trust in the Cross, O Christ, and, boasting therein, I cry out: O Lord Who lovest mankind, cast down the pride of those who do not confess Thee to be both God and man!

*Stichos:* We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Protected by the Cross, we set ourselves against the enemy, undaunted by his wiles and treachery; for the prideful one hath been set at nought and trampled underfoot by the power of Christ Who was nailed to the Tree.

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

*Martyricon:* The memory of the martyrs is a joy to those who fear the Lord; for, having suffered for the sake of Christ, they have received crowns from Him; and they now pray with boldness in behalf of our souls.

*Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "Having set aside..."—*

When of old the undefiled ewe-lamb, the unblemished Mistress, beheld her Lamb upon the tree of the Cross, she exclaimed maternally, and marveling cried out: "O my Child most sweet, what is this new and all-glorious thing that I see? How hath the ungrateful assembly given Thee over to the tribunal of Pilate and condemned to death the Life of all? I hymn Thine ineffable condescension, O Word!"

*Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.*

OCTOECHOS — TONE VI  
ON WEDNESDAY MORNING  
AT THE LITURGY

*On the Beatitudes, these troparia, in Tone VI—*

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Thou wast willingly lifted up upon the Tree, O only greatly Merciful One, and didst call forth those who had stumbled into the abyss of evils.

The earth quaked and the sun hid its light, beholding Thee, the Sun of righteousness, upon the Tree, suffering of Thine own will.

*Martyricon:* Sharing in the sufferings of the Savior, O passion-bearers, together ye partake of divine effulgence, deified in partaking thereof.

*Glory...:* Lift me up from the depths of sin, O my Christ, Who, though One of the Trinity, didst endure crucifixion of Thine own will.

*Now & ever...:* Standing before the Cross, O Virgin Mother, and beholding thy Son suffering of His own will, thou didst magnify Him.

WEDNESDAY EVENING  
AT VESPERS

*On "Lord, I have cried...", 3 stichera of the holy apostles, in Tone VI: Spec. Mel.: "On the third day..."—*

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

Ye became ministers of the great mysteries of God, O theologians and disciples who beheld God, and have received the grace of healings; and ye cure the diseases of all men.

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

Ye are the great refuge and protection of our souls and the expulsion of evil spirits, O apostles of the Lord who beheld God; wherefore, we ever honor you.

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

From every evil circumstance, from harm wrought by the demons, from transgressions and wretched captivity, deliver those who honor you with faith, O divine and blessed apostles.

*Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the holy & great Nicholas the wonderworker, in the same melody—*

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

O blessed Nicholas, have pity on me who fall prostrate, I beseech thee, and enlighten the eyes of my soul, that I may gaze with purity upon the compassionate Bestower of light.

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

As thou hast boldness before God, O holy one, deliver me from the enemy who seek to oppress me. O blessed hierarch Nicholas, save me from harm and deliver me from men of blood.

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

We, the faithful, have now acquired thee as a calm haven, an unassailable rampart, a pillar of strength, a door to repentance, and the guide and bulwark of our souls, O holy hierarch.

*Glory..., Now & ever...: Theotokion—*

Envyng thy flock, O all-pure one, the wicked adversary ever striveth to make it his food; but do thou, O Theotokos, deliver us from his harm.

*Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...*

*Aposticha stichera of the holy apostles, in Tone VI—*

Once, the apostles trolled the depths of the sea with nets, O Lord, and likewise the heights of the kingdom for the sake of their doctrines. In the first, they skillfully tested the unfathomable depths; and in the other they attained through faith Thine infinite bosom, and they proclaimed Thy timeless Son to the world. By their supplications and those of all the saints, have mercy on us.

*Stichos:* Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Once, when Thy disciples were tempest-tossed in a boat, O Christ, they cried out: "O Master, save us! We are perishing!" And we now cry aloud: O our Savior Who lovest mankind, deliver us from our tribulations, we pray!

*Stichos:* Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

*Martyricon:* Thy Cross was the invincible weapon of the martyrs, O Lord; for they looked upon imminent death, foreseeing the life which is to come, and they were strengthened by hope in Thee. By their supplications have mercy on us!

## OCTOECHOS — TONE VI

*Glory... Now & ever...: Theotokion—*

I lift up the eye of my heart unto thee, O Mistress. Disdain not my meager sighing at the hour when thy Son shall come to judge the world, but be thou my protection and helper.

*Then, Now lettest Thou Thy servant depart...  
Trisagion through Our Father... Troparia.  
Litany, and Dismissal.*

### WEDNESDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS,  
*the acrostic whereof is: "O all-holy one, accept the lamentation of John",  
the composition of Hieromonk John*

#### ODE I

*Irmos:* A helper and protector hath He been unto me for my salvation. He is my God, and I shall glorify Him. He is the God of my fathers, and I shall exalt Him, for gloriously hath He been glorified.

How can I, who am wholly sunk in the passions, wretch that I am, and am clothed in impurities, approach thee, O pure one? Yet, taking pity, save mine accursed soul, O all-pure Theotokos.

Arising out of the depths of shame, O my lowly soul, cry aloud with fervor to her who alone is pure: Have mercy on me, O all-immaculate and pure Maiden, and deliver me from the passions!

*Glory...:* I have been engulfed by a storm of perils and sins; but extend now thy helping hand unto me, O pure one, and deliver me from the indignity of the passions, that I may ever glorify thee.

*Now & ever...:* Deliver me from the cruel tempest of sin, whereby I have been wholly defiled, O Theotokos. As I flee unto thee, lighten now the burden of my transgressions.

#### ODE III

*Irmos:* On the rock of Thy commandments, O Lord, establish Thou mine unsteady heart, for Thou alone art our holy Lord.

O all-immaculate one, make me young who have aged through the shameful passions of sin, easing the bonds of my transgressions.

Cleanse me of the mire and filth of sin, O Theotokos, and make a divine temple of me who flee to thee who art pure.

*Glory...:* Awake thou from the sleep of despondency, O my wretched soul, and lift up

thine eyes to the divine Bride and Maiden who alone saveth thee.

*Now & ever...:* In desperation and contrition, I hasten and fly to thy fervent supplication, O Mistress: Save me, thy servant, O pure one!

#### ODE IV

*Irmos:* The prophet heard of Thine advent, O Lord, and was afraid, for Thou didst desire to be born of the Virgin and reveal Thyself to men; and he said: "I heard report of Thee and was afraid. Glory to Thy power, O Lord!"

I shall rightly be judged by thy Son for my words and deeds, O all-immaculate Theotokos. May I find thee at that hour to be a refuge and most mighty ally, saving me from all torments.

My life is vile, my character is rendered impure through sins, and I am wholly sunk in the passions. O pure one, cleanse me of the defilement of my transgressions, and make me as white as snow by thy mediation before our tender-hearted God.

*Glory...:* I am bound all over by the bonds of mine offenses, and am unable to move toward the paths of repentance. Stretch forth thy hand, O all-immaculate one, and direct me to the path which leadeth me to the way of salvation.

*Now & ever...:* By thy supplications free me from cruel torments, from the outermost darkness and Gehenna, O Virgin; for thou hast the will and power so to do, O thou who gavest birth to the Lord Who alone is all-good.

#### ODE V

*Irmos:* Enlighten me who rise at dawn out of the night, I pray, O Thou Who lovest mankind, and guide me in Thy precepts; and teach me to do Thy will, O Savior.

## WEDNESDAY COMPLINE

On the day of judgment reveal thyself, O Mistress, and stand as advocate for me, freeing me from torments and fire, that, saved, I may hymn thine invincible grace.

Seeing that I have wandered away from thy protection, O Mistress, the enemy hath cast my soul into the depths of transgressions, and beholding me he laugheth; but do thou help me.

*Glory...*: Cause thou mine accursed and passion-plagued soul to arise, I beseech thee, O pure and all-immaculate one, and remove from it the weight of its many sins.

*Now & ever...*: I offer thee entreaty from my defiled and impure lips, O all-immaculate one: Take pity on me by thy supplication, I beseech thee.

### ODE VI

*Irmos*: With all my heart I cry out to the compassionate God, and He heard my cry from the uttermost depths of hades, and hath led my life up from corruption.

Accept me who am prodigal and all-accursed, O Master Christ, and free me from torments through the supplications of her who gave Thee birth, and deliver me from standing on Thy left side.

The dark fear of hell embraceth me, O pure one, and the lot of the goats doth terrify me. Deliver me therefrom, O all-pure Theotokos, I pray thee.

*Glory...*: Mortifying the passions of my flesh, O pure Mistress Theotokos, impart life to mine all-wretched soul, and guide me to the straight path.

*Now & ever...*: Though I am a fool, yet do I offer thee the supplication of a servant, and I flee to thy compassionate lovingkindness. Turn me not away ashamed, O pure one.

*Then, Lord, have mercy! Thrice.*

*Glory..., Now & ever...: Sedalion, in Tone VI—*

I offer thee groaning from my heart and the depths of my being, O all-immaculate one, asking thy right conciliatory aid. Have mercy upon my most passionate soul, and move the most merciful God to pity, that He deliver me from damnation and the lake of fire, O thou who alone art blessed.

### ODE VII

*Irmos*: We have sinned, we have committed iniquity, we have dealt unjustly before Thee. We have neither done nor acted as Thou hast commanded us. But forsake us not utterly, O God of our fathers.

Knowing thee, as the merciful and right loving Virgin Mother, to be wholly pure, I flee to thee, wretch that I am. Turn me not away from thee ashamed, O most immaculate one.

Awake, O passion-plagued soul! Arise, O wretched one! Beat thou thy breast, and from thine innermost depths send forth fountains of tears, that the Mother of Christ God may have mercy upon thee who art accursed.

*Glory...*: Of old I became a temple of God through divine baptism, but I have wholly defiled myself, wretch that I am, and am grievously brought low through a terrible fall. Yet do thou raise me up, O all-immaculate one, thou hope of the despairing.

*Now & ever...*: A dense cloud hath covered my heart, and darkness and gloom hath come upon my passion-plagued soul. O Bride of God, illumine me with rays of repentance, that I may glorify thee.

### ODE VIII

*Irmos*: Let every creature that hath breath hymn, bless and supremely exalt for all ages Him Whom the armies of heaven glorify and before Whom the cherubim and seraphim tremble.

The river of fire terrifieth me, and thick darkness causeth me to quake; the worm and the gnashing of teeth fill me with horror. O Virgin, at that hour let me find thee to be a mighty ally.

Let me not become fuel for the fire, O Lord, neither let me hear Thy voice pronounce sentence, for I have Thy pure Mother entreating Thee. By her supplications have mercy on me, I cry to Thee.

*Glory...*: Make me to hear the divine voice, and show me to share a place with the elect, O Christ; let me not occupy a place of lamentation, for I have the Theotokos beseeching Thee for this.

## OCTOECHOS — TONE VI

*Now & ever...*: Send streams of tears now down upon me, and cause groaning to erupt within me from the depth of my soul, O pure one, that I may ever fall down before thy protection and receive the remission of my sins through thy supplication.

### ODE IX

*Irmos*: Ineffable is the Offspring of the seedless conception, and incorrupt the Fruit of the Mother who knew not man; for the birthgiving of God restoreth nature. Wherefore, in Orthodox manner all of us, the generations of men, magnify thee as the divine Bride and Mother.

The day of judgment terrifieth me, O Virgin; the gnashing of teeth filleth my heart with dread, and the place where the goats stand doth horrify me; but let me find thee, the Theotokos, to be my help amid evils when I shall be judged.

Trembling doth now seize me, and the horror

of Gehenna terrifieth me. What shall I do? I know not, accursed and condemned as I am. Therefore, I flee unto thee and cry out with fervent compunction: Disdain me not, O all-pure one!

*Glory...*: Beholding the judgment-seat, I think upon thy judgment, O my Christ, whereat I, who am condemned, shall be rightly judged for my deeds. Yet shall I have an advocate in that hour—Thy Mother, the divine Bride—entreating Thy great compassions.

*Now & ever...*: Noetically touching thy feet, O most immaculate one, I beseech thee: Accept my lamentation, hearken to my hymnody, and grant me remission of transgressions through thy supplications, I pray thee, that I may magnify thee with love.

*Then, It is truly meet... Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.*

## ON THURSDAY MORNING AT MATINS

*After the first chanting of the Psalter, these sessional hymns of the apostles, in Tone VI—*

As Thou didst come into the midst of Thy disciples, O Savior, bestowing Thy peace upon them, come also unto us, and save us.

*Stichos*: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

The choir of Thy disciples enlightened the whole world; for having once been fishermen, they became fishers of men. For their sake, O God, have mercy on us!

*Glory..., Now & ever...: Theotokion—*

Great are the multitudes of my transgressions, O Theotokos. Unto thee have I fled, O pure one, in need of salvation. Visit mine ailing soul, and entreat thy Son and our God, that He grant me remission of the evils I have committed, O only blessed one.

*After the second chanting of the Psalter, these sessional hymns, in Tone VI—*

Sent to the ends of the earth, O Savior, Thy disciples piously fished for the nations as for

fish, and brought them to Thy goodness. Wherefore, for their sake we cry out to Thee, O Christ: Grant great mercy to Thy people!

*Stichos*: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The twelve apostles, twelve times radiant, have appeared to the earth like the sun. For their sake Thou didst cause the planter of deception to wither up, and for their sake Thou dost illumine the souls of Thy servants. Save us for their sake, in that Thou art full of lovingkindness!

*Stichos*: Wondrous is God in His saints, the God of Israel.

*Martyricon*: The memory of Thy saints hath appeared today like paradise in Eden, O Lord; for therein all creation rejoiceth, and by their supplications Thou grantest us peace and great mercy.

*Glory..., Now & ever...: Theotokion—*

O most holy Theotokos, forsake me not during my lifetime, nor entrust me to human intercession; but do thou thyself help and have mercy on me.



## THURSDAY MATINS

*After the third chanting of the Psalter, these sessional hymns, in Tone VI: Spec. Mel.: "Having set aside..."—*

Like lightning hath the saving proclamation of Thine all-wise disciples gone forth into all the earth, O Christ, and enlightened those in darkness and evil, making us children of the day and the light; wherefore, all creation piously glorifieth Thee.

Trading their boats for the net of the divine Faith, the fishermen drew all men forth from the depths of vainglory and unto God gave those who are pious and ever magnify Him.

*Glory..., Now & ever...: Theotokion—*

O holy Mistress, Mother of Christ our God, as thou gavest birth ineffably to the Creator of all, with the sacred apostles ever entreat His goodness, that He deliver us from the passions and grant us remission of sins.

### ODE I

*Canon of the holy, glorious & most lauded apostles, the composition of Theophanes, in Tone VI—*

*Irmos:* Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

O divinely eloquent ones, who became a light unto the world, illumine us with splendid radiance; and deliver us from the night of the passions and the gloom of temptations, O divinely blessed ones. *Twice*

With honor the Spirit set you as honored princes throughout the whole world, O disciples of the Lord; wherefore, as ye vanquished the prince of the air, deliver the faithful.

Like coals burning with immaterial fire, O all-wise ones, utterly consume my material passions, guiding me to the light of dispassion and life.

*Theotokion:* Through the supplications of the apostles, prophets and martyrs, and of the pure one who gave Thee birth, O Lord Jesus, King of all, have pity on those who have sinned against Thee.

*Another canon, of the holy Nicholas the wonderworker, the acrostic whereof is "Accept my sixth hymn, O Nicholas", the composition of Joseph, in Tone VI—*

*Irmos:* The sensual Pharaoh was drowned with all his army, and Israel, crossing through the midst of the sea, cried aloud: Let us chant unto the Lord God, for He hath been glorified!

O all-wise father, who dwellest joyfully in the heavens: By thy mediation dispel every vexation of the evil one from the hearts of those who together hymn Thee with faith on earth.

O father Nicholas, those who with faith have recourse to thy holy protection do thou strengthen now against the harmful passions, the corrupting foe and all the malice of the deceiver.

With the therapy of thy supplication, O Nicholas, cure us who have been wounded by invisible darts, that we may walk the paths of the Lord in health.

*Theotokion:* The Son Who is equally eternal with the Father in latter times desired to make His abode within thy womb, O Theotokos, for the regeneration of us, the faithful; wherefore, we hymn thee.

### ODE III

*Canon of the Apostles*

*Irmos:* There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

The divine Spirit, smelting your tongues at His dread coming, through you, O glorious apostles, restoreth to life broken men. *Twice*

What mercy shall I, who sin in mind, find on the day of judgment? Wherefore, I cry unto Thee: For the sake of Thy disciples, have pity on me, who am self-condemned!

O glorious apostles, who emulated the saving sufferings of Christ, as physicians heal ye the cruel temporal passions of my soul.

*Theotokion:* For the sake of the Theotokos and Thine apostles, O Christ, convert me, the sinner; have mercy on me, as Thou art God, and free me from everlasting fire, O Savior.

## OCTOECHOS — TONE VI

### *Canon of Saint Nicholas*

*Irmos:* Making steadfast the thoughts of my soul, establish me upon the firm rock of Thy Faith, O Lord; for I have Thee as my refuge and confirmation, O Good One.

Thou didst manifestly receive victory over the soul-corrupting passions, O most blessed Nicholas. By thy supplications deliver us who are ever badly vanquished by them.

Having mortified thy carnal members by asceticism, thou didst pass over to the life which waxeth not old, O wise one. Pray thou that we who praise thee joyfully may likewise receive it.

Cease not to visit us from the heights of heaven, O holy hierarch, by thy supplications unto God dispelling all the difficulties of life.

*Theotokion:* Ever driving all gloom from our souls by thy supplications, O pure one, beseech the Deliverer, that He grant us remission of sins.

### ODE IV

#### *Canon of the Apostles*

*Irmos:* Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

O right calm havens, harbors safe from storms, to the tranquil haven steer me who am tempest-tossed by the threefold waves of grievous transgressions. *Twice*

Sigh, O my soul! Shed tears, O my soul! My lowly heart hath in nowise cleaved unto the Good One, that God may deliver thee from the coming flame and torment.

Entreat the Savior and Lord, O most blessed apostles who were the high priests of men, that He save us from evil temptations, in that He loveth mankind.

*Theotokion:* O all-pure Virgin, immaculate Virgin, with the apostles make entreaty for us, that we may be delivered from grievous temptations and misfortunes.

### *Canon of Saint Nicholas*

*Irmos:* I heard report of Thee and was afraid; I understood Thy works and was in awe, O Lord.

Entreating our God, the Bestower of good things, O holy Nicholas, heal mine uncorrected heart, which hath been wounded by the deceiver.

Thou didst demolish the temples of perdition, O favorite of Christ; wherefore, I entreat thee with faith, O Nicholas: Destroy thou the evil idols of my mind!

Through righteous works thou becamest as fragrant myrrh, O divinely wise one, and didst adorn thy throne in Myra, O holy hierarch father Nicholas.

*Theotokion:* O unwedded Mistress, blessed Theotokos: From all harm save those who hymn thee, O only helper of men.

### ODE V

#### *Canon of the Apostles*

*Irmos:* With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

O disciples of the Word, who manifestly traveled the way which leadeth to life with the exceeding narrow tread of temptations and tribulations: Smooth ye the path of my soul. *Twice*

O apostles of Christ, ye luminaries of the divine East, deliver me from the darkness of the passions and the gloom of pleasures, temptations, evil circumstances, tempest and misfortunes.

O apostles, ye scrolls who beheld God, pray that I may be enrolled in the Book of Life, by your supplications rending asunder the evil record of my sins.

*Theotokion:* By the entreaties to thy Son of thee and the divine apostles, O only most hymned Maiden, save me who trust in thee, O my salvation and hope, the unashamed hope of all.

### *Canon of Saint Nicholas*

*Irmos:* O Christ Who shineth Thy light upon the world, illumine the heart of me who cry to Thee out of the night, and save me.

By thy mediations, O Nicholas, earnestly wake me who am stuck fast by the slumber of slothfulness.

Entreat Jesus the Savior, O holy hierarch Nicholas, that He deliver me from everlasting torment.

By thy supplications, O holy hierarch Nicholas, preserve me from the hindrances of the world and from the vexation of the demons.

## THURSDAY MATINS

*Theotokion:* He Who hath granted us existence made His abode within thee, O Theotokos. Him do thou entreat, that He save us.

### ODE VI

#### *Canon of the Apostles*

*Irmos:* Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

O glorious ones, ye truly and manifestly had honorable laws in your souls, like tablets graven by the Spirit, and thereby abolished the law in the Scriptures, saving the world. *Twice*

O sinful soul who insanelly enslaveth thyself to evil habits, turn and convert, and cry out to the compassionate Lord: For the sake of the apostles, O Word, save me!

At Thine awesome and dread coming, number me among Thy chosen sheep at Thy right hand, through the supplications of Thy divine preachers, O innocent Lamb Who wast slain for all.

*Theotokion:* The choir of incorporeal servants entreateth Thee, O all-beginningless Son of God, and with her who gave Thee birth the assembly of the disciples entreateth Thee: Grant Thy mercies unto Thy people!

#### *Canon of Saint Nicholas*

*Irmos:* Slain by the monster of sin, I cry to Thee, O Christ: Free me from corruption, as Thou didst the prophet.

Possessing thee as a noetic lamp, O Nicholas, creation is enlightened with rays of innumerable miracles.

O Nicholas, tireless advocate for those who have recourse unto thee, deliver me from the evil sleep of slothfulness.

Of old, O wise one, thou didst deliver those who were unjustly to be put to death. In like manner deliver me also from misfortunes and transgressions, O Nicholas.

*Theotokion:* O only pure and joyous Virgin, help me who am ever tempest-tossed by the perils of life.

### ODE VII

#### *Canon of the Apostles*

*Irmos:* The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans,

prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Drawing all men forth from the depths of deception with the hook of the word, O apostles, ye brought them to the Word Who was slain for our sake, chanting unto Him: Blessed is the God of our fathers! *Twice*

Having conversed directly with Him Who revealed Himself in a material body, O apostles, ye were enlightened by His luminous brilliance; wherefore, enlighten me who cry: Blessed is the God of our fathers!

Entreat the good Shepherd, O divine disciples, that He seek me who am lost among the mountains of disobedience and save me who earnestly cry out: Blessed is the God of our fathers!

*Theotokion:* With the prophets, apostles and martyrs entreat Him to Whom thou gavest birth, O Virgin, that He deliver me from the evils of earth; and vouchsafe that I may share in the good things of heaven, O Mistress.

#### *Canon of Saint Nicholas*

*Irmos:* O Lord God of our fathers, Who hearkened unto the supplication of Thy venerable children and bedewed the burning furnace: blessed art Thou!

With the power of God thou didst trample hordes of heretics underfoot, O all-blessed Nicholas, and thou didst save thy flock from their deceit.

O father Nicholas, who appeared to those at sea, thou didst also feed thy suffering city. By thy supplications deliver me from soul-corrupting famine.

By thy supplications, O father Nicholas, make steadfast those who call upon thee for aid, stilling the evil storm of the demons.

*Theotokion:* O Mistress of all men, holy Theotokos, by thy supplications utterly free me from slavery to the passions.

### ODE VIII

#### *Canon of the Apostles*

*Irmos:* From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

## OCTOECHOS — TONE VI

With the scythe of your prayers mow down all the tares of my mind, O divine husbandmen, apostles of the Savior, that I may produce as grain the fruit of salvation. *Twice*

With the plough of the word ye cultivated men's hardened hearts, O ye who beheld God; and, having sown precious doctrine therein, ye reaped the saved an hundredfold.

Having lulled the malice of the enemy to sleep, ye fell into sleep like that of the righteous, becoming unsleeping advocates for us, O disciples of the Word, for all ages.

*Theotokion:* By the supplications of the prophets and martyrs, of Thine apostles and her who ineffably contained Thee in her womb, the Virgin who knew not man, O Lord, deliver me from the unquenchable fire.

### *Canon of Saint Nicholas*

*Irmos:* In the furnace Thy venerable children emulated the cherubim, chanting the thrice-holy hymn: Bless, hymn and exalt the Lord supremely for all ages!

Known to the whole world, thou didst appear hastening to the heights of the most radiant life, O God-bearing Nicholas, enlightening those in darkness with divers miracles.

Fill with grace those who keep divine vigil and honor thee, O Nicholas; and lull to sleep the malice of the adversaries who assail us, O blessed one.

O holy hierarch Nicholas, who crushed all the snares of the enemy with the might of the Spirit, by thy supplications deliver me from them, piloting my life, O divinely wise one.

*Theotokion:* O Theotokos, we hymn thee for whose sake the curse was annulled and blessing hath come upon all who acknowledge thee to be the only unwedded Mother of our God.

*We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim..." and make prostrations.*

### ODE IX

#### *Canon of the Apostles*

*Irmos:* It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Preaching throughout the world God Who entered into fellowship with men and deified their mortal substance beyond compare, ye freed all from ungodly deception; wherefore, ye are ever blessed, O divine apostles. *Twice*

O apostles who depicted the suffering of Christ in divers bodily sufferings, mortify the passions of my flesh and bring to life my soul, which is ailing, afflicted and dying.

Be Thou the path guiding me to the inerrant path of Thy commandments, who have fallen into the abyss of sin, who have become lost, have taken evil paths, and am afflicted, O Thou Who lovest mankind.

*Theotokion:* The choir of the angels and archangels, authorities and powers, principalities, dominions, cherubim, seraphim and thrones, with the assembly of the apostles and her who gave Thee birth, beseech Thee, O only King: Save Thy servants!

### *Canon of Saint Nicholas*

*Irmos:* O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

O Nicholas, adornment of holy hierarchs and well-spring of miracles, entreat God Who loveth mankind, that we may find remission of sins.

As of old thou didst deliver the prisoners from death, so do thou deliver us from the temptations of life, O Nicholas.

Thou wast buried in Myra of Lycia, O Nicholas, and thou dost always pour forth myrrh, O Nicholas, ever dispelling the foetid stench of the passions.

The coming of the Creator is nigh at hand. Be not idle, O my soul, but cry out: Through the supplications of Nicholas, O Christ, save me!

*Theotokion:* O most hymned one, who gavest birth to the Savior, enlighten the blinded eye of my heart, that, saved because of thee, I may hymn thee.

*Then, "It is truly meet to bless thee..." and a prostration. Litany, exapostilarion, and the usual psalms.*

*Aposticha stichera of the apostles, in Tone VI—*

Wisely transforming the tempest of demonic delusion into tranquillity, O apostles of

## THURSDAY MATINS

Christ, ye guided the whole world to the Orthodox Faith, and pray now in behalf of our souls.

*Stichos:* We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

O ye faithful, with hymns let us fittingly honor the memory of the all-wise disciples of Christ our King; for in the world they proclaimed faith in the Trinity.

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

*Martyricon:* Our God hath made wondrous His chosen saints. Rejoice and be glad, all ye, His servants, for for you have crowns and His kingdom been made ready! We pray you: Forget us not!

*Glory..., Now & ever...: Theotokion—*

O most hymned Theotokos, thou art the surcease of those who sorrow and recovery of the sick. Save thy city and people, O pacification of adversaries, calm of the tempest-tossed, O only intercessor of the faithful!

*Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.*

## ON THURSDAY MORNING AT THE LITURGY

*On the Beatitudes, these troparia, in Tone VI—*

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Traversing the world like mystical rays, O glorious apostles, with faith ye enlightened the human race.

O enlightened apostles of the Lord, like clouds ye rained down upon the world the water of divine knowledge.

*Martyricon:* Approaching the fire of torment, O martyrs, ye received from God a divine dew which cooled you.

*Glory...:* Worshipping the holy and worshipful Trinity, O ye faithful, let us cry out together: By the entreaties of the apostles, save us all!

*Now & ever...:* O Theotokos, who in manner past recounting gavest birth to the Word Who with the Father is equally without beginning, entreat Him, that our souls may be saved.

## OCTOECHOS — TONE VI

### THURSDAY EVENING AT VESPERS

*On "Lord, I have cried...", 3 stichera of the Cross, in Tone VI: Spec. Mel.: "On the third day..."—*

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

O my long-suffering God Who lovest mankind, greatly merciful and compassionate, how didst Thou endure to be slain and put to death on the Tree for the human race? I glorify Thy lovingkindness.

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

Thou didst endure smiting, crucifixion and mockery, O Long-suffering One, desiring to deliver all from the deceiver; and Thou didst bear them all, O only all-good Bestower of life.

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

Thou didst ascend the Cross, O Shepherd, and stretch forth Thine arms, crying out: "Come unto me and be enlightened, O men who have been benighted by deception, for I am the Light!" Glory to Thee, O only Bestower of light!

*Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone VI: Spec. Mel.: "The accursed..."—*

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

Raise up my soul, which is bowed down and bent low under the heavy burden of my transgressions, O Virgin, for thou hast the Savior, Who raiseth up those who have been cast down and respondeth readily to thy maternal boldness. And in thy great mercy rend asunder the record of my sin by thy mediation.

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

Look upon me, who am brought to despair by sins, am defiled by iniquities, and have spurned the precepts of God; and turn me not

away from thy face, for thou, O Theotokos, art my hope and intercessor. Wherefore, hearken unto mine entreaties, and in thy great mercy cleanse me of all defilement.

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

Open unto me the gates of repentance, grant me a well-spring of tears, and bestow upon me compunction and a chaste heart, O all-holy one; for thee alone do I call mine excellent intercession, and on thee do I set mine every hope. Reject me not, who am put to shame, O Mistress, but in thy great mercy accept and save me.

*Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "On the third day..."—*

Seeing Thee nailed to the Tree, the all-pure one cried out: "O my Son and God, what is this, the all-glorious and strange report of Thee, that Thou endurest in Thy great mercy?"

*Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...*

*Aposticha stichera of the Cross, in Tone VI—*

Thy Cross is life and help for Thy people, O Lord; and trusting therein, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

*Stichos:* Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Thy Cross, O Lord, hath opened paradise to the human race; and delivered from corruption, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

*Stichos:* Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

## THURSDAY VESPERS

*Martyricon:* Thy martyrs, O Lord, did not deny Thee nor depart from Thy commandments. By their supplications have mercy on us.

*Glory... , Now & ever... : Stavrotheotokion: Spec. Mel.: "On the third day..."—*

Standing once with the virginal disciple at the foot of the Cross during the crucifixion, the Virgin cried, weeping: "Woe is me! How is it that Thou sufferest, O Christ, Thou dispassion of all?"

*Then, Now lettest Thou Thy servant depart... Trisagion through Our Father... Troparia. Litany, and Dismissal.*

## THURSDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

### ODE I

*Irmos:* Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

O Virgin, accept mine entreaty, which I make bold to offer thee from an unworthy mouth and defiled lips; and shine thou the light of compunction upon thy servant, O pure one.

By thy supplications grant me showers of tears, O pure Virgin Mother, that I may weep fervently for what I have done on earth, and through thee may escape every torment.

*Glory... :* Reject not my lamentation, O thou who gavest birth to the Source of lovingkindness, but look upon me with thy merciful eye, O good Theotokos, and cure the passions of my soul.

*Now & ever... :* Weep with groaning, O my soul, and bewail thyself in every way, falling down before the Mother of God and saying: Deliver me, the guilty one, from dreadful torment!

### ODE III

*Irmos:* There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

There is none that hath sinned as I have, becoming a slave to the evils of unbridled thoughts, O all-holy and pure one; but, setting my hope on thee, I pray: Rescue me from them!

Behold, all the evils of the enemy have rained upon me like wounds, weighing me down; they have rendered me foetid and cause my soul to fall.

*Glory... :* A vast multitude are my transgressions; wherefore, falling down before thee with faith, O all-holy one, I, the lowly one, cry aloud: At the dread hour entreat Him to Whom thou gavest flesh.

*Now & ever... :* O holy Theotokos, as thou hast maternal boldness before God, rescue me who am deserving of all condemnation, and make me to dwell in His mansion.

### ODE IV

*Irmos:* Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Grant me a well-spring of tears, O Mistress, that I may wash away the defilement of my lowly soul and regain the beauty which I lost through the lying counsel of the serpent.

O my compassionate God, O God Who lovest mankind and willest mercy, pour forth Thy mercy now upon me; for Thy Mother, my hope and ally, entreateth Thee.

*Glory... :* Taking pity, O all-immaculate one, save me, the terrible prodigal one, who have mindlessly and shamelessly sinned against thee; and free me from Gehenna.

## OCTOECHOS — TONE VI

*Now & ever...:* Having given birth to the Life of all, thou hast destroyed the field of death; wherefore, I cry out to thee: I have sinned! Save me, by thy maternal entreaties, O pure one!

### ODE V

*Irmos:* With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

O pure one, have mercy on me who have set all my hope on thee, and take pity, overlooking all the grievous passions of my soul, for I cry out to thee with faith.

Save me from the passions, from tribulation and harm, and from the wicked adversaries; and deliver my lowly soul from their treachery, O Virgin, that they may not say: We have prevailed over him!

*Glory...:* Having been shown to be pure in body and soul, O all-pure one, free thou my soul from defilement, granting me to live a pure life; and guide me in doing the divine will of the Lord.

*Now & ever...:* Thee alone do I have as a refuge and my reconciliation with God — I who have wasted my whole life in many transgressions.

### ODE VI

*Irmos:* Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

O Mistress, accept my little sighs and the lifting up of my hands as a sacrifice of sweet savor, and vouchsafe that I may behold thy countenance with a pure conscience.

Disdain not my words of supplication, O good Mistress, Mother of the merciful God Who shone forth from thy womb; but grant me divine remission before the end.

*Glory...:* Utter wretch that I am, through fornication have I brought myself low and estranged myself from God. But do thou beseech Him to save me, O good one, for to thee have I fled. Clothe me in my former vesture.

*Now & ever...:* Jesus, Who is fire, did not consume thy womb when He issued forth from thee in the flesh. Him do thou entreat, O pure one, that He deliver from fire and all manner of torment those who hymn thee with faith.

*Then, Lord, have mercy! Thrice. Glory..., Now & ever...: Sedalion, in Tone VI—*

O pure and glorious Virgin, thou glory of the angels, who alone art blessed: when thou didst stand at the foot of the Cross of thy Son and God, unable to endure the malice of the enemy thou didst cry aloud, lamenting with sighs: How can He Who loveth mankind bear the abuse of all these men?

### ODE VII

*Irmos:* The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

O my soul, awake from all the evils thou hast done! Why sleepest thou still? Wherefore liest thou in the slumber of despondency? Cry aloud to the Theotokos: O all-holy one, help me!

I venerate the image of thy countenance, yet I dare not lift mine eyes unto thee, O all-holy one. I pray that I may receive the forgiveness of my debts, and that in purity I may behold thine all-pure icon.

*Glory...:* To thine aid, O Theotokos, do I flee and fall prostrate, begging to receive forgiveness. Disdain me not, O Mistress, but taking pity, save me.

*Now & ever...:* I have defiled my soul and mind with the multifarious evils of the corrupter of souls, O all-pure one, and I beseech thee: Disdain not thy servant, but rescue me from his temptations.

### ODE VIII

*Irmos:* The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Having sinned beyond measure and defiled my body with sins, fool that I am, I consider the day of implacable judgment, and at a loss and afraid, I am filled with fear and trembling, and fall down before thy compassion, O Mistress. Spurn me not, but behold my sorrow, and deliver me from all condemnation to multifarious torments.

Having spurned the divine law, wretch that I am, I lie wholly in slothfulness. But, looking upon me, arise quickly, O all-pure one, and



## THURSDAY COMPLINE

cause me to receive the portion of the saved; that, rejoicing, I may cry unto thee: Rejoice, O joy of the world, only intercessor for those who with faith invoke thy steadfast protection.

*Glory...*: Woe is me, O my soul! How can I stand, in fear and trembling, before the dread tribunal, where even the angels shall be afraid and quake? But, as thou hast the Theotokos as a good ally, bend thy knees and lift up thy hands, crying: Direct thy merciful gaze upon me and have pity in that hour, O Virgin!

*Now & ever...*: Show forth now the sure might of thine aid, for like one in thy debt is thy Son moved by thy maternal pleas, O Virgin. Wherefore, come now in mine hour of need, that I not depart unprepared, but may live on, O all-hymned and pure Theotokos.

### ODE IX

*Irmos*: Lament Me not, O Mother, beholding in the tomb the Son Whom thou didst conceive in thy womb without seed; for I shall arise and be glorified, and as God everlasting shall I exalt with glory those who magnify thee with faith and love.

That I may receive the glory of heaven, I pray to thee, O Virgin: Absolve me, and deliver

me from the debts of darkness, overlooking all that I have committed in knowledge or in ignorance, day or night, O all-pure one; that, rejoicing, I may offer thee a hymn of thanksgiving.

Rescue me from all manner of tribulations, O Maiden, and set my feet upon the rock of divine salvation; for, having now acquired thee as an invincible intercessor, I trust that I may pass through the wall of separation thrown up by disobedience when the fruit of the tree was eaten.

*Glory...*: I beseech thee, who gavest birth to the merciful Judge and Master: accept the boldness of my defiled lips and my wretched hymn-ody, and abhor me not, though I have sinned more than all other men; for I, thy servant, have thee as my helper after God.

*Now & ever...*: In that thou art more exalted than all creatures, thou didst conceive in thy womb the incarnate God, O Theotokos. Him do thou earnestly entreat, O pure one, that He release thy servant from all care, that I may glorify thee with a free praise.

*Then, It is truly meet..., and a prostration. Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.*

## ON FRIDAY MORNING AT MATINS

*After the first chanting of the Psalter, these sessional hymns of the Cross, in Tone VI—*

Today the words of the prophets are fulfilled; for, lo! we worship at the place where Thy feet stood, O Lord; and tasting of the Tree of salvation, we have received freedom from sinful passions through the supplications of the Theotokos, O Thou Who alone lovest mankind.

*Stichos*: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

No sooner was the tree of Thy Cross planted in the ground, O Christ our Lord, than the foundations of death were shaken; and Thou Who slewest hades with love dismissed its trembling minions. Thou hast shown us Thy salvation, O Holy One; and we glorify Thee, O Son of God. Have mercy on us!

*Glory..., Now & ever...: Stavrotheotokion: Spec. Mel.: "O hope of the world..."—*

O Virgin Theotokos, only unblemished Ewe-lamb, beholding Him Who became incarnate of thy precious blood hanging of His own will upon the Cross, thou didst cry out with bitter tears, O Maiden: "O mine innocent Son, I hymn Thine awesome dispensation!"

*After the second chanting of the Psalter, these sessional hymns, in Tone VI—*

Thy Cross, O Lord, hath been sanctified; for thereby are healings wrought for those who are made sick by sins. Wherefore, we fall down before Thee, crying: Have mercy on us!

*Stichos*: God is our King before the ages; He hath wrought salvation in the midst of the earth.

## OCTOECHOS — TONE VI

O Lord, the Jews condemned to death Thee, the Life of all; they who crossed the Red Sea by the staff of Moses nailed Thee to the Cross; they who sucked honey from the rock offered Thee gall. Yet Thou didst endure, that Thou mightest free us from slavery to the enemy. O Christ our God, glory to Thee!

*Glory... Now & ever...: Stavrotheotokion: Spec. Mel.: "O hope of the world..."—*

Standing before the Cross of Him Who past understanding painlessly became incarnate of her, the Virgin Mother cried out, shedding maternal tears: "I cannot bear to see Thee hanging, dead, O my Son and God, Who givest breath unto those who live on earth!"

*After the third chanting of the Psalter, these sessional hymns, in Tone VI—*

O Cross, expeller of the demons, physician of the ailing, strength and preserver of the faithful, true boast of the Orthodox, confirmation of the Church of Christ: Be thou for us a bulwark, rampart and protector, O blessed Tree!

In Thy mercy and lovingkindness Thou wast lifted up upon the tree of the Cross and wast pierced in the side by the spear; and Thou didst rend asunder the evil record of our sins, in that Thou art God almighty. Wherefore, we piously hymn Thine ineffable dispensation, O Word."

*Martyricon:* Illumined by Thee, like lamps the saints ever continually shine forth light upon the righteous, extinguishing the lamps of the ungodly. At their supplications, O our Savior, light Thou my lamp and save me, O my Lord!

*Glory... Now & ever...: Stavrotheotokion—*

O most holy Theotokos, forsake me not during my lifetime, neither entrust me to the intercession of men, but do thyself help and have mercy on me.

### ODE I

*Canon of the precious & life-creating Cross,  
in Tone VI—*

*Irmos:* The children of those who were saved have concealed beneath the earth Him Who of old covered the pursuing tyrant with the waves of the sea; but let us chant unto the Lord like the maidens: Gloriously hath He been glorified.

By Thine honored Passion Thou didst honor the dishonored nature of men; wherefore, honoring Thee with fear, we magnify and glorify Thy might with faith; for gloriously hast Thou been glorified.

By Thy blood, O Word, Thou didst stanch the unrighteous outpouring of blood and cleanse human nature of evil defilement, O Almighty; wherefore, saved, we glorify Thy might.

*Martyricon:* The right laudable opposition of the martyrs truly vanquished the bestial shedder of blood; it tamed the nature of fire with the dew of divine grace, and stilled the terrible storm of polytheism.

*Martyricon:* Having dried up the downpours of deception with the showers of your blood, ye pour forth showers of healings upon the world and repel the flame of ungodly passions. Wherefore, we are blessed, O martyrs.

*Theotokion:* When the Maiden who knew not wedlock, the adornment of the faithful, beheld Thee, Who art comely in beauty, bereft of comeliness and form when Thou suffered, she exclaimed maternally and glorified Thee with love.

*Another canon, of the all-holy Theotokos, the acrostic whereof is the [Greek] alphabet, in the same tone—*

*Irmos: Same as the foregoing.*

O all-pure Virgin, gracious and glorious Mary, Mediatress of joy, impart grace with divine grace unto those who hymn thee, that we may send up to thee hymnody of thanksgiving.

O thy mysteries, O Mother of God! For thou hast been shown to be the Mistress of creation, bearing in thine arms Him upon Whom the armies of heaven dare not gaze. Wherefore, we call thee blessed.

The whole human race hath been condemned to mortal corruption through our first mother's tasting of the tree; but it hath been restored by thee, O pure one, in that thou gavest birth to Life incorruptible.

### ODE III

*Canon of the Cross*

*Irmos:* Creation, beholding Thee, Who suspended the whole earth without support upon the waters, Thyself suspended upon Golgotha, was seized with great awe, crying out: None is holy save Thee, O Lord!

## FRIDAY MATINS

Beholding Thee, Who suspended the whole earth unsupported upon the waters, lifted up upon the Tree, Thy side pierced, O Lord, the sun grew dark, understanding Thee to be the enlightenment of all.

The evil-doer who of old wounded Adam in paradise is wounded by Thy nails, O Long-suffering One; and having been wounded, he remaineth forever incurable; but we, the faithful, have found the healing of all wounds.

*Martyricon:* When the angelic choir beheld the flock of the martyrs scattered for the Lamb Who was slain, they marveled at how, being material, they vanquished the immaterial foe, receiving crowns of victory.

*Martyricon:* Invested with the power of Him Who alone is mightiest of all in strength, the saints wrestled with the enemy and trampled his feeble power underfoot, receiving crowns from God.

*Theotokion:* When thou didst behold Him to Whom thou gavest birth wounded by the spear, thou wast wounded in heart, O all-pure and most immaculate one; and, marveling, thou didst say: "How hath the all-iniquitous assembly repaid Thee, O my Child?"

### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

The enemy of old through deception beguiled me with the desire for godhood, so that I must needs depart from Eden, O Mother of God; the serpent brought me down to the earth; but Christ took pity upon me and, receiving flesh from thy womb, refashioned it.

To the Prophet Ezekiel of old, O Maiden, thou didst appear as the portal of life through which the Lord incarnate alone passed; and He kept thee closed, O pure one, in that He is the Most High.

The condemnation of the ancient curse hath been lifted by thy mediation, O Mother of God; for, having appeared to thee, O all-pure one, the Lord hath poured forth all blessing in abundance upon all, in that He is all-good.

### ODE IV

#### *Canon of the Cross*

*Irmos:* Foreseeing Thy divine condescension upon the Cross, Habbakuk cried out in awe: Thou hast cut down the dominion of the mighty,

O Good One, entering into fellowship with those who are in hades, in that Thou art Almighty.

Desiring to save [our first parents], Thou wast slain, dead upon the Tree, O Lord, pushing away the unrestrained outstretching of their hands toward the fruit of the tree; and from Thy side Thou pourest forth remission upon the bound.

Thou didst endure suffering, O All-good One, that Thou mightest loose us from the irrationality of the passions; Thou didst eat gall, O Master, pouring forth divine sweetness upon me; and Thou wast slain, granting me life.

*Martyricon:* Bearing the fire of divine love in a rational soul, the passion-bearers of Christ quenched the flame of the all-iniquitous ones and showed themselves to be radiant beacons.

*Martyricon:* Having separated themselves from carnal friendship, the divine friends of the King of all hastened mightily to every torment, and prevailing, they were crowned with glory.

*Theotokion:* "I gave Thee birth without suffering. How it is that I now see Thee partaking of suffering? How dost Thou endure this?", the Virgin cried. "O my Son, Who art without beginning, I glorify Thy long-suffering!"

### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

O thou who, alone among all generations, art chosen and all-pure, O honored and undefiled one who art resplendent in the virtues: With thy radiance enlighten those who hymn thee.

Of thy pure blood, O pure Virgin Mother, thou gavest birth unto God, the Savior Who delivereth from evils all who hymn thee, O Maiden full of the grace divine.

The nature of the immaterial beings doth minister in sanctity to thy divine Offspring, O pure one, and the assembly of men hymneth thee with love. With thine effulgence illumine us.

### ODE V

#### *Canon of the Cross*

*Irmos:* I rise early unto Thee, O Word of God, Who, in Thy loving-kindness, didst immutably debase Thyself and didst dispassionately subject Thyself to sufferings. Grant peace unto me who have fallen, O Thou Who lovest mankind.

Thou wast seen dead at the place of the skull, slaying hades by the suffering of Thy flesh; and hanging there, Thou wast bereft of form or comeliness, O Christ, desiring to make me beautiful, in that Thou lovest mankind.

Desiring to nail the passionate disposition of the first Adam, Thou wast transfixed with nails; and pierced by a spear, Thou turnest away the fiery sword, that it might not deny entry to Thy servants.

*Martyricon:* Following the sufferings of the Master, the choirs of the martyrs were nailed to trees and their hands were severed; but by their feet they were divinely directed to the way of honorable martyrdom.

*Martyricon:* Humbling yourselves in emulation, with perfect mind and the humility of heart of Him Who hath exalted all, ye utterly cast down the mind of the prideful one who exalted himself in audacity, O martyrs of Christ.

*Theotokion:* Thou didst spring forth from the root of Jesse, O Virgin, and receiving the Planter of the world in the flesh, thou didst put forth like a flower Him Who by the divine planting of the Cross dried up the offshoots of ungodliness.

*Canon of the Theotokos*

*Irmos: Same as the foregoing.*

The ladder extending up to the highest, which appeared symbolically unto Jacob, revealed the truly extraordinary nature of thy birthgiving, O Bride of God; for through thee did God in His divine condescension truly come to dwell with us, and hath given life unto men.

Delivered by thee from the grief of our first mother, we have been filled with comfort, O Theotokos who gavest birth to the Gladness of all, the universal Joy; wherefore, O most hymned one, by thy supplications preserve from tribulations those who hymn thee.

Of old Moses beheld the bush unconsumed by fire, and was mystically taught thine image by divine vision, O most immaculate Virgin; for the Creator, making His abode within thee, did not consume thee, the highest of all created beings, O Bride of God.

ODE VI

*Canon of the Cross*

*Irmos:* Jonah was swallowed, but was not held fast in the belly of the monster; for, serving as an image of Thee, Who didst suffer and wast given over for burial, he issued forth from the whale as from a bridal chamber. And he said to the watchmen, the vain and false guardians: Ye have forsaken His mercy!

Of old, when he crossed His arms in blessing his grandsons, Jacob prefigured the Cross; wherefore, O Most High Who didst mount upon the Cross, Thou savest humanity from the ancient curse, and now pourest forth blessing upon those who bless Thee, O only blessed and all-blessed Creator.

Prefiguring Thy suffering, O Word, of old the great Moses uplifted a brazen serpent upon a tree, delivering those who looked upon it from the venomous sting of the serpent; for when Thou wast crucified, O Master, all of us, the faithful, were delivered from the serpent's harm.

*Martyricon:* Of old, the godly and honorable athletes suffered as though it were others suffering, looking forward to everlasting rewards and joy. By their supplications, O compassionate Christ, deliver from temptations, sins and evil circumstances those who hymn Thee.

*Martyricon:* The honorable and divine passion-bearers caused the torrents of deception to cease by the streams of their blood, and were truly shown to be well-springs pouring forth the water of the knowledge of God upon the faithful. By their supplications, O Savior of the world, rain down remission, life, the washing away of sins, and great mercy upon all.

*Theotokion:* The Ewe-lamb, seeing the Chief Shepherd and Master uplifted upon the Tree, cried out, weeping maternally: "What is this new mystery, O my Child? How hast Thou, Who art immortal in essence, received death, desiring to deliver men from corruption?"

*Canon of the Theotokos*

*Irmos: Same as the foregoing.*

The images of the law and the predictions of the prophets clearly revealed thee, O Theotokos, who wast to bear the Deliverer of the world, the Benefactor of all creation, Who in many and divers ways worketh good for those who glorify thee with faith and love, O pure Mistress.

## FRIDAY MATINS

O only Theotokos, those who by the deception of the murderous enemy were of old separated from the first-given divine food of paradise, thou didst lead again into paradise when thou gavest birth to the Lord and Savior, Who endured crucifixion and burial in His divine power.

He Who by His divine will and creative power brought all things out of non-existence, O pure one, passed through thy womb, both God and man; and with divine radiance, O pure Mistress, He illumined those who were before in the darkness of ignorance.

### ODE VII

#### *Canon of the Cross*

*Irmos:* O ineffable wonder! He, Who in the furnace delivered the venerable children from the flame, is laid in the grave, dead and devoid of breath, for the salvation of us who chant: O God our Deliverer, blessed art Thou!

When the council of the Jews condemned Thee to the Cross, the earth, beholding this, was stricken with fear and the sun hid its rays; but those in darkness beheld the light, chanting: O God our Deliverer, blessed art Thou!

O Savior, of Thine own will Thou didst endure mockery, being beaten with a reed and crowned as a king with thorns, O Christ God, for the salvation of us who chant: O God our Deliverer, blessed art Thou!

*Martyricon:* Ye were bound, O most lauded martyrs, manifestly loosing all the bonds of the devil's deception; and ye endured torments and an unjust death, desiring the life of heaven, and crying out: O God our Deliverer, blessed art Thou!

*Martyricon:* Ye stood in the midst of the flame, O most lauded martyrs, manifestly burning up deception; and unconsumed by the dew of divine grace, ye cry out, chanting: O God our Deliverer, blessed art Thou!

*Theotokion:* Seeing Thee Who desired to be crucified, O Son without beginning, the Theotokos cried out: "I am now overwhelmed by grief of soul, for Thou diest, Who givest life to those who chant: O God our Deliverer, blessed art Thou!"

#### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

Thy Son and Lord desired Thee, O Mother of

God, who art all-adorned as with magnificent golden ornaments, for the salvation of us who cry out to thee: Blessed is the Fruit of thy womb, O pure one!

Having found thee like a rose among thorns, O all-pure one, with the fragrant beauties of spiritual graces the Master hath filled us, who cry out to Him in compunction: O God our Deliverer, blessed art Thou!

The divine prophets, perceiving all the signs of thy divine birthgiving, O pure one, cried out gloriously: God shall come forth from a virgin to save those who cry: O God our Deliverer, blessed art Thou!

### ODE VIII

#### *Canon of the Cross*

*Irmos:* Fall back in awe and fear, O heaven; and let the foundations of the earth be shaken! For, lo! He Who dwelleth in the highest is numbered among the dead and sojourneth as a stranger in a small tomb. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

By Thy suffering on the Cross Thou didst drain the cup which Thou didst desire, O Christ, Who pourest forth upon me springs of remission from Thy life-bearing side, for the sake of the rib of Adam who had died. And I hymn Thee, O Christ, chanting: Ye priests, bless; ye people, exalt Him supremely for all ages!

When the iniquitous men condemned Thee to be crucified between two malefactors, O Lord Jesus, Bestower of life, the earth quaked, and all chanted with fear: Ye children, bless; ye priests, chant; ye people, exalt Him supremely for all ages!

*Martyricon:* Your death was precious in the sight of God, O athletes; for having partaken of many sufferings, ye were shown to share in the honored sufferings of Christ, crying out in oneness of mind: Ye children, bless; ye priests, chant; ye people, exalt Him supremely for all ages!

*Martyricon:* O martyrs, the weapons ye used against the hordes of the enemy were truly not fleshly, but were the hope, faith and truth which ye received from God; and ye have joined the choirs of the angels, crying out to the Master: Ye priests, bless; ye people, exalt Him supremely for all ages!

## OCTOECHOS — TONE VI

*Theotokion:* "O Most High, Son Who art without beginning, Thou didst endure to be spat upon, derided and crucified, and mockingly beaten with a reed," the Theotokos cried out; "I glorify the long-suffering of Thee Whom the children bless, the priests hymn, and the people exalt supremely for all ages!"

### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

Thou hast now been foreseen by the divine Daniel as the unquarried mountain, O Maiden, for from thee was cut Christ, the Rock, alone without the hand of man, O Virgin. Bless Him, ye children; praise Him, O priests; exalt Him supremely, ye people, for all ages!

With hymns the heavenly warriors ever glorify thy birthgiving, O pure, Ever-virgin Maiden, and with us they joyously hymn thee as the Mother of God, whom the children bless, the priests praise, and the people exalt supremely for all ages.

With the rays of thy light, O pure Theotokos Mary, make radiant those who now acknowledge thee to be the true Theotokos; for thou, O Virgin, wast shown to be the habitation of Light for those who cry out with faith: Rejoice, O blessed and all-glorious one, for all ages!

*We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim..." and make prostrations.*

### ODE IX

#### *Canon of the Cross*

*Irmos:* Lament Me not, O Mother, beholding in the tomb the Son Whom thou didst conceive in thy womb without seed; for I shall arise and be glorified, and as God everlasting shall I exalt with glory those who magnify thee with faith and love.

That Thou mightest deliver from corruption him who became corrupt by eating of the sweet fruit of the tree, O only Savior, Thou wast crucified in the flesh and deigned to die, in that Thou art good. O Jesus, we unceasingly hymn Thy great lovingkindness and power.

O how didst Thou endure pain, stretched out upon the Cross, releasing me from cruel pangs, O Savior? How didst Thou, Who wast crowned with thorns, burn up all the thorns of

my passions? How hast Thou, Who drank vinegar, mixed for us the cup of gladness?

*Martyricon:* Cast and held fast in prisons, your members cruelly severed, grievously stretched on the wheel, and thrown to the wild beasts as food, O all ye athletes, ye did not deny Christ, the Master of all.

*Martyricon:* The most radiant and right renowned memory of the athletes shineth forth more brightly than the rays of the sun: it ever enlighteneth the souls of the pious, driveth away the darkness of passions and temptations, and dispelleth the most profound gloom of the demons.

*Theotokion:* Thou bearest Him Who beareth all things, and holdest in thine hands, as a babe, Him Who hath delivered us from the hand of the adverse foe, O all-pure Mistress; and thou beholdest Him Who hath delivered us from the yoke of evil uplifted upon the tree of the Cross.

### *Canon of the Theotokos*

*Irmos:* Same as the foregoing.

Unto us thou hast supernaturally appeared as the Mediatrix of everlasting joy and life, O pure Theotokos who gavest birth to the Savior of all, Who manifestly wipeth ever tear from every mortal face, and hath granted joy unto all.

Chanting, David, thine ancestor, foretold thee in signs as the ark, and Moses as the golden jar of the divine Manna, O Theotokos; for thou alone didst contain Him Who is ever in the bosom of the Father. Wherefore, we glorify thee with hymns.

Thou wast truly more highly exalted than all creation, for thou gavest birth unto God in the flesh; wherefore, O Mistress, we, who hope to receive salvation through thee, have thee as an intercessor, a sure hope and a firm bulwark.

*Then, "It is truly meet to bless thee..." and a prostration. Litany, exapostilarion, and the usual psalms.*

### *Aposticha stichera of the Cross, in Tone VI—*

I trust in the Cross, O Christ, and, boasting therein, I cry out: O Lord Who lovest mankind, cast down the pride of those who do not confess Thee to be both God and man!

*Stichos:* We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were

## FRIDAY MATINS

glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Protected by the Cross, we set ourselves against the enemy, undaunted by his wiles and treachery; for the prideful one hath been set at nought and trampled underfoot by the power of Christ Who was nailed to the Tree.

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

*Martyricon:* All creation doth celebrate the memory of Thy saints, O Lord: the heavens rejoice with the angels, and earth maketh merry with men. By their supplications have mercy on us.

*Glory..., Now & ever...: Stavrotheotokion—*

“As a man I was nailed to the Tree and died; as one mortal I was placed in a tomb. But as God I shall rise again in glory on the third day, O pure Virgin Mother.”

*Then, “It is good to give thanks...” Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.*

## ON FRIDAY MORNING AT THE LITURGY

*On the Beatitudes, these troparia, in Tone VI—*

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Stretching forth Thy hands upon the Tree, Thou didst embrace the nations, who hymn Thy lovingkindness, O Christ our God.

Thou wast nailed to the Tree of Thine own will, and by Thy power didst perfectly break the sting of the prideful one, O Christ.

*Martyricon:* Delighting in your torments, O passion-bearers, ye have been vouchsafed the delight of paradise, praying unceasingly in behalf of the world.

*Glory...:* Rescue us, Thy servants, from all torment, O Lord—Father, Son, and Spirit equally enthroned.

*Now & ever...:* Seeing Thee stretched out upon the Cross, the Virgin sighed, weeping. Through her supplications save us, O Lord.

## OCTOECHOS — TONE VI

### FRIDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the holy martyrs, hierarchs and the venerable, in Tone VI: *Spec. Mel.*: "Having set aside..."—

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

Walking in the footsteps of the sufferings of Christ, the whole company of the martyrs went down mightily to many struggles. They confessed Him as God before ungodly tyrants and iniquitous kings, and endured many tortures, hoping to receive heavenly honors. These they now behold, rejoicing, and they stand with all the choirs of the incorporeal hosts before the Lord.

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

O most sacred shepherds, ye were emulators of the Christ, the Chief Shepherd, and preserved utterly unharmed the divinely chosen flock, the divine treasures of piety, driving away the wild wolves; and ye brought them well into the fold of heaven. As ye make your abode there, remember those who praise you with love, and pray ye with boldness unto Christ in behalf of our souls.

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

O all ye venerable fathers, who lived in holiness, ye vanquished the demons; and extinguishing torments of conscience, ye valiantly endured the burning of the passions, O blessed ones, and rejoice now with the heavenly hosts; for in the flesh ye emulated the life of those incorporeal beings. With them entreat Christ, the all-good God, that we who honor you may find deliverance from our falls.

*Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the martyrs, in the same tone & melody—*

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

Thy martyrs did not deny Thee, O Lord, nor did they depart from Thy commandments. Through their supplications have mercy on us.

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

*The foregoing sticheron is repeated.*

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

O martyred passion-bearers, citizens of heaven, who suffered on the earth, ye endured many torments. By their supplications and entreaty, O Lord, preserve us all.

*Glory..., Now & ever...: Dogmatic theotokion—*

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

*Then, O gladsome Light...; the prokimenon of the day; and Vouchsafe, O Lord...*

*Aposticha stichera, in Tone VI—*

*Martyrica*: They who suffered for Thy sake, O Christ, endured many torments and have received perfect crowns in the heavens. Let them pray in behalf of our souls.

Thy Cross was the invincible weapon of the martyrs, O Lord; for they looked upon imminent death, foreseeing the life which is to come, and they were strengthened by hope in Thee. By their supplications have mercy on us!

*Nekrosimon*: Thy creating command was my beginning and foundation; for, desiring to fashion me into a living being out of that which is invisible and that which is visible, Thou didst form my body out of earth, and didst give me a soul by Thy divine and life-creating breath. Wherefore, grant rest unto Thy servants, O Christ, in the land of the living, in the habitations of the righteous.



## FRIDAY VESPERS

*Glory... Now & ever...: Theotokion—*

O Christ, through the prayers of her who gave Thee birth, of Thy martyrs and apostles, the prophets and holy hierarchs, the venerable, the righteous and all the saints, grant rest to Thy departed servants.

*Then, Now lettest Thou Thy servant depart...  
Trisagion through Our Father... Troparia.  
Litany, and Dismissal.*

## FRIDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

### ODE I

*Irmos:* A helper and protector hath He been unto me for my salvation. He is my God, and I shall glorify Him. He is the God of my fathers, and I shall exalt Him, for gloriously hath He been glorified.

Reject me not, O good one, neither abominate nor despise me who with fervor hasten beneath thy lovingkindness, O pure one, but grant that I may share in the grace which resideth in thee.

O good Theotokos, helper of the sorrowful, accept the sighing which issueth forth from my soul, and deliver me from all the shameless evils I have grievously committed.

*Glory...:* Before thee do I fall down, O good one, thou intercessor for the troubled. From everlasting fire, from darkness and the abyss deliver me who have lived my whole life in evil.

*Now & ever...:* Woe is me! How can I who have sinned before Thee without measure entreat Thee, O my Jesus? Yet do I offer Thee as mediatrix the pure one who gave Thee birth. Have mercy and save me!

### ODE III

*Irmos:* On the rock of Thy commandments, O Lord, establish Thou mine unsteady heart, for Thou alone art our holy Lord.

I fall down before thee, O Mother of the Word. In thy compassion accept me, and by thy fervent entreaties grant forgiveness of transgressions unto me who beseech thee.

Have mercy upon me, O Mistress, have mercy upon me, and deliver me from all wickedness, from the oppression of the demons and

everlasting torment.

*Glory...:* Restrain me who am besotted with the bitterness of lusts, O Mistress, granting me the divine sobriety of repentance and saving conversion.

*Now & ever...:* O Theotokos who ineffably gavest birth to the Lord and Creator of all things, entreat Him to save thy flock.

### ODE IV

*Irmos:* The prophet heard of Thine advent, O Lord, and was afraid, for Thou didst desire to be born of the Virgin and reveal Thyself to men; and he said: "I heard report of Thee and was afraid. Glory to Thy power, O Lord!

Constantly picking at the sores brought upon my soul by sensuality, and in pain from the stripes they cause me, I lie insensate and unhealed. O Theotokos, have mercy and heal me, and save me by thy supplications.

The darkness of sin hath covered my soul, O Theotokos, so that I go about in the light as though it were night, not knowing the commandments of Christ. O thou who gavest birth to the divine Light, have mercy upon me and enlighten me, I pray.

*Glory...:* The Word of the living God descended into thy womb, O Virgin Mother and, receiving my substance through thine all-pure blood, He cometh forth in two natures, but a single hypostasis. Him do thou beseech, that He save our souls.

*Now & ever...:* I have avidly gone through the desires of the body and all the pleasures, and have become wholly corrupt, vile and abominable. O all-pure Theotokos, have mercy, and save me in thy lovingkindness.

## OCTOECHOS — TONE VI

### ODE V

*Irmos:* Enlighten me who rise at dawn out of the night, I pray, O Thou Who lovest mankind, and guide me in Thy precepts; and teach me to do Thy will, O Savior.

I have kindled for myself the fire of Gehenna, doing that which is shameful, and have grievously brought upon myself the wrath of God. Help me, O pure one, and forsake me not.

Though I am ever asking the remission of my transgressions, yet do I never cease to commit the most wicked deeds, O all-pure one, and I offend thee. O purification of the faithful, have pity on me!

*Glory...:* O pure one, entreat Jesus, to Whom thou gavest birth through thy blood—perfect man and true God—that we be delivered from everlasting fire.

*Now & ever...:* O impassable gate, open unto me the portals of true repentance, I pray, and show me the path of penitence, O pure one, thou guide of all.

### ODE VI

*Irmos:* With all my heart I cry out to the compassionate God, and He heard my cry from the uttermost depths of hades, and hath led my life up from corruption.

Waves of shameful thoughts now engulf me; yet do thou guide me to the calm harbor of true repentance by thy lovingkindness, O Mistress.

Having acquired thee as our hope and insuperable rampart, our steadfast intercessor, O Maiden, we are delivered from transgressions and grievous passions, and from all harm.

*Glory...:* O pure Virgin Theotokos, I fall down before thee and cry out in lamentation: Deliver my wretched soul from the judgment which is to come, and from everlasting fire.

*Now & ever...:* In thy supplications thou art the strength of those who are faint of soul, O all-pure one; wherefore, disdain me not, but heal me who am sick of soul.

*Then, Lord, have mercy! Thrice. Glory..., Now & ever...: Sedalion, in Tone VI—*

In the lovingkindness of Thy compassions Thou didst come down to earth, O Christ, and, becoming incarnate of the Virgin, Thou didst sanctify all on earth and call them all to heaven; wherefore, trusting in Thee, we no longer sin,

but are freed from cares by Thee: for Thou art our Savior, Creator and God.

### ODE VII

*Irmos:* We have sinned, we have committed iniquity, we have dealt unjustly before Thee. We have neither done nor acted as Thou hast commanded us. But forsake us not utterly, O God of our fathers.

When mine accursed soul will have to endure separation from my body, there will be no one to deliver or comfort it. Then do thou stand forth, O Mistress, and deliver me from the oppression of the demons.

I fall down before thee and offer thee fervent tear-drops. I know thy love for mankind, I know thy long-suffering and guilelessness: have mercy now upon me, O pure one; forgive me and save me.

*Glory...:* O Virgin, have mercy on my wretched soul which is beset by the passions. Look upon the tumult of my passions, look upon the inconstant burning of my flesh, and grant me thy saving help and salvation.

*Now & ever...:* The Son and Word, Who is consubstantial and equally unoriginate with the Father, received of thee flesh like thine, though immutably noetic and animate in a way He Himself knew; and therein He hath refashioned our nature into something higher, O pure Virgin.

### ODE VIII

*Irmos:* Let every creature that hath breath hymn, bless and supremely exalt for all ages Him Whom the armies of heaven glorify and before Whom the cherubim and seraphim tremble.

I am at a loss when I consider my acts, and I tremble before the dread tribunal of the Judge. What answer shall I give at that time, wretch that I am? O Mistress of the world, be thou my helper.

Turn not thy face away from me, O Mistress, when I gaze upon thine image, but be merciful unto me, and avert from me the sentence which will be pronounced.

*Glory...:* O Bride of God, Mary who knewest not wedlock, deliver me, thy servant, from all the harm of the wicked one, I cry to thee, and at the coming trial stand before me as advocate, O thou who alone art the intercessor for Christians.

## FRIDAY COMPLINE

*Now & ever...*: That He might deify men, O Mistress, thy Son manifested Himself as a perfect man through thee; wherefore, beseech Him, that He show me forth as wholly purified, a partaker in His divine kingdom.

### ODE IX

*Irmos*: O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

Thou alone art the intercessor for men, O all-pure one; thou art the bulwark of Christians, O pure one. Thee do I now set before Christ as a mediator for me, the lowly one, that by thy supplications He may have mercy on me, the accursed.

I have done the deeds of the night, and the night of tortures is rightly now about to cover

me, the vain one, and the retribution of hell to receive me; but as thou gavest birth to God the Judge, O pure Virgin, deliver me from all torment.

*Glory...*: The time of my life have I wasted in evils. I have drawn nigh unto the gates of hell, but in nowise desire to enter therein. Help me, O good Theotokos, for I have set my hope on thee.

*Now & ever...*: O right loving Mistress, adornment of the angels and glory of the martyrs, with them pray that we find mercy and remission of our debts, and help us all to finish well the race of our life in doing good.

*Then, It is truly meet..., and a prostration. Trisagion through Our Father... Troparion, and the rest as usual. Dismissal.*

## ON SATURDAY MORNING AT MATINS

*After the first chanting of the Psalter, these sessional hymns of the martyrs, in Tone VI—*

Ever enlightened by Thee, and having extinguished the lamp of the infidels, like lamps the saints always shine forth light upon the righteous. Through their supplications, O our Savior, light Thou my lamp, and save me, O Lord.

*Stichos*: Wondrous is God in His saints, the God of Israel.

Having endured the struggle of martyrdom, the saints receive from Thee the honors of victory; they set at naught the intentions of the iniquitous, and have received crowns of incorruption. For their sake be Thou entreated, O God, and grant us great mercy.

*Glory..., Now & ever...: Theotokion—*

O Thou Who called Thy Mother blessed, Thou didst go to Thy suffering with a free will, and didst shine forth upon the Cross, desiring to seek out Adam. And Thou didst say to the angels: Rejoice with Me, for I have found the lost coin! O our God Who hast ordered all things in Thy wisdom, glory to Thee!

*After the second chanting of the Psalter, these sessional hymns of the martyrs, in Tone VI—*

While the choirs of the incorporeal ones stood by, holding trophies of victory, and tyrants and kings were amazed, the all-wise ones showed forth athletes' opposition at the tribunal and the wounds of torture in their martyrdom; and they cast down the apostate by their confession of Christ. O Lord Who strengthened them, glory to Thee!

*Stichos*: Wondrous is God in His saints, the God of Israel.

The memory of Thy saints hath appeared today like the garden of paradise in Eden, O Lord; for therein all creation rejoiceth, and by their supplications Thou grantest us peace and great mercy.

*Stichos*: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

*Nekrosimon*: Truly all things are vanity; life is but a shadow and a dream: for in vain doth every mortal disquiet himself, as the Scripture hath said. When we acquire the world, then shall we make our abode in the grave, where kings and paupers alike are found. Wherefore, grant rest to Thy departed servants, O Christ God, in that Thou lovest mankind.

## OCTOECHOS — TONE VI

*Glory... Now & ever...: Theotokion—*

I offer thee sighs from the heart and innermost parts, and I beseech thy help, which easily reconcileth, O most immaculate one, as saith the Scriptures. Have mercy on my most passion-fraught soul, and entreat the greatly merciful God, that He deliver me from judgment and the lake of fire, O only blessed one.

### ODE I

*Canon of the holy martyrs, hierarchs, the venerable and the departed, the composition of Joseph, in Tone VI—*

*Irmos:* The sensual Pharaoh was drowned with all his army, and Israel, crossing through the midst of the sea, cried aloud: Let us chant unto the Lord God, for He hath been glorified!

Having enlightened those in darkness with your radiant intelligence and put to shame the impious tyrants, O martyrs, ye manifestly became victors, and have passed over to the never-waning Light.

Resplendent in the beauties of the virtues, O holy hierarchs of Christ, ye choir of the venerable, O only triumphal procession of the prophets and all the righteous, ye have entered the mansions of heaven.

All the multitude of women who joined themselves unto Christ have with manly labors trampled underfoot him who by grievous deception brought death upon Eve; and they are blessed with divine hymns.

*Glory... Nekrosimon:* O Christ Who in the beginning formed man out of the earth, in the habitations of the righteous, in places of ease, grant rest to the souls of Thy servants, we pray, in that Thou art all-good.

*Now & ever...: Theotokion:* Thou hast been shown to be more sacred than the cherubim and the seraphim, O pure one who gavest birth to the Author of creation. Him do thou unceasingly entreat, that He have pity on thy servants, who glorify thee.

*Another canon, of the departed, the composition of Theophanes, in Tone VI—*

*Irmos:* Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

*Stichos:* Wondrous is God in His saints, the God of Israel.

In the chambers of heaven the valiant martyrs always beseech Thee, O Christ. Grant that the faithful whom Thou hast translated from the earth may receive everlasting good things.

*Stichos:* Grant rest, O Lord, to the souls of Thy servants.

O Thou Who hast adorned all things, Thou didst form man's living substance midway between lowliness and majesty; wherefore, grant rest to the souls of Thy servants, O Savior.

*Glory...:* In the beginning Thou didst set me to be a dweller and husbandman in the garden of paradise; yet Thou didst eject me, who broke Thy commandment; but grant rest to the souls of Thy servants, O Savior.

*Theotokion:* He Who of old fashioned our first mother Eve from Adam's rib is clothed in flesh through thine all-pure womb; and therewith He destroyed the might of death, O pure one.

### ODE III

*Canon of All Saints*

*Irmos:* Making steadfast the thoughts of my soul, establish me upon the firm rock of Thy Faith, O Lord; for I have Thee as my refuge and confirmation, O Good One.

Subjected to bodily pangs, the athletes looked forward, rejoicing, to a painless reward; and they now allay our many pangs with grace.

Driving away the beasts of evil with steadfast mind, the divine hierarchs delivered the godly children of Christ unharmed by their malice.

Having mortified carnal-mindedness, the choir of the venerable, willingly bowing under the yoke of the Lord, received life everlasting.

*Glory... Nekrosimon:* From everlasting fire, O Christ, deliver those who have passed from this life in piety, and grant them remission of debts and eternal delight, O Good One.

*Now & ever...: Theotokion:* The women who loved Christ, surrounding thee who ineffably gavest birth unto Him, O most holy Mistress, dance with joyful mind.

*Canon of the Departed*

*Irmos:* There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

## SATURDAY MATINS

*Stichos:* Wondrous is God in His saints, the God of Israel.

Having suffered lawfully and been adorned by Thee with crowns of victory, Thy martyrs, O Bestower of life, earnestly ask that everlasting honor be given unto the faithful who have passed away.

*Stichos:* Grant rest, O Lord, to the souls of Thy servants.

Having first with many miracles and signs instructed me, the lost one, in latter times Thou didst abase Thyself as One compassionate; and having searched, Thou didst find and save me.

*Glory...:* They who come to Thee from the one who poureth forth unstable corruption do Thou cause to dwell joyously in the eternal mansions, O Good One, justifying them by faith and grace.

*Theotokion:* There is none as immaculate as thee, O all-pure Mother of God; for thou alone didst conceive in thy womb the true God Who is from before the ages, Who hath destroyed the power of death.

### ODE IV

#### *Canon of All Saints*

*Irmos:* I heard report of Thee and was afraid; I understood Thy works and was in awe, O Lord.

Standing fast, the passion-bearers beheld the prideful one trampled under their feet; and in thanksgiving they glorified the Creator of all things.

Armed with the splendors of words, the holy hierarchs save men from the darkness of heresies, leading them to the light of understanding.

The venerable ones, consuming the material passions with an ardent understanding of God, were shown to be burning coals, and are greatly glorified.

*Glory... Nekrosimon:* O Lord Who hast dominion over the living and the dead, unto those whom Thou hast taken to Thyself grant rest with all who have been well-pleasing unto Thee.

*Now & ever...: Theotokion:* O all-pure one, the Lord Who ineffably clothed Himself in flesh from thee hath taken to Himself the company of women who struggled manfully.

#### *Canon of the Departed*

*Irmos:* Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

*Stichos:* Wondrous is God in His saints, the God of Israel.

Revealing knowledge greater than wisdom and the most perfect goodness of spiritual gifts, O Master, Thou didst unite the choirs of the martyrs to the angels.

*Stichos:* Grant rest, O Lord, to the souls of Thy servants.

Grant that those who have passed over to Thee may receive Thine all-pure glory, O Christ, where are the dwelling-places of those who are glad and the voice of pure rejoicing.

*Glory...:* They who hymn Thy divine might do Thou receive, taking them from this earth and making them children of the Light, and cleansing them of the darkness of sin, O greatly Merciful One.

*Theotokion:* The Master chose thee as the all-pure receptacle, the immaculate temple, the most holy ark, the virginal place of sanctity, the beauty of Jacob.

### ODE V

#### *Canon of All Saints*

*Irmos:* O Christ Who shineth Thy light upon the world, illumine the heart of me who cry to Thee out of the night, and save me.

Clothing yourselves in vesture woven of grace from on high, O athletes, ye stripped the enemy naked.

We honor the holy prophets, the divinely wise hierarchs, and the venerable who were well-pleasing unto God.

In psalms and hymns let us praise the company of women, for they were well pleasing unto God.

*Glory... Nekrosimon:* Enroll Thy servants in the mansions of Thy righteous ones, O Lord, overlooking the offenses they committed in this life.

*Now & ever...: Theotokion:* Thou wast shown to be she who delivereth us from all the harm of the enemy, O Mistress, entreating Christ, Who alone is compassionate.

## OCTOECHOS — TONE VI

### *Canon of the Departed*

*Irmos:* With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

*Stichos:* Wondrous is God in His saints, the God of Israel.

Sacrificing themselves to our glorious God as a sacred wholeburnt offering and the first-fruits of human nature, the martyrs ever win salvation for us.

*Stichos:* Grant rest, O Lord, to the souls of Thy servants.

Vouchsafe a sojourn in heaven and generous gifts unto Thy faithful servants who have fallen asleep, O Lord, granting them deliverance from transgressions.

*Glory...:* O only Compassionate and Immortal One, Who alone art by nature the Bestower of life and the truly unfathomable Abyss of goodness: Vouchsafe Thy kingdom unto those who have fallen asleep.

*Theotokion:* O Mistress of the world, He Who was born of thee became the might, song and salvation of those who perished, delivering from the gates of hades those who bless thee with faith.

### ODE VI

#### *Canon of All Saints*

*Irmos:* Slain by the monster of sin, I cry to Thee, O Christ: Free me from corruption, as Thou didst the prophet.

Ye engulfed the noetic foe with the outpouring of your divine blood; and ye watered the hearts of the faithful, O passion-bearers.

Having crucified yourselves to the world and the passions, O venerable ones, and ye holy hierarchs, ye have been vouchsafed divine glory.

As is meet, we bless the choir of the prophets and the assembly of honorable women, who contended well.

*Glory... Nekrosimon:* With Thine elect give rest to the souls who have fallen asleep in times past, O God, overlooking their transgressions.

*Now & ever...: Theotokion:* O thou who gavest birth to Christ in the flesh, slay thou the passions of my flesh, O Virgin, and give life to my soul by thy mediation.

### *Canon of the Departed*

*Irmos:* Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

*Stichos:* Wondrous is God in His saints, the God of Israel.

Nailed to the Cross, Thou didst gather to Thee the choirs of the martyrs who emulated Thy suffering, O Good One; wherefore, we beseech Thee: Grant rest unto those who have passed over to Thee.

*Stichos:* Grant rest, O Lord, to the souls of Thy servants.

When in awesome manner and with ineffable glory Thou shalt come to judge the whole world, O Deliverer, be Thou well-pleased that thy faithful servants, whom Thou hast taken from the earth, may meet Thee in splendor on the clouds.

*Glory...:* O Master, Who art the well-spring of life, cause Thou to dwell amid the food of paradise Thy servants, who with divine courage have departed unto Thee in faith; and lead up those who were in chains.

*Theotokion:* Having broken the commandment of God, we returned to the earth; but because of thee, O Virgin, we have been elevated from earth to the heavens, shaking off the corruption of death.

### ODE VII

#### *Canon of All Saints*

*Irmos:* O Lord God of our fathers, Who hearkened to the hymnody of Thy venerable children and bedewed the burning furnace: blessed art Thou!

Let us honor with hymns the passion-bearers of Christ, who quenched the flame of cruel ungodliness with the showers of their blood.

Having destroyed the winter of heresies, the right glorious hierarchs proceeded, rejoicing, to the springtime of God.

By patience the ascetics inherited the rich grace of the Spirit and destroyed a multitude of demons.

*Glory... Nekrosimon:* Vouchsafe, O Compassionate and greatly Merciful One, that those who have passed from this life may inherit the paradise of Thy sustenance.

## SATURDAY MATINS

*Now & ever...: Theotokion:* He Who showed thee to be a virgin even after giving birth, O pure one, saved the choirs of holy women who followed thee.

### *Canon of the Departed*

*Irmos:* The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

*Stichos:* Wondrous is God in His saints, the God of Israel.

Delivered from the first crime by Thy blood, the martyrs, stained with their own blood, manifestly prefigure Thy sacrifice. Blessed art Thou, O God of our fathers!

*Stichos:* Grant rest, O Lord, to the souls of Thy servants.

Thou didst slay savage death, O life-creating Word. Accept those who have departed in faith, who hymn Thee, O Christ, and say: Blessed is the God of our fathers!

*Glory...:* O most divine Master, Who breathed Thy divine breath into me, a man, vouchsafe Thy kingdom unto those who have passed from this life, O Savior, that they may hymn Thee and say: Blessed is the God of our fathers!

*Theotokion:* Thou wast the most exalted of all created beings, O all-immaculate one, having conceived Him Who broke down the gates of hades and shattered its doors; wherefore, we, the faithful, hymn thee as the Mother of God.

### ODE VIII

#### *Canon of All Saints*

*Irmos:* In the furnace Thy venerable children emulated the cherubim, chanting the thrice-holy hymn: Bless, hymn and exalt the Lord supremely for all ages!

Wounded in their valor by threefold waves of torments, the divine martyrs, passing into profound peace by grace, attained the kingdom on high.

The venerable and most wise hierarchs, shining like the sun, enlighten the whole world with the rays of their teachings and the splendors of healings.

O all ye glorious prophets and hierarchs, ye venerable and righteous ones, ye multitudes of martyrs and women: Preserve your whole flock unshaken by the demons.

*Glory... Nekrosimon:* We hymn the righteous of ages past and the divinely eloquent prophets, and we cry out with compunction: By their supplications, O Word, grant rest unto those who have fallen asleep in faith.

*Now & ever...: Theotokion:* The choir of women loved thee as the full and proximal beauty of God, O Virgin, and in thy train they were brought before the Master of all, blessing thee together, O all-pure one.

### *Canon of the Departed*

*Irmos:* From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

*Stichos:* Wondrous is God in His saints, the God of Israel.

Mightily showing forth struggles, ye received crowns of victory, O martyrs and passion-bearers, crying out to Christ: We supremely exalt Thee, the Lord, forever!

*Stichos:* Grant rest, O Lord, to the souls of Thy servants.

The faithful, who in sacred manner have forsaken the things of this life and have meekly gone to Thee, the Master, do Thou receive, in that Thou art full of lovingkindness, granting peace unto those who supremely exalt Thee, the Lord, forever.

*Glory...:* Be Thou well-pleased, O Savior, that all who have fallen asleep in the past may now dwell in the land of the meek, justifying by faith in Thee and by grace those who supremely exalt Thee, the Lord, forever.

*Theotokion:* We all call thee blessed, O all-blessed one, for thou didst truly give birth to the good Word, Who became flesh for our sake. Him do we exalt supremely for all ages.

*We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim...", and make prostrations.*

## OCTOECHOS — TONE VI

### ODE IX

#### *Canon of All Saints*

*Irmos:* O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

Ye were brought to the Master as pure sheep, O passion-bearing martyrs. Him do ye entreat, that He save our souls.

As shepherds ye tended the faithful in the fields of piety, O holy hierarchs, and dwell now in the fold of God.

Let us bless the choirs of the venerable with the holy hierarchs and prophets, and the women who suffered mightily.

*Glory... Nekrosimon:* O greatly Merciful One, vouchsafe that the departed may receive the eternal gladness of which the councils of the saints partake.

*Now & ever...: Theotokion:* O Virgin who gavest birth to the Light, enlighten my soul, driving away the darkness of my slothfulness and sin.

#### *Canon of the Departed*

*Irmos:* It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

*Stichos:* Wondrous is God in His saints, the God of Israel.

Hope strengthened the choirs of the martyrs, and enkindled thereby they took wing to the love of Thee, thereby depicting beforehand the truly unshakable rest which is to come, which do Thou vouchsafe unto the faithful departed, O Good One.

*Stichos:* Grant rest, O Lord, to the souls of Thy servants.

Be Thou well-pleased, O Christ, that those who have departed in faith may receive Thy radiant and divine effulgence, granting them rest in the bosom of Abraham, and vouchsafing them everlasting blessedness, in that Thou alone art merciful.

*Glory...:* As Thou art good and full of lovingkindness by nature, the Willer of mercies and the Abyss of compassion, those of this place of affliction and the shadow of death Thou hast

taken away. Cause them to dwell where Thy light shineth, O Savior.

*Theotokion:* O pure one, we know thee to be the holy tabernacle, the ark, the tablets, the law and grace; for for thy sake remission hath been given to those justified by the blood of Him Who became incarnate of thy womb, O most immaculate one.

*Then, "It is truly meet to bless thee..." and a prostration. Litany, exapostilarion, and the usual psalms.*

*On the Praises, these stichera of the martyrs, in Tone V—*

All creation celebrateth on the memorial of Thy saints, O Lord: the heavens rejoice with the angels, and the earth maketh merry with men. By their supplications have mercy on us.

O Lord, if we did not have Thy saints as advocates and Thy goodness having mercy upon us, how would we dare to hymn Thee, Whom the angels glorify without ceasing. O Thou Who knowest the hearts of men, spare Thou our souls!

The memory of the martyrs is a joy to those who fear the Lord; for, having suffered for the sake of Christ, they have received crowns from Him; and they now pray with boldness in behalf of our souls.

Our God hath made wondrous His chosen saints. Rejoice and be glad, all ye His servants, for for you have crowns and His kingdom been made ready! We pray you: Forget us not!

*Nekrosimon:* Of old, the eating of the tree in Eden became infirmity for Adam when the serpent spewed forth its venom; for for this cause did universal death come about, devouring man. But the Master came, and cast down the serpent and hath given us resurrection. Unto Him, therefore, let us now cry out: Have pity on those whom Thou hast taken to Thyself, O Savior, and, as Thou lovest mankind, grant them rest with the saints.

*Glory..., Now & ever...: Theotokion—*

We have come to know God Who was incarnate of thee, O Virgin Theotokos. Him do thou entreat for the salvation of our souls.



## SATURDAY MATINS

*Aposticha stichera of the departed, in Tone VI:  
Spec. Mel.: "Having set aside..."—*

O greatly merciful Master, Who hast unapproachable lovingkindness for us and an inexhaustible well-spring of divine goodness, when those on earth depart unto Thee cause them to dwell in the beloved and desirable habitations, granting them possession which abideth forever. For Thou didst shed Thy blood for all, O Savior, and hast redeemed the world with a life-bearing ransom.

*Stichos:* Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Of Thine own will Thou didst endure a vivifying death, didst pour forth life, and gavest the faithful eternal food. Among them number those who have fallen asleep in the hope of resurrection, by grace forgiving all their offenses, in that Thou alone art sinless and alone art good and lovest mankind; that Thy name, O Christ, may be hymned by all, and we may glorify Thy saving love for mankind.

*Stichos:* Their souls shall dwell amid good things.

Knowing Thee to be, in Thy divine power, the Lord of the living and Master of the dead, O Christ, we beseech Thee: With Thy chosen ones grant rest unto Thy faithful servants who have departed unto Thee, the only Benefactor, O Thou Who lovest mankind, in a place of comfort, amid the splendors of the saints; for Thou art the One Who willest mercy, and as God Thou savest those whom Thou didst create according to Thine image, O only greatly Merciful One.

*Glory..., Now & ever...: Theotokion—*

Thou wast shown to be a receptacle of divine majesty, O all-pure one, for thou didst contain God and gavest birth unto Christ in two natures but a single Hypostasis, O Mother who knewest not wedlock. O pure one, entreat thine only-begotten and firstborn Child, Who preserved thee an unblemished virgin even though thou gavest birth, that He grant rest amid light and incorrupt blessedness unto those have fallen asleep in the Faith.

*Then, "It is good to give thanks..." Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.*

## ON SATURDAY MORNING AT THE LITURGY

*On the Beatitudes, these troparia, in Tone VI—*

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Undaunted by fire, the sword, or the savage onslaught of wild beasts, O glorious passion-bearers, ye have been vouchsafed life everlasting.

O Thou Who lovest mankind, and Who hast glorified the prophets and teachers, the venerable and the righteous, by their supplications save Thou our souls.

*Nekrosimon:* Those who in faith have departed from temporal things do Thou number with all the saints and righteous, O Word, that we may glorify Thee.

*Glory...: Triadicon:* We glorify the Father, the Son and the Holy Spirit, saying: O Holy Trinity, save Thou our souls!

*Now & ever...:* Thou hast been shown to be blessed among all generations; for in truth thou didst ineffably give birth to our blessed God, O all-pure one.