

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 IV
TONES VII & VIII



TRANSLATED FROM THE CHURCH SLAVONIC
BY
THE READER ISAAC E. LAMBERTSEN

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OCTOECHOS — SUNDAY — TONE VII

SATURDAY EVENING — LITTLE VESPERS

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

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

Come, let us rejoice in the Lord Who hath broken the might of death and enlightened the human race; and let us cry out with the incorporeal ones: O our Creator and Savior, glory be to Thee!

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.

For our sake, O Savior, Thou didst endure the Cross and burial. And as God Thou didst slay death by death. Wherefore, we bow down before Thy rising on the third day. O Lord, glory be to Thee!

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

Beholding the resurrection of the Creator, the apostles marvelled, chanting angelic praise. This is the glory of the Church! These are the riches of the kingdom! O Lord Who suffered for our sake, glory be to Thee!

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

Awesome and ineffable is the mystery wrought in thee, O undefiled one; for through the Holy Spirit thou gavest birth, in manner transcending cause and recounting, unto the incarnate Word, the Cause of all, Who received flesh of thee, His own nature remaining immutable. For when both came together self-subsistently into one Person, a Being dual in nature resulted: fully God and fully man, perfect in both, showing forth characteristic energies. For though He suffered on the Cross in the flesh, as God He remained dispassionate; and while He died as a man, He returned to life on the third day, as God, having cast down the might of death and delivered mankind from corruption. Him do thou entreat as the Deliverer and Savior of our race, O Mother of God,

that He send down upon us the great mercy of His compassions.

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 VIII—

Thou didst rise from the tomb, O Savior of the world, and with Thy flesh didst raise men up. Glory be to Thee, O Lord!

And these other stichera, of the Theotokos, in the same tone: Spec. Mel.: "Disdaining transitory things..."—

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

O Virgin, thou wast the dawning of the noetic Sun Who came to the western lands of our nature; and as thou dost have boldness, O most lauded Theotokos, entreat Him, that He free our souls from our boundless transgressions.

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

O Virgin, thou didst manifestly put forth the Rod from the root of Jesse, Who destroyed the delights of deception at the root. And as thou hast boldness, pray unceasingly, O most lauded one, that He uproot the passions of my heart, plant fear of Him therein, and save me.

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

O portal of God, deliver me from the gates of hades, and show me the way of repentance whereby I may find the gate which leadeth to life. O guide of the lost, preserve the generation of faithful men, and save our souls!

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

Of thee, O most holy Virgin Theotokos, was Christ our God ineffably born, Who is truly the preëternal God and the new man. As the one, He is eternal, and He became the other for our sake, preserving within Himself the character of each nature, shining forth with miracles by the one, and confirming them by His sufferings by the other. Wherefore, being One and the Same, He dieth as a man and riseth as God. Him do thou entreat, O pure one who knewest not wedlock, that our souls be saved!

OCTOECHOS — TONE VII

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 VII—

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

Come, let us rejoice in the Lord Who hath broken the might of death and enlightened the human race; and let us cry out with the incorporeal ones: O our Creator and Savior, glory be to Thee!

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

For our sake, O Savior, Thou didst endure the Cross and burial. And as God Thou didst slay death by death. Wherefore, we bow down before Thy rising on the third day. O Lord, glory be to Thee!

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

Beholding Thy resurrection, the apostles marvelled, chanting angelic praise. This is the glory of the Church! These are the riches of the kingdom! O Lord Who suffered for our sake, glory be to Thee!

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

Thou wast seized by iniquitous men, O Christ, yet Thou art my God, and I am not confounded. Thou wast beaten on the shoulders, yet I shun Thee not. Thou wast nailed to the Cross, and I do not conceal it. I boast in Thine arising; for Thy death is my life. O almighty Lord Who lovest mankind, glory be to Thee!

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

Fulfilling the prophecy of David, Christ revealed His majesty to the disciples in Sion, showing Himself to be ever-laudable and glorious, with the Father and the Spirit, and to be the One Who, as the Word, was incorporeal in the beginning, was later incarnate for our sake, was slain as a man, and arose with power as He Who loveth 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.

Thou didst descend into hades as Thou didst will, O Christ; Thou didst overthrow death as God and Master; and Thou didst rise on the third day, raising up Adam with Thyself from the bonds of hades and corruption; and he cried out, saying: Glory to Thy resurrection, O Thou Who alone lovest mankind!

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

Thou wast laid in the tomb as one asleep, O Lord, and didst rise on the third day as one powerful in might, raising up Adam with Thyself from the corruption of death, in that Thou art almighty.

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 II: Spec. Mel.: "When from the Tree..."—

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 the joy of the angels; thou art the glory of men; thou art the hope of the faithful, O most lauded Mistress, our intercessor; and to thee do we flee in every need, that by thine entreaties, O Bride of God, all of us who hymn thee may be delivered from the enemy's darts of soul-destroying pestilence and from all sorrows.

SATURDAY EVENING GREAT VESPERS

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

Thou art my hope, O Theotokos; thou art mine intercessor, rampart and refuge, O all-hymned Mistress, who without knowing man gavest birth in the flesh to God, the Savior of the world. By thine entreaties deliver us from the temptations, misfortunes and evil circumstances which beset us, O thou who alone art the refuge of Christians.

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

Quell the assaults of my flesh; quench the flame of my passions, O Theotokos; drive from me the wicked heat of my desire, and make my nature again immune to every demonic attack, O Virgin, that in stillness of heart and dispassion of soul I may hymn thee, the most lauded one.

Glory..., from the Menaion.

Now & ever...: The dogmatic theotokion—

Thou hast been known to have become a Mother in supernatural manner, O Theotokos, and hast remained a Virgin in manner past recounting and understanding; and no tongue can describe the wonder of thy birthgiving. For as thy conceiving is all-glorious, so is the manner of thy birthgiving beyond comprehension; for where God so willeth, the order of nature is over-ruled. Wherefore, knowing thee to be the Mother of God, we all earnestly entreat thee: Pray thou that our souls be saved!

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 hath 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 VII—

Thou didst rise from the tomb, O Savior of the world, and with Thy flesh didst raise men up. Glory be to Thee, O Lord!

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

Come, let us worship Him Who hath risen from the dead and enlightened all; for He hath freed us from the tyranny of hades, and by His resurrection on the third day hath granted us life and great mercy.

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

Thou didst descend into hades and make death captive, O Christ; and rising on the third day, Thou didst raise up with Thyself those who glorified Thine almighty arising, O Lord Who lovest mankind.

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

Awesome wast Thou, lying in the tomb as one asleep, O Lord; and rising on the third day as One mighty, Thou didst raise up Adam, who cried: Glory to Thy resurrection, O Thou Who alone lovest mankind!

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

Having recourse unto thy protection, O Mistress, all of us born of earth cry aloud to thee: O Theotokos, our hope, deliver us from our countless transgressions, and save thou our souls.

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

OCTOECHOS — TONE VII

Resurrectional troparion, in Tone VII—

By Thy Cross Thou didst destroy death; Thou didst open paradise to the thief; Thou didst transform the lamentation of the myrrh-bearing women [into joy], and didst command the apostles to proclaim that Thou, O Christ God, hast arisen, granting great mercy to the world.

Theotokion:

As thou art the treasury of our resurrection, O all-hymned one, lead up from the pit and abyss of transgression those who trust in thee, for thou who gavest birth to our Salvation hast saved those who are subject to sin. O thou who before giving birth wast Virgin, and during thy birthgiving wast virgin, thou remainest a Virgin even after giving birth.

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 VIII*

ODE I

Irmos: Unto Him Who crushed battles with His arm and drowned the mounted captains let us sing, as to our God and Deliverer, for He hath been glorified.

In song we offer unto thee as an adornment gifts of thanksgiving and the divine hymn, "Rejoice now, O pure one!", for thou hast given us joy instead of grief.

We shall not remain silent concerning the grace of thy mercy and the might of thy protection, O all-pure Virgin, for thou hast saved us from grievous misfortunes.

Glory...: Delivered from divers trials and tribulations by thy maternal supplications, O all-pure one, together we all fervently chant to thee hymns of thanksgiving.

Now & ever...: Arrayed in the golden robes of the virtues and the grace of the Spirit, O all-pure one, adorned as the Bride of the Father, thou wast truly shown to be the Mother of God.

ODE III

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

Let us earnestly offer cries of thanksgiving, honoring as our intercessor her who is the magnitude of divine joy and our gladness from the beginning.

Delivered by thee from misfortunes, and having received joy because of thee, O Mother who knewest not wedlock, we all glorify thee as a good bestower of gifts and a right laudable helper.

Glory...: Receiving release from transgressions and temptations by thy divine supplication, O Mother of Christ God, with cries of thanksgiving we faithfully hymn thee as the source of good things.

Now & ever...: The Mother of Christ God is the well-spring of joy which ever poureth forth streams of immortality; and she herself saveth all, for she is for us the bestowal of life everlasting.

ODE IV

Irmos: By Thy dispensation the virtue of Thine ineffable wisdom hath covered the heavens, O Christ God Who lovest mankind.

In gladness we offer thee the fitting hymn-ody of joy, O pure Virgin, having been delivered from misfortunes by thy supplications.

SATURDAY NIGHT COMPLINE

With the hands of our souls we thankfully raise hymnody unto thee, O pure Virgin, playing divine songs, having been delivered from great grief.

Glory...: The sinful passions have raised up many tribulations against us; but do thou deliver us by thy divine protection, O pure one.

Now & ever...: Truly blessed are those who honor thee, O all-pure Theotokos, for through thee have we been delivered from sin and grief.

ODE V

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

O Virgin, thou gavest birth to Christ, the Destroyer of sin, by Whom the world hath been saved from perils and pain; wherefore, we who have been delivered from grief cry aloud unto thee: Rejoice!

Beset by divers perils, by grief and sorrow and adverse circumstances, O pure Mistress, we who were bereft of gladness have found thee to be our hope.

Glory...: As the preservation of salvation for us, thy servants, O pure one, thou dispellest dangers and keepest us unharmed; wherefore, we who have shared in thy manifold good things give thanks to thee with hymns.

Now & ever...: Delivered by thee from many sins, from sickness and pain, and from grievous illness, O all-pure Mistress, we give thanks unto thee; for thou art the sure hope of thy faithful servants.

ODE VI

Irmos: Having fallen into the abyss of sin, O Good One, like Jonah from the midst of the sea monster I cry unto Thee: Lead up my life from corruption, and save me, O Thou Who lovest mankind.

Even the tongues of the angels are unable to sing thy praises fittingly, O pure one; but, acting now as servants, we offer thee the salutation of Gabriel.

Having fallen into the abyss of grief and evil circumstances because of our sins, we are delivered by thee from want and danger, O pure Virgin Theotokos.

Glory...: O pure one, the whole world is under debt to thank, praise and glorify thy grace with piety; for through thee have we been delivered from misfortunes and griefs.

Now & ever...: Day and night, openly and secretly, we who glorify thee with faith do flee beneath thy protection, O all-pure Virgin.

Then, Lord, have mercy! *Thrice*.

Glory..., *Now & ever...*: *Sessional hymn, in Tone VII—*

O Lord, we are Thy people and the sheep of Thy pasture. Like a shepherd return us who have strayed, and gather us together who have been scattered by corruption. Have mercy upon Thy flock and take pity upon Thy people, through the supplications of the Theotokos, O Thou Who alone art sinless.

ODE VII

Irmos: Cast into the fiery furnace, the venerable children transformed the fire into dew, crying out thus in hymnody: Blessed art Thou, O Lord God of our fathers!

We offer thee the joy of thanksgiving, O Mother of God, for, truly delivered by thee from every evil power, we cry out to thee together: Blessed art thou!

We have come to dwell in the gloom of evening, in the tears of lamentation, in the expectation of evils; yet, deified by thy godly protection, O Virgin, we have found the joy of the morning: for thou hast saved us.

Glory...: Having acquired thy protection before God as a divine refuge amid perils, persecutions and sins, O all-pure one, we all flee to thee, and through thee obtain release.

Now & ever...: With mouth and spirit we proclaim the grace of thy supplication, O pure and glorious one; for because of thee we are all delivered from danger and tempest, from grievous sorrows and the sin of the passions.

ODE VIII

Irmos: O ye priests and servants, and ye souls of the righteous, hymn and bless the Creator of the world, Who is awesome to the cherubim and wondrous to the seraphim, and exalt Him supremely forever.

OCTOECHOS — TONE VII

As one delivered by thy supplications from the tempest of sin, from passions and perils, O good Theotokos, with a voice of thanksgiving we cry aloud unto thee: "Rejoice!"; for through thee have we passed from grief to joy.

O good one, disdain not those who are beset by sickness and danger; but, hearkening unto our poor entreaty, free us from great sorrows, that we may hymn thy supplication with faith, O pure one.

Glory...: O thou who hast caused our transgressions to be wiped away, raise us now up from griefs and perils, from human passions and unseemly temptations; and by thy divine entreaties, O Theotokos, all-gloriously deliver us therefrom.

Now & ever...: Truly Thy compassions ever rain down upon everyone, O Christ, through the grace and entreaties of her who gave Thee birth; for through Thee do we Christians receive Thy mercy, O merciful Savior.

ODE IX

Irmos: O ye faithful, with hymns let us magnify the Theotokos, who became a mother

in manner transcending nature, is a Virgin by nature, and alone is blessed among women!

Delivered from divers temptations by thy supplications, O Theotokos, with the Angel Gabriel we now offer unto thee joy and a cry of jubilation, as is meet.

Joy and gladness and divine godly rejoicing have been multiplied upon us, O Virgin who knewest not man; for, lo! we who sorely weep rejoice through thy supplications.

Glory...: With tongue and voice I shall offer unto thee a sacrifice of praise, O Virgin, and shall earnestly utter a hymn of thanksgiving unto thee that, praying to thee, I may be delivered by thee on the day of grief.

Now & ever...: We piously rejoice together in thy divine birthgiving, O all-pure one; for thou hast poured forth joy upon us in the midst of perils and griefs. Wherefore, with thanksgiving we who faithfully praise thee chant hymnody unto thee.

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 praise Thee, O Trinity, Thou sole reigning Essence", the composition of Metrophanes, in Tone VII—

ODE I

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

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

The noetic mouth of my heart and my material lips do Thou open for Thy praise, O only thrice-radiant God of all, that I may chant hymnody of thanksgiving unto Thee, the Bestower of light.

That Thou mightest show forth the abundance of Thy goodness, Thou didst create man, who is the mere image in clay of Thy ruling image, O Creator, Trinity infinite in power.

O unoriginate Mind, Who didst beget the co-eternal Word and shine forth the equally-beginningless Spirit: Vouchsafe that we may worship the one God in three Hypostases, alike as to Their essence.

Theotokion: O Word of God, Thou didst appear to Moses in the bush as a purifying fire which in no wise consumed it, prefiguring Thine incarnation from the Virgin, whereby Thou didst refashion men.

SUNDAY MORNING NOCTURNS

ODE III

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent Word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee.

Hymning Thee, the one, thrice-radiant and all-accomplishing Master, O God infinite in power, we beg deliverance from sins and temptations. Disdain not those who with faith glorify Thy goodness.

God the Word appeared from the Father as doth an offshoot from an unoriginate root, and He is equal in might with the conjoined and divine Spirit; wherefore, O ye faithful, let us glorify the Trinity of Persons, the one Dominion.

O ye faithful, let us all glorify the one reigning Trinity, the Essence in three Hypostases, indivisibly and indistinguishably equal in glory and conjoined; and rendering worship, let us ask forgiveness of offenses.

Theotokion: O Word of God, having immutably taken on the likeness of men, Thou didst manifestly issue forth from the pure Maiden, and didst show unto all the thrice-radiant Godhead of immutable Hypostases one in essence.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone VII: Spec. Mel.: "He Who for my sake..."—

Have mercy on Thy servants who have sinned, O Holy Trinity; accept those who repent before Thee, O Compassionate One, and vouchsafe unto them forgiveness.

Glory...: Now & ever...: Theotokion—

Bless thou our souls, which are afflicted by sins, O most pure Theotokos, and from transgressions deliver those who hymn thee, O Bride of God.

ODE IV

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

O sustaining and thrice radiant Unity, divine and salvific for all, protect now those who

hymn Thee, and save them from tribulation, sufferings and every affliction.

Perplexed by the sayings which signify Thine unapproachable and thrice-radiant Divinity, we hymn Thee, O Lord Who lovest mankind, and glorify Thy power.

With the incorporeal choirs in the heavens, we on earth distinguish between Thy Persons, O Unity and Trinity, and with love we glorify Thee as the One Who hath dominion over all.

Theotokion: Without leaving the glory of the Father, of Thine own will Thou didst condescend unto our lowliness, becoming incarnate, O Transcendent One; and Thou didst raise it up to divine glory, in that Thou art full of loving-kindness.

ODE V

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

O Trinity of Persons, light-creating Essence, Unity in counsel, glory and worship: Establish us in Thy love. *Twice*

Glorifying the Mind, the Word and the Spirit, the divine, three-Sunned Essence, we beg deliverance from temptations and all tribulations.

Theotokion: Taking form in human nature through the holy Virgin, O Word of God, Thou didst teach men to hymn the Trinity in Unity, sharing the same form and equally enthroned.

ODE VI

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

We glorify the Dominion one in glory, the sole reigning Godhead in three Hypostases which are immutably joined One with Another, distinguished only as to the origin of Each. *Twice*

The noetic ranks of the beauties of the angels praise Thee, O three-Sunned Godhead; and with mouths of clay we also faithfully hymn and glorify Thee as the one Creator of all.

OCTOECHOS — TONE VII

Theotokion: At the strange words [of the archangel] the Word Who was begotten before the ages as another Sun, of the Father Who is the Sun, shone forth from the Virgin in latter times, and preached the incomprehensible God Who is One in three Persons.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone VII: Spec. Mel.: "Brighter than fire..."

O consubstantial Trinity, Unity of all in three Hypostases, have mercy upon those Thou hast created, O Immortal One, burning up the evils of transgressors and enlightening the hearts of those who sing to Thy loving-kindness: O our God, glory be to Thee!

Glory..., Now & ever...: Theotokion:—

More brilliant than light, fire is the mercy of thy grace, O Mistress, burning up the sins of men and bedewing the thoughts of those who praise thy mighty works, O all-immaculate Theotokos.

ODE VII

Irmos: Cast into the fiery furnace, the venerable children transformed the fire into dew, crying out thus in hymnody: Blessed art Thou, O Lord God of our fathers!

O thrice-radiant God, unapproachable and transcendent Unity, ever shining with the splendors of rays of light, save those who piously believe on Thee and worship Thee, O Master.

Following the sayings of the divine prophets, Thee only, the one God of all in three Persons, do we glorify, crying out thus: Blessed art Thou, O Lord God of our fathers!

With lips of dust, O Holy Trinity, do we hymn Thee with songs together with the immaterial ranks, crying out to the Unity of Essence: Blessed art Thou, O Lord God of our fathers!

Theotokion: That He Who fashioned Adam might fashion him anew, He manifestly became incarnate of thee, O most pure one, deifying men, who cry out thus: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Irmos: The bush on Sinai which partook of fire without being consumed revealed God unto

Moses, who was slow of speech and spake with difficulty; and zeal of God showed forth as, unvanquished in the fire, the three children, chanted: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Vouchsafe that those who hymn Thee may be enlightened with the illuminating rays of the thrice-radiant Sun, and may now behold Thy beauty, O Trinity and Unity. And grant this ever, as far as is possible, unto all who with fitting faith hymn Thy greatness for all ages.

Thou dost hold all things, O unoriginate Dominion in Trinity and Unity, and dost direct heaven and the earth. Wherefore, keep me ever drawn by Thy love, that I may chant unto Thee: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Make me a temple of Thy thrice-radiant effulgence, O Benefactor Who lovest mankind, and show me to be immune to communion and fellowship with the invisible foe and the carnal passions, O my God, sole Ruler and Lord of glory, that I may hymn Thee for all ages.

Theotokion: The divine Light Who shone forth from thy womb, O all-pure Mother of God, hath illumined the whole world with the light of the threefold Sun, and shown the earth to be another heaven, which singeth: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

ODE IX

Irmos: O Mother of God and Virgin, thou gavest birth yet remainest a virgin still, and this was not a work of nature, but of the condescension of God; wherefore, we ever magnify thee as her who hath been vouchsafed divine wonders.

We who are clay are unable worthily to hymn with exalted speech Thee Whom the seraphim unceasingly hymn in the highest; yet do we dare to magnify Thee as the Master of all Who art full of love for mankind.

Deliver those who hymn Thee from illness of body and the passions of the soul, O Trinity one and indivisible; and vouchsafe that we may be preserved unharmed by all the trials of life.

O dominion equal in power, divine, thrice-radiant and omnipotent, immutable Beauty of essential goodness: Grant remission of transgressions unto Thy servants, and deliver us from temptations and sufferings.

SUNDAY MORNING NOCTURNS

Theotokion: Receiving mind and soul and fleshly substance from thine all-pure womb, O Theotokos, God the Word truly became man; and He manifestly showed man to share in the divine nature.

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.

SUNDAY MORNING — MATINS

After the Six Psalms, we chant "God is the Lord..." in Tone VII, and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers, p. 108). Then the usual chanting of the Psalter.

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

Life lay in the tomb, and the seal lay upon the stone. The soldiers guarded Christ as they would a sleeping king, and the angels glorified Him as immortal God. And the women cried aloud: The Lord hath risen, granting great mercy to the world!

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

O Christ God, Who by Thy burial madest death captive, and Who by Thine arising raised up man who had become corrupt: Glory to Thee, in that Thou lovest mankind!

Glory..., Now & ever...: Theotokion—

O Virgin Theotokos, unceasingly entreat Christ our God, Who for our sake was crucified, rose again, and cast down the dominion of death, that He save our souls.

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

While the tomb was sealed, Thou didst shine forth life from the grave, O Christ God; and while the doors were shut, Thou, the Resurrection of all, didst stand before the disciples, through them renewing an upright spirit for us, according to Thy great mercy.

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

The women ran to Thy tomb, bearing myrrh and tears; and while the soldiers were keeping watch over Thee, the King of all, they said to themselves: "Who will roll away the stone for us?" But the Angel of great Counsel had arisen, trampling down death. O Lord almighty, glory be to Thee!

Glory..., Now & ever...: Theotokion—

Rejoice, O Virgin Theotokos full of grace, haven and intercession for the human race, for of thee did the Deliverer of the world become incarnate, for thou alone art both Mother and Virgin, ever-blessed and all-glorious. Entreat Christ God, that He grant peace to all the world.

OCTOECHOS — TONE VII

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

O Christ God, Who assumed our form and endured the Cross in the flesh, save me by Thy resurrection, in that Thou lovest mankind.

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

Antiphon I

O Savior Who turned the captivity of Sion away from falsehood, grant life unto me, rescuing me from enslaving passions.

He who with tears soweth the afflictions of fasting in the south shall reap sheaves of joy and everlasting life.

Glory...: Through the Holy Spirit cometh the well-spring of divine treasures: from Him are wisdom, understanding and fear, and to Him are due praise and glory, honor and dominion.

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

Antiphon II

If the Lord buildeth not the house of the soul, in vain do we labor; for without Him is no work or word made perfect.

Moved by the Spirit, the saints, made true children through adoption by the Son, have transmitted the teachings of the Father.

Glory...: Through the Holy Spirit doth everything come into being; for, from before the beginning of time, He hath been the God of all, the Lord of all, the unapproachable Light, and the Life of all.

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

Antiphon III

Having found the paths of life, they who fear the Lord are blessed, now and forever, with incorruptible glory.

Seeing thine offspring like the trunks of trees round about thy table, rejoice and be glad, leading them to Christ, the Chief Shepherd.

Glory...: From the Holy Spirit come an abyss of gifts, a wealth of glory and great depths of judgment; for, equal in glory with the Father and the Son, He is worshipped with Them.

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

Prokimenon, in Tone VII—

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

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

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.

SUNDAY MATINS

ODE I

Canon of the Resurrection, in Tone VII

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

Stichos: Glory to Thy holy resurrection, O Lord!

By the Tree was the tyranny of death overthrown, when Thou wast condemned to an unjust death, O Lord; thus, utterly unable to vanquish Thee, the prince of darkness was rightly banished.

Hades drew nigh to Thee, but his fangs were unable to rend Thy body, and his jaws were broken; wherefore, having destroyed the pangs of death, O Savior, Thou didst arise on the third day.

Theotokion: The pangs of our first mother Eve have been eased, for, eluding pain, thou gavest birth without knowing man. Wherefore, clearly knowing thee to be the Theotokos, O all-pure one, we all glorify thee.

Canon of the Cross & the Resurrection

Irmos: He Who crusheth battles...

On the Cross the Savior poured forth two life-bearing streams for us from His pierced side. Let us chant unto Him, for He hath been glorified.

Having dwelt in the tomb and arisen on the third day, Christ, the Expectation of the nations, granted incorruption unto mortals. Let us chant unto Him, for He hath been glorified.

Theotokion: Thou alone wast shown to be a virgin even after giving birth; for thou gavest birth unto the Creator for the world. Wherefore, we all cry out to thee: Rejoice!

Canon of the Theotokos

Irmos: By Thy hand was the nature of water... (see above, first canon).

O Virgin who gavest birth to the Abyss of loving-kindness, illumine my soul with thy luminous effulgence, that I may hymn the abyss of thy wonders as is meet.

Seeing us wounded by the dart of sin, the Word took pity on us, as our Benefactor; wherefore, the All-divine One ineffably united Himself to flesh He had received from thee, O most pure one.

The corrupt and mortal nature of man was seized by death, O Mistress; but when thou didst conceive Life, thou didst lift it up from corruption unto life.

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

ODE III

Canon of the Resurrection

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

Having ascended the Tree, O compassionate Savior, of Thine own will Thou didst experience pain for our sake and didst endure the wounding which won reconciliation and salvation for the faithful. And thereby have we all been reconciled with Thy Father, O Merciful One.

Having cleansed of sores me who was wounded by the sting of the serpent, O Christ, Thou didst show forth light unto me who from of old have lain in darkness and corruption; for having descended into hades through the Cross, Thou didst raise me up with Thyself.

Theotokion: Through the entreaties of Thy Mother who knew not man, O Savior, grant peace to the world, and vouchsafe Thine ineffable glory unto those who glorify Thee.

Canon of the Cross & Resurrection

Irmos: O Thou Who lovest mankind, Who established the heavens...

O Thou Who alone lovest mankind, Who endured sufferings upon the Cross and, as God and Benefactor, opened paradise to the thief, make my mind firm in Thy will.

O Thou Who alone lovest mankind, Who arose from the grave on the third day and, as the Bestower of life and God, shone forth life upon the world, establish my mind in Thy will.

Theotokion: O Mary, Virgin and Mother, as thou didst conceive God without seed and hast delivered Eve from the curse, entreat God Who became incarnate of thee, that He save thy flock.

OCTOECHOS — TONE VII

Canon of the Theotokos

Irmos: O Lord and Savior, Who in the beginning...

The serpent who slithered forth from Eden, beguiling me with a desire to become a god, hath cast me down to the ground; but He Who is merciful and compassionate by nature, having made His abode within thy womb and become like unto me, O Virgin Mother, hath taken pity and deified me.

Blessed is the Fruit of thy womb, O Virgin Theotokos, thou joy of all; for for the whole world thou gavest birth unto the Joy and Gladness which truly dispelleth the grief of sin, O Bride of God.

O Virgin Theotokos, thou didst truly give birth for us to eternal Life and Peace, causing men's ancient battle against God the Father to cease, through thy faith and confession of grace.

ODE IV

Canon of the Resurrection

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

Giving His shoulders over to stripes, the innocent Master, Who was incarnate of the Virgin, was beaten by a most sinful servant, loosing mine offenses.

Standing before the tribunal of iniquitous judges, the Judge is examined as one indicted; and He Who judgeth the earth with righteousness and as God formed man is smitten by a hand of clay,

Theotokion: In that thou art truly the Mother of God, entreat thy Creator and Son, O most immaculate one, that He guide me to the saving haven of His glorious will.

Canon of the Cross & the Resurrection

Irmos: In latter times, the prophet...

O Lord Who knowest not sin, yet because of it didst become that which Thou wast not: Thou takest form, receiving that which is alien to Thee, that Thou mightest save the world and slay the deceiving tyrant.

Thou wast uplifted upon the Cross and didst release our forefather Adam from his sin, for which cause I have heard of Thy power; for Thou didst come to save all Thine anointed ones.

Theotokion: When Thou didst die, O Thou Who wast born of the Virgin, Thou didst give life unto Adam who erred in mind; and death was terrified of Thy might, for Thou didst come to save all who had fallen under corruption.

Canon of the Theotokos

Irmos: O Christ God Who, without leaving...

O most hymned one, who even before creation appeared to God as wholly elect and beautiful in the splendor of thy radiance, enlighten those who hymn thee.

For man, O pure one, thou gavest birth unto God, Who became incarnate of thy pure blood, and delivereth from many offenses those who with love glorify and honor thee, O Mother and Virgin.

Reason-endowed nature, having now learned the ineffable mystery of thy birthgiving, O most hymned and all-blessed one, offereth priestly ministry unto Him Who shone forth from thee.

ODE V

Canon of the Resurrection

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

For Thy servants art Thou betrayed, and Thou endurest blows to Thy cheeks, which win freedom for those who chant: I rise early unto Thee and hymn Thy divinity!

By Thy divine power, O Christ, Thou didst cast down the mighty one with Thy weak human flesh, and by Thy resurrection thou hast shown me to be a victor over death, O Savior.

Theotokion: O pure Mother, Thou gavest birth unto God, Who as God became incarnate of thee, O most hymned one; and though thou hadst no concourse with the male gender, yet dost thou give birth through the Holy Spirit.

Canon of the Cross & Resurrection

Irmos: Rising at dawn unto Thee out of the night...

When Thou wast numbered with the outlaws, Thou didst ascend Golgotha. And the lights of heaven hid themselves, the earth quaked, and the veil of the temple was rent in twain, making manifest the apostasy of the Jews.

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With hymns we glorify Thee, Who destroyed all the power of the tyrant with the might of Thine unapproachable divinity, and raised up the dead by Thy resurrection.

Theotokion: O most hymned Theotokos, Mother of our God and King, by thine entreaties send down cleansing of transgressions upon those who with faith and love ever praise thee in hymns.

Canon of the Theotokos

Irmos: Night is bereft of light...

Beholding the ladder set firmly in the highest, Jacob understood it to be an image of thee, O thou who knewest not wedlock; for through thee hath God come into fellowship with men, O most pure Mistress.

Having now found everlasting deliverance through thee, O Virgin, we earnestly cry out to thee, "Rejoice!", O Bride of God; and uplifted to joy by thy light, O most hymned one, we hymn thee in songs.

The Bridegroom found thee alone like a lily among thorns, shining with the radiance of purity and the light of virginity, O Virgin, and He took thee to be His Bride, O most immaculate one.

ODE VI

Canon of the Resurrection

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

The souls of the righteous imprisoned in hades and left there, remembered Thee and besought salvation of Thee, which through the Cross Thou didst grant to the nether regions, O Christ, having come there full of loving-kindness.

The choir of the apostles despaired of ever seeing again Thine animate temple not made by man, which was destroyed by Thy sufferings; yet, beyond hope, they worshipped Thee and everywhere proclaimed Thee risen.

Theotokion: Who among men can explain the manner of thine ineffable birthgiving which took place for our sake, O Virgin Bride of God? For God the Word, Who is uncircumscribable, uniting Himself to thee, became flesh through thee.

Canon of the Cross & Resurrection

Irmos: Jonah cried out...

Lifted up upon the Cross of Thine own will, O Savior, Thou didst make captive the dominion of the enemy, nailing the record of our sins to it, O Good One.

Rising from the dead with power, O Savior, Thou didst raise up the human race with Thee, granting us life and incorruption, in that Thou lovest mankind.

Theotokion: O Theotokos, never cease to entreat our God, to Whom thou didst ineffably give birth, that those who hymn thee may be delivered from misfortunes, O pure Ever-virgin.

Canon of the Theotokos

Irmos: Sailing amid the tumult...

The images of the law and the foretellings of the prophets clearly proclaimed beforehand thee, O pure one, who wouldst give birth to the Benefactor of all creation, Who continually and in manifold ways hath benefited those who hymn thee with faith.

The first-created Adam, who of old was banished from the divine delight of Eden through the treachery of the slayer of man, didst thou restore when thou gavest birth unto Him Who hath delivered us from his transgression, O thou who knewest not wedlock.

He Who by His divine will and creative power brought all things into being out of nothingness, issued forth from thy womb, O pure one, and with divine lightning flashes He hath illumined those who are in the darkness of death.

Kontakion, in Tone VII —

No longer is the might of death able to hold men, for Christ descended, crushing and breaking its power. Hades is bound, and the prophets rejoice together, saying: "The Savior appeared to those with faith, [exclaiming]: 'Come forth, ye faithful, unto the resurrection!'"

Ikos: Below, the uttermost depths, hades and death trembled today before One of the Trinity; the earth quaked, and the gatekeepers of hades, beholding Thee, were horrified. And all creation, rejoicing with the prophets, singeth a hymn of victory to Thee, our Deliverer and God, Who hast now destroyed the power of

OCTOECHOS — TONE VII

death. Let us exult and cry out unto Adam and his descendents, in that the tree of the Cross hath restored him to paradise: Come forth, ye faithful, unto the resurrection!

ODE VII

Canon of the Resurrection

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious is the God of our fathers!

Through a tree death came to Adam, who of his own will committed disobedience; but through the obedience of Christ is he restored. For my sake is the all-glorious Son of God crucified.

All creation hath hymned Thee, O Christ, Who rose from the tomb; for Thou didst cause life to blossom forth for those in hades, and resurrection for the dead, and light for those in darkness, O All-glorious One.

Theotokion: Rejoice, daughter of corrupt Adam! Rejoice, only Bride of God! Rejoice, O thou who gavest birth to God, and through whom corruption was driven off! Him do thou beseech, O pure one, that we all be saved.

Canon of the Cross & Resurrection

Irmos: *Cast into the fiery furnace...*

Blessed art Thou, O Lord God of our fathers, who didst break the sting of sin on the tree of the Cross, and with the spear which pierced Thy side didst tear asunder the record of Adam's crime!

Blessed art Thou, O Lord God of our fathers, Who wast pierced in the side and with the sprinkling of Thy divine blood didst cleanse the earth, which had been defiled by the blood of idolatrous sacrifices!

Theotokion: O Theotokos, upon the world thou didst shine forth Christ, the Light Who existeth from before the sun, and Who delivereth from darkness and with divine knowledge enlighteneth all who cry out: Blessed art Thou, O Lord God of our fathers!

Canon of the Theotokos

Irmos: *Of old, the children...* (See above, first canon)

Thy Lord and Creator, O Virgin, loved thee, who art possessed of raiment embroidered with gold, wrought of many colors. Supremely exalted and all-glorious is the God of our fathers!

Receiving the burning coal of old, Isaiah was purified, O Maiden; and in signs he beheld thy giving birth to the supremely exalted and all-glorious God of our fathers.

Of old, the divine prophets, beholding images and signs of thy divine birthgiving, joyously cried out, chanting: Supremely exalted and all-glorious is the God of our fathers!

ODE VIII

Canon of the Resurrection

Irmos: The bush on Sinai, which partook of fire without being consumed, revealed God unto Moses, who was slow of speech and spake with difficulty; and the zeal of God showed forth the three children in the fire as invincible, who chanted: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Slaughtered for the world, the all-pure Lamb brought an end to the sacrifices offered in accordance with the law, in that He is God, purifying it of transgressions, that it may ever cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Our flesh, which was assumed by the Creator, was not incorrupt before His suffering; but after His suffering and resurrection it was rendered untouchable by corruption, and restoreth mortals, who cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Theotokion: Thy pure and most unblemished state hath purified the vile and abominable state of the whole world, O Virgin; and thou becamest the cause of our reconciliation with God. Wherefore, O all-pure Virgin, all of us, His works, bless and exalt thee supremely for all ages.

Canon of the Cross & Resurrection

Irmos: *The only unoriginate King of glory...*

Him Who of His own will endured sufferings, Who was nailed to the Cross at His own desire, and destroyed the power of hades, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Him Who abolished the dominion of death, Who arose from the tomb in glory, and saved the human race, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Theotokion: The only Compassionate One, the preëternal Word, Who was born of the

SUNDAY MATINS

Virgin in the latter days, and annulled the ancient curse, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Canon of the Theotokos

Irmos: The bush on Sinai... (See above, first canon)

With the light of thy birthgiving thou didst strangely enlighten the whole world, O Theotokos; for in thine arms thou dost bear Him Who is truly God, Who enlighteneth the faithful, who ever cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

O pure one, we piously hymn thy womb, which ineffably contained the incarnate God, Who hath given the enlightenment of the knowledge of God unto all the faithful, who ever cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

With the splendors of thy light thou hast rendered those who hymn thee luminous, O pure Theotokos, bearer of the Light; for thou wast shown to be the habitation of the Light, illumining with light those who cry: O all ye works of the Lord, hymn the Lord and 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: O Mother who knewest not man, who gavest birth without experiencing corruption, and lent flesh to the Word Who hath fashioned all things, O Virgin Theotokos, thou receptacle of Him Whom nought can resist and dwelling-place of the Infinite: thee do we magnify.

O all ye of alien mind, who assume that the Divinity suffered, stop your mouths; for we magnify the Lord of glory crucified in the flesh, but not crucified in His divine essence, for He is One in two natures.

O ye who believe not in the resurrection of the body, come ye to the tomb of Christ and learn; for the flesh of the Bestower of life was dead and rose again, to assure us of the final resurrection, wherein we hope.

Triadicon: Worshipping a Trinity of Hypostases, not of Godheads, a Oneness of divinity, not of Persons, we cut off those who divide

It; moreover, we confound those who dare to confuse that which we magnify.

Canon of the Cross & Resurrection

Irmos: O Mother of God and Virgin, thou gavest birth yet remainest a virgin....

Christ, the Light from Light, the Effulgence of the Father's glory which shone forth timelessly, shone forth upon human life like Light in the darkness, and drove away the tormenting gloom. O ye faithful, let us magnify Him without ceasing.

Beholding in Christ sufferings of the flesh and the might of divinity, let those who reason that He is a single, commingled Being be put to shame; for as man He dieth, but as the Creator of all He riseth again.

"Myrrh is suitable for the dead, while hymnody is fitting for one who is alive. Tears are proper for the dying, but offer hymns O ye women, to the Life of all!", the herald of the resurrection cried out, announcing the glad tidings of Christ's arising.

Theotokion: "I know none other God than Thee," the Church crieth out to Thee. "O Word Who hast chosen me from among the unbelieving nations as Thy bride, grant salvation unto the faithful, through the supplications of her who gave Thee birth, in that Thou art compassionate.

Canon of the Theotokos

Irmos: O Mother of God and Virgin, ... (See above canon)

Thou hast been the Mediatrix of everlasting joy and gladness for us, O Ever-virgin Maiden, having given birth to the Deliverer Who delivereth those who worship Him as God in truth and by the divine Spirit.

David, thine ancestor, O all-pure one, hymning thee, calleth thee the ark of divine holiness, which supernaturally contained God Who sitteth in the bosom of the Father. O ye faithful, let us magnify Him without ceasing.

Thou art truly more exalted than all creation, O Maiden, for thou didst give birth bodily to the Creator of all for us; wherefore, as the Mother of the one Master, with authority thou dost carry the victory against all enemies.

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

OCTOECHOS — TONE VII

On the Praises, 8 stichera, in Tone VII—

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

Christ hath risen from the dead, bursting the bonds of death! O earth, proclaim great joy! Ye heavens, sing the glory of God!

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

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, Who alone is sinless.

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

Let us not cease worshipping the resurrection of Christ; for the holy Lord Jesus, revealing His resurrection, hath saved us from our iniquities.

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

What shall we render unto the Lord for all that He hath rendered unto us? God the Word, for the sake of us and our corrupted nature, took flesh, and dwelt among us men. To the thankless He came as Benefactor; to the captive as Liberator; to those sitting in darkness as the Sun of righteousness. On the Cross, He was dispassionate; in hades, He was light; in death He was life and resurrection for the fallen. Let us cry aloud to Him: O our God, glory be to Thee!

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

Thou didst break down the gates of hades, O Lord; with Thy mighty power Thou didst abolish the dominion of death; and by Thy glorious resurrection Thou didst raise up with Thyself the dead who slept in darkness from ages past, as King of all and almighty God.

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

Come, let us rejoice in the Lord and be glad in His resurrection; for with Himself He hath

raised the dead up from the indissoluble bonds of hades, and as God He hath granted the world life everlasting and great mercy.

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

The radiant angel sat upon the stone of the Life-receiving tomb and announced to the myrrh-bearing women, saying: "The Lord is risen, as He told you before! Proclaim ye to His disciples that He goeth before you into Galilee, and granteth the world life everlasting and great mercy!"

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

Why did ye cause the Cornerstone to be rejected, O most iniquitous Jews? Behold, He is the One Whom God set in Sion, Who poured water forth from the stone in the wilderness, and poureth forth immortality upon us from His own side. He is the Stone which was quarried from the mountain of the Virgin without desire of man, the Son of man Who goeth on the clouds of heaven to the Ancient of Days, as Daniel said, and His kingdom is eternal.

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 resurrectional troparion—

Today hath salvation come to the world! Let us chant unto Him Who hath risen from the tomb, the Author of our life; for having destroyed death by death, He hath granted us victory and great mercy.

And the dismissal.

SUNDAY AT LITURGY

On the Beatitudes, these troparia, in Tone VII—

The fruit which slew me was beautiful and good to eat; but Christ is the Tree of life, and eating of Him I do not die, but cry out with the thief: Remember me, O Lord, in Thy kingdom!

O Compassionate One, Who wast lifted up upon the Cross, Thou hast erased the record of Adam's ancient sin, and hast saved the whole human race from deception. Wherefore, we hymn Thee, O Lord and Benefactor.

Thou didst nail our sins to the Cross, O compassionate Christ, and by Thy death Thou didst slay death, O Thou Who didst raise up the dead from among the dead. Wherefore, we worship Thy holy resurrection.

The serpent once poured its venom into the ears of Eve; but on the tree of the Cross Christ poured forth the sweetness of life upon the world. Wherefore, we cry out: Remember us, O Lord, in Thy kingdom!

Thou wast laid in the tomb as one dead, O Christ, Thou Life of all; and Thou didst break down the gates of hades; and having risen again in glory on the third day as One mighty, Thou hast illumined all. Glory to Thine arising!

Having risen from the dead on the third day, the Lord bestowed His peace upon His disciples; and having blessed them, He sent them forth, saying: Lead all into My kingdom!

Glory...: The Father is light; the Son and Word is light; and the Holy Spirit is light. Yet the Three are one Light, for they are one God in three Persons, One in nature and origin, indivisible, unconfused and preëternal.

Now & ever...: For our sake thou gavest birth in the flesh to the Son and Word of the Father, in a way that He Himself knoweth, O Theotokos. Wherefore, O Virgin Mother, we who are deified through thee cry out to thee: Rejoice, O hope of Christians!

Prokimenon, in Tone VII—

The Lord will give strength unto His people; the Lord will bless His people with peace.

Stichos: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

Alleluia, in Tone VII—

Stichos: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High.

Stichos: To proclaim in the morning Thy mercy, and Thy truth by night.

OCTOECHOS — TONE VII
SUNDAY EVENING — VESPERS

On "Lord, I have cried...", 3 stichera of repentance, in Tone VII: Spec. Mel.: "Today Judas keepeth vigil..."—

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

Lift up thine eyes, O my soul, and behold the dispensation and lovingkindness of God: how having bowed down the heavens, He descended to the earth, that He might raise thee up from the wretched state of thy passions, and set thee upon the rock of faith. O the wonder of this awesome miracle! Glory to Thine abasement, O Thou Who 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 thine all-iniquitous works, O my soul, and marvel that the earth still beareth thee, that it hath not been riven asunder, that the wild beasts do not devour thee, that the ever-shining Sun hath not ceased to shine upon thee. Arise, repent, and cry out to the Lord: I have sinned against Thee, I have sinned! Have mercy on me!

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

Trusting in thee, O omnipotent Lord, we beseech Thee, that we be delivered from all tribulations, sufferings and turmoil; that we may pass our life in peace; and, having lived in purity, may find Thee, our Master, merciful on the day of judgment.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the holy incorporeal angels, in Tone VII—

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.

Illumined by the rays of the Trinity, O arch-angels, illumine those who hymn you with faith.

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

O ye who are secondary luminaries through communion, who are shown to be perfect lights, we pray: Intercede for us before

the primal Radiance.

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

With the shelter of your wings preserve all the faithful from the spirits of wickedness, dispelling their darkness.

Glory..., Now & ever...: Theotokion—

With the angels let us all cry out to the Theotokos in hymns, for she gave birth to the Savior of the world, and remained a virgin even after giving birth, and by her birthgiving hath delivered the world from beguilement. She who fed the Liberator of our souls hath given us inexhaustible sustenance.

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

Aposticha stichera of repentance, in Tone VII—

I have come, O Compassionate One, like the prodigal son. As one of Thy hirelings do Thou accept me who fall down before Thee, O God, and have mercy on me, 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.

Like the one who fell among thieves and was wounded, so have I fallen through many sins, and my soul hath been wounded. To whom shall I who am guilty flee? To Thee alone, the Physician of men's souls. O God, pour forth upon me Thy great mercy!

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: Glory to Thee, O Christ God, Thou boast of the apostles and joy of the martyrs, who preached the consubstantial Trinity!

Glory..., Now & ever...: Theotokion—

O Bride of God, we cry out to thee, Rejoice!, with the angel, calling thee the bridal-chamber, the portal and the fiery throne, the unquarried mountain and the bush unburnt.

SUNDAY NIGHT VESPERS

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

ON SUNDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn a victory.

Of a truth the ranks of angels rightly honor thee, the Mother of the God of all, O all-pure one. Accept now also this hymn of supplication from my lips of clay.

O all-pure one who gavest birth to true Life, slay thou my carnal wickedness, which liveth yet, and grant unto thy servant deliverance from transgressions and the passions, O pure one.

Glory...: The timeless Word, the Sun Who shone forth unapproachably from the Sun, hath shone forth in time. With His rays, O Virgin, enlighten our souls, and bring us to understanding.

Now & ever...: Ever effective words of praise are due thee, O Theotokos; yet we entreat thee, O pure one: From all the griefs of life save those who have recourse unto thee.

ODE III

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

As a servant right wisely repaying my debts for thy grace, O Mistress, I zealously hymn thee, O all-pure Mother of the Word, the Deliverer of all; wherefore, even now rescue me from the assaults of life.

O all-pure Mistress who gavest birth to the life-creating Word, thou hast manifestly vouchsafed a higher life unto Adam, upon whom death came through disobedience Free me now also from mortal sin.

Glory...: The law of the passions which hath hardened against the flesh, and now vexeth the spirit, doth cause my mind to grow attached to the most grievous of passions, O all-pure one; yet by thy supplications quickly grant unto me the peace of dispassion.

Now & ever...: Having ineffably conceived in thy womb Christ, the Sustainer of all, O all-pure one, thou hast freed human nature from the chains of hades. Break thou now asunder the tangled bonds which hold me in corruption.

ODE IV

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

My mind fraught with gloom, at night I do battle against a myriad of evil spirits. O portal of the light, with thy rays illumine me, and quickly rescue me from bitterness and grief.

Surrounded by a multitude of sins and bound fast with bonds of temptations, I now call upon thine aid, O Mistress, that I may be delivered from every torment.

Glory...: Drive away the hordes of evil and cruel demons and the assemblies of envious and wicked men, O most hymned one, and deliver me from all the grief and tribulation of life.

Now & ever...: With the sword of thy prayers, O Mistress, cut down the lying words and deeds which redound upon me, and quickly free me and deliver me from all grief.

ODE V

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

In that thou art the impregnable bulwark of the faithful and the protection of thy servant, O Virgin, from every violent grief and affliction deliver me.

Assailed on every side, O all-pure one, I am in great distress. By thy supplications restore the strength of body and soul which hath failed within me.

Glory...: I, thy servant, now flee to the depths of thy compassion, O Virgin, that I may be delivered from the unjust assembly which assaileth me, and from oppression.

OCTOECHOS — TONE VII

Now & ever...: The glory of thy supplications is everywhere supremely exalted, O all-pure Virgin Mother; thereby deliver me now from every assault of life.

ODE VI

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

The utterances and words of all do praise thee with faith, O pure one, for by thy birthgiving hath the debt of all men been manifestly abolished; yet even now accept the entreaty of those who hymn thee, and deliver us from temptations and griefs.

Sick am I, and pierced by the thorns of sinful passions, O all-pure one, yet do I seek healing from thee. Take from me all pain and sorrow, and deliver me from temptations and griefs.

Glory...: O Theotokos who becamest the palace of the King of glory, thou hast manifestly exalted human nature to heaven; wherefore, lead me up from the abyss of my manifold transgressions, temptations and passions.

Now & ever...: O pure Virgin, in manner past understanding and recounting thou gavest birth to the incarnate Word Who hath delivered us from irrationality; wherefore, we unceasingly hymn thee with divine discourse, and glorify thee with faith.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VII—

O Mistress, thy Son hath become angry with thy sinful servants. We have turned to wrath Him Who is full of lovingkindness, but do thou turn Him again to mercy, O pure one. Have pity, O Mother of God, and with thine own entreaties beseech the Compassionate One, and deliver those who are held captive.

ODE VII

Irmos: Cast into the fiery furnace, the venerable children transformed the fire into dew, crying out thus in hymnody: Blessed art Thou, O Lord God of our fathers!

O all-pure Maiden who art arrayed in the vesture of purity, transport now my soul from vile wickedness to divine beauty, O blessed Mistress, thou intercessor for our race.

The demons of evil now rage exceedingly, and the fire of the passions burneth within me; yet with the rays of thy life, and all the more with thy compassions, do thou utterly consume them, O intercessor for our race.

Glory...: entreating thy Son in our behalf, O all-pure Mother of God, with thy supplications do thou never cease to rescue thy servant from the griefs and misfortunes of man.

Now & ever...: The transcendent Son immutably took flesh from thee, O Virgin, and became man, that He might save those who chant: Blessed is the Fruit of thy womb, O all-pure one.

ODE VIII

Irmos: Bedewed, the children cried aloud in the midst of the furnace: Let creation bless Him Who formed all things by His word, and exalt Him supremely forever!

Expanses of the passions and multifarious woes truly surround thy servant, O Mistress; but deliver me from their every temptation.

Let thy mighty hand now come upon us, O Mistress, and let it deliver us from the human tribulations we expect.

Glory...: Break thou the snares of wicked men of evil counsel, O pure Theotokos, and deliver thy servant from every need.

Now & ever...: As thou art the only divine haven of the faithful, O pure Virgin, I entreat thee to deliver me from the bitter tempest of the sea of life.

ODE IX

Irmos: Rejoice, O radiant Virgin, Mother of the Bestower of light! Rejoice, O thou who didst contain the Infinite One within thy womb! Rejoice, thou who gavest birth unto the Savior of our souls, who art greater in honor than the very cherubim!

Having bolted away from the commandments of the Master like a colt, let me be restrained by the bridle of thy prayers, O all-pure one, and brought back to the path of speedy restoration.

Brought low am I to the commission of my wicked sins through mindless stumbling. Deliver me from my bitter state, O Theotokos.

Glory...: Having been shown to be the primal healing of human nature, thou didst cure the fall of Adam and Eve. Heal me also by thine entreaties, O Theotokos.

SUNDAY NIGHT COMPLINE

Now & ever...: Grant me a chaste mind, a pure heart and a prudent understanding, O Mistress, that I may keep the all-pure commandments of my God.

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 VII—

Possessing the therapy of repentance, O my soul, draw nigh, falling down and with sighing saying: O Physician of souls and bodies, Who lovest mankind, free me from my many offenses, and number me with the harlot, the thief and the publican. Grant me forgiveness of mine iniquities, O God, and save me.

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

O Lord Who lovest mankind, Who washed away the denial of Peter with his tears, and forgave the publican's offenses with his sighs: Have mercy upon me!

Glory..., Now & ever...: Theotokion—

Thou hast surpassed the hosts of heaven, for thou wast shown to be the temple of God, O blessed Theotokos, in that thou gavest birth to Christ, the Savior of our souls.

After the second chanting of the Psalter, these sessional hymns of repentance, in Tone VII—

I have not emulated the repentance of the publican or acquired the tears of the harlot; for in my blindness I am at a loss how to make any such amendment. But in Thy lovingkindness, O Christ God, save me, in that Thou lovest mankind.

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

The abyss of life bestormeth me, O Lord, and the waves of mine iniquities cause me to founder. But stretch forth Thy hand as Thou didst to Peter, and save me, O Thou Who lovest mankind.

Martyricon: Pray ye, O saints, that we be granted remission of our transgressions, and that we be delivered from the evils we expect and from bitter death, we pray.

Glory..., Now & ever...: Theotokion—

Higher in honor than the glorious cherubim art thou, O all-holy Virgin: for, unable to bear the divine power, they perform their ministry,

covering their faces with their wings; but thou, beholding the incarnate Word with thine own eyes, dost bear Him. Entreat Him unceasingly in behalf of our souls.

After the third chanting of the Psalter, these sessional hymns, in Tone VII: Spec. Mel.: "The Fruit of thy womb..."—

The tempest of the divers passions and mine offenses causeth me to sink into the depths of despair; but through the supplications of Thine angels save me, as Thou didst the prodigal son, O greatly merciful Jesus.

Prepare thyself in this thy life, O my soul, and have no doubt concerning the life to come; for then thou wilt have no-one to help thee, nor riches, power, friends or princes. There will only be the disclosure of thy deeds, and God's love for mankind.

Glory..., Now & ever...: Theotokion—

O undefiled Virgin Theotokos, with the heavenly hosts entreat thy Son, that before the end we, who glorify thee with faith, may be granted forgiveness of transgressions.

ODE I

Canon of repentance to our Lord Jesus Christ, & to His holy martyrs, the composition of Joseph, in Tone VII—

Irmos: In Egypt, Moses led Israel forth with the help of God. To Him alone let us sing, for He hath been glorified!

Having fallen into the abyss of evils, I cry unto Thee: Reach forth Thy hand unto me, O Compassionate One, and save me, as Thou didst Peter, O Thou Who lovest mankind.

With a gesture of Thy mercy, O Christ, wash away the many offenses from me who repent, as Thou didst the harlot, that I may glorify Thee with faith.

Martyricon: O Christ Who made Thy saints luminous in the crucible of multifarious wounds, by their entreaty deliver me from the darkness of the passions.

OCTOECHOS — TONE VII

Martyricon: Purified by the endurance of wounds, the holy martyrs shone more brightly than the sun, and cast deception into darkness.

Theotokion: O most hymned Virgin, who art the intercessor of the faithful and the turning of the sinful toward God: Save me by thy supplications!

Another canon, of the holy incorporeal angels, the acrostic whereof is "I offer the seventh praise to the incorporeal ones", the composition of Theophanes, in Tone VII—

Irmos: To God Who shook Pharaoh off into the Red Sea let us chant a hymn of victory, for He hath been glorified.

Having illumined my mind with Thy light, O Christ infinite in power, inspire me to hymn Thine angels, in that Thou art omnipotent.
Twice

Possessed of the mighty radiance which doth originate with the well-spring of the God-head, the choirs of heaven honor Christ with hymns.

Theotokion: We, the faithful, know thee to be adorned with divine splendors, O pure one, and we all manifestly cry out to thee: Rejoice!

ODE III

Canon of Repentance

Irmos: My heart hath been established in the Lord; my horn hath been exalted in my God; my mouth hath been enlarged over the enemy; and I have found gladness in Thy salvation.

At night I have been beset by unseemly sins. Illumine me now with the light of repentance, O Bestower of light Who lovest mankind, that I may glorify Thee with love.

All the paths I have followed in this life have brought me down into the defile of the passions. O Jesus, show me the divine paths of repentance!

Martyricon: Having finished your struggles with valor, O most glorious martyrs, ye have been vouchsafed crowns; and ye pray for all.

Martyricon: Having endured myriads of pangs, O passion-bearers, ye have been vouchsafed myriads of good things, having joined the myriads of the incorporeal hosts.

Theotokion: Having given birth to God, the King of heaven, O Virgin, cast down the sin which reigneth within me, and taking pity, save me.

Canon of the Angels

Irmos: The Church of Christ hath been made steadfast through faith; for it unceasingly crieth out in hymns, chanting: Holy art Thou, O Lord! My spirit doth hymn Thee!

As mediators of the manifestation of the Divinity, O ye choirs of angels, ye unceasingly cry out immaterially: "Holy art Thou, O Lord!", saving our souls.

Emitting divine effulgence upon one another with love of the law, ye chant in goodly ranks unto Christ: Holy art Thou, O Lord, Who alone art greatly merciful!

Let us piously emulate the life of the secondary luminaries of the primal Radiance, chanting unto Christ: "Holy art Thou, O Lord!", saving our souls.

Theotokion: The Word Who loveth mankind, Who by His will brought all things out of non-existence, in His lovingkindness took flesh of thee, O Virgin, becoming man

ODE IV

Canon of Repentance

Irmos: By Thy dispensation the virtue of Thine ineffable wisdom hath covered the heavens, O Christ God Who lovest mankind.

O Compassionate Word, Who desirest that all men be saved, save me who have transgressed Thy precepts, and destroy me not.

I have submitted to the irrational passions, O Compassionate One, and made myself like unto the beasts. O Word of God, taking pity save me.

Martyricon: Bound and burned with fire, ye utterly consumed deception, aflame with the zeal of piety, O martyrs.

Martyricon: Ye were shown to be a noetic paradise, O blessed ones, having in your midst the Tree of life: Christ, the Husbandman of all.

Theotokion: O pure Virgin, full of the grace of God: Having filled my darkened mind with grace, free it utterly from ignorance.

Canon of the Angels

Irmos: I heard report of Thee and was afraid; I understood Thy works and was filled with awe, O Lord.

O ye choirs of angels who stand before Christ as chosen ministers: Entreat Him to heal the wounds of my soul.

MONDAY MATINS

The armies of incorporeal beings, standing with reverence round about Thy throne, O Master, ever manifestly cry out: Glory to Thy power, O Lord!

The ranks of angels were amazed, beholding Thee, O Christ, living on earth in the body, with mortal men.

Theotokion: O most hymned and all-pure Mother of God, who ineffably gavest birth unto God: We beseech thee: Pray that we be saved.

ODE V

Canon of Repentance

Irmos: Rising at dawn unto Thy glory and laudation, O Word, we unceasingly praise the image of Thy Cross, which Thou hast given us as a weapon to help us.

I have wasted my life in slothfulness, and tremble before Thine inevitable tribunal, at which I, the passion fraught, must needs be judged. Have pity on me, O Lord!

O Word Who enlightened the eyes of the blind, open Thou the eyes of my soul, which have been cruelly darkened, that I may behold the light of Thy precepts.

Martyricon: Confessing Christ with mighty thought, ye endured the wounds of every torment, O valiant athletes; wherefore, ye were blessed.

Martyricon: Navigating the threefold waves of all torments, ye reached the harbor of the kingdom on high, full of true serenity, O martyrs.

Theotokion: God the Word, Who created all things by His will, became incarnate of thee in manner past understanding, O Virgin; wherefore, entreat Him earnestly in behalf of all.

Canon of the Angels

Irmos: I rise early and cry to Thee, O compassionate Lord: Having illumined my soul, which hath been darkened by sins, by the light of Thy commandments, guide and direct it.

Illumined by immaterial effulgences, with most sacred and eloquent mouths the seraphim hymn the all-unoriginate and all-divine Godhead.

Not daring to gaze upon the divine Radiance, the cherubim, the manifestations of the

wisdom of God, cover themselves with their sacred and most luminous wings.

Delighting noetically in divine, most rich and most beauteous effulgence, the glorious thrones are supernaturally shown to be beholders of ineffable things.

Theotokion: In thine all-pure and most holy womb the all-divine Mind joined Himself to what is human, O pure one, uniting Himself hypostatically, without confusion or change.

ODE VI

Canon of Repentance

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

The abyss of transgressions hath encompassed me, and I have gone down into the depths of destruction. Lead me up, O Word, as once Thou didst raise Jonah up from corruption unto life.

Threefold waves of evil thoughts bestorm me, but guide me to the harbor of true repentance, O Compassionate One, preserving my heart in tranquillity.

Martyricon: Defended by your faith, O holy martyrs, ye rejected the false blandishments of the tyrants, and were not wounded by the darts of the enemy.

Martyricon: Uplifted to God in love, ye hated worldly love, O martyrs, and were shown to be friends of the Creator of all.

Theotokion: We hymn thee, O all-hymned Maiden who gavest birth unto the all-holy Word, Whom all the hosts of heaven hymn with unceasing voices.

Canon of the Angels

Irmos: Same as the foregoing.

The dominions are ever shown to be illumined like the youths with the effulgences of the Godhead, hymning His ineffable glory.

Twice

Gazing with love upon Him Who is omnipotent in power, the divine hosts manifestly remain mighty in strength.

Theotokion: A descendant of the royal tribe, O Virgin, thou gavest birth in manner transcending nature unto the Word, the King of all, and wast truly perfected as a virgin.

OCTOECHOS — TONE VII

ODE VII

Canon of Repentance

Irmos: Thou didst bedew the burning furnace, O Savior and didst save the children who chanted, saying: Blessed art Thou forever, O Lord God of our fathers!

Make thou a sacrifice of praise unto God, O my soul. Haste thou and repent while the commerce of life is still underway. Now shall I purchase goodly gifts.

The severance of death is nigh at hand, O my soul; bring forth worthy fruits, lest thou be cast into the fire of Gehenna like the barren tree, and wail inconsolably.

Martyricon: Having quenched the furnace of deception with torrents of blood, the holy martyrs cried aloud like the children: O God of our fathers, blessed art Thou!

Martyricon: Having mingled with the Light ye desired, O martyrs, ye became children of the Light. And ye enlighten all who are in darkness, and dispel the gloom of deception.

Theotokion: The bush which was unconsumed prefigured thee, O pure Virgin, for thou gavest birth unto the lambent Fire. Wherefore, I cry unto thee: Burn up my material passions!

Canon of the Angels

Irmos: Cast into the fiery furnace, the venerable children transformed the fire into dew, crying out thus in hymnody: Blessed art Thou, O Lord God of our fathers!

Manifestly surrounding Thy throne, O Christ, the choirs of heaven manifestly send up glory noetically, crying: O God of our fathers, blessed art Thou! *Twice*

Immaterially revolving around Thee, the one Godhead with zeal derived therefrom, the principalities cry out with unceasing glorifications: O God of our fathers, blessed art Thou!

Theotokion: O Theotokos, without seed thou gavest birth to the one Christ, the God of our fathers: a single Hypostasis in two natures, Who carrieth out His awesome dispensation.

ODE VIII

Canon of Repentance

Irmos: The bush on Sinai which partook of fire without being consumed revealed God unto Moses, who was slow of speech and spake with difficulty; and the zeal of God showed forth the three children in the fire as invincible, who

chanted: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

I received the Word like a radiant lampstand, but, wretch that I am, I have inclined toward the irrational passions and ever walk in the darkness of evil.

The Lord is nigh, as we believe. Take care, O my soul, and be not despondent. Be thou vigilant, and cry out in watchfulness: O Compassionate One Who lovest mankind, save me!

Martyricon: Having tasted of divine sweetness, ye endured the bitterness of pain, and now enjoy the divine communion of the Word, O martyrs.

Martyricon: Ye have entered into divine peace and received the good things ye hoped for, O most lauded martyrs; wherefore, we bless you as is meet.

Theotokion: Humanity hath been freed from the curse by thy birthgiving; for thou gavest birth to the most blessed God Who adorneth all things with blessings.

Canon of the Angels

Irmos: The only unoriginate King of glory, whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people!

Having set all your desire upon God, O archangels who delight in His radiance, entreat Christ, the King of all, that those who hymn you may be delivered from perils. *Twice*

As most honored intelligences free of all passionate material attachments, O angels, save all who with you lovingly exalt Christ for all ages.

Theotokion: Having ineffably received the unapproachable Light in thy womb, O Virgin Theotokos, thou hast enlightened those in the darkness of life, that they may piously glorify Christ Who ineffably issued forth from thee.

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 ye faithful, with hymns let us magnify the Theotokos, who became a mother in manner transcending nature, is a virgin by nature, and is blessed among women!

MONDAY MATINS

Lo! the judgment approacheth, and possessed of condemnation for my deeds, I am cast into despondency. O Christ God, righteous Judge, condemn me not!

Like the faithful Canaanite woman I cry to Thee: Have mercy upon me! And straighten me as Thou didst the hunchback of old, that I may walk aright in Thy ways, O Thou Who lovest mankind.

Martyricon: Ye stripped away the garments of all evil, O athletes, and, clad in grievous torments, ye won for yourselves the vesture of glory.

Martyricon: The divine land of the living, the city of Sion on high, received you, the first-born who are illumined by the beauties of your struggles, O athletes.

Theotokion: With the enlightening rays of the Word Who shone forth from thee, O pure Virgin, illumine me who am covered with the darkness of sins and the passions.

Canon of the Angels

Irmos: O most hymned one, who art more exalted than the heavens, without seed thou didst conceive the unoriginate Word and gavest birth for men to God incarnate; wherefore, we all magnify thee.

All the choirs of the angels, delighting in the radiance of the effulgence of the Godhead, unceasingly hymn our all-glorious God and ever glorify Him. *Twice*

O cherubim and seraphim, powers, principalities, angels, archangels, authorities, thrones and dominions: Earnestly entreat Christ, that I be delivered from the besetting passions.

Theotokion: As a mother now possessed of boldness before thy Son, O most holy Theotokos, deliver those who hymn thee with love from grievous transgressions, ailments and tribulations, that we may all ever magnify thee.

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

Aposticha stichera of repentance, in Tone VII—

Cut me not down, a sinner, like the barren fig-tree, O Savior, but grant that I may tarry for many years, watering my soul with tears of repentance, that I may bring thee the fruit of almsgiving.

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 Thou art the Sun of righteousness, enlighten the hearts of those who sing unto Thee: Glory to Thee, O Lord!

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.

Celebrating the memorial of Thy holy athletes, we sing unto Thee: Glory to Thee, O Lord!

Glory..., Now & ever...: Theotokion—

By the supplications of the Theotokos give peace to the life of us who cry out to Thee: Glory to Thee, O merciful Lord!

OCTOECHOS — TONE VII

ON MONDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VII—

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

Like the faithful Canaanite woman I cry out in the pain of my heart: Have mercy on me, O Savior, in that Thou art good; for I have a soul beset by all the wiles of the enemy, and am ever tempest-tossed!

The cherubim and seraphim, the thrones, principalities and powers, the archangels, the armies of angels, the dominions and all-wise authorities, ever glorify Thee, O Lord our Benefactor.

Uplifted unto God, the athletes utterly cast down the wicked uprisings of the enemy; and, revealed as victors, they now live amid joy in the heavens, resplendent in incorrupt glory.

Glory...: O indivisible Trinity, Unity in a single nature, Being in three Persons: With the hosts on high we worship Thee, O Father, Son and Holy Spirit: the one Godhead, the one Power, saying: There is but one God, the consubstantial Trinity!

Now & ever...: I have defiled myself with the pleasures of life, but have fled unto thee, the undefiled one, O Virgin. Deliver my most accursed soul from every lust and offense, that I may bless thee, the ever-blessed one.

ON MONDAY EVENING
AT VESPERS

On "Lord, I have cried...", 3 stichera of repentance, in Tone VII: Spec. Mel.: "Judas keepeth watch today..."—

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

O most compassionate Master and God, by the judgments which Thou knowest grant that I may have the fear of Thee in my heart, that I may spurn the works of the evil one, may love Thee with all my soul, and do Thy saving will; for Thou art our God, Who said: Ask, and ye shall receive.

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.

I have become a mockery for the demons and contempt for men, lamentation for the righteous and weeping for the angels, polluting the air, the earth and the waters; for I have defiled my body and sullied my soul and mind with countless evil acts, and have become an enemy to God. Woe is me, O Lord! I have sinned, I have sinned against Thee! Forgive me!

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

I pray Thee: Be Thou patient with me, who am devoid of fruits, O Master, and cut me not down like the barren tree with the axe of death, dispatching me to the fire; but be Thou entreated to make me fruitful, giving me time for repentance, in that Thou lovest mankind, that I may wash away my many sins, O Christ my Savior.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the holy & great prophet John the Forerunner, in Tone VII—

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 Forerunner, who didst live a blameless life in the desert, restore thou my mind, which hath become barren through sins.

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

We glorify thee, O prophet, understanding thee to be the swallow heralding the divine spring to those in the world.

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

O divine Forerunner, intercessor for my life, protector of my soul: Deliver me, thy servant, from the false tongue of man.

Glory..., Now & ever...: Theotokion—

O Mistress, to the right tranquil haven of salvation guide me who am tempest-tossed amid the tumult of slothfulness.

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

Aposticha stichera of repentance, in Tone VII—

I have come, O Compassionate One, like the prodigal son. As one of Thy hirelings do Thou accept me who fall down before Thee, O God, and have mercy on me, 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.

Like the one who fell among thieves and was wounded, so have I fallen through many sins, and my soul hath been wounded. To whom shall I who am guilty flee? To Thee alone, the Physician of men's souls. O God, pour forth upon me Thy great mercy!

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 holy martyrs, who have fought the good fight and received crowns: Entreat ye the Lord, that He have mercy upon our souls.

Glory..., Now & ever...: Theotokion—

Rejoice, O Mistress, cloud of the noetic and ineffable Sun! Rejoice, most lustrous lamp! Rejoice, candlestand all of gold! For through

OCTOECHOS — TONE VII

thee, O all-holy one, was Eve delivered from the curse. As thou hast boldness before thy Son and God Who is easily reconciled, cease not to entreat Him with thy maternal supplication, O all-pure one.

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

MONDAY EVENING COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Unto Him Who crushed battles with His arm and drowned the mounted captains let us sing, as to our God and Deliverer, for He hath been glorified.

We entreat thee, O all-pure one, the cause of our salvation and divine deliverance: Pray thou that we be saved.

Wholly sunk am I in grievous temptations, in misfortunes and transgressions; and I cry to thee, O all-pure one: Save me, thy servant!

Glory...: We beseech thee, the pure Virgin and the Mother of the Creator: Deliver us from all the oppression of the demons.

Now & ever...: O thou who ineffably gavest birth in the flesh to the Word, entreat Christ our God, the Author of life, that we be saved.

ODE III

Irmos: The Church of Christ hath been made steadfast through faith; for it unceasingly crieth out in hymns, chanting: Holy art Thou, O Lord! My spirit doth hymn Thee!

Treading the path of most pernicious evil, I have not found the path of my salvation. Do thou guide me to it, O all-immaculate Mistress.

Thee alone, O most immaculate one, do I describe as my might and confirmation, my help and hope. Be thou for me a helper on the day of my departure.

Glory...: I ever beseech thee, O all-immaculate one: At the hour of my death stand thou before me, and deliver thy servant from torment.

Now & ever...: Thou wast ineffably born of the Virgin, O Lord our Savior, hast revealed Thyself as Thou didst will, and restored the world.

ODE IV

Irmos: I heard report of Thee and was afraid; I understood Thy works and was filled with awe, O Lord.

Having violated the precepts of my Master, I am shown to be easy prey to mine enemies. Deliver me, O Mistress.

At the hour of my death deliver me, O all-pure one, and save my passion-fraught soul from the demons.

Glory...: O all-pure Mistress, break asunder the bonds of my transgressions, and in thy supplications be for me a mediator for life everlasting.

Now & ever...: We hymn thee who even after giving birth didst remain a virgin, O all-pure one, and we glorify thee as the Mother of our God.

ODE V

Irmos: Rising at dawn unto Thy glory and laudation, O Word, we unceasingly praise the image of Thy Cross, which Thou hast given us as a weapon to help us.

O good Virgin, thou haven amid the storm for those who are grievously troubled, thou portal of salvation for those who are saved by faith: Save me, thy servant!

Richly show forth upon me, thy servant, thy manifold compassions, O Virgin Theotokos, delivering me from the dread judgment which is to come.

Glory...: The inconstant night of the passions besetteth my soul and sendeth it into the pit of destruction. With the light of thy supplication, O Theotokos, save me, thy servant.

Now & ever...: O all-holy and joyous Virgin who ineffably gavest birth to the Word in time: Entreat Him do save our souls.

ODE VI

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

MONDAY NIGHT COMPLINE

Thee do we have as a sure aid amid perils, our mighty salvation amid tribulations, a place of rest for us amid griefs, and our help amid misfortunes, O Ever-virgin.

O all-pure one, show thyself to be the preserver of my whole life: deliver me from the demons at the hour of my death, and grant me rest after my death.

Glory...: O Virgin Theotokos, thou art the beauty of the honorable and holy angels, and the joy of all men. Do thou guide me unto life.

Now & ever...: O all-immaculate one, heal thou my wretched soul, which hath become incurably sick through the deceptions of life and the closing of many doors.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VII—

In the lovingkindness of Thy mercy, O Christ God, Thou wast pleased to become incarnate of the holy Virgin. For her sake preserve Thou our life, in that Thou lovest mankind.

ODE VII

Irmos: Thou didst bedew the burning furnace, O Savior and didst save the children who chanted, saying: Blessed art Thou forever, O Lord God of our fathers!

Calling to mind the multitude of my transgressions, I am in despair, O all-immaculate one. Wherefore, I cry unto thee: Help me, lest I perish utterly!

Knowing thee to be the Mother of Life, O pure one, I cry to thee: Deliver me from the death of the soul, and vouchsafe unto me eternal life!

Glory...: O all-immaculate one, from misfortunes and the passions, from pain and affliction, from the offenses of life and the unquenchable eternal fire do thou deliver those who faithfully honor thee with hymns.

Now & ever...: Every tongue doth glorify thee, O pure and all-hymned Theotokos, who art the glory and boast of our race and the guide of the lost.

ODE VIII

Irmos: O ye priests and servants, and ye souls of the righteous, hymn and bless the Creator of the world, Who is awesome to the cherubim and wondrous to the seraphim, and exalt Him supremely forever.

My whole life have I wasted in slothfulness, utter wretch that I am; and now I am cast into confusion and have drawn nigh unto mine end. Help me, O Mistress!

Thou art the refuge of sinners and the setting aright of those who have been brought low, O Mistress; wherefore, I flee to thy protection. Save me!

Glory...: As thy supplication never faileth, O most immaculate Mistress of the world, from the judgment which is to come deliver those who with faith venerate thine image.

Now & ever...: Every tongue which rendereth glory hymneth thee, O Virgin Bride of God, for thou gavest birth to the all-hymned God. Him do thou unceasingly entreat, that He save the souls of those who hymn thee.

ODE IX

Irmos: O ye faithful, with hymns let us magnify the Theotokos, who became a mother in manner transcending nature, is a Virgin by nature, and is blessed among women!

They who with faith flee beneath thy lovingkindness are delivered from the sorrowful tribulations of life; wherefore, I also have fled to thy protection, O Theotokos.

O pure one, thou mighty helper, invincible bulwark against griefs, save me from sinful passions and from the everlasting fire.

Glory...: O pure Virgin, with the radiant effulgence of the Word Who shone forth from thee illumine me, save me and rescue me from torments, in that thou art good.

Now & ever...: In thine arms thou dost carry Him Who sustaineth all things. Him do thou entreat, O pure one, that He save us who are beset by the malice of him who is alien to us.

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

OCTOECHOS — TONE VIII
ON TUESDAY MORNING AT MATINS

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

Possessing the therapy of repentance, O my soul, draw nigh, falling down and with sighing saying: O Physician of souls and bodies, Who lovest mankind, free me from my many offenses, and number me with the harlot, the thief and the publican. Grant me forgiveness of mine iniquities, O God, and save me.

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

O Lord Who lovest mankind, Who washed away the denial of Peter with his tears, and forgave the publican's offenses with his sighs: Have mercy upon me!

Glory..., Now & ever...: Theotokion—

Rejoice, O thou who didst contain in thy womb the One Who is uncontainable in the heavens! Rejoice, O Virgin, proclamation of the prophets, through whom Emmanuel shone forth! Rejoice, O Mother of Christ God!

After the second chanting of the Psalter, these sessional hymns of repentance, in Tone VII—

I have not emulated the repentance of the publican or acquired the tears of the harlot; for in my blindness I am at a loss how to make any such amendment. But in Thy lovingkindness, O Christ God, save me, in that Thou lovest mankind.

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

O Savior, Who accepted the tears of the harlot and Peter, and justified the publican who sighed from the depths of his heart: Have pity on me who am in despair over my deeds, and save me!

Martyricon: Thy saints, who struggled on earth, trampled the enemy underfoot and set at nought the falsehood of idolatry, O Lord; wherefore, they received crowns from Thee, the God of mercy and Master Who loveth mankind, Who granteth the world great mercy.

Glory..., Now & ever...: Theotokion—

Thou hast surpassed the hosts of heaven, for thou wast shown to be the temple of God, O blessed Theotokos, in that thou gavest birth to Christ, the Savior of our souls.

After the third chanting of the Psalter, these sessional hymns, in Tone VII: Spec. Mel.: "The Fruit of thy womb..."—

I fall down before Thee in compunction like the harlot, O Thou Who lovest mankind, even though I am wholly at a loss for tears. Take pity on me as Thou didst on her, through the supplications of the Forerunner, O Merciful One, and save me.

As Thou art good, O Lord and Savior, take pity, and wash away the defilement of my soul with the hyssop of Thy mercy; and having cleansed me of the defilement of the mire of the passions, have mercy on me, O Master. Save Thy creature by the entreaties of Thy Forerunner, O Thou Who art greatly merciful!

Glory..., Now & ever...: Theotokion—

Thou art the fervent intercessor and helper of Christians, O most hymned Theotokos; wherefore, with the Forerunner entreat thy Son, that we may find mercy.

ODE I

Canon of repentance to our Lord Jesus Christ, & to His holy martyrs, the composition of Joseph, in Tone VII—

Irmos: Unto Him Who crushed battles with His arm and drowned the mounted captains let us sing, as to our God and Deliverer, for He hath been glorified.

I ever commit sins, and have no fear of Thee, O Christ, Who seekest my repentance with longsuffering. Grant me the intention to convert, and disdain me not, in that Thou art good.

Wretch that I am, I never cease to heap up sins upon sins, O Christ, O only Good and Sinless One. Take pity and save me.

Martyricon: Boldly did the valiant athletes call to each other: This contest is full of struggles. Let us run, for Christ, the Judge of the contest standeth before us, crowning those who vanquish the enemy.

Martyricon: Ye put off the body through multifarious wounds, and clothed yourselves in the vesture of incorruption, O wise martyrs; and ye became children of the Father of compassions.

TUESDAY MATINS

Theotokion: O Virgin-Theotokos, heal thou my soul, which hath been afflicted by many sins, that with cries of thanksgiving I may ever earnestly glorify thee

Another canon, of the honorable & great prophet John the Forerunner, the composition of Joseph, in Tone VII—

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn a victory.

The beauty of the Church, thou wast shown to be adorned, O blessed Forerunner. By thy supplications ever save it mighty and unshaken by every tempest of the heretics.

Thou didst offer thyself to the Creator as a sacred, unblemished sacrifice, O divine Forerunner, and wast slaughtered like an innocent lamb. Wherefore, I pray thee with faith: Deliver me from all the malice of the enemy.

Heal thou the diseases of our souls and bodies, O ever-glorious Forerunner, ever beseeching the Word, Who in His lovingkindness hath taken away all infirmities and sicknesses.

Theotokion: O most holy one, thou gavest birth to the unapproachable Word Who shareth the flesh with us hypostatically. Him do thou ever entreat, that He save all who ever bless thee with faith.

ODE III

Canon of Repentance

Irmos: O Thou Who lovest mankind, Who established the heavens and made firm the foundation of the earth upon many waters: establish Thou my mind in Thy will.

O Christ, only Savior, Who overlooketh the sins of men in Thy great love for mankind, overlook my many evils, that I may glorify Thee, the All-good One.

I do the wishes of my flesh, unconscionably ignoring Thy wishes, O Christ; and I fear the fiery retribution, O Word. Deliver me therefrom.

Martyricon: While partaking of bodily pangs, the athletes look forward to life and ease without pain; and having received it in joy, they ever ease the pains of the faithful.

Martyricon: With the rays of your struggles ye disperse the cruel night of deception,

O passion-bearers, and have passed over to the unwaning Light, ever removing the darkness of our pangs.

Theotokion: The prophet foresaw thee as the portal of God, through which He alone passed, as is known, O all-pure Virgin. Wherefore, I pray thee: Do thou thyself open the doors of repentance unto me.

Canon of the Forerunner

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

With lightning-flashes of solar radiance dost thou illumine all creation; for thou wast shown to be a brilliant star of the noetic Sun, O Forerunner. Him do thou earnestly entreat, that He drive the darkness of the passions away from our pain-wracked hearts.

Standing between the law and grace, O divine Forerunner, manifestly showing the cessation of the one and the pure dawning of the other unto all: the perfect restoration of those who have waxed old through sins.

O Baptist of Christ, we cry aloud: Deliver us from the attacks of the demons, the temptations of life and all tribulation, entreating the All-good One; and on the day of judgment free us from torments.

Theotokion: O blessed and pure Mistress, who ineffably gavest birth unto God: With His divine Baptist unceasingly pray for us who fall into the perils of life and are beset by sins.

ODE IV

Canon of Repentance

Irmos: Assuring us of Thine advent in the flesh, O Christ, the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

I have wandered from the path which leadeth me to life, and have fallen into the pit of evils. O Savior, disdain me not.

Send down upon me streams of tears, O Master, Word of God, that I may wash away the mire of my many offenses.

Martyricon: Led like lambs to the slaughter, O martyrs, vouchsafed glory ye slew the warlike enemy.

OCTOECHOS — TONE VII

Martyricon: Thy streams of your blood which was shed prepared all to receive torrents of delight, O all-praised and divine martyrs.

Theotokion: The Lord was incarnate of thy pure blood, granting repentance to all men through thy mediation, O Maiden.

Canon of the Forerunner

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

Having cast down the horde of the adversary and prevailed over them with brilliance, O Baptist, by thy supplications cast down sin which reigneth in me, I pray thee.

Revealed as a noetic lampstand, O blessed one, unto men didst thou point out Jesus, the great Sun of righteousness. Pray thou that the hearts of all may be illumined by Him.

Conceived and born in iniquities, I live in slothfulness, and fear the torments to come. Praying to God, rescue me from them, O Baptist.

Bring to God entreaties for us who honor thee, O Baptist, that He may deliver us from every grievous circumstance and from the harm wrought by the demons, we pray.

Theotokion: In many images the shadows of the law revealed thee who gavest birth unto God. Him do thou entreat, O most immaculate one, that He deliver me from iniquity and the carnal passions.

ODE V

Canon of Repentance

Irmos: O Thou Who hast dispelled the night of the passions, illumine me with the noetic light, driving away the primordial darkness of the abyss, and shining forth upon the world the first-created light, O Creator of all.

When Thou shalt judge the earth, O Word, deliver me from Thy righteous wrath, and show me to be a temple of Thy goodness, cleansed of my many offenses through repentance, O only Creator of all.

I have become blinded in mind by the evil gloom of the passions, and, my heart having become senseless, I know not what I do. Convert me, O Christ, and grant me the repentance which purifies from sin.

Martyricon: Having like youths run the race full of sweat, O athletes, ye attained unto splendor in heaven, receiving the honors of victory from the hand of the Bestower of life; wherefore, ye now rejoice.

Martyricon: With the mighty sinews of your sacred pangs ye truly choked the serpent, the author of evil, O athletes, and have been vouchsafed the delight of paradise. Wherefore, we praise you.

Theotokion: O thou who art the radiant cloud of the Sun, shine upon me the noetic light of true repentance, and dispel the darkness of wicked thoughts, that with faith I may hymn thee as the salvation of the faithful.

Canon of the Forerunner

Irmos: Rising at dawn unto Thee out of the night, I beseech Thee, O Lord my God: Grant me remission of my transgressions, and guide my steps to the light of Thy precepts, I pray.

The voice of one crying in the wilderness, O all-wise one, thou didst cause the acknowledgment of the thoughts of God to spring forth; wherefore, I pray thee: Restore my soul which hath become a desert through all manner of crimes.

Thou wast shown to be the pure vessel of the Master, O divine prophet. By thy supplications deliver me from impure acts, and entreat the Benefactor, that I may receive everlasting honors.

Iniquities have entered into me through the door of slothfulness. O blessed Forerunner, make me better through examples of repentance, that I may diligently tread the paths of the Lord.

Theotokion: Mortify the earthly understanding of my flesh, O Theotokos who gavest birth unto Life, Who by death hath utterly destroyed death in His divine power, O pure and all-holy one.

ODE VI

Canon of Repentance

Irmos: Having fallen into the abyss of sin, O Good One, like Jonah from the midst of the sea monster I cry unto Thee: Lead up my life from corruption, and save me, O Thou Who lovest mankind.

I have been shown to be a new prodigal, having lived vilely on earth, and have

TUESDAY MATINS

capitulated before the assault of the passions; but turn me, O Christ my God, and save me, in that Thou lovest mankind.

Groan thou, O my soul, that thou mayest be delivered from groaning; shed tears, that in the next world thou mayest not taste of ceaseless tears and pain, which will avail thee not.

Martyricon: Ye were shown to be like stones manifestly set in the crown of the Church of Christ, and became its magnificent adornment, O honored great-martyrs.

Martyricon: Having received worthy ends in God, O all-wise ones, ye have inherited never-ending rewards. Wherefore, pray ye, O martyrs, that we may end our life in repentance.

Theotokion: Lift me up out of the depths of the slothfulness of countless evils, O good one who gavest birth to the Abyss of lovingkindness, and grant me a well-spring of tears, O Ever-virgin.

Canon of the Forerunner

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

Manifestly aglow with rays of the virtues, and shining with splendid martyrdom, thou dost illumine all creation, O close friend of the noetic Dayspring.

Thou didst spring forth from a barren and elderly woman, O blessed one; wherefore, I cry out to thee: With the beauty of repentance and thy supplications renew me who have grown old through many sins.

O divine prophet, lampstand of the never-waning Light, with thy supplications light the lamp of my heart, and cause me to share in the divine Light.

Theotokion: The Word descended into thy womb like rain. Him do thou beseech, O all-pure Virgin, that He dry up the flow of my countless evils, I pray thee.

ODE VII

Canon of Repentance

Irmos: In the furnace the fire neither touched nor disturbed Thy children, O Savior. Then the three, as with a single mouth, hymned and blessed Thee, saying: Blessed art Thou, O God of our fathers!

I have fallen into the passion of dishonor,

O Savior, and have made myself like unto the beasts. And, benighted, I no longer see Thee waiting with great patience, O Word. Grant me time for repentance, and save me.

I have reached the end of my life in slothfulness, doing what I ought not to do; and lo! I approach now the gates of hades all unawares. Disdain me not, O Christ Who alone art good.

Martyricon: O all-wise ones, ye died, desiring everlasting life for the world; and having utterly slain the enemy, ye took wing to the heavens, ever praying for us, O athletes.

Martyricon: Released from the demands of the body, O martyrs, ye broke asunder the bonds of deception, and with mighty love bound men's souls to Christ Who was bound by the flesh and loosed men from the curse.

Theotokion: The prophet foresaw thee as a new scroll whereon the Word of the Father was written; wherefore, I beseech thee, O pure one: Pray that I may be entered in the book of the living, erasing the record of my many evils.

Canon of the Forerunner

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious is the God of our fathers!

By thy supplications grant me showers of tears, O Forerunner who immersed the Abyss of lovingkindness in the river's streams, and wholly cleanse me of defilement of flesh and spirit.

Offer entreaty to our God, Who is over all, that, in that He is full of lovingkindness, He have mercy upon me who have sinned and cannot recover.

O barren soul, haste thou to repent, lest the righteous judgment cut thee down at the root like the barren fig-tree; but cry unto the Master: O God, having cleansed me, save me!

Theotokion: Possessed of a soul slain by evil crimes, I pray thee, O Mistress who slew hades by thy birthgiving: Enliven me with models of repentance.

ODE VIII

Canon of Repentance

Irmos: Ye heavens of heavens, O earth and ye mountains, ye hills and depths of the sea, and all ye race of men, with hymns bless ye as Creator and Deliverer God Who is unceasingly glorified in the highest by the angels!

OCTOECHOS — TONE VII

Enjoying harmful pleasures in overabundance, I, the senseless one, have madly surpassed every other sinner. As Thou hast an infinite abundance of lovingkindness, grant me cleansing of my transgressions.

The Bridegroom is at the door! Light thy lamp, O my soul, filling it with the oil of lovingkindness and every good work. Before the door is closed, make haste to enter with Christ in ineffable joy.

Martyricon: Undaunted by tortures, the valiant athletes cried out: "Behold, now is the acceptable time! Let us all stand with steadfast mind, and with a little pain, let us acquire the life which is devoid of pain and sweetness which groweth not old!"

Martyricon: Ever irrigated with divine waters, O passion-bearers of the Savior, ye water the whole earth with the emulation of your struggles, and forever render it fruitful in the virtues, for Christ.

Theotokion: O Theotokos, renowned intercession and hope of Christians: On the dread day intercede for me, who have greatly transgressed, and deliver me from terrible Gehenna, numbering me among the sheep at the right hand [of thy Son].

Canon of the Forerunner

Irmos: The only unoriginate King of glory, whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people! Cease thou never to entreat the only Deliverer, Who gave release to those who were bound and ever glorifieth thee, O prophet, that I, who have been bound, may be released from my many transgressions

I have been wounded by the sword of pleasures, and cry out to thee in pain of heart: Heal thou the pangs of my soul, entreating Christ, the only Physician of souls and bodies.

O Forerunner who baptized the Word with thine own hand, cease thou never to entreat Him unceasingly, that from the hand of sin He deliver me who have sinned greatly and am brought low and condemned.

Because I have foolishly buried in the earth the talant entrusted to me by God, I await bitter retribution. Rescue me therefrom by thy supplications, O Baptist, I beseech thee with faith.

Theotokion: Thou didst remain unconsumed when thou didst take the unbearable

Fire into thy womb, O Virgin. Wherefore, rescue me from the unquenchable fire, bedewing me now with the all-beauteous examples of true repentance.

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: Who among men is able to describe the seedless conception of thy birthgiving? Who among mortals will not marvel at the birth of thine incorrupt Offspring? Wherefore, we, the tribes of earth, magnify thee, O Theotokos.

That we may inherit the good things to come, let us weep, let us sigh, let us entreat Christ, O ye faithful, while we have time for repentance and prayer.

Like the Canaanite woman I cry to Thee: Have mercy on me, O Christ, as of old Thou didst set aright the prostrate woman, O Jesus, and save me who am drowning in sins, as Thou didst Peter O Savior.

Martyricon: Afflicted by tribulations, imprisonment and torments, O martyred passion-bearers, ye passed over to the broad plain of consolation, and deliver us from oppression and transgressions.

Martyricon: While the earth hath now covered your bodies, heaven holdeth your holy souls; and standing ever before the throne of glory, they rejoice with the angels.

Theotokion: The Lord Who clothed Himself in me issued forth from thee, O all-pure one; wherefore, beseech Him to illumine me with the vesture of light, having now stripped from me the most grievous rags of the passions, O Virgin.

Canon of the Forerunner

Irmos: O Mother who knewest not man, who gavest birth without experiencing corruption, and lent flesh to the Word Who hath fashioned all things, O Virgin Theotokos, thou receptacle of Him Whom nought can resist and dwelling-place of the Infinite: thee do we magnify.

Thou didst spring forth from a sacred root, O prophet, and didst wholly uproot the roots of evil, whereby I am choked and am become useless. O blessed one, set me aright, that I may put forth the fruits of divine repentance.

TUESDAY MATINS

The Church knoweth thee to be a most comely swallow and nightingale, O great Forerunner; for thou didst sing the hymn of repentance to souls laid waste and grown hard through evils. Wherefore, we bless thee with faith.

Unto all thou didst show the ways leading to the gates of salvation, O glorious Forerunner. Strengthen me to walk them, for I am drawn into all the trackless wastes of life and, beguiled, have committed evil.

The awesome day is nigh at hand, and having deeds worthy of condemnation, I lament: Lord, O Lord, Who alone art merciful: through the supplications of Thy Forerunner and all the saints, show me then to be uncondemned.

Theotokion: O thou who art full of grace, who gavest birth to the divine Light, illumine my soul, which hath been darkened by transgression, I pray, and show me to be free of everlasting darkness, that I may magnify and glorify thee, the ever-blessed one.

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

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

Aposticha stichera of repentance, in Tone VII—

Cut me not down, a sinner, like the barren fig-tree, O Savior, but grant that I may tarry for many years, watering my soul with tears of repentance, that I may bring thee the fruit of almsgiving.

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 Thou art the Sun of righteousness, enlighten the hearts of those who sing unto Thee: Glory to Thee, O Lord!

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: Rejoicing amid the tribunal of the violators of the law, Thy passion-bearers cried aloud: Glory to Thee, O Lord!

Glory..., Now & ever...: Theotokion—

From the Virgin Thou didst spring forth as light, O Christ, and hast illumined the human race. Glory to Thee, O Lord!

ON TUESDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VII—

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

Treat Thou the incurable sores of my heart, O Lord, for Thou alone art the Physician of souls and bodies; and ever grant that I may tread aright the paths of salvation.

O Baptist of Christ, who came before the Sun of righteousness, with thy divine supplications light thou the lamp of my soul, which hath been extinguished by my great evil, that, saved, I may ever bless thee.

Martyricon: Having suffered and been crowned, ye put the enemy to shame, and now dwell in the heavens, full of unapproachable light, O all-wise martyrs, praying in behalf of our souls.

Glory...: Heal Thou the incurable sufferings of my soul, O divine Trinity Who art piously worshipped in a single Godhead, rescue me from Gehenna and temptations, and grant me the eternal kingdom.

Now & ever...: In thy womb thou didst contain the Uncontainable One without confining Him. O pure Mother, ever beseech Him, that from all oppression and the assaults of the passions He deliver thy servants who glorify thee with love.

THE OCTOECHOS — TONE VII
ON TUESDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the Cross, in Tone VII: Spec. Mel.: "No longer are we forbidden the tree of life..."—

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

Of old, a tree drove me from paradise, but now a tree restored me to paradise when Thou wast crucified, O Christ.

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 awesome wonder! How can the Creator, standing before a created being, be condemned and crucified for the salvation of men?

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

O Cross of Christ, amazement of the holy angels and great wounding of the demons: Save thy servants!

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone VII: Spec. Mel.: "Today Judas keepeth vigil..."—

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.

Beholding her Lamb stretched out upon the Tree, the Virgin, the unblemished ewe-lamb, cried aloud: "Woe is me, O my Child most sweet! What is this strange and all-glorious mystery? How hath the iniquitous assembly lifted Thee up upon a Cross, and given gall for Thee to drink Who fed me with manna?"

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

When Thy Virgin Mother beheld Thee nailed by the Jews to the Cross on Golgotha, condemned by an unrighteous verdict, O my Christ, she cried out: "Woe is me, O my Son most beloved! What is this strange sight? How can the senseless children of the Jews nail Thee, the Lord of all, to the Cross?"

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

O most holy Mistress, we have all come to know thee alone as her who was manifest as a virgin even after giving birth. And when thou

beheldest Him to Whom thou gavest birth, with His hands nailed to the Tree of His own will, thou didst cry out: "O Longsuffering One, Thou diest of Thine own will, delivering all who hymn Thee from death!"

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

O most holy Virgin Mistress, who gavest birth unto the Lord Who in His lovingkindness was nailed to the Cross, and poureth forth a stream of life upon the world: Entreat Him, that our souls may be saved; for thee alone do we, the faithful, have as a refuge, bulwark and aid. Wherefore, we flee to thy protection.

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

Aposticha stichera of the Cross, in Tone VII—

No longer are we forbidden the Tree of life, for we have Thy Cross as our hope. O Lord, glory to Thee!

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.

Suspended upon the Tree, O Immortal One, Thou didst break the snares of the devil. O Lord, glory to Thee!

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: Caring nought for all the things of earth, O holy martyrs, and having manfully preached Christ at the tribunal, ye received from Him rewards for your torments; but as ye have boldness, beseech Him, as the almighty God, that He save the souls of us who flee to you, we pray.

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

Beholding thy Son upon the Tree of old, thy heart was wounded with the sword of grief, O all-pure one.

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

ON TUESDAY NIGHT AT COMPLINE
CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

With the serenity of thy divine entreaty cause thou the tempest of my lusts and passions to cease, O all-immaculate one, that with a calm heart I may glorify thine ineffable birthgiving.

Through thine Offspring hath all desire and sweetness come to be, O Mistress Theotokos, for He driveth away all the bitterness engendered by the passions and transgressions of thy servants.

Glory...: Deliver me from the deception of the demons, from oppression, harm and temptation, O all-pure one, that with faith I may glorify thee who, after God, art my helper and protection.

Now & ever...: O Word of God, in the bush Thou didst reveal Thyself unto Moses, burning like fire, yet in nowise consuming it, showing forth an image of Thy nativity from the Virgin, through whom Thou didst assume human form.

ODE III

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

Earnestly entreat Him Who was lifted up upon the Cross and hath cast down hell, O Theotokos, in behalf of those who ever faithfully hymn thee with sacred songs and hymns, O hope of the world and help of the faithful.

Glory...: O Mistress who by thy birthgiving hast freed men from the corruption of death: Deliver me from the corruption of the passions, from infirmities and grievous transgressions, and by thy divine mediation grant me the life which groweth not old.

Now & ever...: Having immutably made Thyself like unto men in all things, O Word of God, thou didst manifestly issue forth from the pure Virgin, and hast revealed to all the thrice-radiant Godhead in the indissoluble Essence and immutable Hypostases.

ODE IV

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

Spread forth thy mercy and lovingkindness upon thy servants who ever pray to thee, O pure one, delivering them from dreadful torment by thy supplications.

With pure prayer and fervent love I flee unto thee, O all-immaculate one. Be thou the expunging of my manifold transgressions, delivering and saving me.

Glory...: By thy birthgiving, O all-pure Mistress, thou hast shown thyself to be the mediatrix of our Joy. Beseech Him, O all-immaculate one, to deliver us from perils and vouchsafe unto me eternal life.

Now & ever...: O Christ God, Who didst not leave the bosom of the Father when Thou becamest incarnate of the Virgin: Preserve Thy flock which worshippeth the divine images of Thy dispensation.

ODE V

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

Thee do I entreat, O pure Virgin, to deliver my soul from gloomy sin, and to illumine it with the divine radiance of repentance and thy mercy.

By thy supplications and entreaties deliver those who find themselves in the midst of an abyss of cruel temptations and violent passions, O all-holy and pure one, and save those who praise thee.

Glory...: O all-holy Theotokos, who didst conceive God in thy virginal womb and gavest birth unto Him: from all eternal damnation deliver those who hymn thee.

Now & ever...: Knowing thee to be the Mother of God and our helper, O pure one, we set thee before the compassionate Lord as the mediatrix of our salvation.

OCTOECHOS — TONE VII

ODE VI

Irmos: I cried out to Thee, O Lord, when I was afflicted, and Thou didst raise up my life, O greatly Merciful One.

Entreat thy Son, Who was lifted up upon the Cross and hath delivered men from corruption, O Mistress, that we be saved.

O all-pure Mistress, forsake me not who place my trust in thee; but haste thou unto mine aid.

Glory...: From grief deliver those who invoke thy divine name, and free them from dreadful torment.

Now & ever...: O all-pure Mistress our steadfast hope, preserve those who with love hymn thee as the true Theotokos.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VII—

Christ God, Who was crucified for our sake and hath cast down the dominion of death, do thou unceasingly entreat, O Virgin Theotokos, that He save our souls.

ODE VII

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

In distraction and grief, and amid misfortunes, O all-pure one, I fervently call upon thee with all my heart: Anticipate my need, and deliver me and grant me peace, O pure one.

The threefold billows of many transgressions and passions batter me and cause me to sink into the depths of destruction; but grant me thy hand and save me, O Theotokos, and have mercy upon me in thy might.

Glory...: I bring Thy Mother before Thee, O Savior Who lovest mankind, to make supplication for me. Receiving her, deliver me from transgressions and the judgment which is to come, and rescue me from everlasting torment.

Now & ever...: Possessed of a soul done to death by grievous crimes, I beseech thee, O

Mistress, who hast slain hades by thy birth-giving: Grant me life through examples of repentance.

ODE VIII

Irmos: Christ Who is truly God, the Author of the existence of all, let us exalt supremely and glorify for all ages.

From misfortunes, corruption and the passions save me, O all-pure one; for I flee to thee, my hope and divine salvation.

Having delivered me from evil accusers at the last hour, O Mistress and Virgin, do thou thyself guide me to the divine habitation.

Glory...: Rouse thyself, O my soul, and, falling down, cry aloud unto the Theotokos: O hope and salvation of all, deliver me from eternal fire!

Now & ever...: Let us hymn the Virgin who alone among women is blessed, glorifying and supremely exalting Christ for all ages.

ODE IX

Irmos: O Mother of God and Virgin, thou gavest birth yet remainest a virgin still, and this was not a work of nature, but of the condescension of God; wherefore, we ever magnify thee as her who hath been vouchsafed divine wonders.

The Theotokos offereth Thee entreaty on my behalf, O Christ my Master. Accepting it, deliver me from all torment.

I ever entreat thee, O Mistress: Deliver my lowly soul from the judgment and torment which are to come.

Glory...: Beseech my Creator and Fashioner, O Virgin, that He deliver me from the dread judgment and grant me life.

Now & ever...: O most immaculate and pure Virgin Mother, from spiritual defilement deliver thy flock which magnifieth 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 VII—

The Church crieth out to Thee, O Christ God, bowing down before Thee in the pine, cedar and cypress: Grant victories to the faithful for the sake of the Theotokos, and have mercy on us!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

O Christ God, Who for my sake endured nailing to the Cross, accept my ready praise, and save me.

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

Christ God, Who was crucified for our sake and cast down the dominion of death, do thou unceasingly entreat, O Virgin Theotokos, that He save our souls

After the second chanting of the Psalter, these sessional hymns of the Cross, in Tone VII—

O Christ, Thou didst show the tree of Thy Cross to be more radiant than fire and more powerful than flame, for it consumeth the sins of men and illumineth the hearts of those who hymn Thy voluntary crucifixion. O Christ God, glory to Thee!

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

O Christ God, Who hast dominion over the incorporeal hosts and knowest the slothfulness of my soul, save me by Thy Cross, in that Thou lovest mankind.

Martyricon: Rejoice, O ye righteous! Let the heavens be glad! For having struggled on earth, the martyrs trampled the enemy underfoot. Let the Church triumphant leap up, celebrating Christ God, the one Judge of the contest and Awarder of trophies, Who granteth the world great mercy

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

When she beheld Thee crucified, O Lord, the Virgin cried out to Thee weeping: "I hymn Thine ineffable longsuffering, O my Son, and Thine utter and divine condescension toward men!"

After the third chanting of the Psalter, these sessional hymns, in Tone VII—

When Thou wast crucified, O Christ, the enemy was bound and death slain, and the

souls held fast in the nether regions of hades were loosed from their bonds.

O Thou Who for our sake willingly accepted crucifixion, crush the enemy who refuse to recognize Thee as the true God, and save us.

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

Ever preserved by the Cross of thy Son, O Virgin, we elude the attacks of the demons; wherefore, hymning thee as is meet, we glorify thee, O most hymned Theotokos.

ODE I

Canon to the precious & life-creating Cross of the Lord, the acrostic whereof is: "When the Cross was planted it uprooted deception", the composition of Joseph, in Tone VII—

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn a victory.

Mocked, the Master endureth crucifixion, removing the mockeries of men in that He loveth mankind. He is pierced by a spear, thereby slaying the adverse foe.

Wielding Thy Cross like a bow, O merciful Savior, with the darts of the nails Thou didst wound the adversary, and didst heal men, who of old were wounded by him.

Martyricon: By the blood of the saints were the abominable defilements of blood offered to the idols abolished; and the whole earth is sanctified, ever blessing the martyrs with praises.

Martyricon: The hosts of heaven lifted their voice in song, beholding those on earth doing battle against incorporeal foes. Wherefore, the Judge of the contest hath crowned them victors.

Theotokion: "The record of Adam was torn asunder when Thou wast pierced by the spear, O my Son," the all-pure Mistress cried out; "Wherefore, I hymn Thy suffering, which poureth forth dispassion upon all, O Master."

Another canon, of the all-holy Theotokos, the composition of Joseph, in Tone VII—

Irmos: Same as the foregoing.

O Theotokos, preserve thy people, who hymn thy mighty works with love, and deliver them from harm; for thou art the intercessor, guide and confirmation of all, O pure one.

OCTOECHOS — TONE VII

O Virgin who gavest rise to the Water of immortality, grant us the waters of healing, washing away all the deadly passions of our souls and bodies.

O Mistress, full of the grace of God, thou wast shown to be the honored habitation of Him Who honored the nature of our forefather [Adam]; wherefore, we beseech thee, O pure one: Deliver us from all dishonor.

Having given birth to the Sun of righteousness for the world, O most immaculate Maiden, drive the darkness away from those who hymn thee with faith in this thy splendid and holy temple.

ODE III

Canon of the Cross

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

O Jesus, Who stretched out the heaven as it were a curtain, Thou didst stretch out Thy hands upon the Tree, healing the intemperance of Adam, in that Thou art merciful, and snatching all from the hands of the lying enemy.

With thorns do the iniquitous men crown Thee, O Christ our King, Who hast crowned men with glory, uprooted the thorns of Adam's disobedience, and planted the plant of understanding for all.

Martyricon: Mortal in essence, therein ye deigned to teach immortality, O all-wise ones; wherefore, wounds and tribulations, persecutions and beatings, and the severing of your members, did ye all endure, rejoicing, O martyrs.

Martyricon: With steadfast intent ye brought low the lying enemy who boasteth that he will destroy all things, O ye athletes who humbled yourselves for Christ; and having arrayed yourselves against him, ye were exalted with divine might.

Theotokion: O Mother and ewe-lamb, beholding the Lamb Who is slaughtered of His own will going to His Passion, thou sheddest fountains of tears, saying: "What is this sacred thing, O my Child? How dost Thou die, intending to bring life to those who have died?"

Canon of the Theotokos

Irmos: Same as the foregoing.

In this thy divine temple, wherein thou hast shown forth a well-spring of miracles, O pure one, grant the salvific petitions of thy servants; and deliver them from torment, ever pouring forth thy divine visitation.

Having given birth to Christ, the Abyss of mercies and Bestower of all good things, in manner transcending cause and recounting, O pure one, thou truly showest this thy divine temple to be the expunging of all the passions, through thy divine overshadowing.

Blessed is the Fruit of thy womb, O Virgin Theotokos, joy of all; for thou truly gavest birth to the joy and gladness of the whole world, Him Who loveth mankind, driving away sinful grief, O Bride of God.

O Virgin, thou noetic coffer, who truly gavest birth to the incorrupt Manna: Come among us at this hour; and of all defilement rid us who in pure manner call thee blessed.

ODE IV

Canon of the Cross

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

Having appeared on earth as a man, Thou didst make men heavenly; and suspended upon the Tree, O Master, Thou didst exalt with Thyself all who hymn Thy sufferings.

For mortals Thou dost die, O Life, and for the unjust Thou endurest violent suffering, O my righteous Jesus. We hymn Thine infinite lovingkindness, O Long-suffering One.

Martyricon: The onslaught of wild beasts, the raging of the fire, the severing of hands and feet, the mutilation of your members, and all other tortures which win divine delight, did ye endure, O martyrs.

Martyricon: Crying out to Christ, the God of all, from the ends of your bodies, O athletes, ye were heard, and have now been set high upon the rock of divine perfection.

Theotokion: Make entreaty for us to Him Who became incarnate of thee, O Theotokos, that we who glorify His sufferings may find help in time of peril.

WEDNESDAY MATINS

Canon of the Theotokos

Irmos: Same as the foregoing.

Of old, Habbakuk proclaimed thee the mountain overshadowed by the virtues, protecting all from the burning of the malice of men's ancient foe, O all-pure Mistress Theotokos.

Offer supplication unto the Lord Who became incarnate for thine all-pure blood, O Mistress, that He save from all harm thy people, who bless thee as is meet.

This thy temple, full of the grace of God, hath become a source of healing for men's souls and bodies, O all-glorious one; for it causeth every disease to cease and washeth away the passions of those who with faith call thee blessed.

By thy fervent and honorable visitation, O Virgin Mistress, save all who with love flee to thine aid, and visit and grant their petitions which lead unto life.

ODE V

Canon of the Cross

Irmos: Rising at dawn unto Thee out of the night, I beseech Thee, O Lord my God: Grant me remission of my transgressions, and guide my steps to the light of Thy precepts, I pray.

Accepting crucifixion for the removal of evils, O Word of God, Thou didst taste gall, abolishing the bitter harm wrought by the pleasing fruit. Glory to Thy great lovingkindness!

By Thy suspension upon the Cross, Thou didst cause the whole earth to quake by Thy divine might and healest the abasement thereof, O Master; and Thou makest wavering hearts steadfast in the knowledge of Thee.

Martyricon: Belial everywhere spread his evil nets, yet he did not ensnare the martyrs of Christ; for, receiving wings of fire, they reached the divine mansions.

Martyricon: Deified by God with the hand of His abundance, O passion-bearers, ye were in nowise daunted by painful tortures, for for you it was as though others were suffering; and ye remained thus, O all-wise ones.

Theotokion: When Thou wast hanging upon the Cross, the pure Virgin, wracked with lamentation, cried out: "With what eyes shall I look upon the burning Eye Who driest up all the depths, O my Son?"

Canon of the Theotokos

Irmos: Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

Keeping vigil, we are weighed down by the sleep of sin, O pure one; yet in thine all-honored temple take pity on us by thy vigilant divine supplication, O Bride of God.

O pure one, grant a helping hand unto all of us who have recourse unto thee; wash away the defilement of all evil, and by thy supplications cleanse us of illness.

O all-pure Theotokos, who conceived God in thy virginal womb and gavest birth to Him: From all everlasting condemnation deliver those who hymn thee.

The souls of those who come to thy temple with faith, having grown old through sins, are renewed, O all-immaculate one, and they all glorify thee as is meet.

ODE VI

Canon of the Cross

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

O only Deliverer, Thou didst pay Thy saving Blood as our price, didst redeem us who were held captive, and didst bring us to Thy Father, slaying the tyrant by the Cross, O all-good Christ.

Of old, through intemperance I suffered a grievous fall, but Christ, uplifted upon the Cross, His arms stretched out, exalted me, who had fallen, and manifestly healed all my wounds.

Martyricon: In nowise sleeping the slumber of deception, O martyrs, ye lulled to sleep every assault of the tormentors; and having fallen into the excellent sleep of the righteous, O blessed ones, ye became ever-watchful advocates for all.

Martyricon: Established firmly upon the rock of Christ's divine precepts, O most glorious martyrs, ye remained unmoved by the wiles of the enemy; and with divine wisdom ye trampled him underfoot, divinely hastening to God.

OCTOECHOS — TONE VII

Theotokion: O Theotokos, thou gavest birth to a young Child, Who is known to exist timelessly with the Father, before all ages, and Who by His Cross reneweth mankind, which had grown old through sins by the counsel of the author of evil.

Canon of the Theotokos

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

Thou alone hast poured forth the Water of salvation upon us, O only pure one, drying up the burning of deceptions; and thou bedewest the true understanding of thy servants.

O animate city of our God, free thy flock from godless barbarians, earthquake and want, and from every temptation.

With the application of thy supplications cure the sores of our souls, O Theotokos, that we may hymn thee with divine voices.

O Virgin Maiden, who by thine all-pure birthgiving released Eve from pain: Release me from the pain of the passions of soul and body.

ODE VII

Canon of the Cross

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

The life of our first parents, devoid of pain, did I find when thou wast suspended upon the Cross and died of Thine own will, and slew the serpent, O greatly merciful Jesus Christ.

We have all been delivered from the curse of the law; for the Bestower of the law was lifted up upon the Cross, pouring forth ever-flowing blessing, grace, mercy, and the abolition of corruption.

Martyricon: Approaching tortures with willing haste, the martyrs voluntarily emulated Him Who suffered; and, crowned by Him, they now join chorus with the angels.

Martyricon: Giving your bodies over to divers torments, O all-praised martyrs, ye drowned the incorporeal foe in the streams of your blood, and pour forth fountains of healing.

Theotokion: "How can I not weep, beholding Thee upon the Cross, O my Child most sweet? How can I not lament Thee Who sufferest unjustly, O most righteous Judge?", the Virgin Mother exclaimed.

Canon of the Theotokos

Irmos: Same as the foregoing.

O most hymned Virgin, who gavest birth to the divine Fire, burn up the tinder of the passions of those who hymn thee, and illumine all with the light of repentance, we pray.

O incorrupt Maiden, deliver us from corruption; O animate palace of God, show us to be temples of the divine Spirit, that we may unceasingly hymn thee with faith in thy temple.

Thou pourest forth streams of healings upon all, for thou gavest birth to the Source of life, O Theotokos. By thy fervent supplication cleanse this thy flock of defilement, O Bride of God.

All the divine prophets, beholding the figures of thy divine birthgiving, chanted with joy, crying: O all-hymned God of our fathers, blessed art Thou!

ODE VIII

Canon of the Cross

Irmos: Emulating the children who in the furnace received the dew of the Spirit, let us say with faith: Bless the Lord, O ye works of the Lord!

The blood and water which flowed from Thy side renewed the whole world and poured forth incorruption, O Savior, and brought abominable sacrifices and the shedding of corrupt blood to an end. Wherefore, all of us, Thy works, hymn Thee as Lord and exalt Thee supremely for all ages.

Thou wast ringed about with a crown of thorns, wast given gall and vinegar to eat, wast spat upon, beaten and lifted up upon the Cross, Thy hands pierced with nails. And I, saved thereby, cry out to Thee: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Martyricon: Most splendidly enriched from the inexhaustible treasuries of truth, O athletes, ye spat upon all the poverty of the idols and showed yourselves to be enrichers of the poor, crying out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Martyricon: Having refused to obey the unlawful edicts of the tyrants, O martyrs, ye were cast into a fiery furnace like the youths, and therein found the dew of God which cooled you, as ye cried: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

WEDNESDAY MATINS

Theotokion: The ark of the law prefigured thee of old, O pure one, containing not the tablets of the law, but Christ, the Bestower of the law, Whom iniquitous men nailed to the Cross, and Who saveth us who cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Canon of the Theotokos

Irmos: The only unoriginate King of glory, whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people!

Pouring forth an abyss of miracles upon the world, O most hymned Virgin, dry up the effluvia of our passions, and pour forth the dew of remission upon us who honor thee with undoubting faith.

The Sun of righteousness, Who shone forth from thee upon those sitting in the darkness of the passions, made thee light, O most hymned and pure one; wherefore, we hymn thee as is meet, O Theotokos.

As a most splendid temple of God, O pure one, show thy servants, assembled in thy holy temple, to be habitations of the Spirit; for we glorify thee for all ages.

With the light of thy birthgiving thou hast wondrously enlightened the whole world, O Theotokos, bearing in thine arms the true God Who ever enlighteneth those who cry with faith: Hymn the Lord, all ye works of the Lord, 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 the Cross

Irmos: O Mother of God and Virgin, thou gavest birth yet remainest a virgin still, and this was not a work of nature, but of the condescension of God; wherefore, we ever magnify thee as her who hath been vouchsafed divine wonders.

The might of the enemy in nowise failed until Thou didst cry out mightily on the Tree to Thine unoriginate Father, and called Thy scattered sheep to the knowledge of Thee, O Christ, mighty Master.

Of Thine own will thou wast uplifted upon the Cross like a lamb, O Master, snatching Thy reason-endowed sheep from the wolf, O Savior, and enclosing those who hymn thee in the fold of Thy precepts.

Martyricon: Shown to be emulators of Thy sufferings, the right glorious passion-bearers endured multifarious methods of torture, O Thou Who lovest mankind; wherefore, they received crowns of glory and have been vouchsafed Thy kingdom, O Christ.

Martyricon: The solar rays of grace shine round about, illumining the faithful on the right laudable feast of the honored passion-bearers; wherefore, ever celebrating this, we are delivered from the darkness of grievous transgressions.

Theotokion: A noetic Light shone forth on the Cross — thy Son, O all-pure one — rebuking the princes of darkness; and darkening the light of the sun, He illumined the fullness of the faithful, O all-immaculate one.

Canon of the Theotokos

Irmos: O Mother who knewest not man, who gavest birth without experiencing corruption, and lent flesh to the Word Who hath fashioned all things, O Virgin Theotokos, thou receptacle of Him Whom nought can resist and dwelling-place of the Infinite: thee do we magnify.

Thou wast shown to be more sacred than the hosts on high, for thou gavest birth to the Creator of all, O holy Theotokos, Mother who knewest not man; wherefore, with the angels we glorify thee, unceasingly hymning thy mighty works.

Enlightened by the rays of the divine Spirit, the most sacred prophet of old beheld thee as a mountain overshadowed, O Virgin Theotokos; wherefore, we on earth bless thee with the angels, as thou didst foretell, O thou who art blessed of God.

Thou wast shown to be the jar holding the divine Manna, and wast seen to be a ladder leading men up from earth, O Virgin Theotokos who alone knewest not wedlock; wherefore, we, the faithful, having assembled, glorify thee as is meet, O divinely joyous one.

O Maiden who wast the dwelling-place of the Godhead, bathing me with tears, cleanse me, who have become a den of soul-destroying

OCTOECHOS — TONE VII

thieves and a place where every iniquity is wrought; and show me to be an abode of the divine Spirit.

O Virgin Mistress, who alone gavest birth to the preëternal Light: Deliver me from everlasting darkness, and enlighten my soul which hath become wholly darkened through the passions of life, that I may ever glorify thee with love.

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

Aposticha stichera of the Cross, in Tone VII—

O Master Who lovest mankind, Who art the Bestower of life, by Thy Cross Thou didst redeem the whole world. O Lord, glory to 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.

The Vine of life was nailed to the Cross, and the nations embraced paradise with the thief. This is the glory of the Church! These are the riches of the kingdom! O Lord Who suffered for our sake, glory to Thee!

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 all-praised passion-bearers of Christ were shown to be beacons for the world, crying aloud: Glory to Thee, O Lord!

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

When the most immaculate one beheld Thee nailed to the Tree of Thine own will, weeping she hymned Thy might.

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 VII—

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

Thou didst stretch forth Thy hands upon the Cross, in Thy great goodness setting aright the fall of Adam, who stretched out his hands to the fruit of the tree, O Compassionate One; wherefore, we glorify Thee, O Benefactor and Lord.

On the place of the skull the assembly of the Jews crucified Thee, O Christ our King, Who crushed the head of the wicked destroyer, and poureth forth upon us rivers of remission from Thy holy side.

Martyricon: Emulating the honored and saving sufferings of Christ, O all-praised martyrs, ye endured multifarious tortures, and together have passed over into immortality; wherefore, ye are blessed.

Glory...: O holy Trinity, preserve us, Thy servants, who hymn Thee, strengthen us with the power of the Cross, and instruct us how to reach the heavenly city, that, residing there, we may find mercy.

Now & ever...: Beholding Him Who was born of thee, crucified, O pure Mother, thou didst shed tears, thy womb in turmoil, and didst cry: "How dost Thou willingly suffer these things, O my Son, desiring to deliver mankind from the passions?"

ON WEDNESDAY EVENING
AT VESPERS

On "Lord, I have cried...", 3 stichera of the holy apostles, in Tone VII: Spec. Mel.: "No longer are we forbidden the tree of life..."—

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

Having tilled the whole earth with the plough of the knowledge of God, O glorious apostles, ye caused a multitude of the faithful to spring forth.

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.

Set at nought the winter of my passions, O blessed apostles, and shine forth upon me the pure spring of peace.

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

As disciples of the Word ye brought the assemblies of the nations over from senselessness to the knowledge of God.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the great & holy wonderworker Nicholas, in Tone VII—

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.

As of old thou didst by thy supplications deliver the officers who were to be executed, O father Nicholas, so do thou now save us.

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

O holy and most blessed hierarch Nicholas, deliver from griefs all who invoke and hymn thee with faith and love.

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

Free thy servants from famine and pestilence, from earthquake and tribulations, and from all want, O all-wise and holy hierarch Nicholas.

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

Glory..., Now & ever...: Theotokion—

Convey the entreaty of thy servants to thy Son, O most pure one, that He may save all whom He hath created.

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

Aposticha stichera of the apostles, in Tone VII—

O glorious apostles, pillars of the Church, preachers of the Truth, radiant beacons: With the fire of the Spirit ye consumed all deception and illumined the human race with faith. Wherefore, we beseech you: Entreat our Savior and God, that He grant peace to the world and save 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.

O apostles of Christ, husbandmen of the Savior, bearing the Cross upon your shoulders as a plough, and having cleared the earth made hard by the deception of idolatry, ye sowed the word of faith. And ye are fittingly honored, O holy apostles of Christ.

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 most praised martyrs, spiritual lambs, reason-endowed holocausts, acceptable sacrifices well-pleasing to God: the earth did not hide thee, but heaven received thee, and ye are become communicants with the angels. With them entreat our Savior and God, we pray you, that He grant peace to the world and save our souls.

Glory..., Now & ever...: Theotokion—

Let us hymn as the Mother of God the Word her who alone was an all-pure virgin after giving birth, saying: Glory to thee!

OCTOECHOS — TONE VII
ON WEDNESDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

With waters flowing with life, O Virgin, give drink to my soul which withereth away under the burning heat of sin, that I may produce the fruitful grain of godly compunction.

Rain down upon me drops of compunction, O pure Maiden, and with drops of compassion wash away all the defilement of my soul which hath come upon it through inattention.

Glory...: Having taken thy Creator into thy womb, thou gavest birth unto Him without seed, and God became an infant. O strange wonder! Thou art both handmaid and mother, O Mistress who hast not known wedlock!

Now & ever...: O all-pure Virgin Mother, thou gavest birth for us to Christ, the Deliverer of the human race, our Liberator and Savior; wherefore, manifestly knowing thee to be the mediatrix of eternal life, we glorify thee.

ODE III

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

Having dyed a purple robe — His body — in thine all-pure blood, and put it on without assuming the corruption of nature, the King of all issued forth from thee as both God and man, O Virgin, possessed of immutable royalty.

As a treasury of good and ineffable things given by God unto all, O Virgin, thou bestowest an abundance of grace and wondrous gifts upon us who pray to thee amid perils, misfortunes and infirmities.

Glory...: Thee, O pure one, did the wondrous Daniel foresee as the mountain from whence Christ was cut, Who hath crushed the graven images of the demons. Wherefore, delivered by thy birthgiving, we hymn thee as the cause of all good things.

Now & ever...: The divinely eloquent one once foresaw thee as a scroll whereon the Word was writ by the finger of the Father, O pure one; wherefore, pray that He inscribe me in the Book of Life, rending asunder the evil record of my sins.

ODE IV

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

Make entreaty unto Him Who was born of thee, O Theotokos, that we who glorify His sufferings may find help in time of evil plight.

The Author of nature, the Myrrh Who poured forth from thee, O all-pure and pure one, hath filled all things with sweet fragrance through divine understanding, and hath dispelled the foetor of falsehood.

Glory...: Christ God hath set thee up as a noetic ladder for those on earth, O pure one, and by thee He leadeth the faithful up to divine and celestial works, in that He is full of loving-kindness.

Now & ever...: Weighed down by the great burden of sin, O good one, I cry unto thee: Be thou my cleansing, O thou who gavest birth to Him Who taketh away the transgressions of the world!

ODE V

Irmos: Rising at dawn unto Thee out of the night, I beseech Thee, O Lord my God: Grant me remission of my transgressions, and guide my steps to the light of Thy precepts, I pray.

O Mother of God Who loveth mankind, O all-hymned Theotokos, by thine entreaties send down the expunging of transgressions upon me who ever praise thee with faith, love and hymns.

O all-pure Theotokos, in that thou art the receptacle of the immutable Light and the temple of the divine Effulgence, with thy light illumine my darkened soul, I pray.

Glory...: O Lord my God, Whose pleasure it was to become man, I entreat Thee: Be thou well-pleased to save me, a prodigal, for the sake of the pure and virgin Maiden who gave birth unto Thee in purity.

WEDNESDAY COMPLINE

Now & ever...: O Mistress Mother of God, O all-immaculate one who for the world gavest birth to hypostatic Life, grant thou the forgiveness of my transgressions.

ODE VI

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

By thy seedless birthgiving, O Theotokos, have we been delivered from the corruption of death and the sin of Adam; for thy Son, Who alone is both God and man, granteth to the faithful deliverance from offenses.

Rend asunder the record of my transgressions, O Mistress, through thy divine supplications recording me in the Book of the Saved, that in praise I may hymn thee, who art more holy than the cherubim.

Glory...: They who of old were cast from before Thy face by Thy righteous judgment, O Christ, hast Thou recalled by Thine advent in the flesh, in that Thou art full of loving-kindness. And now, O Good One, accept us who have committed offense, and free us from evils.

Now & ever...: O all-pure Virgin, I entreat thee who gavest birth to the Benefactor and Cleansing of sinners: By thy maternal supplication expunge my guilt for my countless transgressions, for thou hast the power so to do, as the Mother of thy Son.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: *Sedalion, in Tone VII*—

Beneath thy protection do all mortals flee. Deliver our souls from everlasting life, O good one.

ODE VII

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

My mind, which is weighed down by sin, O most immaculate one, do thou rouse unto good works, that I may bless thee who art more honorable than all creation.

In the furnace the three young children prefigured thy birthgiving, for thou wast not consumed when thou gavest birth to Fire,

O pure one; wherefore, consume now the tinder-like passions of my heart.

Glory...: Perceiving thee to be beauteous and comely among women, the Lord became incarnate of thee; wherefore, entreat Him, O all-holy Maiden, that He save me.

Now & ever...: The divine Dew which issued forth from thee, O all-immaculate one, bedeweth those who have withered under the burning heat of sin; wherefore, I beseech thee: Bedew my soul which hath withered also.

ODE VIII

Irmos: The bush, which partook of fire on Sinai yet was not consumed, revealed God to Moses, who was slow of speech and spake with difficulty; and the three children, unvanquished in the fire, showed forth zeal for God, chanting: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

The bush which conversed with fire on Sinai, yet was not consumed, showed forth thy strange birthgiving to Moses the God-seer; wherefore, marvelling at thy strange birthgiving, O pure one, he cried aloud, rejoicing: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

O pure Virgin who gavest birth to Life, grant life to my mind which hath been slain by sin, and by thy maternal pleas to God save me who ever chant: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Glory...: At night and during the day I have thee, O pure one, as my steadfast protector against foes visible and invisible, and I am in nowise daunted by their evil and wicked assaults, chanting: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Now & ever...: Moved by His love for mankind, in that He is good, thy Son, O Theotokos, hath given thee as help against the enemy and the healing of sufferings unto those who cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

ODE IX

Irmos: O Mother who knewest not man, who gavest birth without experiencing corruption, and lent flesh to the Word Who hath fashioned all things, O Virgin Theotokos, thou receptacle of Him Whom naught can resist and dwelling-place of the Infinite: thee do we magnify.

OCTOECHOS — TONE VII

Having nourished as an infant Him Who as Creator sustaineth and sanctifieth the whole world, thou hast been shown to be the Mother of the Almighty according to the flesh, the irremovable riches of virginity, O Virgin Theotokos, thou Bride who knewest not man.

Having given birth to the Word Who loveth man exceedingly and taketh away the sin of the world, O Virgin, entreat Him to send down the remission of sins upon us who with unwavering faith bless thee as is meet.

Glory...: Enamored of sin, I tremble in fear lest I suddenly reach the end of my life, O pure Mistress, intercessor of all the oppressed.

Wherefore, be thou now entreated, that thou strengthen me by examples of repentance.

Now & ever...: Let me not be sent into the fire prepared for me, O most Compassionate and greatly Merciful One, for the Virgin who gave Thee birth imploresth thee, with the divine choir of the incorporeal hosts, the apostles, prophets, martyrs and holy hierarchs, and the souls of the righteous.

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 VII—

O Word, Thou didst reveal Thine apostles as husbandmen in Thy garden, who cut down the idols; wherefore, having preached thee, the Master, among the nations, they were magnified in piety.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Earthly glory did ye not love on earth, O glorious ones, and preaching the God of heaven to men ye brought them to Him.

Glory..., Now & ever...: Theotokion—

Even though creation recognized thee as a mother, yet hath the Creator shown thee to be a virgin; for thou gavest birth in the flesh unto Christ God, Who saveth our souls.

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

As is meet, with hymns let us honor the all-wise apostles of Christ God as nurturers of our salvation; for, having driven away the ungodliness of deception, they have saved the world, as those who beheld the Word with their own eyes—His servants, friends and brethren.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The prophets preached, the apostles taught, the martyrs confessed and we have believed that Thou art Christ, the Son of God, the Deliverer of the world.

Martyricon: Having armed themselves with the power of Thy Cross, Thy martyrs, O Lord, vanquished the enemy and put the falsehood of the idols to shame; wherefore, hymning Thee with the angels, they cry out a hymn of victory, glorifying Thee, O Christ. Through their supplications grant our souls cleansing and great mercy.

Glory..., Now & ever...: Theotokion—

Rejoice, thou through whom the Word became immutably flesh and dwelt among us! Rejoice, O pure one, joy of the apostles and martyrs and salvation of us, the faithful! Rejoice, O Mother of Christ God!

After the third chanting of the Psalter, these sessional hymns, in Tone VII: Spec. Mel.: "The Fruit of thy womb..."—

O most lauded disciples of the Lord, who like beacons illumined the whole world: Pray ye, that light may shine upon me who am in the darkness of transgressions and the passions.

As lamps unto the world, O apostles of the Lord, upon the faithful ye ever greatly shine forth the Word Who driveth away the gloom of deception; wherefore, ye enlighten the nations with baptism, as ever honored preachers of the Trinity.

THURSDAY MATINS

Glory..., Now & ever...: Theotokion—

O Virgin, joy of the world, with the apostles unceasingly entreat thy Son, that He grant forgiveness of our transgressions and correction of life.

ODE I

Canon of the holy, glorious and all-praised apostles, the composition of Theophanes, in Tone VII—

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

Godlike in your striving for the divine, ye shattered the gods of the ungodly, and to divine love ye have moved all who came to believe in God, O most honored ones. *Twice*

As the salt of the whole earth, O divinely eloquent apostles of the Lord, halt the corruption of my heart, and cure it, for it hath lost its savor.

When the most righteous Judge of all will come again, He will sit down with you, O godly apostles; deliver us then from all condemnation.

Theotokion: O all-pure Virgin Theotokos, pray thou with the incorporeal angels, the prophets, martyrs and apostles, that we may receive remission of transgressions and rich mercy.

Another canon, to the great & holy wonderworker Nicholas, the acrostic whereof is "Accept thou our seventh entreaty, O Nicholas", the composition of Joseph, in Tone VII—

Irmos: In Egypt, Moses led Israel forth with the help of God. To Him alone let us sing, for He hath been glorified!

Having lived a glorious life on earth, O Nicholas, cause those who glorify thee to share in the glory on high.

Sailing the deep of evils, we are buffeted by the waves of life's temptations, O most blessed ones, from which do thou save us.

Grant me now a generous helping hand, O father Nicholas, and deliver me from enemies, visible and invisible.

Theotokion: He Who created the immaterial ministers was born of thee in His ineffable mercy, O Theotokos, and was seen of men.

ODE III

Canon of the Apostles

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

Like the heavens ye proclaim the glory of God, as saith the prophet, O wise disciples of God, manifestly making clear His divine incarnation and sufferings, whereby deliver ye all from the passions, death and corruption.

Ye were shown to be sharp arrows of Christ the mighty, O wise disciples of the Lord, wherefore deliver me from the arrows of the evil one, and heal my heart, which hath been grievously wounded by the sword of sin.

O disciples of Christ, who laid bare all the wiles of the enemy and clothed him in shame, make haste to array me in divine vesture, for I have been cruelly deceived and stripped naked of the divine raiment.

Theotokion: O God, Who created the hosts of heaven by Thy word and bestowed grace upon the prophets, disciples and all the martyrs: By their supplications and those of Thine all-pure Mother save and have pity on all, in that Thou art full of lovingkindness.

Canon of Saint Nicholas

Irmos: O Thou Who lovest mankind, Who established the heavens and made firm the foundation of the earth upon many waters: establish Thou my mind in Thy will.

Offering up supplication for the whole world, save us from all need and countless tribulations, O holy Nicholas.

As thou didst deliver from prison those inescapably bound, break asunder the bonds of mine evil deeds, and by thy supplications propitiate God, O holy Nicholas.

Night and day we all call thee our helper, O holy Nicholas; bear thou our prayers unto the Lord, ever preserving us.

Theotokion: O all-pure one, thou tongs which received the burning divine Coal in thy womb without in any wise being consumed: burn up our transgressions.

OCTOECHOS -- TONE VII

ODE IV

Canon of the Apostles

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

The Son Who is equally enthroned with the Father, and Who became incarnate as a man on earth, chose you as disciples, to proclaim His divinity to all nations. *Twice*

I have been wounded in heart, wretch that I am, having made myself subject to the authors of all the passions in the sickness of my mind. Wherefore, I pray: Heal me, O apostles, physicians of the infirm.

Deliver us from the passions, O glorious apostles, from grievous misfortunes and tribulations, from all perils and most painful torments.

Theotokion: Pray to God, O chosen Mother, with the sacred apostles, martyrs and prophets, that we be delivered from misfortunes, tribulations and transgressions.

Canon of Saint Nicholas

Irmos: By Thy dispensation the virtue of Thine ineffable wisdom hath covered the heavens, O Christ God Who lovest mankind.

With thy wisdom blackening the mind of Arius, which was benighted by heresy, thou didst enlighten those deceived by him, O Nicholas.

Treat my many sores with thy God-pleasing prayers, O divinely blessed father Nicholas, and enlighten my heart.

Having mortified the uprisings of the passions, O most blessed one, by thy supplications enliven me who am done to death by them, and make me new.

Theotokion: Thou gavest birth in the flesh unto the Timeless One. Him do thou entreat, that He deliver from chronic evils us who hymn thee, O most immaculate one.

ODE V

Canon of the Apostles

Irmos: Rising at dawn unto Thee out of the night, I beseech Thee, O Lord my God: Grant me remission of my transgressions, and guide my steps to the light of Thy precepts, I pray.

O Lord my God, Who of old bestowed peace upon Thine apostles: By their supplications grant peace and forgiveness of transgressions unto all. *Twice*

O Lord my God, Who knowest the offenses of my soul and the uncorrected ways of my heart: Freely taking pity, save me through the entreaties of the apostles.

O Lord my God, in Thy great goodness Thou didst save the thief and the sinful harlot. Through the supplications of Thine apostles take pity on me, the prodigal.

Theotokion: O Lord my God, Who wast born of the Virgin who knew not wedlock: By her supplications and those of Thine apostles grant me cleansing of offenses, and deliver me from the torment which is to come.

Canon of Saint Nicholas

Irmos: My soul riseth at dawn unto Thee, O God, for Thou art light, and Thy precepts are healing for Thy servants, O Thou Who lovest mankind.

The counsels of ignorant men, which are ever directed against us, do thou render ineffectual by thy supplications, O Nicholas.

By thy supplications rend asunder the bonds of our evils, O most holy Nicholas, who hast bound the malice of the soul-corrupting serpent.

Ever sinning in mind and beset by a multitude of evils, we invoke thee as a fervent intercessor, O father Nicholas.

Theotokion: O Mary Theotokos, Lady of all creation, utterly free my lowly heart from the enemy who shamelessly seeketh to gain dominion over my heart.

ODE VI

Canon of the Apostles

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

As godly disciples of Wisdom Itself, the apostles showed the wisdom of the pagans to be foolishness and destroyed the malice of their sages; and with the light of piety the all-wise ones illumined those lost in ignorance. *Twice*

O Christ Who of old didst wash away the transgression of Peter with his tears, by his supplications wash away the countless offenses of my soul, in Thine immeasurable lovingkindness and great goodness.

O Deliverer, Who of old took pity on the

THURSDAY MATINS

penitent Ninevites: In Thy lovingkindness, as is Thy wont, have mercy on me for the sake of Thine apostles, and let not the multitude of my transgressions bring torments upon me.

Theotokion: O thou who gavest birth to the Light, enlighten my soul, which hath been darkened by the passions, and with the apostles, prophets and martyrs entreat Him to deliver me from all sin, all harm, and all the malice of the enemy.

Canon of Saint Nicholas

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

Thou didst annul the unjust sentence of death and by thy mercy didst save those who were about to die, O father Nicholas, as the fervent helper of those who call upon thee.

Ease thou the ailments of our souls, O most sacred pastor, and stop thou the mouths which open vainly against those who love thee.

Thou didst destroy the bitter pasturage of the ungodliness of Arius with the medicine of thy words, O Nicholas, initiate of the sacred mysteries, and wast the confirmation of the faithful.

Theotokion: O most immaculate one, heal thou my wretched soul, which hath been made incurably sick with the beguilements of life and many sinful circumstances.

ODE VII

Canon of the Apostles

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

The furnace of bitter ungodliness of old did ye quench with the dew of divine preaching, O glorious apostles, crying: Supremely exalted and all-glorious is the God of our fathers!

Rescue me from grievous sin, from torment in hell and pain in Gehenna, O Christ, and save me, I pray Thee, through the entreaties of Thine apostles, O Word.

O disciples of Christ, who drew men forth from the depths of ignorance with the net of the Word, save me who am tempest-tossed and drowning amid countless transgressions.

Theotokion: With the angels, martyrs and apostles entreat thy Son and Lord, O most

immaculate one, that thy servants may be saved from all perils and tribulations.

Canon of Saint Nicholas

Irmos: Thou didst bedew the burning furnace, O Savior and didst save the children who chanted, saying: Blessed art Thou forever, O Lord God of our fathers!

As the beauty of the Church, O wise Nicholas, deliver me from all the ugliness of the ignominious passions, ever entreating the Benefactor of the whole world, O holy hierarch.

Water the hearts of us all with the showers of thy prayers, O wise Nicholas, that we may offer fruits worthy of repentance, O holy hierarch.

By thy supplications enlighten the minds of us who rise early with faith and glorify God, O thou who by thine entreaties did raze the temple of Artemis.

Theotokion: With faith doth every tongue glorify thee, who art the glory and boast of our race and the guide of those astray, O pure and all-blessed Theotokos.

ODE VIII

Canon of the Apostles

Irmos: The bush on Sinai which partook of fire without being consumed revealed God unto Moses, who was slow of speech and spake with difficulty; and the zeal of God showed forth the three children in the fire as invincible, who chanted: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Coals set aflame by the noetic Fire, the disciples of Christ burned up all the falsehood of idolatry as if they were reeds, and have enlightened the souls of the faithful, who cry out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages. *Twice*

Enlighten now my soul which hath been darkened by sin, and my heart which through the passions hath been enshrouded in the gloom of dishonor, O apostles of Christ who partake of everlasting light, that I may unceasingly cry out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages.

By the supplications of Thy sacred disciples heal my soul, which hath been wounded by the venomous fangs of the prideful one, O Thou Who accepted wounds in the flesh; and save those who chant: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages.

Theotokion: When thou gavest birth to the Fire without being consumed, thou wast preserved, O all-pure Virgin; wherefore, with the incorporeal choirs and the apostles entreat Him to Whom thou gavest birth, that they may be saved who chant with faith: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages.

Canon of Saint Nicholas

Irmos: Emulating the children who in the furnace received the dew of the Spirit, let us say with faith: Bless the Lord, O ye works of the Lord!

Thy body, redolent of myrrh, which lay in Myra, O most holy Nicholas, poureth forth myrrh upon those who have recourse thereto, and bringeth an end to the infirmities of men.

The Creator and Lord of the world hath shown thee to be a helper of the world; wherefore, thou hast been found to be a ready deliverer for those who now call upon thee in their needs, O Nicholas.

There is no-one who calleth upon thee amid tribulations who doth not quickly receive consolation; wherefore, we pray to thee: Ease all our sicknesses, O Nicholas.

Theotokion: Every tongue hymneth and glorifieth thee, O Virgin Bride of God, for thou gavest birth to the all-hymned God. Him do thou unceasingly beseech, that our souls be saved.

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: O Mother who knewest not man, who gavest birth without experiencing corruption, and lent flesh to the Word Who hath fashioned all things, O Virgin Theotokos, thou receptacle of Him Whom nought can resist and dwelling-place of the Infinite: thee do we magnify.

The Word of God the Father revealed you as sons of the light and the day, for having loved Him, O divine apostles, ye were shown to be beacons for the whole world, dispellers of demons, guides for the lost and firm foundations for the Church.

O ploughs of the Word, who bore His most easy yoke upon your necks, cultivate now my soul, which hath grown hard through the

passions, and render it fertile with the seed of repentance.

Through the divine Spirit is the earth sanctified by the divine relics of the right glorious apostles; and the heavenly Church of the first-born is unceasingly made splendid by their spirits. For their sake, O Savior, have pity upon us all.

Theotokion: O most Compassionate and greatly Merciful One, the Virgin who gave Thee birth, and the divine incorporeal choirs, the apostles and prophets, the martyrs and holy hierarchs, and the souls of the righteous, entreat Thee not to inflict upon me the fire prepared for me.

Canon of Saint Nicholas

Irmos: O ye faithful, with hymns let us magnify the Theotokos, who became a mother in manner transcending nature, is a Virgin by nature, and is blessed among women!

Following the ways of the sacred apostles, thou didst inherit their thrones, as an honorable and holy hierarch, O right glorious Nicholas.

O blessed one, the Creator hath shown thee forth as most great, as a lover of God and a helper in all things for those who fervently call upon thee throughout the world.

With contrite heart we cry to thee, O father Nicholas: Be thou a comfort for us amid tribulations, ever driving griefs away from our souls.

Glory...: The severing of death lieth before thee as an axe lieth before a tree, O my soul. Wherefore, be not slothful but diligent in showing God the fruits of repentance.

Now & ever...: Theotokion: In thy holy arms thou bearest Him Who upholdeth all things. Him do thou beseech, O pure one, that we be saved unharmed by the malefactions of the alien one.

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

Aposticha stichera of the apostles, in Tone VII—

O glorious apostles, pillars of the Church, preachers of the Truth, radiant beacons: With the fire of the Spirit ye consumed all deception and illumined the human race with faith. Wherefore, we beseech you: Entreat our Savior and God, that He grant peace to the world and save our souls.

THURSDAY MATINS

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 apostles of Christ, husbandmen of the Savior, bearing the Cross upon your shoulders as a plough, and having cleared the earth made hard by the deception of idolatry, ye sowed the word of faith. And ye are fittingly honored, O holy apostles of Christ.

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: Breathing forth one thing only, and looking toward one thing alone, the passion-bearing martyrs, having found the one path of life, which is death for Christ, urged one another on to death. O the wonder! For, snatching up the treasures of torment, they said to each other: If we die not now, we shall die in any case; wherefore, let us do things worthy of life: let us do what needs be done with love of honor, that we may sell what we have and purchase life with death!" Through their supplications, O God, have mercy on us.

Glory..., Now & ever...: Theotokion—

Thou wast ineffably born of the Virgin, O Christ, and hast enlightened those in darkness, who cry: Glory to Thee, O Lord!

ON THURSDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VII—

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

From the depths of false belief did ye draw flocks of the nations unto the divinely beautiful Faith, O all-wise and glorious apostles, and ye brought them to the noetic banquet as a priceless gift.

Driving the darkness of grievous beguilement away with the light of preaching, O apostles of the Lord, ye manifestly illumined the hearts of the pious; wherefore, we bless you with divine hymns.

Martyricon: While your members were being cut off with the sword, O divine athletes, ye were not cut off from the love of the Deliverer, but hastened to Him. And now ye all live in joy, illumined with heavenly glory.

Glory...: The most malignant corrupter of the human race besetteth me. O omnipotent Trinity, snatch me from his maw by the supplications of Thy preachers, that I may magnify Thine infinite mercy.

Now & ever...: O pure Virgin, thou didst bring forth the Son, bearing mortal flesh of thy pure blood, Who is equally enthroned with the Father, that He might make human nature immortal; wherefore, we all bless thee as is meet.

OCTOECHOS — TONE VII
ON THURSDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the Cross, in Tone VII: Spec. Mel.: "No longer are we forbidden the tree of life..."—

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

That Thou mightest make man god, Thou becamest man and wast crucified, O all-good Christ. Glory to Thy 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.

When the assembly of the Jews condemned Thee to die on the Cross, O Jesus, the earth quaked and the sun hid its light.

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

The iniquitous assembly crowned Thee with thorns, O Immortal and holy King, Who cuttest the thorns of deception off at the root.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the all-holy Theotokos, in Tone VII: Spec. Mel.: "Today Judas keepeth vigil..."—

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.

Beholding her Lamb stretched out upon the Tree, the Virgin, the unblemished ewe-lamb, cried aloud: "Woe is me, O my Child most sweet! What is this strange and all-glorious mystery? How hath the iniquitous assembly lifted Thee up upon a Cross, and given gall for Thee to drink Who fed me with manna?"

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

When Thy Virgin Mother beheld Thee nailed by the Jews to the Cross on Golgotha, condemned by an unrighteous verdict, O my Christ, she cried out: "Woe is me, O my Son most beloved! What is this strange sight? How can the senseless children of the Jews nail Thee, the Lord of all, to the Cross?"

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

O most holy Mistress, we have all come to know thee alone as the one who wast manifest as a virgin even after giving birth. And when thou beheldest Him to Whom thou gavest birth, with His hands nailed to the Tree of His own will, thou didst cry out: "O Longsuffering One, Thou diest of Thine own will, delivering all who hymn Thee from death!"

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

O most holy Virgin Mistress, who gavest birth unto the Lord Who in His lovingkindness was nailed to the Cross, and poureth forth a stream of life upon the world: Entreat Him, that our souls may be saved; for thee alone do we, the faithful, have as a refuge, bulwark and aid. Wherefore, we flee to thy protection.

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

Aposticha stichera of the Cross, in Tone VII—

No longer are we forbidden the Tree of life, for we have Thy Cross as our hope. O Lord, glory to Thee!

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.

Suspended upon the Tree, O Immortal One, Thou didst break the snares of the devil. O Lord, glory to Thee!

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: Glory to Thee, O Christ God, Thou boast of the apostles and joy of the martyrs, who preached the consubstantial Trinity!

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

When the most immaculate one beheld Thee nailed to the Tree of Thine own will, weeping, she hymned Thy dominion.

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

ON THURSDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: To God Who shook Pharaoh off into the Red Sea let us chant a hymn of victory, for He hath been glorified.

Looking toward the impending end of my life, O Mistress, I cry aloud: Grant me the cleansing of mine offenses, O Bride of God.

Hastening to the abyss of Thy beneficence, I cry out: O good Mistress, deliver me from all torment.

Glory...: O Mistress, accept us who flee to thee with faith, and grant us deliverance from perils and tribulations.

Now & ever...: In accordance with the prophecy thou hast restored the fallen tabernacle of Adam, O all-pure one who didst bear God the Savior in thy womb.

ODE III

Irmos: The Church of Christ hath been made steadfast through faith; for it unceasingly crieth out in hymns, chanting: Holy art Thou, O Lord! My spirit doth hymn Thee!

O all-pure one who didst ineffably conceive God the Master, deliver and save me who am beset by the tempest of sin.

With rays of repentance illumine me who am held fast in the night of unseemly offenses, O Maiden, ever granting that I may become a child of the light.

Glory...: O Theotokos who gavest birth to the Bread of heaven, feeding the hearts of the all the faithful, fill thou my starving and passion-plagued soul.

Now & ever...: Acknowledging thy divine birthgiving, I have been made steadfast, O Virgin, and, enriched by thy help, I cry: Holy art Thou, O Lord Who savest our souls!

ODE IV

Irmos: I heard report of Thee and was afraid; I understood Thy works and was filled with awe, O Lord.

Disdain me not, neither put me to shame who earnestly groan and cry out before thee from the depths of my heart, O Mistress.

Utterly consume the thorns which pierce my wretched soul, the lusts of the flesh, O Mistress who gavest birth to the divine Fire.

Glory...: Grant me remission of offenses, O most blessed and pure one, and deliver me from everlasting and terrible torment.

Now & ever...: The Word Who made His abode within thee, O all-pure one, hath transformed my nature, which had fallen through disobedience.

ODE V

Irmos: My soul riseth at dawn unto Thee, O God, for Thou art light, and Thy precepts are healing for Thy servants, O Thou Who lovest mankind.

I have made myself like unto the irrational beasts, utter wretch that I am, serving mine accursed flesh with irrational passions. But do thou, O Theotokos, grant that I may come to my senses.

Have mercy upon me who have sinned more than all men, and who flee to thy fervent protection, O Virgin Theotokos, and rescue me from torments.

Glory...: May those who confess thee to be the Theotokos, O Virgin Mother of God, be vouchsafed to receive through thee the kingdom and sustenance which pass not away.

Now & ever...: O blessed and all-glorious Mother who knewest not man, grant life to my soul, which hath been slain by my sins and hath been buried beneath unrestrained passions.

ODE VI

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

The tempest of sin assaileth me and leadeth me into the corruption of despair, O Virgin; but extend unto me a firm and mighty helping hand.

Pour forth upon me the oil of fervent loving-kindness which is in thee, O Mistress; deliver me from offenses and rescue me from everlasting fire.

Glory...: O Virgin Maiden who hast released Eve from pain by thine all-pure birthgiving, release me also from the pain of the passions which assail my soul and body.

OCTOECHOS — TONE VII

Now & ever...: Thou dost hymn God Who was incarnate of thee, O pure and all-immaculate Virgin Mother; and, gazing upon Him, thou dost lament Him Who was lifted up upon the Cross.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VII—

O pure one, the Fruit of thy womb hath planted the Cross in the ends of the earth and delivered the world from corruption; wherefore, we magnify thee, the all-glorious one.

ODE VII

Irmos: Cast into the fiery furnace, the venerable children transformed the fire into dew, crying out thus in hymnody: Blessed art Thou, O Lord God of our fathers!

The threat of my manifold transgressions hath increased, O pure one, and, deserving condemnation, I fall down and cry unto thee: Before the end grant me cleansing, tears of compunction and correction of my morals.

In that thou hast given birth to the Life of all, O pure and all-pure one, by thy divine works grant life unto me who am in sore distress because of my vile transgressions, and approach the grave in despair.

Glory...: O good Theotokos, delivering from spiritual death those who with faith call upon thine immortal grace, vouchsafe them the kingdom by thine all-pure supplications.

Now & ever...: We glorify the unapproachable birthgiving of the Virgin, whereby we have been delivered from death; wherefore, reborn unto incorruption, we cry: Blessed art Thou, O Lord God of our fathers!

ODE VIII

Irmos: The only unoriginate King of glory, Whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people!

The furnace of the passions consumeth me, O Virgin, and devoureth me with the fire of lusts; but, anticipating my need, quench it with

the dew of thy mercy, imparting coolness unto my soul.

I have defiled my soul and rendered my flesh corrupt through lust, wallowing therein. And I have become a mockery unto men, and an object of ridicule unto the enemy. O Mistress Theotokos, be thou my helper!

Glory...: Beseech God to Whom thou gavest birth, O Virgin, that He send down upon those who honor thee with faith salvation, release from misfortunes, speedy deliverance from grievous ailments, and eternal grace.

Now & ever...: The Lord, Who created Adam according to His image, assumed his substance and abolished the primal curse, hymn ye, O priests, and exalt Him supremely forever!

ODE IX

Irmos: O most hymned one, who art more exalted than the heavens, without seed thou didst conceive the unoriginate Word and gavest birth for men to God incarnate; wherefore, we all magnify thee.

O most radiant Virgin Mother and Theotokos, with the light of thy supplications do thou radiantly guide to the fear of God my wretched soul, which hath been grievously benighted by carnal pleasures.

Despairing of salvation because of the multitude of mine offenses, I am at a loss, O most holy Mistress. Send down upon me thy benefactions and mercy.

Glory...: Thy birthgiving, which transcendeth nature, O Theotokos, filleth the angels with wonder and men with awe; for it is ineffable and unapproachable to all. And hymning it, we piously glorify thee.

Now & ever...: Thou hast stripped away my garments of mortality and corruption, O Virgin who for men gavest birth to the incarnate Word, the robe of salvation. Wherefore, we all ever magnify thee.

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 VII—

The Church crieth out to Thee, O Christ God, bowing down before Thee in the pine, cedar and cypress: Grant victories to the faithful for the sake of the Theotokos, and have mercy one us!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

O Christ God, Who for my sake endured nailing to the Cross, accept my ready praise, and save me.

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

Protected by the Cross of thy Son, O Virgin, we evade the attacks of the demons; wherefore, hymning thee as is meet, we glorify thee, O unwedded Theotokos.

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

O Christ, Thou didst show the tree of Thy Cross to be more radiant than fire and more powerful than flame, for it consumeth the sins of men and illumineth the hearts of those who hymn Thy voluntary crucifixion. O Christ God, glory to Thee!

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

Ever gazing upon Thy Cross as it is exalted, O Lord, we faithfully hasten with hymns and songs, embracing it with fear and joy. Sanctify Thy servants, and bring peace to Thy world by its appearance, O only greatly Merciful One.

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

Martyricon: O holy martyrs, ask that we may be given remission of our transgressions, and may be delivered from the torments which await us, and from bitter death, we pray.

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

O pure Ever-virgin Theotokos, beholding thy Son hanging upon the Cross, weeping as a mother thou didst magnify His awesome condescension, O Mistress who knewest not wedlock.

After the third chanting of the Psalter, these sessional hymns, in Tone VII—

Thy precious Cross, O Christ, is the sword and invincible victory of the world, and laying low the invisible foe thereby, we hymn Thee with thanksgiving.

O Thou Who by the tree of the Cross healed Adam's condemnation, heal our broken hearts, and save us.

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

The Fruit of thy womb planted the Cross in the ends of the earth and delivered the world from corruption; wherefore, we magnify thee, O all-glorious one.

ODE I

Canon of the precious and life-creating Cross of the Lord, the acrostic whereof is "On the Tree Christ set at nought the ancient bane", the composition of Joseph, in Tone VII—

Irmos: To God Who shook Pharaoh off into the Red Sea let us chant a hymn of victory, for He hath been glorified.

Uplifted upon the Cross, Christ drew all men to Himself, and cast down the enemy who had laid all low.

From Thy life-bearing side Thou didst pour forth water upon my life, O Master, and as mortal didst slay the enemy.

Martyricon: Bear ye earnest supplication to Christ for us, O passion-bearers, that we all may be delivered from the dread judgment.

Martyricon: O all-wise martyrs, who humbled yourselves for Christ's sake: Cast down the prideful foe with grace divine.

Theotokion: Beholding on the Cross Him Who had shone forth from thee in His all-great lovingkindness, O Mistress, thou didst weep, glorifying Him.

Another canon, of the all-holy Theotokos, in Tone VII—

Irmos: Same as the foregoing.

In giving birth to God in the flesh, O all-pure one, thou didst restore our first father Adam, who had fallen into the corruption of disobedience.

In gladness we cry out to thee with the voice of Gabriel, O pure one: Rejoice, O all-pure one, thou hope of all! Rejoice, O Bride of God!

OCTOECHOS — TONE VII

ODE III

Canon of the Cross

Irmos: My heart hath been established in the Lord; my horn hath been exalted in my God; my mouth hath been enlarged over the enemy; and I have found gladness in Thy salvation.

O Thou Who dost breathe life into me, and art dispassionate in essence, how dost Thou endure suffering? How diest Thou upon the Tree? Great is Thy mercy and long-suffering, O Savior!

Thou wast unjustly uplifted on the Cross between two thieves, O Word, and didst justify him who by faith acknowledged Thee as the Author of all creation Who suffered of His own will.

Martyricon: Enduring the convulsions of their flesh, the severing of their hands and feet, and all their members, the passion-bearers were vouchsafed glory, and pray for us.

Martyricon: Made radiant in God by multifarious torments, ye have now inherited great glory, O wise ones, ever praying for our souls.

Theotokion: By thy maternal supplications grant release from our debts, O pure Virgin who gavest birth to God the Word Who was nailed as a man to the Cross.

Canon of the Theotokos

Irmos: Same as the foregoing.

In the image of the most holy tabernacle did God foretell thee to the law-giver on the mountain; for thou becamest the habitation of Him Who sanctifieth all.

O Virgin, we have all understood thee to be the holy ground which without seed put forth for us Jesus Christ, the comely Grain Who feedeth those who bless thee with faith and love.

The ways of God Most High were seen in thee, O Virgin, when He ineffably became incarnate; for thou wast the Mother of Him Who reigneth over all.

Pondering thy divine birthgiving, O Virgin, enriched by thine aid, I cry out: Holy art Thou, O Lord, Who saveth our souls!

ODE IV

Canon of the Cross

Irmos: I heard report of Thee and was afraid; I understood Thy works and was filled with awe, O Lord.

Thou wast uplifted upon the Cross like a

most comely cluster of grapes, O Master Who lovest mankind, and didst exude the wine of gladness.

Willingly accepting sufferings in Thy flesh, O Master, Thou didst truly calm the greatly painful passions of men.

Martyricon: Shot through with arrows, the passion-bearers wounded the adversary and showed themselves to be physicians of our souls.

Martyricon: The passion-bearers arrayed themselves against the tyrants and, vanquishing them, were crowned with crowns of victory.

Theotokion: O Virgin, without seed thou gavest birth to the Word Who in His goodness destroyed corruption on the Cross.

Canon of the Theotokos

Irmos: Same as the foregoing.

Habbakuk heard of thee, O all-pure one, as the mountain illumined by the overshadowing of the Spirit; for from thee hath God revealed Himself incarnate.

The assembly of the Orthodox is set aright, hymning thee as the most holy Mother of God, and crying out to thee with the angel: "Rejoice!"

Beaten is the face of Nestorius, who did not wish to consider thee the pure Theotokos; for thou didst truly give birth unto God, O all-pure one.

The Bridegroom found thee to be comely and radiant in goodness, O most pure one, and He abode within thee and made thee the Theotokos.

ODE V

Canon of the Cross

Irmos: My soul riseth at dawn unto Thee, O God, for Thou art light, and Thy precepts are healing for Thy servants, O Thou Who lovest mankind.

Uplifted upon the Tree in the flesh, O Master, Thou didst draw all creation out of the pit of evils unto the understanding of Thee, O Thou Who lovest mankind.

Iniquitous men asked to crucify Thee at the place of the skull, O Jesus, Who dost crush the pernicious head of the serpent.

Martyricon: Ye halted the flow of ungodliness with your divine blood, O martyrs, and drowned the tyrant Pharaoh therein.

Martyricon: Their fingernails pitilessly torn away, the passion-bearers rent vain-minded hearts asunder with their rebuke, and have become victors.

FRIDAY MATINS

Theotokion: God sanctified thy womb and dwelt therein, O holy and pure one; and uplifted upon the Cross, He raised up creation with Himself.

Canon of the Theotokos

Irmos: Same as the foregoing.

Loving thy godly, comely, most sweet and goodly beauty, O Virgin Lady, the Master made His abode within thee.

O Maiden, most holy and splendid portal of grace, who hast illumined the whole world with thy most radiant light: Enlighten those who hymn thee.

Let those who confess thee to be the Theotokos receive through thy light the kingdom and food which pass not away, O Mother, Virgin and Theotokos.

Thou wast shown to be the temple of the Omnipotent One Who seeth all things; for, finding thy womb to be more honorable than the heavens, He dwelt therein, O most pure Theotokos.

ODE VI

Canon of the Cross

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

Manifesting Thyself in the lovingkindness of Thy mercy, O Physician of the infirm, by Thy Cross and sufferings Thou didst heal infirm human nature.

By the tree did Adam bring condemnation upon himself of old; but now he hath been justified by the tree of the Cross, gaining access to paradise and receiving delight.

We hymn Thee Who wast crucified in the flesh; we glorify Thee Who wast crowned with thorns and hast crowned men with glory, O all-good King.

Martyricon: Having rejected the pernicious harm of the madness of idolatry, the athletes underwent tortures; and having died with Christ, they now reign.

Martyricon: Neither persecution, nor starvation, nor nakedness, nor tribulation, nor death could in anywise separate the godly passion-bearers from the love of Christ.

Theotokion: Thou didst glorify Him Who became incarnate of thee, and didst weep for

Him Who was uplifted upon the Cross, as thou didst gaze upon Him, O Virgin Mother, holy and most immaculate.

Canon of the Theotokos

Irmos: Same as the foregoing.

Thou gavest birth to the only Benefactor as the God-man, Who dwelt among men, O Virgin Theotokos, that He might give life unto men.

Thou gavest birth in two natures to Emmanuel, Who was the perfect Word from the beginning, and now is God incarnate, Who granteth us deliverance.

The word of God described thee beforehand as the ark which received the tablets of the law, O Theotokos, for thou didst receive in thy womb Him Who became incarnate for our sake.

Even the fulsome tongues of the angels are unable to proclaim thy praises, O pure one; but we, taking it up now as servants, offer thee Gabriel's "Rejoice!"

ODE VII

Canon of the Cross

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

Lifting the burden of mine iniquities, Thou wast uplifted on the Cross between the iniquitous, O all-good Lord. Blessed art Thou, the supremely exalted Lord and God of our fathers.

Pierced by the spear in Thy divine side, O Savior, Thou didst set aright the fall of Eve, who was created from Adam's rib; and Thou dost ever command the fiery sword to give me access to paradise.

Martyricon: Like stars affixed to the firmament of the Church, ye illumine creation with the splendor of your sufferings and the effulgence of healings.

Martyricon: The book of life ever offereth the recorded lives of the Lord's martyrs, who diligently preserved the written statutes of God and suffered mightily.

Theotokion: O most holy one, beholding the all-holy Word Who shone forth from thee, lifted up upon the holy Tree and sanctifying mortals, thou didst lament.

OCTOECHOS — TONE VII

Canon of the Theotokos

Irmos: Same as the foregoing.

Of old, thine Offspring saved those who were in the fiery furnace; and now He hath saved us who cry out at His coming which transcendeth recounting: Blessed art Thou, O God of our fathers!

David the ancestor of God describeth thy glory, O most immaculate Virgin, and manifestly prophesieth thee as the Queen of creation, who standeth at the right hand of the God of our fathers.

By the restoration of thy birthgiving thou didst renew the nature of mortals, O pure one; wherefore, we cry to thee: Blessed is the Fruit of thy womb for all ages, O Lady!

In His mercy the second Adam through thee, O all-pure one, called to Him the first Adam, who had been condemned and held fast by death, and who now crieth aloud: Blessed art Thou, Who wast born and hast restored me!

ODE VIII

Canon of the Cross

Irmos: The only unoriginate King of glory, whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people!

The tree of understanding rendered me mortal; but, having died upon the Tree Thou didst enliven me, O my Christ, and enlighten me to chant: Hymn the Lord, O ye priests, and exalt Him supremely for all ages.

O King, the law-breaking assembly crowned Thee with thorns, Who uprootest the thorns of first-created Adam's disobedience; and they suspended Thee upon the Cross, Who hast delivered all from the abyss of deception.

Upon the Tree mindless men stretched Thee out, Who spread out the heavens with understanding, O Savior, Who healest our sufferings by Thy suffering, and causeth our pain to cease through the pain caused in Thy hands by the nails.

Martyricon: The relics of the martyrs emit the sweet fragrance of miracles for those who approach with undoubting heart, and they ever dispel the foetor of the passions, and in God impart health unto all.

Theotokion: The ranks of the saints pray to the Master, Who issued forth from thy womb, and on the Cross showed them the path of

suffering, O pure one; and they glorify thee as the Queen of all.

Canon of the Theotokos

Irmos: Same as the foregoing.

The unapproachable Master of all, Whom the heavens cannot contain, was contained in thy womb, O Theotokos; wherefore, with love we, the faithful, supremely exalt thee forever.

The Mind Who transcendeth all creation, and upon Whom human nature is unable to gaze, didst thou bear in thine all-pure arms, O Maiden; wherefore, with love we, the faithful, exalt thee supremely for all ages.

Entreat God, Who was born of thee, O Virgin, that upon those who honor thee with faith He send down salvation, release from misfortunes, the speedy cure of grievous ailments, and eternal grace.

Knowing thee to be the splendid temple of the Most High, adorned with divers virtues, O most holy Virgin, we piously hymn and 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: O most hymned one, who art more exalted than the heavens, without seed thou didst conceive the unoriginate Word and gavest birth for men to God incarnate; wherefore, we all magnify thee.

When they saw Thee uplifted upon the Cross, O Jesus, almighty King of ages, the sun was darkened, the earth quaked, and the splendor of the veil of the temple was rent asunder.

The iniquitous ran Thy hands and feet through with nails, pierced Thy life-bearing side with a spear, and gave Thee gall and vinegar to drink, O my Christ, Thou true God and delight of all.

Martyricon: They who were broken by all manner of tortures, broke asunder the nets of the author of evil; and having been crowned with victory, the valiant athletes are called blessed.

Martyricon: Through the deposit of their relics the passion-bearers sanctified the whole earth and, cast into the midst of the fire and mystically consumed, they set at nought the vile stench of the sacrifices of the idols.

FRIDAY MATINS

Theotokion: O blessed one, who art holier than the cherubim, and gavest birth in the flesh unto the Word of God, Who was uplifted upon the Cross of His own will: Earnestly pray to Him in behalf of us all.

Canon of the Theotokos

Irmos: Same as the foregoing.

Most perfect humanity was received from thee, O all-pure Maiden, when the Word united Himself to animate flesh and a soul adorned with discourse; wherefore, all of us, the faithful, magnify thee.

Let the foolishness of the rhetors keep silence, but let the clarion of the apostles sound forth, praising thee, O Virgin, with cries of truth, and declaring thee the true Theotokos.

Because of thee mercy was shown to mankind, which was hypostatically united to the true Word, O Virgin, and by God's gift became divine; wherefore, we all ever magnify thee.

The mystery of thy birthgiving was first understood through the visions of the prophets, O Maiden, for for men thou gavest birth to God incarnate, Who delivereth us from perils by thy supplications.

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

Aposticha stichera of the Cross, in Tone VII—

O Master Who lovest mankind, Who art the Bestower of life, by Thy Cross Thou didst redeem the whole world. O Lord, glory to 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.

The Vine of life was nailed to the Cross, and the nations embraced paradise with the thief. This is the glory of the Church! These are the riches of the kingdom! O Lord Who suffered for our sake, glory to Thee!

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: Celebrating the memorial of Thy holy passion-bearers, O Christ, we hymn Thee, crying out: Glory to Thee, O Lord!

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

When thou didst behold thine own Son upon the Tree of old, O all-pure one, thy heart was wounded by the sword of grief.

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 VII—

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

Healing the sickness of Adam, which was caused by the counsel of the enemy, when Thou wast uplifted upon the Tree, Thy hands and feet pierced with nails, O King of all, Thou didst endure pain; wherefore, we glorify Thy long-suffering, O Word.

Between two outlaws the assembly of the Jews crucified Thee, O Christ, the only Bestower of the law and Deliverer, Who delivereth

the human race from all iniquity; wherefore, we magnify Thee.

Martyricon: Valiantly wearing the wounds of many tortures like beautiful ornaments, the athletes were shown to be the splendid adornment of the Church, ever praying for our souls.

Glory...: O Holy Trinity, from torments deliver Thy faithful servants, who believe in Thee as a single Godhead, unceasingly glorified with piety; and grant us Thine everlasting kingdom.

Now & ever...: Seeing Thee without form or beauty, suspended upon the tree of the Cross in the flesh, O Christ, the most pure Virgin cried out in pain: Woe is me! How have the iniquitous wounded Thee, O my Child?"

OCTOECHOS — TONE VII
ON FRIDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the holy martyrs, hierarchs and the venerable, in Tone VII: Spec. Mel.: "No longer are we forbidden the tree of life..."—

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

The martyrs dispelled the darkness of ungodliness, showing forth the light of divine knowledge unto 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.

With Orthodox teachings as with divine rays did ye enlighten the Church of the Lord, O most wise pastors.

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

Ever dwelling in trackless wastes, ye broke the nets of the demons, O venerable fathers.

Then three other stichera, of the martyrs, in Tone VII—

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 Savior, when Thou comest to judge the whole world put me not to shame who have committed shameful acts.

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

Glory to Thee, O Christ God, Thou boast of the apostles and joy of the martyrs, whose preaching was the consubstantial Trinity.

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

O holy martyrs, who fought the good fight and received crowns: Pray unto the Lord, that our souls be saved.

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

Thou hast been known to have become a Mother in supernatural manner, O Theotokos, and hast remained a virgin in manner past recounting and understanding; and no tongue can describe the wonder of thy birthgiving. For as thy conceiving is all-glorious, so is the

manner of thy birthgiving beyond comprehension; for where God so willeth, the order of nature is over-ruled. Wherefore, knowing thee to be the Mother of God, we all earnestly entreat thee: Pray thou that our souls be saved!

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

Aposticha stichera of the holy martyrs, in Tone VII—

Caring nought for all the things of earth, O holy martyrs, and having manfully preached Christ at the tribunal, ye received from Him rewards for your torments; but as ye have boldness, beseech Him, as the almighty God, that He save the souls of us who flee to you, 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.

O most praised martyrs, spiritual lambs, reason-endowed holocausts, acceptable sacrifices well-pleasing to God: the earth did not hide thee, but heaven received thee, and ye are become communicants with the angels. With them entreat our Savior and God, we pray you, that He grant peace to the world and save our souls.

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.

Nekrosimon: O Thou Who in the beginning didst make man in Thine image and according to Thy likeness, in paradise Thou didst appoint him to exercise dominion over Thy creatures; but, led astray by the malice of the devil, he partook of the fruit, breaking Thy commandment. Wherefore, Thou didst condemn him to return to the earth from whence he had been taken, O Lord, and to beg for repose.

Nekrosimon: O our Savior, grant rest to our brethren whom Thou hast removed from transitory things, and who cry: Glory to Thee, O Lord!

FRIDAY VESPERS

Glory... Now & ever...: Theotokion—

O thou who alone didst receive the uncon-
tainable Word of God, and gavest birth to Him
incarnate: Pray that our souls be saved.

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

ON FRIDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: By Thy hand was the nature of
water, which before was fluid, transformed into
solid form, O Lord. Wherefore, having passed
through it dryshod, Israel chanteth to Thee a
hymn of victory.

O Mistress Theotokos, from misfortunes,
from sorrows and falls, from everlasting fire
and torment, deliver those who place their trust
in thee and have recourse unto thee.

With the dew of thy loving-kindness, O pure
Virgin, quench thou the flame of my falls, lest I
come under the trial of all condemnation and
everlasting fire.

Glory...: O Virgin, rain down the drops of
thy loving-kindness upon me who am ever with-
ered up by the burning heat of lusts, that I may
unceasingly glorify our God and Savior Who
was born of thee.

Now & ever...: With the water of thy suppli-
cation, O Virgin, give drink to my soul, which is
burning up with the heat of grief, that I may
offer the fruits of divine gladness unto Him Who
was born of thee.

ODE III

Irmos: O Lord and Savior, Who in the
beginning established the heavens by Thine
omnipotent word and confirmed all their power
by the all-accomplishing and divine Spirit: es-
tablish me upon the immovable rock of the
confession of Thee!

Thee do I entreat, O Virgin: Grant to my
soul salvation, purification and abundant
grace, in that thou art mighty and good; and as
thou art the Maiden who loveth mankind,
vouchsafe unto us life incorruptible.

O pure Virgin who gavest birth to the Cre-
ator, thou true salvation and intercession for
the world: From misfortunes, the perils of life
and eternal damnation deliver those who hymn
thee with faith.

Glory...: We earnestly entreat thy compas-
sion, O Maiden: Disdain not thy lowly servants,
but, as thou art good, look upon us with thy
merciful eye, and deliver us from the constant
tyranny of the devil.

Now & ever...: Overcome am I by an excess
of grief, O Virgin. All my strength hath grown
weak, and I lie outstretched upon the ground.
Yet I cry to thee from the depths of my soul:
Raise me up again, and strengthen me by thy
consolation.

ODE IV

Irmos: O Christ God Who, without leaving
the bosom of the Father, didst descend to earth:
I have heard the mystery of Thy dispensation,
and have glorified Thee, Who alone lovest man-
kind.

O Mother of God, deliver me from corrup-
tion and the tyranny of the wicked serpent who
ever assaileth me and trippeth the steps I make
toward God.

O noetic portal of Life, open unto me the
portals of repentance, for, wretch that I am, I
have now drawn nigh unto the gates of despair
through my manifold offenses.

Glory...: Shaking off the mire of the pas-
sions and lusts well, O all-holy one, in thy
loving-kindness show me forth as pure, and
clothe me in the vesture of radiant grace.

Now & ever...: Having washed away the
defilement of my soul and the impurity of my
body with thy right acceptable supplications, O
pure one, set me forth as pure, that I may ever
hymn and glorify thee.

ODE V

Irmos: Night is bereft of light for those
without faith, O Christ, but for the faithful
there is enlightenment in the sweetness of Thy
words; wherefore, I rise early unto Thee and
hymn Thy divinity.

OCTOECHOS — TONE VII

O most immaculate Virgin, entreat the all-good Word, that we be saved; for thee have we acquired as an ally and a mighty aid in need.

O pure one, abandon me not to the enemy who greatly seek my destruction because of my sins, but rescue me from their harm in thy loving-kindness.

Glory...: Knowing Thee to be the God and Creator of all, O Christ, we have placed all our hope of salvation upon Thee, Who becamest man for our sake.

Now & ever...: Rejoice, O pure one, thou cloud pouring forth the Water of life! Rejoice, O Virgin, thou confirmation of the martyrs and apostles! Rejoice, O all-immaculate one, thou glorification of honor!

ODE VI

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

The majesty and beauty of comeliness which I acquired through baptism, O Mistress, I have lost by committing unseemly deeds. But by thy fervent intercession grant it to those who honor thee.

Deliver me from suffering, from violent assault and grief, O Theotokos, granting me thy consolation; for I, thy servant, have none other helper than thee, O most immaculate one.

Glory...: O all-immaculate one who gavest birth to the Deliverer, Benefactor and Savior, thou art possessed of might, and canst do whatsoever thou desirest. Wherefore, we, thy servants, beseech thee: Deliver us from the turmoil of the passions.

Now & ever...: Enlightened of old by the Spirit, the Prophet Isaiah beheld thee as the light cloud whereon the Lord of glory sat. And He hath come and cast down all the graven images of Egypt, O all-pure Virgin Mother.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: *Sedalion, in Tone VII*—

From everlasting fire deliver those who worship thine Offspring; for Christ hath shown thee to be a helper for us who hymn thee.

ODE VII

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

A multitude of sins surround me and drag me down into the corruption of perdition and despair, O Theotokos; but anticipate my need, and grant me saving aid.

Deliver me from all the malice of the enemy, from temptations and tribulation, O all-pure one, and preserve my soul in peace and tranquility, that, rejoicing I may hymn thy power.

Glory...: Foreseeing condemnation for my wicked deeds, wretch that I am, I cry out to thee from the depths of my heart: O all-pure Mistress, be thou my help, and save me!

Now & ever...: With the martyrs, the angels and the apostles beseech thy Son and Lord, O most immaculate one, that He save thy servants from perils, misfortunes and griefs.

ODE VIII

Irmos: Emulating the children in the furnace who received the dew of the Spirit, we say with faith: Bless the Lord, O ye works of the Lord!

O all-holy Virgin, be thou a help unto me who flee to thee and cry out with faith: Have mercy, O pure one, and before the end grant me cleansing of offenses. At the hour of mine end grant me salvation, and after my repose give me rest.

Abject terror assaileth me when I consider the terrible testing, the impartial Judge, and the never-ending torments prepared for those who have done evil deeds, such as I have truly committed, wretch that I am. O Mistress of the world, be thou my salvation!

Glory...: O pure Theotokos, thou champion of the faithful and cleansing of sinners, thou wellspring of all good and bestower of good things, who art the cause of salvation for mortals: Heal the pangs of my soul, and pour forth everlasting grace, glory and gladness.

Now & ever...: O all-pure one, thou gift given by us to the Master as an element of nature: Accept our entreaties as beautiful gifts, rendering unto us thy help, that we may unceasingly hymn the One Who was born of thee and exalt Him supremely forever.

FRIDAY COMPLINE

ODE IX

Irmos: O Mother of God and Virgin, thou gavest birth yet remainest a virgin still, and this was not a work of nature, but of the condescension of God; wherefore, we ever magnify thee as her who hath been vouchsafed divine wonders.

I have now fled to thy protection, O Virgin. Save me who am bestormed by a multitude of transgressions and am perishing, O thou who gavest birth to the Savior and Creator, and deliver me from eternal damnation.

O pure one, in our behalf entreat the Creator, God and Lord Who became incarnate of Thine all-pure blood, that by thy loving-

kindness He may take pity upon a despairing people.

Glory...: By thy fervent mediation before God deliver me from the unquenchable fire, from the outermost darkness and everlasting weeping, even though I am worthy of condemnation, O all-holy and pure Theotokos.

Now & ever...: Preserved by grace under thy protection, O Theotokos, I am not consumed by the assaults of the adverse foe; wherefore, I hymn, magnify and do homage unto thee as my divine confirmation and foundation.

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 VII—

Make entreaty, O saints, that we be granted remission of our transgressions, and may be delivered from the evils which await us, and from bitter death, we pray.

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

Struggling on earth, Thy saints trampled the enemy underfoot and abolished the falsehood of the idols, O Lord; wherefore, they have received crowns from Thee, the Master Who loveth mankind, the merciful God, Who granteth great mercy to the world.

Glory..., Now & ever...: Theotokion—

Out of the pit and depths of transgressions lead us up who trust in thee as the treasury of our salvation, O most hymned one; for, having given birth to our salvation, thou didst save those guilty of sin. Thou wast virgin before giving birth, virgin during birth, and remainest a virgin after birthgiving.

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

Rejoice, O ye righteous, and let the heavens be glad! For, struggling on the earth, the martyrs trampled the enemy underfoot and abolished the falsehood of the idols. Let the

Church leap up, celebrating with hymns of victory to Christ God, the Judge of the contest, the one Granter of victory, Who giveth great mercy to the world.

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

Having armed themselves with the power of Thy Cross, O Lord, Thy martyrs vanquished the enemy and put to shame the falsehood of the idols; wherefore, chanting with the angels they cry out a hymn of victory, glorifying Thee, O Christ. By their supplications grant cleansing and great mercy to our souls.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Nekrosimon: In the land of the living and the habitations of Thy righteous do Thou number the souls of those whose memory we keep, O Thou Who lovest mankind; and if any of them have sinned in this life, forgive them, granting great mercy to the world, in that Thou art the merciful God Who is readily propitiated.

Glory..., Now & ever...: Theotokion—

O most immaculate Maiden who knewest not wedlock, with the prophets, holy hierarchs and martyrs ever entreat our God, Who became incarnate of thy blood, that our souls be saved.

OCTOECHOS — TONE VII

ODE I

Canon of the holy martyrs, hierarchs, the venerable & the departed, the acrostic whereof is "With choirs I, Joseph, hymn the pastors and martyrs", in Tone VII—

Irmos: In Egypt, Moses led Israel forth with the help of God. To Him alone let us sing, for He hath been glorified!

The choir of true martyrs overcame all the deceptions of the enemy, and it danceth, rejoicing before the face of Him Who created them.

The holy hierarchs of Christ, and all the venerable who struggled in asceticism, have through grace been vouchsafed everlasting food.

Through the supplications of the prophets and the venerable, and of the sacred women, deliver us, O Christ, from all wrath, and save our souls.

Nekrosimon: O Word Who fashioned me of the earth, Thou didst command that I return to the earth. Grant rest unto those whom Thou hast taken to Thyself.

Theotokion: O all-pure Mother who gavest birth to the all-holy Word of God: Sanctify all who glorify thee with love.

Another canon, of the departed, we chant when there is no Menaion, the acrostic whereof is "The seventh rule, being the same form", the composition of Theophanes, in Tone VII—

Irmos: By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

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

Martyricon: Resplendent in piety, O martyrs, ye offered yourselves unto Christ as comeliness adorned with all forms of the virtues and a divine offering splendid in divers beauties.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: Vouchsafe that Thy departed servants may receive a ray of the unapproachable effulgence of the threefold Sun, O greatly merciful Lord, from whence all pain, grief and sighing are fled.

Glory...: As the hypostatic Light, O Christ Bestower of light, Thou didst raise up human

nature, which was condemned to death; wherefore, in that Thou alone art compassionate, grant rest to those who have fallen asleep in Thee.

Theotokion: The fall of our first mother didst thou set aright, O all-pure one who gavest birth to the Lord and Word Who raised her up from the dead, and Who by His divine authority breathed life into those in the graves.

ODE III

Canon of All Saints

Irmos: O Thou Who lovest mankind, Who established the heavens and made firm the foundation of the earth upon many waters: Establish Thou my mind in Thy will.

Crushed by stones and cast into pits, ye broke all the power of the deceiver, and remained unbroken in mind, O martyrs.

Illumining the faithful with the radiance of divine teachings and beams of the virtues, O all-wise hierarchs, ye dispelled all the gloom of heresies.

Having died to the world, Thy righteous ones, O Word, have truly inherited the life of heaven. For their sake, O Compassionate One, have pity on us all.

Nekrosimon: We all pray to the good Master for those who have departed in faith and hope, that He have mercy on them at the hour of judgment.

Theotokion: Without leaving the bosom of the Father, the Word showed Himself to be a babe held, O all-pure one, in Thy bosom, He Who is without beginning receiving a beginning from thee.

Canon of the Departed

Irmos: O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: Establish me now upon the immovable rock of the confession of Thee.

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

Martyricon: Manfully did the choirs of the martyrs display the mighty endurance of youth; for they bore the assault of stripes and the wounds of tortures, desiring Thine incorrupt glory and beauty, O Savior.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

SATURDAY MATINS

Nekrosimon: Into Thine eternal life accept Thou the souls of those who have fallen asleep in hope, O Merciful One; and cause them to dwell in the divine bosom of the godly Abraham, and number them with the blessed Lazarus, O Master.

Glory....: O compassionate Savior, Who camest down from the heavens to save the human race: In Thy lovingkindness vouchsafe that those who have departed in piety have delight in Thine immaterial light and Thy divine glory and joy.

Theotokion: The laws of nature were set at nought in thee when thou didst conceive the unapproachable Word, O pure one; and the law of God hath been given to us, by the grace of divine love granting remission to all who are driven to despair by transgressions.

ODE IV

Canon of All Saints

Irmos: Assuring us of Thine advent in the flesh, O Christ, the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

Strengthened by love for the Lord, the martyrs rendered the power of the enemy impotent; wherefore, they are called blessed.

As sheep and lambs of the Shepherd, O blessed hierarchs, ye headed the flock of the Word with divine grace.

As stars of great radiance, O our venerable fathers, ye illumined the fullness of the faithful with the brilliance of virtue.

The one company of mighty women and the assembly of the holy prophets have received heavenly goodness.

Theotokion: Entreat the Son to Whom thou gavest birth, O most hymned one, that thy servants may be delivered from all temptations and tribulations.

Canon of the Departed

Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.

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

Martyricon: Patiently did the martyrs endure the pangs of suffering, O Christ, and they were crowned with wreaths of Thy righteousness, and glorify Thy power.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: Vouchsafe Thy supernatural radiance unto those who have departed in piety, when Thou shalt come with Thine angels in Thy glory, O most Compassionate and greatly Merciful One.

Glory....: O Good One Who lovest mankind, vouchsafe that those who have departed before and glorify Thee may delight in the thrice-radiant splendor and the single effulgence of the Godhead.

Theotokion: Without leaving the bosom of the Father, Christ made His abode within thy bosom, O Virgin, and hath delivered from death those who bless thee, O Mother of God who alone art most hymned.

ODE V

Canon of All Saints

Irmos: My soul riseth at dawn unto Thee, O God, for Thou art light, and Thy precepts are healing for Thy servants, O Thou Who lovest mankind.

Indifferent to wounds of the flesh, O mighty athletes, by your divine wounds ye heal the wounds and passions of all.

Ye received the authority to bind and loose on earth, O holy hierarchs of Christ; wherefore, ye have broken the unbreakable bonds of our sins.

The choirs of ascetics, prophets, the righteous, and the honorable women, having united themselves to God with a pure mind, dance in constant chorus, rejoicing.

Nekrosimon: In that Thou alone art greatly merciful, O Christ Who lovest mankind, make those who have departed this life in faith inhabitants of paradise.

Theotokion: Having shown thyself to be an indestructible chamber for God, O most holy Virgin, entreat Him to make me an inhabitant of His noetic bridal-chamber.

Canon of the Departed

Irmos: Rising at dawn unto Thee out of the night, I beseech Thee, O Lord my God: Grant me remission of my transgressions, and guide my steps to the light of Thy precepts, I pray.

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

Martyricon: Splendidly arrayed in life-bearing mortality woven of your torments,

OCTOECHOS — TONE VII

O most praised martyrs, ask divine rest for the souls that have departed before us.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: O Savior Who pourest forth compassion from Thine inexhaustible treasures, be Thou well-pleased that the souls which Thou hast taken to Thyself may dwell with Thy firstborn in the mansions of heaven.

Glory...: Be Thou well-pleased, O Christ our Savior, that Thy servants, who have put off their burdens, broken their bonds and passed over to the life on high, may delight in the splendors of Thy saints.

Theotokion: O Mistress, Mother of God, grant me the remission of mine offenses, and give me forgiveness of my sins, O most immaculate one who for the world gavest birth to hypostatic Life.

ODE VI

Canon of All Saints

Irmos: Jonah cried out from the belly of hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

Uplifted to God in your sufferings, O most glorious soldiers, ye cast down the uprisings of the enemy and have become citizens of heaven.

Dispelling the winter of heresies, the true hierarchs of Christ led a multitude of the pious into the springtime of Truth.

By Thy might were the multitude of the venerable, the prophets and holy women justified, O Christ; and they delight in never-waning light.

Nekrosimon: Thou hast taken to Thyself Thy servants from ages past, O Compassionate One. Vouchsafe that they may share in everlasting gladness and true life.

Theotokion: Sanctify thy servants, O most holy Virgin Who gavest birth in the flesh to the all-holy Word, Whom every creature hymneth.

Canon of the Departed

Irmos: Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

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

Martyricon: The choir of the martyrs, who mightily endured nearly unbearable pains, hath inherited delight devoid of pain, receiving crowns of righteousness from the life-bearing right hand of God.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

The foregoing is repeated.

Glory...: In that Thou art God immortal, O Merciful One, Thy servants who have fallen asleep before us do Thou number with the righteous, where are the choirs of the saints, the splendor of the venerable and the enjoyment of life everlasting.

Theotokion: He Who of His divine will and creative power created all things out of nothingness, issued forth from thy womb, O pure one, and enlightened those in the darkness of death with the effulgence of the Godhead.

ODE VII

Canon of All Saints

Irmos: In the Chaldæan furnace, the children of Abraham danced with the Angel, saying: Blessed art Thou, O God of our fathers!

With the flow of their blood the passion-bearers quenched the flame of ungodliness, chanting: O God of our fathers, blessed art Thou!

We praise the hierarchs, who were enlighteners of the world, chanting: O God of our fathers, blessed art Thou!

With hymns let the holy assembly of the prophets and venerable be honored, chanting: O God of our fathers, blessed art Thou!

Nekrosimon: From Gehenna deliver Thy faithful servants whom Thou hast taken to Thyself, O compassionate Christ, and who cry out: O God of our fathers, blessed art Thou!

Theotokion: We hymn the Theotokos as more honorable than the angels, crying: O God of our fathers, blessed art Thou!

Canon of the Departed

Irmos: Of old, the children showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious God of our fathers!

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

Crowned, the choirs of the martyrs manifestly and noetically surround Christ the King with the angelic choirs, crying: Blessed art Thou, O God of our fathers!

SATURDAY MATINS

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: O Compassionate Savior, Who hast the power of life and death: Vouchsafe divine food unto those who have departed with faith in Thee, and who cry out: Blessed art Thou, O God of our fathers!

Glory...: Illumining them with the light of immaterial effulgence, O Christ, cause the souls Thou hast taken to Thyself to dwell in the mansions of heaven, that they may glorify Thee unceasingly with those who have been pleasing unto Thee.

Theotokion: Christ was ineffably begotten — first of the Father without mother, and now of thee, O Virgin, without father — and He clothed Himself in flesh for our sake. O all-pure one, blessed is the Fruit of thy womb!

ODE VIII

Canon of All Saints

Irmos: Emulating the children who in the furnace received the dew of the Spirit, let us say with faith: Bless the Lord, O ye works of the Lord!

Ye demolished the temples of the idols, O most glorious passion-bearers, and made yourselves temples of the Spirit, bravely finishing your race.

Ye were shown to be like fragrant flowers, O holy hierarchs, gladdening the souls of the faithful with the understanding of piety; wherefore, ye are called blessed, as is meet.

Traversing the whole earth, O venerable ones, ye became divine sojourners and prophets, observing heavenly delight and ever-abiding glory.

Nekrosimon: O Word, Lord of the living and the dead, reckon among the choirs of all the saved Thy servants who have departed with faith, for Thou alone lovest mankind.

Theotokion: The company of all the women who with fasting and asceticism have sought the Lord, offereth unceasing entreaty before thy divine face, O all-pure one.

Canon of the Departed

Irmos: The only unoriginate King of glory, whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people!

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

Looking toward the heavenly glory of the coming of Christ, the martyrs disdained earthly glory, piously hymning Him as King for all ages.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: Grant a heavenly dwelling to those who have fallen asleep in hope of life, O Thou Who hast destroyed their earthly temples, and give them rest in the habitations of the righteous, for all ages.

Glory...: O Thou Who as God giveth resurrection to the dead, and with Whom is the fountain of life: With nurturing floods do Thou water those who have fallen asleep before us, for all ages, in that Thou alone art good.

Theotokion: Ineffably receiving the unapproachable Light in thy womb, O Virgin Theotokos, thou didst enlighten those in the darkness of life, that they might piously hymn Christ Who ineffably issued forth from thee.

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: O ye faithful, with hymns let us magnify the Theotokos, who became a mother in manner transcending nature, is a Virgin by nature, and is blessed among women!

Through the supplications of the sacred martyrs, prophets and the righteous who lived virtuously in ages past, have mercy on our souls, O Christ.

Shown to be ministers of the Master, O initiates of the sacred mysteries, ye have joined yourselves to the heavenly servants. With them offer entreaties for us.

With the women who finished the good race let us honor the holy choirs of the ascetics, that through their supplications we may receive sanctity.

Nekrosimon: Vouchsafe that the departed who served Thee in Orthodox manner may partake of the glory which the choirs of all the saints were vouchsafed, O Christ.

Theotokion: Sin-loving, I tremble before the dread judgment of Him Who was born of thee, O pure one. But preserve me uncondemned thereat, O good one.

OCTOECHOS — TONE VII

Canon of the Departed

Irmos: O Mother of God and Virgin, thou gavest birth yet remainest a virgin still, and this was not a work of nature, but of the condescension of God; wherefore, we ever magnify thee as her who hath been vouchsafed divine wonders.

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

Martyricon: The valiant martyrs manifestly enlighten the world, as pillars of faith, and an unshakable fortress and bulwark of piety for the Churches. And we, the faithful, bless them as is meet.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

From everlasting fire deliver those who have departed from us, O Master, tearing asunder the record of their sins with the spear which pierced Thy side; and as Thou alone lovest mankind, vouchsafe them the splendors of the saints.

Glory...: As the good God Who in Thine essence loveth mankind, as One Merciful and Compassionate, Who art the inexhaustible treasury of immortal life, O Savior: Vouchsafe Thine incorrupt delights unto those who with faith have fallen asleep before us.

Theotokion: The shadows of the law and the indistinct images of times past have passed away, for Christ became the fulfillment of the law and the prophets. Hymning Him in two natures, we bless thee, the pure Ever-virgin.

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 VII—

Celebrating the memorial of Thy passion-bearers, O Christ, we chant, crying aloud: Glory to Thee, O Lord!

Rejoicing in the midst of the tribunal of the lawless, the passion-bearers cried out, O Christ: Glory to Thee, O Lord!

Breathing forth one thing, and looking toward one thing, the passion-bearing martyrs, having found the one path of life, which is death for Christ, urged one another on to death. O the wonder! For, snatching up the treasures of torment, they said to each other: "If we die not now, we shall die in any case; wherefore, let us

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

do things worthy of life: let us do what needs be done with love of honor, that we may sell what we have and buy life with death!" Through their supplications, O God, have mercy on us.

Nekrosimon: O Merciful One, Who lovest mankind, in the land of Thy righteous do Thou number those who in faith have passed over to thee from ages past.

Glory..., Now & ever...: Theotokion—

With the apostles and martyrs pray thou, O Virgin, that those who have passed away may find great mercy at the judgment.

Aposticha stichera of the departed, in Tone VII: Spec. Mel.: "Caring nought for all the things of earth ..."—

Thou wast seen dead upon the Cross and wast laid as one dead in the tomb, O only Immortal One, delivering mortal men from mortality and corruption. As Thou art an inexhaustible Abyss of lovingkindness and Source of goodness, grant rest to Thy servants who have departed from us.

Stichos: Blessed are those whom Thou hast chosen and taken to Thyself, O Lord.

O Good One, vouchsafe that those who have passed over unto Thee may be enlightened with Thine incorrupt beauty, and may delight in Thy comeliness and the rays of Thy divine light, joining chorus amid the effulgence of heaven with the angels, around Thee, the Master, King and Lord of glory.

Stichos: Their souls shall dwell amid good things.

As God, the inexhaustible majesty of divine gifts, as the abundant treasury of rich goodness, cause those who have passed over to Thee to dwell in the lands of Thine elect, in a place of rest, in the house of Thy glory, in the sustenance of paradise, in Thy virginal chamber, in that Thou art full of lovingkindness.

Glory..., Now & ever...: Theotokion—

Thou gavest birth in the flesh to the Deliverer, the Fullness of the law, for before Him there was no justification for those under the law; but Christ was crucified for our sake, and hath justified us. Wherefore, as thou hast a mother's boldness, entreat Thy compassionate Son, that He grant peace to the souls of those who have passed away from us in piety, O most hymned one.

ON SATURDAY MORNING AT THE LITURGY

On the Beatitudes, these troparia, in Tone VII—

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

Having finished the good struggle and kept the faith, ye received from God crowns of incorruption, and were vouchsafed His glory, O most lauded martyrs, inhabitants of heaven with the angels.

Let the assemblies of the sacred ministers and prophets, and let praise be given the company of honorable women be praised, for they dwell now in joy in the mansions of the firstborn and abide with the incorporeal hosts.

Number those whom Thou hast taken from us in the mansions of the saints, O Word of God, overlooking the offenses of their souls committed on earth, in knowledge and in ignorance; and take pity upon Thy servants.

Glory...: Dying in Thee, O Holy Trinity, Thy servants come to Thee to be delivered from dreadful torments, and to receive, forgiven, the good things of Thy holy glory at the hour of judgment.

Now & ever...: The Effulgence of the Father made His abode within thy womb, O most holy and pure one, and those who were beguiled by the evil counsel of the enemy and fell into corruption did He restore again.

THE END OF TONE VII

TONE VIII
SATURDAY EVENING — LITTLE VESPERS

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

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

We offer to Thee, O Christ, evening hymnody and rational sacrifice; for it was Thy good pleasure to have mercy upon us by Thy resurrection.

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.

O Lord, O Lord, turn us not away from Thy face, but be Thou well-pleased to have mercy upon us by Thy resurrection.

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

Rejoice, O holy Sion, Mother of Churches, thou dwelling-place of God! For thou wast first to receive remission of sins, through the resurrection.

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

How shall we call thee blessed, O Theotokos? How shall we hymn the unapproachable mystery of thy birthgiving, O all-blessed one? For the Creator of the ages and Fashioner of our nature, taking pity on His image, lowered Himself in an inscrutable self-abasement; and while He remained in the immaterial bosom of the Father, He made His abode in thy womb, O pure one, and immutably became flesh through thee, O thou who knewest not wedlock, remaining God by nature, as He was. Wherefore, we worship Him as perfect God and perfect man, One in dual form; for in Him there is truly a dual nature, and we all proclaim His essential characteristics to be of two kinds, according to His twofold essence, worshipping His two energies and wills. For, being one in essence with God the Father, of His own accord He willeth and acteth as God; and being of one essence with us, of His own accord He willeth and acteth as man. Him do thou entreat, O pure and most blessed one, that our souls be saved.

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 VIII—

Having descended from heaven, O Jesus, Thou didst mount the Cross; and Thou didst come to death, O immortal Life, true Light for those in darkness, resurrection for the fallen. O our Savior, enlightenment of all, glory be to Thee!

And these other stichera, of the Theotokos in the same tone: Spec. Mel.: "O all-glorious wonder..."—

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

Rejoice, O most lauded Theotokos! Rejoice, well-spring of Life which gusheth forth for the faithful! Rejoice, O blessed Mistress of all and Lady of creation! Rejoice, all-glorious and most immaculate one! Rejoice, all-pure one! Rejoice, O palace! Rejoice, thou habitation of God!

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

Rejoice, all-pure Mother of God! Rejoice, O hope of the faithful! Rejoice, cleansing of the world! Rejoice, thou who deliverest thy servants from all sorrow! Rejoice, Life-bearing consolation of men! Rejoice, O our help! Rejoice, bulwark of those who call upon thee! Rejoice, divine dwelling-place and holy mountain of God!

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

Rejoice, O Theotokos, Mother of Christ! Rejoice, thou only hope and help of men! Rejoice, O refuge! Rejoice, luminous candlestand of the Light! Rejoice, sanctified lamp! Rejoice, O palace! Rejoice, O paradise! Rejoice, habitation of God! Rejoice, well-spring which poureth forth water for those who have recourse unto thee!

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

He Whom heaven could not contain found room within thy womb without being circumscribed, and thou didst remain pure through the ineffable word, thy virginity having in nowise been defiled. For thou, alone among women, wast both mother and virgin; and thou

OCTOECHOS — TONE VIII

alone, O all-pure one, didst give the Son, the Bestower of life, thy milk to drink, and didst hold the never-slumbering Eye in thine embrace. Yet as He was before time began, He did not leave the bosom of the Father, but being fully God with the angels above, below He was through thee wholly with men, yet everywhere present, in an ineffable manner. Him do thou

entreat, O most holy Mistress, that those who in Orthodox manner confess thee to be the pure Theotokos may be saved.

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 VIII—

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

We offer to Thee, O Christ, evening hymnody and rational sacrifice; for it was Thy good pleasure to have mercy upon us by Thy resurrection.

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

O Lord, O Lord, turn us not away from Thy face, but be Thou well-pleased to have mercy upon us by Thy resurrection.

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

Rejoice, O holy Sion, Mother of Churches, thou dwelling-place of God! For thou wast first to receive remission of sins, through the resurrection.

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

The Word, Who was begotten of God the Father before the ages, and Who in latter times of His own will became incarnate of her who knew not wedlock, endured death by crucifixion; and by His resurrection He hath saved man who was slain of old.

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

We glorify Thy resurrection from the dead, O Christ, whereby Thou hast freed the race of Adam from the tyranny of hades, and hast, as God, granted the world life everlasting 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.

Glory to Thee, O Christ our Savior, Thou only-begotten Son of God, Who wast nailed to the Cross and didst rise from the grave on the third day!

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

We glorify Thee, O Lord, Who of Thine own will didst endure the Cross for our sake, and we worship Thee, O almighty Savior. Turn us not away from Thy face, but hearken and save us by Thy resurrection, O Thou Who lovest mankind.

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 IV: Spec. Mel.: "As one valiant among the martyrs..."—

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 ranks of the angels glorify Thee, O Mother of God; for thou, O all-pure one, gavest birth unto God, Who, with the Father and the Spirit, is eternal, and by His will brought the angelic hosts into being out of non-existence. Him do thou entreat, that He save and enlighten the souls of those who in Orthodox manner hymn thee as the Theotokos.

SATURDAY EVENING GREAT VESPERS

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

In that thou art the source of sanctification and the golden ark illumined by the divine Spirit, I fall down before thee and pray: Enlighten my wretched soul, which hath been given over to the passions, O Mistress, delivering me from the bitter tyranny of the demons, and giving me a clear path to salvation.

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

When the thrones are set up, and the books are opened, and the works of men are laid bare, and each shall stand forth, weighed down and stripped naked, trembling at the displeasure of God and His righteous verdict, then do thou take pity on me, O Mistress, and from all condemnation rescue me who am deserving of all manner of retribution.

Glory..., from the Menaion.; Now & ever...: The dogmatic theotokion—

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, 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 hath 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 VIII—

Having descended from heaven, O Jesus, Thou didst mount the Cross; Thou didst come to death, O immortal Life, true Light for those in darkness, resurrection for the fallen. O our Savior, enlightenment of all, glory be to Thee!

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

We glorify Christ Who rose from the dead; for, having assumed a soul and body, He cut the passions off on from both. Therefore, when His all-pure soul descended into hades, He took it captive. And in the tomb the body of the Deliverer of our souls did not see corruption.

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

With psalms and hymns we glorify Thy resurrection from the dead, O Christ, whereby Thou didst free us from the tyranny of hades and, as God, didst grant us everlasting life and great mercy.

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

O Master of all, unapproachable Creator of heaven and earth, Who suffered on the Cross, Thou didst pour forth dispassion upon me. Having accepted burial and risen in glory, Thou didst raise up Adam with Thyself by Thine almighty hand. Glory to Thy rising on the third day, whereby Thou didst bestow upon us everlasting life and cleansing of sins, in that Thou alone art compassionate!

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

O unwedded Virgin who didst ineffably conceive God in the flesh, Mother of God Most High: Accept the entreaties of thy servants, O most immaculate one, granting unto all cleansing of transgressions; and, accepting now our supplications, pray thou that we all be saved.

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

OCTOECHOS — TONE VIII

Resurrectional troparion, in Tone VIII—

Thou didst descend from on high, O Compassionate One, and didst accept a three-day burial, that Thou mightest free us from the passions. O Lord, our life and resurrection, glory be to Thee!

Theotokion:

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast

down death by death, and as God revealed the resurrection: Disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

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 VIII—

ODE I

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone hath gloriously been glorified.

Come, O ye faithful brethren, and let us mystically offer a new hymn to the holy Theotokos, praising her mighty works today as from the beginning.

Illumined in mind by divine vision of old, Moses manifestly learned of thy divine conceiving which transcendeth nature, O Virgin, and which was made manifest unto him in the bush.

Glory...: Unto thee do I offer up the works of my heart, and to thee in acceptable manner do I offer these writings, setting thee before Christ the Master as intercessor, in that thou art close to the divine shelter of aid.

Now & ever...: O pure one, incline thine ear unto me who with Orthodox Faith and love do devoutly hasten to thee in the tabernacle of thy countenance and worship thee with fear. Hearken thou to my cry of supplication.

ODE III

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

The patriarch's ladder of old prefigured thee, O all-immaculate one; for the angels' descent revealed to us the descent of God, the divine descent into thy womb.

The tribe of Judah rejoiced, as Jacob foretold, for from his tribe sprang the one who would cause Jesus Christ, our Deliverance, to spring forth. Having given birth to Him, O all-pure one, thou hast been glorified.

Glory...: In despair over my sins, I have found thee to be a refuge of salvation, O all-pure Theotokos, our hope and aid; wherefore, guide me to repentance.

Now & ever...: I have thee near the Master, O all-glorious Mistress, and with faith have entrusted to thee the book of my deeds. Cease thou never to take pity on me.

ODE IV

Irmos: O Word, with divine vision the prophet perceived Thee Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.

Having received grace and been adorned with the beauty of virginity, thou wast like unto the Bride of the Father, bedecked with golden coins, and wast shown to be the Mother of the Son of God.

SATURDAY NIGHT COMPLINE

Christ the Word was pleased to make thee, the true Sion, a divine habitation for Himself, O Theotokos, choosing thee as His elect, for the restoration of the whole world.

Glory...: Rejoice, O beauteous palace of the Word, virginal bridal-chamber of the King! Rejoice, O boast of all the incorporeal! Rejoice, O help of men!

Now & ever...: They who reject the icons of thy Son, O Virgin Theotokos, Mother of God, withdraw from God, and therefore perish; but those who honor thee are saved by the same images.

ODE V

Irmos: O Christ God, Bestower of light, Who didst dispel the primeval darkness of the abyss: disperse the gloom of my soul, and grant me the light of Thy commandments, O Word, that, rising early, I may glorify Thee.

Joining the divine Gabriel, let us cry aloud to the Theotokos with faith: Rejoice, O holy Virgin who art full of grace! The Lord is with thee Who, having put an end to grief on thine account, hath given us joy.

Gideon beheld thine all-pure womb, O pure Virgin, wherein the Word, Who is inseparable from the divinity of the Father, became incarnate through the divine Spirit, descending like rain.

Glory...: Thou art the helper of the world and aid of sinful men, O Virgin Theotokos; and for those who with faith and love have recourse unto thee thou art saving deliverance and the absolution of many transgressions.

Now & ever...: By the divine Spirit thou gavest rise without seed to the Son, the Offspring of the Father, Who was before all creation, timeless and unoriginate, O pure Theotokos, and we all honor the likeness of His visage.

ODE VI

Irmos: O Thou Who lovest mankind, accept me, who am held fast by many sins, and who fall down before Thy compassion; and save me, as Thou didst the prophet, O Lord.

O Virgin who knewest not wedlock, with hymns we praise thee as the mirror of virginity and the pure receptacle of the Godhead.

In awesome and dispassionate manner God became incarnate in thy womb, O Bride of God,

written, as it were, by the finger of the Father on a new scroll.

Glory...: Thy protection do we have as cleansing, excellent hope and aid, O pure Virgin. O Mistress, put not thy servants to shame!

Now & ever...: By thine advocacy, O Bride of God, reduce the incessant pandemonium of the passions to stillness, and guide us to the haven of tranquility.

Then, Lord, have mercy! thrice. *Glory...*, *Now & ever...*: *Kontakion, in Tone VIII*—

To thee, the champion leader, we thy servants dedicate hymns of victory and thanksgiving, as ones delivered from evils, O Theotokos; but in that thou hast invincible might, free us from all misfortunes, that we may cry to thee: Rejoice, O Bride unwedded!

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Thou hast been shown to be the mediatrix of our joy, O Virgin, and offering thee a crown of grace with love, we cry unto thee: "Rejoice, O pure and blessed one!", praising thee.

Thou art the holy mountain of God overshadowed, the rich mountain, O all-immaculate one, the mountain rendered fertile by divine effulgence, the mountain wherein God was pleased to dwell.

Glory...: No sin is too great for thy grace; for thou hast a mother's boldness and will, and by thy supplications thou loosest transgressions and leadest us safely through all assaults.

Now & ever...: O Theotokos, thou gavest birth to One of the Trinity Who, though uniting Himself to the flesh, remained immutable, being of two natures. The image of His countenance do we venerate.

ODE VIII

Irmos: The Lord Who was glorified on the holy mountain, and by the fire in the bush revealed to Moses the mystery of the Evervirgin, hymn ye and exalt Him supremely for all ages!

OCTOECHOS — TONE VIII

Thou wast revealed to the prophet as the censer bearing the divine Coal Who taketh away sins, O Virgin Theotokos, Mother of our God.

Daniel foresaw thee as a great mountain, O Virgin Theotokos, from whence Christ, the precious Stone, arrayed Himself in the flesh and brought down the temples of the falsehood of idolatry.

Glory...: The great sea-monster of grievous sin and the despair of my passions seek to slay me; but do thou anticipate my need, and save thy servant, O Mistress.

Now & ever...: The God of all, Who through thee came to have conversation with men, assumed the guise of a man. His countenance do we venerate in icons, O Virgin.

ODE IX

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos magnifying thee with the incorporeal choirs.

With songs the all-wise one hymneth thee as the enclosed garden and the fountain sealed by the divine Spirit, O Virgin Theotokos; wherefore, Christ becometh incarnate in thee as the Tree of life.

Describing thine ineffable birthgiving beforehand, the prophet foresaw thee as a sealed book, and the mystery of the incarnation of thine offspring none hath understood.

Glory...: In compunction of soul we all beseech thee: O Mistress, disdain not our entreaties, but be thou for us a kindly protectress, and hearken unto our supplication.

Now & ever...: I fall down before the images of thee and thy Son, O Virgin Theotokos, but those who refuse to venerate them I reject, like the deception of Manes; wherefore, in Orthodox manner do I complete my hymnody.

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 "O Trinity and Unity, save me, Thy servant", the composition of Metrophanes, in Tone VIII—

ODE I

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

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

Chanting the thrice-holy hymn, let us fall down before the three-Sunned King, the Arranger and Architect of all things, the Good One Who is essentially One, the sole reigning God Who possesseth the single glory of the Godhead.

Clearly remembering the divine and heavenly sayings of the prophets, we glorify the single divine Essence, eternal, equally without beginning, in three Persons — the Father, the Son and the Spirit — creative and omnipotent.

As an initiate of the sacred mysteries, in sacred manner Abraham of old, rejoicing, received God the Lord, the Creator of all, in three Hypostases, and recognized the one Dominion of the three Hypostases.

Theotokion: For us thou gavest birth without wedlock unto Christ Who for our sake assumed our nature, O all-pure one, and remained immutable in both. Him do thou unceasingly entreat, that He grant me deliverance from sins and temptations.

SUNDAY MORNING NOCTURNS

ODE III

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is as holy as Thee, O Thou Who lovest mankind.

Isaiah beheld Thee, the unapproachable God and King of glory, seated on a lofty throne, and the cherubim and seraphim glorifying Thee, the one Godhead in three Hypostases, with unceasing hymns.

Having through reasoning proper to each and scriptural doctrines attained unto the one Word, Who was begotten of the Father as from a mind, and the Spirit Who ineffably proceeded, we honor the one three-Sunned God.

The Father, Who is unbegotten, and Who incorruptibly begat the Son, the Effulgence of His essence, as Light from His own Light, putteth forth through procession the conjoined light of the Spirit, Who is all-accomplishing and equal in honor.

Theotokion: O Mary, Virgin and Mother, thou hast been shown to be a pure temple for Christ Who omnipotently and all-wisely created all things, placed them in order, and sustaineth them. By thy maternal supplications render Him merciful unto me.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone VIII: Spec. Mel.: "That which was mystically commanded..."—

O ye faithful, let us now praise the power of the three-Sunned and worshipful Godhead, for by His hand alone He created all the choirs of the angels above and the sacred ranks of the Church below, that they might cry aloud: Holy, Holy, Holy art Thou, O all-good God! Glory and hymnody be to Thy Dominion!

Glory..., Now & ever...: Theotokion—

O good one, who gavest birth to the immutable God, by thy maternal supplications make steadfast my heart, which is ever made unstable through sin and slothfulness and the assaults of the deceiver, that I also may glorify thee with thanksgiving. O Mary, most immaculate Theotokos, have mercy upon the flock which thou hast acquired!

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Revealed to those in darkness as the Day-spring of the Godhead, Thou didst dispel the dark night of the passions. The Sun of righteousness hath shone forth, simply as to essence, but thrice-radiantly as to Persons. Him do we ever hymn and glorify.

The one Lord of Glory, Who is hymned by the mouths of the seraphim, do we with our mouths of clay glorify in Trinity, in His Essence and Hypostases, crying: O King of all, grant forgiveness of divers transgressions unto Thy servants!

O worshipful and divine Trinity Who lovest mankind, Who sustaineth all things that exist, invisible, most compassionate and full of loving-kindness: Forget not utterly me, Thy servant, neither annul the covenant Thou didst make with Thy servants, in Thine ineffable mercy.

Theotokion: Finding thee alone to possess the beauty of Jacob from ages past, O most pure one, the Word Who is wholly without beginning dwelt within thee in His loving-kindness, and restored human nature. Him do thou unceasingly entreat, that I be delivered from all tribulation.

ODE V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

We glorify Thee, the three equally eternal Persons, the one Lord, the divine Essence, distinguishing between and joining them simply; and we cry out with faith: O divine and holy Trinity, deliver Thy servants from tribulation!

I bitterly lament the weakness of my mind, how, without desiring it, I truly suffer involuntary instability; wherefore, I cry aloud: O Life-creating and Holy Trinity, cause me to stand among the good!

OCTOECHOS — TONE VIII

As Thou art all-good, most merciful and lovest mankind, O divine and Holy Trinity, take pity on Thy servant, who am weighed down by the slumber of sin and plunged into a dream of death, and raise me up.

Theotokion: O all-pure, most immaculate Virgin, Mother and Maiden, who art full of the grace of God: By thy supplications render thy Son, Lord and God merciful unto me, and quickly deliver thy servant from transgressions and the passions.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Emulating the ranks of the heavenly intelligences, O transcendent Trinity Who reignest over all, with our mouths of clay we glorify Thee with thrice-holy hymns.

I worship, honor, hymn and magnify Thee, God in three Hypostases, Who created man according to Thine image and all-wisely formed everything out of nothingness.

O God almighty, Who alone art uncircumscribable, Thou three-Sunned Master: Dwell Thou within me in Thine ineffable mercy, and illumine me and bring me to understanding, in that Thou art compassionate.

Theotokion: Thou wast shown to be a temple of God Whom no place can contain, O all-pure one. By thine entreaties show me forth also as a temple of His divine grace, O all-holy Mistress, and preserve me unharmed.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone VIII: Spec. Mel.: "That which was mystically commanded..."—

O ye faithful, let us truly hymn the unoriginate Father, the Son Who is equally without beginning, and the divine Spirit — the Trinity simple, holy and conjoined without confusion, unchangeable and immutable; and let us cry aloud with the angels: Holy art Thou, O Father, Son and all-holy and honorable Spirit! Have mercy upon those whom Thou hast created in Thine image, O Master!

Glory..., Now & ever...: Theotokion—

We ever thank thee, O Theotokos; and we magnify and bow down before thee, O pure one, hymning thy birthgiving and crying out unceasingly, O thou who art full of grace: Save us, in that thou art good, at the hour of trial, O all-merciful Virgin, that we, thy servants, may not be put to shame!

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

In Thine ineffable wisdom and the abyss of Thy goodness, show me forth, Thy servant, as freely receiving mercy; and now, as of old, deliver me from affliction, sins and the passions, O God, Trinity and Unity. *Twice*

O God Who alone reignest, Thou threefold Sun—the Father, the unbegotten Mind; and the Word, Who was begotten of Him; and the divine Spirit, Who proceeded from Him unapproachably—unto Thee do I sing: Blessed is the God of our fathers!

Theotokion: Poisoned by the venom of sin, O all-pure one, I have been slain; and I hasten with faith unto thee who gavest birth to the Author of life. By thy supplications give life to thy servant, and deliver me from temptations and the passions, O thou who alone art pure.

ODE VIII

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

O Thou who art Light never-waning, thrice-radiant, three-Sunned, Who alone ruleth and reignest, unapproachable God and ruling Lord: Enlighten my dark and benighted heart, and show it forth as luminous and full of light, that I may hymn and glorify Thee for all ages.

The most divine seraphim reverently cover their faces and hands with their sacred wings, unable to bear the glory of Thine unapproachable beauty, O all-holy, divine, ruling Trinity, Source of good; yet do we also dare to hymn and glorify Thee with faith forever.

SUNDAY MORNING NOCTURNS

O my God, with faith I glorify Thee forever: the unoriginate Dominion, the omnipotent, all-good perfect Origin, the beneficent, boundless uncaused Cause, creative, eternal, providential and salvific for all, the Unity in essence and Trinity of Persons.

Theotokion: The never-setting Sun shone forth on earth through thy virginal birthgiving, O all-pure Mistress, and delivered men from the gloomy darkness of idolatry. Wherefore, enlighten me all the more with the rays of His Godhead, and preserve thy servant.

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Glorifying Thee now, the all-accomplishing Essence Who art beyond all beginning, reigning over all, the life-creating, compassionate, loving and good Trinity Who art above time and rulest alone, we ask forgiveness of sins, peace for the world, and oneness of mind for Thy Churches. *Twice*

O single Dominion in three Lights, Thou only three-Sunned Godhead, accept those who offer Thee divine hymns, and deliver them from transgressions, temptations and evils; and in Thy love for mankind, quickly grant peace and unity to Thy Churches.

Theotokion: O Christ my Savior, Who dwelt within the Virgin's womb, Thou didst appear to Thy world as God and man, truly unchangeable and unconfused; and Thou didst manifestly promise to abide with Thy servants forever.

Wherefore, through the supplications of her who gave Thee birth, arrange peace for Thy whole flock.

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.

SUNDAY MORNING — MATINS

After the Six Psalms, we chant "God is the Lord...", in Tone VIII, and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers, p. 125). Then the usual chanting of the Psalter.

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

Thou didst arise from the dead, O Life of all, and the radiant angel cried to the women:

"Cease your weeping! Declare unto the apostles, and cry aloud, singing: Christ the Lord hath risen, Whose good pleasure, as God, it hath been to save the human race!"

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

O Thou Who didst truly rise from the dead, Thou didst command the venerable women to proclaim Thine arising to the apostles, as it is written; and speedy Peter ran quickly to Thy

OCTOECHOS — TONE VIII

tomb and, beholding a light within the sepulchre, was filled with awe. Wherefore, seeing the grave-clothes lying without the divine body in them, he cried out with faith: "Glory to Thee, O Christ God our Savior, for Thou savest all, in that Thou art the Effulgence of the Father!"

Glory...., Now & ever...: Theotokion—

We hymn the portal of heaven, the ark, the most holy mountain, the luminous cloud, the heavenly ladder, the reason-endowed paradise, the deliverance of Eve, the great treasure of the whole world, for within her salvation was wrought for the world, and remission of the ancient offenses. Wherefore, we cry out to thee: Entreat thy Son and God, that He grant remission of transgressions unto those who piously worship thine all-holy birthgiving.

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

Men sealed Thy tomb, O Savior, but an angel rolled the stone away from its entry. The women beheld Thee risen from the dead, and in Sion they proclaimed to Thy disciples the glad tidings that Thou hadst arisen, O Life of all, and that the bonds of death are broken. O Lord, glory be to Thee!

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

The women who bore the burial spices heard from the tomb the voice of the angel, saying: "Cease your weeping, and receive joy instead of grief! Cry aloud, singing that Christ the Lord hath risen, Whose good pleasure it hath been, as God, to save the human race!"

Glory...., Now & ever...: Theotokion, which we chant not sitting, but standing, with fear and reverence—

All creation—the assembly of angels and the human race—rejoiceth in thee, O thou who art full of grace, O sacred temple and reason-endowed paradise, thou boast of virgins, from whom God, Who existeth from before time, was incarnate and became a child; for He made thy loins a throne, and thy womb He made more spacious than the heavens. All creation rejoiceth in thee, O thou who art full of grace. Glory to thee!

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

Standing before the tomb of the Bestower of life, the myrrh-bearing women sought the immortal Master among the dead; and receiving the joyous announcement from the angel, they exclaimed to the apostles that Christ God is risen, granting the world great mercy.

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

Antiphon I

From my youth hath the enemy tempted me, causing me to burn with pleasures; but, trusting in Thee, O Lord, I vanquish him.

Let those who hate Sion be as grass before it is mowed down; for Christ will cut through their necks with the scythe of torments.

Glory....: By the Holy Spirit are all things given life. Him do we praise with the Father and the Word, as Light from light, the great God.

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

Antiphon II

Let my heart, humble of mind, be covered with the fear of Thee, O most Compassionate One, and let it not, exalting itself, fall away from Thee.

May he who setteth his hope on the Lord not be terrified when all things will be tried by fire and torment.

Glory....: Through the Holy Spirit doth every godly man see and prophesy, working exalted miracles, and hymning the one God in Three Persons; for though Three shine together, the Godhead ruleth as One.

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

Antiphon III

I have cried unto Thee: Harken, O Lord, and incline Thine ear to me who cry out; and before Thou takest me away from hence make me pure.

Everyone who returneth to his mother, the earth, is released to receive torments or honors for those things he did during life.

SUNDAY MATINS

Glory....: Through the Holy Spirit proceedeth the theology of the thrice-holy Unity: for the Father is unoriginate, and from Him hath the Son been begotten timelessly, and the Spirit is equally enthroned and hath the same image, shining forth from the Father.

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

Antiphon IV

Behold now, what is so good or so beautiful as for brethren to dwell together? For therein hath the Lord promised life eternal.

He Who adorneth the lilies of the field doth warn that it is not fitting for man to give thought to his raiment.

Glory.... By the Holy Spirit, the single Cause, are all things sustained through the bestowal of peace; for He is God, Who in dominion is consubstantial with the Father and the Son.

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

Prokimenon, in Tone VIII—

The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

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

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 VIII—

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

Stichos: Glory to Thy holy resurrection, O Lord!

— How can we not marvel at the almighty divinity of Christ, Who through His sufferings sheddeth dispassion and incorruption upon all the faithful, and poureth forth a well-spring of immortality from His holy side and life everlasting from His tomb?

— The magnificent angel hath now appeared to the women, bearing splendid tokens of natural and immaterial purity, by his appearance proclaiming the light of the resurrection, crying: The Lord is risen!

Theotokion: All-glorious things have been said of thee among generations of generations, O thou who contained God the Word in thy womb, remaining pure, O Mary Theotokos; wherefore, we all honor thee, our help after God.

OCTOECHOS — TONE VIII

Canon of the Cross & Resurrection

Irmos: Having traversed the water...

The portals of pain have been removed, and the gate-keepers of hades were filled with fear, beholding Him descending into the nethermost parts Who in the highest transcendeth the nature of all things.

The ranks of the angels were amazed, beholding, seated upon the throne of the Father, human nature which had fallen and been imprisoned in the nethermost parts.

Theotokion: O unwedded Mother, the ranks of angels and men unceasingly praise thee; for in thine arms thou didst bear their Creator as a babe.

Canon of the All-holy Theotokos

Irmos: Let us chant unto the Lord, Who led His people....

O all-pure Theotokos, who in manner transcending nature gavest birth to the eternal and all-divine Word incarnate: we hymn thee.

O Christ, the Virgin gave birth unto Thee, the Life-bearing Cluster of grapes which exudeth the sweetness of universal salvation.

Through thee, O Theotokos, hath the generation of Adam been exalted to blessedness, in manner past understanding, and it glorifieth thee as is meet.

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

ODE III

Canon of the Resurrection

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

— Adam, who was condemned by his sinful tasting, didst Thou justify by the saving suffering of Thy flesh, O Christ; for Thou Thyself wast not subject to the trial of death, O Sinless One.

— Jesus my God, the Light of the resurrection, shone forth upon those sitting in darkness and the shadow of death, and binding the mighty one with His divinity, He despoiled his vessels.

Theotokion: O Theotokos, thou hast been shown to be more exalted than the cherubim and seraphim; for thou alone didst receive the

uncontainable God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Canon of the Cross & Resurrection

Irmos: O Lord, Fashioner of the vault of heaven...

O Lord, from Thyself Thou didst banish me who before had rejected Thy commandments; but having assumed my form and taught me obedience, Thou didst cause me to dwell with Thee through Thy crucifixion.

O Lord Who in Thy wisdom hast foreknown all things, and Who planted the nethermost parts by Thine understanding, in Thy condescension, O Word of God, Thou didst deign to resurrect that which is in Thine image.

Theotokion: Having dwelt bodily in the Virgin, O Lord, Thou didst appear unto men, as it was fitting that they behold Thee, and Thou didst show her forth as the true Theotokos, the helper of the faithful, O Thou Who alone lovest mankind.

Canon of the Theotokos

Irmos: Thou art the confirmation....

Grant us help through thy supplications, O most pure one, repelling the attacks of grievous circumstances.

— Thou wast the correction of our first mother Eve, having given birth to Christ, the Author of the life of the world, O Theotokos.

— Gird me about with power, O most pure one, who hast truly given birth unto God in the flesh, the hypostatic Power of the Father.

ODE IV

Canon of the Resurrection

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

— Thou didst love me, Thine enemy, exceedingly, for in a strange abasement Thou didst descend to earth, O Savior of loving-kindness, refusing to reject mine utter reproach; and abiding in the heights of Thine all-pure glory, Thou hast glorified that which before was dishonored.

SUNDAY MATINS

Who is not filled with awe, beholding death destroyed by Thy Passion, O Master? For by the divine power of Thee Who wast crucified was corruption put to flight by the Cross and hades emptied of its riches by Thy death. Wondrous are Thy works, O Thou Who lovest mankind!

Theotokion: Thou art the boast of the faithful, O thou who knewest not wedlock, and thou art also the refuge, bulwark and haven of Christians; for thou bearest entreaties to thy Son, O most immaculate one, and savest from misfortunes those who with faith and love know thee to be the pure Theotokos.

Canon of the Cross & Resurrection

Irmos: I heard report of Thee, O Lord...

The children of the violators of the law nailed thee to the Cross, O Christ God; but thereby Thou didst save those who glorify Thy sufferings, in that Thou art full of loving-kindness.

Rising from the grave, Thou didst raise up with Thyself all the dead in hades; and as Thou art full of loving-kindness Thou hast enlightened all who glorify Thy resurrection.

Theotokion: O all-pure Mary, entreat God Who was born of thee, that He grant thy servants forgiveness of offenses.

Canon of the Theotokos

Irmos: I heard report of Thee, O Lord....

O Theotokos, thou unploughed field which gave rise to the life-creating Grain Who giveth life to the world: Save those who hymn thee.

All of us who are enlightened proclaim thee to be the Theotokos, O most pure one; for thou gavest birth to the Sun of righteousness, O Ever-virgin.

Grant that our ignorance may be washed away, in that Thou art sinless, and bring peace to Thy world, O God, through the prayers of her who gave Thee birth.

ODE V

Canon of the Resurrection

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Mocked, Thou didst deign to be clad in a purple robe before Thy sufferings, O Savior, thus covering the ugly nakedness of the first-

created man; and, naked, Thou wast nailed to the Cross in the flesh, O Christ, stripping off our robe of mortality.

Arising, Thou didst fashion anew from the dust of death my fallen essence, O Christ, and didst render it never-aging, showing it again to be a royal image, resplendent in the life of incorruption.

Theotokion: Possessed of maternal boldness before thy Son, O most pure one, dismiss not the thought of us as thy kin, we pray thee; for thee alone do we Christians set before the Master, to obtain merciful purification.

Canon of the Cross & Resurrection

Irmos: Enlighten us with Thy commandments...

Guide us by the power of Thy Cross, O Christ, for through it do we fall down before Thee. Grant us peace, O Thou Who lovest mankind!

Pilot the life of us who hymn Thine arising, O our God, and grant us peace, O Thou Who lovest mankind.

Theotokion: O pure one who knewest not wedlock, beseech Thy Son and our God, that He send down upon us, the faithful, great mercy, O all-pure Mary.

Canon of the Theotokos

Irmos: Waking at dawn, we cry to Thee: Save us....

Still thou the unbearable tempest of my passions, O thou who gavest birth to God, the Helmsman and Lord.

The ranks of the angels and the assembly of men minister to thine Offspring, O all-pure Theotokos.

O Mary Theotokos, who knewest not wedlock, show forth the hopes of the enemy as vain, and fill with gladness those who hymn thee.

ODE VI

Canon of the Resurrection

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

By a tree the author of evil mightily cast me down; but, having been uplifted upon the Cross, Thou, O Christ, didst with greater might cast him down, putting him to shame; and thou didst raise up him who was fallen.

— Rising from the grave, Thou didst take pity on Sion, by Thy divine blood making it new instead of old, in that Thou art compassionate; and Thou now reignest therein forever, O Christ.

Theotokion: Let us be delivered from grievous transgressions through thine entreaties, O pure Theotokos, and let us receive the divine effulgence of the Son of God, Who ineffably became incarnate of thee, O all-pure one.

Canon of the Cross & Resurrection

Irmos: I pour forth my prayer unto the Lord...

Thou didst stretch forth Thy hands upon the Cross, healing the hand of the first-created man, which in Eden was stretched forth without restraint; and having of Thine own will tasted gall, O Christ, Thou hast saved those who glorify Thy sufferings, in that Thou art powerful.

The Deliverer tasted of death, the ancient condemnation, that He might destroy the kingdom of corruption; and having descended into hades, Christ arose and hath saved those who hymn His resurrection, in that He is powerful.

Theotokion: Cease not to make supplications for us, O all-pure Virgin Theotokos, for thou art the confirmation of the faithful. With trust in thee are we made mighty, and we glorify thee and Him Who ineffably became incarnate of thee.

Canon of the Theotokos

Irmos: Grant me a robe of light....

O Theotokos, we, the faithful, declare thee the temple and ark of God, the animate bridal-chamber and the gate of heaven.

Thine Offspring, the Destroyer of the temples of the idols, is worshipped as God with the Father and the Spirit, O Mary Bride of God.

O Theotokos, the Word of God hath shown thee to mortals as a heavenly ladder; for through thee hath He descended unto us.

Kontakion, in Tone VIII—

Arising from the grave, Thou didst raise up the dead and resurrect Adam. Eve danceth at Thy resurrection, and the ends of the world

celebrate Thine arising from the dead, O greatly Merciful One.

Ikos: O my long-suffering Savior, Bestower of life Who lovest mankind, Who captured the kingdoms of hades and raised up the dead, Thou didst greet the myrrh-bearing women, offering them joy instead of grief, didst proclaim signs of victory to Thine apostles, and dost enlighten creation. Wherefore, the world rejoiceth at Thine arising from the dead, O greatly Merciful One.

ODE VII

Canon of the Resurrection

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

— Thy glorious abasement, the divine riches of Thy poverty, O Christ, amaze the angels who behold Thee nailed to the Cross to save those who cry out with faith: Blessed art Thou, O God of our fathers!

— By Thy divine descent Thou didst fill the nether regions with light, and darkness which before reigned as tyrant was driven away. Wherefore, those held prisoner from ages past arose, crying: Blessed is the God of our fathers!

Triadicon: Theologizing in Orthodox manner concerning Thee, we declare Thee unto all as the Lord, the only Father of the only-begotten Son, acknowledging that from Thee proceedeth the one upright Spirit, Who is of the same nature and is equally eternal.

Canon of the Cross & Resurrection

Irmos: Once, in Babylon, the youths...

— Fulfilling the prophecies, O God, Thou hast wrought salvation in the midst of the world; for having been lifted up upon the Tree, Thou didst summon all who cry out with faith: O God of our fathers, blessed art Thou!

— Rising from the tomb as from sleep, O Compassionate One, Thou didst deliver all from corruption; and creation is assured by the apostles who preach Thine arising, saying: O God of our fathers, blessed art Thou!

SUNDAY MATINS

Theotokion: At the good pleasure of the Father and the Spirit, the Word Who is equal in activity and power to the Father taketh form in the Virgin's womb. O God of our fathers, blessed art Thou!

Canon of the Theotokos

Irmos: Once, in Babylon, the youths who had come forth from Judæa....

Thou didst appear incarnate of the Virgin's womb for our salvation; wherefore, acknowledging Thy Mother as the Theotokos in Orthodox manner, we cry out: O God of our fathers, blessed art Thou!

O Virgin, from the root of Jesse thou didst cause the Rod to spring forth, bearing the Fruit of salvation for those who chant with faith unto thy Son: O God of our fathers, blessed art Thou!

Through the Theotokos, O hypostatic Wisdom of the Most High, with wisdom and divine power fill all who chant to thee with faith: O God of our fathers, blessed art Thou!

ODE VIII

Canon of the Resurrection

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The all-divine power of the divinity of Jesus shone forth divinely within us; for, having in the flesh tasted death on the Cross for all, He destroyed the might of hades. Him do ye unceasingly bless, O children! Ye priests, hymn; ye people, exalt Him supremely for all ages!

The Crucified hath arisen! The braggart hath fallen! He who fell and was broken hath been set aright! Corruption hath been cast away, and incorruption hath blossomed forth! For death is swallowed up by Life. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Triadicon: The thrice-radiant Godhead which shineth forth the one Ray from Its one nature in three Hypostases—the unoriginate Father, the Word, Who shareth the Father's essence, and the equally reigning Spirit Who is one in essence with Them — ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Canon of the Cross & Resurrection

Irmos: Becoming vanquishers of the tyrant...

Him Who stretched forth His hands unto me who am naked, and Who calleth me to warm myself through His noble nakedness, do ye bless, all ye works of the Lord! Exalt Him supremely forever!

All ye works of the Lord, bless the Lord Who hath raised me up, the fallen one, from the uttermost depths of hades and honored me with the glory of the Father's high throne; and exalt Him supremely forever!

Theotokion: Thou wast shown to be the daughter of fallen Adam, O Virgin, and the Mother of God Who hath restored my essence. Him do all of us, His works, hymn as Lord and exalt for all ages.

Canon of the Theotokos

Irmos: The King of heaven, Whom the hosts of angels hymn....

Quench the burning and fiery arrows of the adversary, which are aimed at us, that we may hymn thee for all ages.

Thou didst supernaturally give birth to God the Word, the Creator and Savior, O Virgin; wherefore, we hymn and exalt thee supremely for all ages.

The unapproachable Light which dwelt within thee, O Virgin, hath shown thee forth as a luminous golden lamp 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: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Being simple in Thy divine and beginningless nature, Thou didst render Thyself compound by taking on flesh, subsuming it within Thyself, O Word of God; and having suffered as a man, as God Thou didst remain beyond suffering. Wherefore, we magnify Thee in two natures, indivisible and unconfused.

OCTOECHOS — TONE VIII

— O Most High, Who becamest man by nature while of the divine nature of God the Father, coming down to Thy servants Thou didst tell them of God; and having risen from the tomb, Thou didst endow mortals with the grace of the Father Who is by nature God and Master, and with Whom we all magnify Thee.

Theotokion: In manner transcending nature, O Virgin Mother of God, thou wast shown to be her who gave birth in the flesh unto God the Word, Whom the Father begot from His heart before time began, in that He is good, and Whom we now understand as transcending the human body, even though He clothed Himself in a body.

Canon of the Cross & Resurrection

Irmos: Every ear trembleth to hear...

— We know Thee as the Son of God by nature, Who was conceived in the womb of the Mother of God and becamest man for the sake of man; and beholding Thee suffering on the Cross in Thy human nature, we magnify Thee Who as God remainest dispassionate.

— Sullen darkness hath been destroyed, for Christ, the Sun of righteousness, the heavenly Man and earthly God, hath shone forth from hades, enlightening all the ends of the earth, illumining all with the light of His divinity. Him do we magnify in two natures.

Draw Thy bow, and proceed prosperously, and be King, O Son of the Mother of God, subduing the Moslems who war against us, and granting the Cross as a spear, an invincible weapon, unto those who have recourse unto Thee.

Canon of the Theotokos

Irmos: Saved by thee, O pure Virgin....

— Thy memorial is full of joy and gladness, pouring forth healings upon those who approach and piously declare thee to be the Theotokos.

— We hymn thee with psalms, O thou who art full of grace, and we continually offer thee "Re-joice!"; for thou hast poured forth joy upon all.

Thy beautiful Fruit hath sprung forth, O Theotokos, resulting not in corruption for those who taste thereof, but in life for those who magnify thee with faith.

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 VIII—

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

O Lord, though Thou didst stand forth before the tribunal, to be judged of Pilate, yet didst Thou not cease to sit on the throne with the Father. And having risen from the dead, Thou didst free the world from slavery to the alien, in that Thou art compassionate and lovest mankind.

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

O Lord, Thou hast given us Thy Cross as a weapon against the devil; for he trembleth and quaketh, unable to bear the sight of its power; for it raiseth the dead and hath abolished death. Wherefore, we bow down before Thy burial and arising.

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

O Lord, though the Jews placed Thee in a tomb as one dead, yet did the soldiers watch over Thee as a sleeping king, and like a treasure of life they sealed it with a seal. But Thou didst arise and gavest incorruption to our souls.

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

Thine angel who proclaimed the resurrection, O Lord, frightened the guards and declared to the women, saying: "Why seek ye the Living among the dead? He Who is God hath risen and granted life to the whole world!"

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

O Thou Who art dispassionate in Thy divinity, Thou didst suffer on the Cross and accept burial on the third day, that Thou mightest free us from slavery to the enemy, and, having made us immortal, Thou givest us life by Thy resurrection, O Christ God Who lovest mankind.

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

I worship, glorify and hymn Thy resurrection from the grave, O Christ, whereby Thou didst free us from the indissoluble bonds of hades, and, as God, didst grant the world life everlasting and great mercy.

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

SUNDAY MATINS

The violators of the law, guarding Thy Life-receiving tomb, then sealed it and set a watch. But as immortal and almighty God, Thou didst rise on the third day.

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

When Thou, O Lord, didst arrive at the gates of hades and break them down, the captive cried out thus: "Who is this Who is not condemned to the uttermost depths of the earth, but hath dissolved the prison of death as it were a shadow? I have seized Him as one dead, and tremble because He is God!" O Almighty, have mercy upon us!

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—

Rising from the tomb, Thou didst break the bonds of hades; and Thou didst lift the condemnation of death, O Lord, delivering all from the snares of the enemy. And having shown Thyself to Thine apostles, Thou didst send them forth to preach, and through them hast given Thy peace unto the whole world, O Thou Who alone art greatly merciful.

And the dismissal.

AT LITURGY

On the Beatitudes, these troparia, in Tone VIII—

Remember us, O Christ, Thou Savior of the world, as Thou didst remember the thief upon the Cross; and account us all worthy of Thy heavenly kingdom, O Thou Who alone art compassionate.

Hearken, O Adam, and rejoice with Eve; for he who of old stripped you both naked, and by deception hath taken all of us captive, hath been set at nought by the Cross of Christ.

Nailed of Thine own will to the Tree, O our Savior, Thou didst deliver Adam from the curse which came through the tree, and hast restored that which is according to Thine image to a habitation in paradise, in that Thou art compassionate.

Today is Christ risen from the tomb, granting incorruption unto all the faithful; and He reneweth the joy of the myrrh-bearing women after His suffering and resurrection.

Rejoice, O wise myrrh-bearing women, who were first to behold the resurrection of Christ, and who proclaimed to the apostles the glad tidings of the restoration of the whole world!

O ye apostles, who are manifestly the friends of Christ and are to be enthroned with Him in glory: Entreat Him with boldness, that He intercede for us, for ye are His disciples.

Glory...: O unoriginate Trinity, indivisible Essence, Unity equally enthroned, equal in honor and glory, transcendent Nature and Kingship: Save us who praise Thee with faith!

Now & ever...: Theotokion: Rejoice, spacious habitation of God! Rejoice, ark of the new covenant! Rejoice, jar whence the heavenly Manna is given unto all!

Prokimenon, in Tone VIII—

Make your vows and pay them to the Lord our God.

Stichos: In Judæa is God known; His name is great in Israel.

Alleluia, in Tone VIII—

Stichos: Come let us rejoice in the Lord, let us shout with jubilation unto God our Savior.

Stichos: Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him.

OCTOECHOS — TONE VIII
ON SUNDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of repentance, in Tone VIII: Spec. Mel.: "O Lord, though Thou didst stand forth before the tribunal..."—

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

O Lord Who camest into the world to call sinners to Thee, and Who accepted the thief, the publican and the harlot: In Thy love for mankind, O my Christ, call me also to Thee, though I have sinned against Thee more than all others, and never repent.

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 Lord, Who ordained publicans as pastors for Thy Church, and made a helper now of him who before was a persecutor: By their supplications show me to be Thy lamb, O Savior, and let me not, who am useless, fall prey to the alien one.

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

Weep before the end, O my wretched and most vile soul, and cleave unto God, crying out to him with groans from the depths of thy heart: I have sinned against Thee, O Christ! Revile me not, I pray, but turning me, vouchsafe me forgiveness, in that Thou art merciful.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the holy incorporeal angels, 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.

O Lord, the councils of the incorporeal beings unceasingly glorify Thee, delighting in Thy beauty and ineffable comeliness, and richly illumined by the light of the threefold Sun. By their prayers and intercession, O Savior, save Thou our souls.

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

O Lord, by Thine omnipotent word and Thine all-holy Spirit Thou didst arrange the harmonious choirs of the angels, imparting effulgence to them with never-waning rays. By their entreaties and intercession, O Savior, save Thou our souls.

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

O Lord, the seraphim hymn Thee, and the authorities, angels, and principalities, the dominions, thrones and powers, the archangels and the dread cherubim offer Thee praise. By their entreaties and intercession, O Savior, save Thou our souls.

Glory..., Now & ever...: Theotokion—

I, a created being, ever offend the Creator and move Him to anger. Grant me correction, O Maiden, first conciliating Him; and with thy help raise me up to pleasing works, that I may receive salvation and remission.

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

Aposticha stichera of repentance, in Tone VIII—

The angels unceasingly hymn Thee, the King and Master; and I fall down before Thee, crying like the publican: Cleanse me, O God, 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.

As thou art immortal, O my soul, let not the waves of life cover thee, but rise up, crying out to thy Benefactor: Cleanse me, O God, and save 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: O martyrs of the Lord, ye sanctify every place and heal every infirmity. Pray ye now, that our souls be delivered from the snares of the enemy, we beseech you.

Glory..., Now & ever...: Theotokion—

Taking up the cry of the Archangel Gabriel, let us say: Rejoice, O Mother of God, who gavest birth unto Christ, Who bestoweth life upon the world!

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

ON SUNDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

All-glorious things have been said of thee, O all-pure one, who alone art the glory of the faithful; wherefore, by thy supplications show me, who glorify thee, to be a partaker of the glory which is to come, O all-holy and most hymned Virgin.

Blessed is the Fruit of thy womb, O all-pure, most pure and blessed one, whereby all of us mortals have been delivered from the curse. O the ineffable wonder, the indescribable report, the salvation of the all the faithful!

Glory...: A multitude of angels, the assembly of the disciples and prophets, the company of the martyrs and Thy venerable ones ever entreat Thee, O Lord. For the sake of the Theotokos grant us forgiveness of sins, in that Thou lovest mankind.

Now & ever...: Thee, the all-pure one, who received in thy womb the unbearable Fire, do I entreat with faith, that I may be delivered and rescued from the fire of Gehenna, and by thy right acceptable supplications may be freed from everlasting torment.

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Having fallen away from a life of purity, O all-pure one, I have become like unto the dumb beasts and am wholly condemned. O thou who gavest birth to the Judge, deliver and save me from all damnation.

O pure Maiden, grant me groaning, spiritual tears and constant compunction, that I may weep over the passions which beset me because of mine indifference, O thou who art full of the grace of God.

Glory...: The ranks of heaven, the ministering spirits, the assembly of prophets and apostles, and Thy martyrs unceasingly beseech Thee, O Compassionate One: Grant remission of transgressions unto Thy people.

Now & ever...: As thou art merciful, O all-pure one, do thou now entreat Him Who is full of lovingkindness, that He vouchsafe unto us divine lovingkindness; for having unmercifully acquired unmerciful ways, I have become worthy of everlasting fire.

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Rend asunder the record of my wicked sins with the divine spear which pierced the divine side of Him Who desired to become a man through thee, O all-pure one, and entreat Him to write me in the Book of the Saved, even though I have foolishly estranged myself from Him.

Let me glorify thee with cries of thanksgiving, let me magnify thee with divine love, O all-immaculate one. O thou who by thy great birthgiving hast exalted all who have estranged themselves, vouchsafe divine forgiveness unto me who have greatly estranged myself and have fallen grievously.

Glory...: In thee were the laws of nature suspended; for in manner transcending nature thou gavest birth to God the Word. Wherefore, I entreat thee with faith, O all-immaculate one: By thy supplications save and convert me who have greatly sinned, surpassing human nature, and have gone far away from God.

Now & ever...: With arrows of sin hath the enemy wounded my soul; he hath defiled my heart with lusts, and drawn me away from the straight path. Wherefore, I cry to thee, O Virgin: Turning me, heal and save me.

ODE V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and direct my steps to the light of Thy commandments, I pray.

Generations of generations now bless thee, the ever-blessed one, and the hosts of heaven praise thee as the one who hath united those

OCTOECHOS — TONE VIII

below with those on high, the only one blessed among women, the restoration of fallen Adam.

O good one who gavest birth to the Word, beseech the Good One Who hath delivered us from irrationality, that I may remain whole, may attain an unshakable stand, and may journey well, doing those things which are pleasing unto God.

Glory...: O Word Who didst shed Thine own blood upon the Cross in the surpassing depths of Thy mercy, dry up the abyss of my passions, and for the sake of the Theotokos vouchsafe that I may please Thee, my God, in humility.

Now & ever...: O Virgin Mother and Maiden, who gavest birth to the Infinite One in the flesh, the glory of the angels and the wounding of the demons: Vouchsafe divine healing unto my heart which hath been wounded by sin, O Bride of God.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

In thee hath human nature found mercy, O merciful Mistress; for thou gavest birth to the Merciful One, O all-pure one. Wherefore, I beseech thee: Have mercy upon my soul!

The ranks of the incorporeal beings, of the martyrs, prophets and Thine apostles, entreat Thee, O Christ: For the sake of her who gave Thee birth, save Thy people from every evil circumstance.

Glory...: O unploughed earth who gavest rise to the Husbandman and Creator of all, through divine understanding show forth as fertile my soul which hath been rendered hard and stony by the passions.

Now & ever...: I have violated the commandments which lead me to God, and without desiring it have become enslaved to wicked passions; wherefore, I entreat thee, O Ever-virgin: Rescue me from their dominion.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VIII—

O ye faithful, let us praise the Virgin Mother and Maiden, the object of the veneration of the heavenly hosts and the all-praised exaltation of our souls: Rejoice, O thou who didst conceive

the Creator of the angels in thy womb! Rejoice, cleansing of those who fall, who gavest flesh to God the Word! Rejoice, O Bride unwedded!

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

By thine ineffable birthgiving thou hast vouchsafed unto us ineffable things, O Theotokos; wherefore, deliver me from terrifying torment, and fill me with ineffable joy, that I may ever hymn thee who art most hymned.

Having wasted my life in slothfulness, I have become barren, and I fear interrogation and the unquenchable fire of Gehenna. O Theotokos who gavest birth to the unbearable Fire, by thy supplications persuade Him to deliver me.

Glory...: Surpassing all wonders is the miracle of thy birthgiving, O pure Virgin; wherefore, I cry unto thee, O Theotokos: Show forth upon me the wonders of thy mercies; deliver me from the coming wrath, and save me.

Now & ever...: O Christ my Savior, for the sake of her who gave Thee birth have pity on me who have lived in slothfulness and have spurned Thy holy laws and Thine honored precepts, in that Thou art a beneficent and greatly merciful God.

ODE VIII

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Give life to my soul, for it is dying; raise it up, for it hath fallen; heal it, for it hath been wounded. Grant peace to my mind; still thou the waves of temptations, O Virgin; and save me who cry: Ye children, bless; ye priests, hymn; ye people, exalt Him forever!

Like the thief I cry out to Thee: Have mercy upon me, O Thou Who lovest mankind! Like the harlot, I weep and cry aloud: I have sinned like the prodigal of old! For the sake of the Theotokos accept me, a wretched penitent, that with zeal I may cry out to Thee: Ye priests, hymn; ye people, exalt Him supremely forever!

SUNDAY NIGHT COMPLINE

Glory...: As befitteth a servant, I cry out to thee, O most hymned Theotokos: With the countless noetic hosts, with the prophets and the venerable, the apostles and the martyrs, make thou entreaty for all men who chant in godly manner: Ye priests, hymn; ye people, exalt Him supremely forever!

Now & ever...: O most immaculate Theotokos, thou art more honorable than the angelic ranks of heaven, for through thy virginal womb which knew not wedlock thou gavest birth to their Creator and Lord in two natures, without confusion or change, incarnate in a single Hypostasis, O Theotokos.

ODE IX

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we the faithful magnify the all-pure Theotokos.

O divine couch of Solomon, upon which God hath rested, and who art now surrounded by sixty mighty utterances from the divine Scrip-

tures: By thy power, O pure Ever-virgin, preserve me unharmed, who am ever surrounded by myriads of demons.

O thou who pourest forth divine sweetness, O thou who hast given birth to the Sweetness of all, sweeten thou my soul which hath become bitter through the venom of the serpent, by thy mediation ever removing bitter harm from me, O unashamed intercessor for the faithful.

Glory...: O Jesus, thou Sun of glory, enlighten my wretched soul through the entreaties of the pure divine Maiden who gave Thee birth, of the incorporeal ministers, Thine honored apostles, the holy hierarchs and prophets, Thy chosen martyrs and the venerable.

Now & ever...: Wholly condemned and at a loss what to do, I fear Thy dread second coming, O only King and Lord; wherefore, before the end I cry unto Thee: For the sake of her who gave Thee birth take pity upon me and save me, O Merciful and Good One Who lovest mankind.

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 VIII—

Look upon my lowliness with Thy compassionate eye, O Lord, for my life will reach its end in a little while, and there will be no salvation for me because of my works. Wherefore, I pray: Look upon my lowliness with Thy compassionate eye, O Lord, and save me!

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

The Judge is coming! Take care, O my soul, and consider the hour of that dread day; for He is without mercy for those who have shown no mercy. Wherefore, before the end cry out: Have pity on me, O Savior, Who alone art sinless!

Glory..., Now & ever...: Theotokion—

Pondering what was mystically commanded, the incorporeal one made haste to stand forth in the house of Joseph, saying to her who knew not wedlock: "He Who bowed down the heavens in His condescension will be wholly

and immutably contained within thee. And seeing Him taking on human form in thy womb, with awe I cry unto thee: Rejoice, O Bride unwedded!"

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

Pondering that dread day, be vigilant, O my soul, lighting thy lamp and feeding it with oil; for thou knowest not when the cry will come upon thee, saying: "Behold, the Bridegroom!" Wherefore, watch thou, O my soul, lest thou slumber and remain knocking without, like the five virgins; but watch and wait, that thou mayest meet Christ with rich oil, that He may grant thee the divine bridal-chamber of His glory.

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

Like the harlot I fall down before Thee, that I may receive remission; and instead of myrrh I offer Thee tears from the depths of my heart,

OCTOECHOS — TONE VIII

that Thou mayest take pity on me as Thou didst her, O Savior, and grant me cleansing of my sins: For like her I cry to Thee: Deliver me from the mire of my deeds!

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

Martyricon: Today this church is illumined with heavenly light; for therein the angelic armies rejoice, and with them the souls of the righteous are filled with gladness at the memorial of the passion-bearers. Through their prayers, O Christ, send down peace and great mercy upon Thy world.

Glory..., Now & ever...: Theotokion—

Rejoice, thou portal of the King of glory, through which the Most High alone passed, and which He sealed, unto the salvation of our souls!

After the third chanting of the Psalter, these sessional hymns, in Tone VIII: Spec. Mel.: "Pondering what was mystically commanded..."—

How long, O my soul, shalt thou live in negligence? How long shalt thou languish in despair? Rouse thyself from the sleep of despondency, O wretched one, pondering thy works; groan and tremble before the sentence of the just Judge, to Whom thou must needs give answer in that hour. How wilt thou be delivered from the burning fire which awaiteth thee who remainest incorrigible? Before the end, cry unto the Judge: Grant me remission of transgressions, O Savior, for Thou alone art long-suffering!

Before the end, bring thou the groaning of the publican and the lamentation of the harlot unto Him Who knoweth thy hidden deeds, O my soul, and cease not to make confession with lamentation and weeping, with fasting and vigils, crying out in prayer: "I have sinned! Cleanse me, O Savior, through the supplications of Thine angels, and save me, in that Thou art compassionate!"

Glory..., Now & ever...: Theotokion—

O pure and blessed one, who art full of the grace of God: With the heavenly hosts, the archangels and all the incorporeal beings unceasingly make supplication for us unto Him Who in the lovingkindness of His compassions was born of thee, that before the end He grant us forgiveness and cleansing of our sins, and amendment of life, that we may find mercy.

ODE I

Canon of repentance to our Lord Jesus Christ and His holy martyrs, the composition of Joseph, in Tone VIII—

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Deliver me from Gehenna, which I have earned by mine unseemly deeds, O Deliverer, and in my mind enkindle the divine fire of Thy love.

I have made myself subject to the passions. I have become benighted, and shown myself to be irrational, though I was honored with the ability to speak. O Lord, by the judgments which Thou knowest grant that my soul may arise, and save me!

Martyricon: Afflicted with wounds, your bodies showed forth your upright and unbreakable character and your love for the Creator, O martyrs most lauded and crowned.

Martyricon: The rivers of blood which flowed from the bodies of Thy holy and glorious athletes drowned the thorns of the madness of idolatry by Thy power, O Compassionate One.

Theotokion: O pure one, cure me of the passions of soul and body, who am cruelly afflicted by deadly sin, that with faith I may ever call thee blessed.

Another canon, of the holy incorporeal angels, the composition of Theophanes, in the same tone—

Irmos: Same as the foregoing.

As the chief leaders of the holy angels, radiantly delighting in the vision of God, in our behalf entreat the Savior, the Bestower of good, O archangels. *Twice*

Beset by violent passions, we, the faithful, now flee to you as our intercessors, O divine archangels. Earnestly entreat now the Master in our behalf.

Theotokion: Be thou a refuge, haven, bulwark and intercessor for me, O Virgin Mother of God, who gavest birth in the flesh unto God, the most compassionate Deliverer.

ODE III

Canon of Repentance

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

MONDAY MATINS

With what eyes shall I, who have kept not one of Thy commandments, gaze upon Thee, O Christ my Savior? How shall I stand before Thine unbearable throne to give answer for my countless evils?

Stretching forth the hands of Thy compassions, accept me as of old Thou didst the prodigal who had likewise enslaved himself to the dishonorable passions, for I too have departed far from Thee, O all-good Jesus Who lovest mankind.

Martyricon: Having established yourselves upon the rock of the understanding of God, O martyrs and passion-bearers of Christ, with the sword of the Faith ye cut off the thorns of ignorance at the root, and produced the fruits of suffering.

Martyricon: Let the martyrs be praised: the unshakable pillars of the true Faith, the all-splendid ornaments of the Church, the most sacred lambs of Christ, who were slaughtered of their own will.

Theotokion: I have acquired thee as a mediator amid perils, O all-holy one; and after God I have thee as my tireless intercessor. May I find thee delivering me from all condemnation on the day of judgment, O all-pure one.

Canon of the Angels

Irmos: Same as the foregoing.

Adorned with the multifarious gifts of the angelic rank, O supreme commanders, in that ye are leaders of the hosts, by your intercessions keep the Churches of Christ steadfast. *Twice*

Crowned now with the beauties of Orthodoxy and wielding the sword of God's good pleasure, O divine archangels, deliver the fullness of the faithful from perils, in that ye are right glorious divine intercessors.

Theotokion: Thou wast the divine tabernacle of Life incorruptible, O pure Mother who alone among the ages wast revealed as virgin; wherefore, by thy supplications guide me unto life, who am in the shadow of death.

ODE IV

Canon of Repentance

Irmos: O Word, with divine vision the prophet perceived Thee Who wast to become incarnate of the Theotokos alone, the mountain overshadowed; and with fear he glorified Thy power.

Great is the struggle when the soul is parted from the body; and dreadful the trembling when the Judge taketh His seat and sinful men are condemned! Woe is me! What shall I do when I am condemned?

Possessed of a heart full of defilements and a burden of sin which is almost unbearable, I flee to Thy compassions, O Master. Despise me not, but take pity on me, I pray!

Martyricon: Your death was shown to be precious in the sight of God, O valiant passion-bearers; for though afflicted with myriads of pangs and wounds, ye did not deny Him.

Martyricon: The enemy was wounded by the wounds of the martyrs, and his vaunted pride hath fallen. Magnified is He Who bestowed crowns upon them, glorified with hymns divine.

Theotokion: With faith I entreat thee, O Theotokos, the pure receptacle of the Master: Cleanse me of every defilement, and show me to be the abode of the all-accomplishing divine Spirit.

Canon of the Angels

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

O ye two who now lead the assembly of angels, from all misfortunes save those who have recourse to your protection. *Twice*

O beholders of the effulgence and benefactions of the Godhead and most glorious supreme commanders, enlighten now your flock.

Theotokion: The divine armies of incorporeal beings glorify thee in sacred manner, O most immaculate Mother of God; for thou gavest birth to their Creator.

ODE V

Canon of Repentance

Irmos: Enlighten us with Thy commandments, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

With mine evil ways I have embittered Thee, O Lord, committing unseemly acts; but have pity on me who repent, and save me.

Possessed of a mind which doth not recoil from evils, I have no sense of my foolishness. Resolve my perplexity, O Jesus, and save me.

OCTOECHOS — TONE VIII

Martyricon: The Bestower of light set you like stones brilliant in the knowledge of God and dispelling the darkness of deception, O divine martyrs.

Martyricon: Ye set the laws of God against the wicked laws, and preaching God, ye earnestly willed to be slain for His sake.

Theotokion: Mortify the movements of my flesh, O pure Maiden, who by thy birthgiving slew the living sin of our first parent.

Canon of the Angels

Irmos: Same as the foregoing.

Standing round about God, and illumined with the rays emitted by Him, O supreme commanders, preserve ye your flock. *Twice*

As mediators of deliverance for all, pray ye to our Master and God, that He grant us deliverance.

Theotokion: O most pure one, we call thee the mystical myrrh, who gavest birth in the flesh unto God Who poureth forth gifts of sweet fragrance.

ODE VI

Canon of Repentance

Irmos: Thou didst cause Jonah to sojourn alone within the sea monster, O Lord. Save me, who am caught in the nets of the enemy, as thou didst save him from corruption.

O Christ, Bestower of light, shine forth the solar light of repentance upon me who am in the darkness of transgressions, that I may hymn Thy goodness.

I ever tremble before Thy dread judgment-seat, yet, ever in thrall to wicked habits, I do not put away mine evil deeds. Set me aright, O Christ, that I may hymn Thy goodness.

Martyricon: The choirs of the martyrs of Christ suffered, vanquished the hordes of the demons, and united themselves in joy to the angelic choirs. By their supplications, O Lord, save Thou our souls.

Martyricon: Thou didst show Thy martyrs to be mighty in Thy power, O Lord, and they cast down all the power of him who of old caused man to fall. By their supplications, O Lord, save Thou our souls.

Theotokion: That I may ever glorify thee with cries of thanksgiving, O most immaculate one, drive the darkness from my soul and by the light of repentance release me from dark offenses.

Canon of the Angels

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

O beholders of God, who have been vouchsafed to stand unwaveringly before the dread throne, ye now delight in the effulgence of the Holy Trinity. Pray ye, O archangels, that those who have recourse to you may be delivered from perils and sufferings. *Twice*

O archangels who behold God, most glorious Michael and Gabriel, pray ye, that those who hymn you in song may receive the hospitality of the Master, everlasting joy and divine splendor.

Theotokion: Let the divinely beauteous Virgin Theotokos be glorified as the animate bridal-chamber of the Master, a lily radiantly resplendent with the brilliant beams of virginity amid a riot of thorns.

ODE VII

Canon of Repentance

Irmos: Once, in Babylon, the youths who had come forth from Judæa trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Grant me sighs, O Christ, as once Thou didst to the publican, washing away the filth of mine evils as Thou didst for the harlot; and have pity on me, O Compassionate One. O God of our fathers, blessed art Thou!

With the oil of sincere repentance heal me who have fallen among soul-destroying thieves and am grievously wounded, O Savior, and with pity move me to chant unto Thee: O God of our fathers, blessed art Thou!

Martyricon: Ye died to the world, O valiant passion-bearers, and in nowise denied the life-bearing Christ, Who underwent death, but as ye suffered, ye chanted: O God of our fathers, blessed art Thou!

Martyricon: Confessing the one nature of the Trinity in three Hypostases, O wise passion-bearers, ye set at nought the falsehood of idolatrous polytheism, chanting: O God of our fathers, blessed art Thou!

Theotokion: God, the Word of God, making His abode in thy womb, O pure Virgin Mother, revealeth thee as the helper of all the oppressed, who cry: O God of our fathers, blessed art Thou!

MONDAY MATINS

Canon of the Angels

Irmos: Same as the foregoing.

The Benefactor of all bestowed upon you many-faceted grace, O divine supreme commanders. Save ye now the Church which singeth to Him: O God of our fathers, blessed art Thou! *Twice*

Strengthened by the power of Him Who seeth all things, ye manifestly watch over all the ends of the earth and save all who chant with faith: O God of our fathers, blessed art Thou!

Theotokion: Having thee as a haven of salvation, O Virgin Theotokos, we flee the tribulations and tumults of life, crying out to thy Son: O God of our fathers, blessed art Thou!

ODE VIII

Canon of Repentance

Irmos: The Lord Who was glorified on the holy mountain, and by the fire in the bush revealed to Moses the mystery of the Ever-virgin, hymn ye and exalt Him supremely for all ages!

O Savior, despise me not who am led astray by the love of carnal pleasures, who have foolishly estranged myself from Thee, O Word, and likened myself to all the beasts; and converting me before the end, save me.

In nowise do I leave off sinning, nor do I ever turn from my ways, but, wretch that I am, I cry: I have sinned against Thee, O Lord! Have mercy on my hardened soul, O Compassionate One!

Martyricon: Baptized in the streams of your blood, O valiant passion-bearers of the Lord, ye were not defiled by further pollutions; and, crowned, ye join chorus unceasingly with the angels.

Martyricon: Enlivened by the hope of things to come, the valiant martyrs of piety endured the cruelty of tortures; and having died, they stand forever before the throne of the Master.

Theotokion: Thou art the confirmation of those who stand and the setting aright of those who have fallen, O Virgin; wherefore, raise me up who have fallen, that I may glorify thee, who art blessed and full of joy.

Canon of the Angels

Irmos: The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

The angels who stand before Thee and hymn Thine ineffable and unutterable glory, and who pray now to Thee, O Christ, do Thou accept forever. *Twice*

O Christ, Who alone art good, accept the angelic armies who pray now for us and hymn Thee forever.

Theotokion: With thy most radiant brilliance thou dost enlighten those who hymn thee with faith, O Mother of God, and praise 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 Repentance

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

As Thou didst cleanse the harlot of old, who fell down before Thee in tears, O Savior, and as Thou didst justify the publican who merely sighed, O Word, and as Thou didst accept Manasseh and hadst mercy on the penitent David, O Thou Who lovest mankind, so do Thou accept and save me.

Sigh and shed tears, O my soul; abandon thy former offenses, and fall down before Him Who clearly knoweth thy hidden deeds, and cry out with fervor: I have sinned against Thee, O Lord! Freely take pity on me, O greatly Merciful One, in Thy great compassion.

Martyricon: The divinely illumined passion-bearers, who suffered patiently on earth, have now received the sure inheritance of the kingdom, and, rejoicing, they partake of the delight of paradise. By their supplications, O Christ God, grant us a share in Thy glory.

Martyricon: Ye were shown to be beacons shining with the light of the never-waning East, O all-wise ones; and ye destroyed the night of ungodliness, and with sacred rays have illumined all who magnify your splendid feast, O passion-bearers.

Theotokion: O Mistress, portal of the Light, enlighten the eyes of my heart which the thick darkness of sin hath benighted; and send down

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upon me a ray of repentance, O pure one, and by thy mediation free me from everlasting fire.

Canon of the Angels

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnifying thee with the incorporeal choirs.

Show now Thy Church to emulate in virtue the choirs of the incorporeal beings, guarding Thy flock with the angels, O Christ. *Twice*

Pray ye, O most glorious angelic helpers, that salvation be given by God to the souls who flee beneath your protection.

Theotokion: Holding in thine arms Christ, the Sun of righteousness, O Virgin, thou didst shine forth like the dawn upon those had become lost in the darkness.

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

Aposticha stichera of repentance, in Tone VIII—

When I bring to mind the multitude of the evils I have done, and come to consider the dread trial, seized with trembling I flee to Thee, the God Who loveth mankind. Wherefore, disdain me not, I pray Thee, O only Sinless One; grant compunction to my lowly soul before the end, and save 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.

Grant me tears as once Thou didst to the sinful woman, O God, and vouchsafe that I may wash the feet which have freed me from the path of deception, and that a pure life wrought for me by repentance I may offer Thee as myrrh of sweet savor, that even I may hear Thy longed-for voice saying: Thy faith hath saved thee. Go in peace!

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: What shall we call you, O saints? Cherubim, for Christ rested on you. Seraphim, for ye glorified Him without ceasing. Angels, for ye rejected your bodies. Powers, for ye work miracles. Many are your names, and great your gifts. Pray ye that our souls be saved.

Glory..., Now & ever...: Theotokion—

Those in heaven hymn thee, O joyous Mother unwedded, and we glorify thine inscrutable birthgiving. O Theotokos, pray that our souls be saved!

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 VIII—

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and vouchsafe unto all Thy heavenly kingdom, O only Compassionate One.

Heal Thou the sufferings of my soul, O Christ, Thou only Physician of souls and bodies; and washing me with streams of compunction, wholly cleanse me, in that Thou art compassionate.

Surrounding the throne of the worshipful Godhead, the thrones, cherubim, principalities and authorities, and the rest of the incorporeal ranks sing in sacred manner.

Martyricon: Afire with the burning of Christ's love, the athletes remained unconsumed in the midst of the fire, burning up the thorns of impiety with grace divine.

Glory...: O all-holy Trinity, ruling Unity: Deliver Thy servants from unquenchable fire at the entreaties of Thine incorporeal divine hosts, and vouchsafe us Thy kingdom.

Now & ever...: O thou who art full of the grace of God, Isaiah once foresaw thee as a scroll whereon by the finger of the Father the Word was ineffably written Who recordeth us in the books of life.

MONDAY EVENING
AT VESPERS

On "Lord, I have cried...", 3 stichera of repentance, in Tone VIII: Spec. Mel.: "O all-glorious wonder..."—

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

I have acquired neither compunction, nor a well-spring of tears, nor fervent confession, nor weeping which washeth me clean, nor humility of heart; I have been neither an emulator of the publican, nor of the harlot, nor of the prodigal son. How, therefore, shall I find remission for my many sins? But in the judgments which Thou knowest, save me, O Christ.

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.

I have made myself foreign to every commandment of God; in every way I have neglected higher virtue; I have mindlessly wasted my whole life in slothfulness; and I have committed every unseemly and iniquitous act in fornication. Wherefore, as Thou art compassionate, O Christ, have pity, and freely save me.

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

In Thine anger rebuke me not who am the work of Thy hands, and who with my foolish mind have torn myself away from goodness, O Thou Who lovest mankind, and Who in the abyss of Thine ineffable compassion wast for my sake well-pleased to become like unto me. But through the supplications of Thine Ever-virgin Mother, O Word, vouchsafe me divine conversion, in that Thou art God.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the holy & great Forerunner John, 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.

O blessed Forerunner John, with love ever return my lowly soul to the Lord, and by thy sacred mediations quench for me the fire of pleasures, guiding me to the fulfillment of the precepts of God, and truly cleansing the senses of my heart, that I may glorify thee.

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

O most lauded Forerunner John, thou offspring of a barren woman, pure orchard of the Master and adornment of men, divine preserver of my lowly soul: By thy supplications and aid grant me readiness to forgive, delivering me from the wiles of the serpent and his wicked treachery and attacks.

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

Wholly delightful and full of divine bliss, O ever-glorious one, thou hast gladdened all who come to thee with faith, delighting the senses of our souls and bodies, ever releasing us from infirmities and tribulations, from the assaults of evil, and soul-corrupting pleasures.

Glory..., Now & ever...: Theotokion—

With faith I hasten to thy protection, O pure Theotokos. Save me from perils and misfortunes, from the confusion of the passions and the malice of the demons. For, possessed of an abyss of mercy, thou hast been shown to be a mediatrix of salvation, O Mistress who gavest birth to the only merciful, most compassionate and greatly loving God.

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

Aposticha stichera of repentance, in Tone VIII—

The angels unceasingly hymn Thee, the King and Master; and I fall down before Thee, crying like the publican: Cleanse me, O God, 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.

As thou art immortal, O my soul, let not the waves of life cover thee, but rise up, crying out to thy Benefactor: Cleanse me, O God, and save 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.

OCTOECHOS — TONE VIII

Martyricon: O martyrs of the Lord, entreat ye our God, and ask for our souls a multitude of compassions and the cleansing of our many transgressions, we beseech you.

Glory... Now & ever...: Theotokion—

Rejoice, thou boast of the world! Rejoice, temple of the Lord! Rejoice, mountain overshadowed! Rejoice, refuge of all! Rejoice,

golden candlestick! Rejoice, honored glory of the Orthodox! Rejoice, Mary, Mother of Christ God! Rejoice, paradise! Rejoice, divine table! Rejoice, tabernacle! Rejoice, golden jar! Rejoice, thou hope of all!

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: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

We all know thee to be the Theotokos, a well-spring of the waters of prayer, gushing forth in streams upon the souls and bodies of the faithful; wherefore, we unceasingly glorify thee.

In manner transcending nature didst thou give birth to the Word Whose origin is in God [the Father], O Virgin, and hast delivered nature from corruption; wherefore, free me from irrational and unnatural passions.

Glory...: Fields of carnal passions now surround me and grievously vex me. Quickly visit thy servant, O Virgin, and save me from those who afflict me.

Now & ever...: He Who sustaineth, upholdeth and saveth all creation hath appeared, circumscribed, in thine arms, O pure one, and hath restored the human race.

ODE III

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

Quell thou the turmoil of the grievous affliction which now besetteth me, O all-pure Mistress, and free me from my transgressions and passions.

Ineffable is the abyss of thy compassions, O all-pure one. Thereby do thou deliver me from transgressions and infirmities.

Glory...: Haste thou, O all-pure one, and visit me who am infirm, and deliver me from grievous illness and every sorrow.

Now & ever...: Magnify the mercy and aid of thy supplications upon me, O all-pure one, and deliver me from perils and tribulations.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

O all-pure one, ever show the remembrance of the saints and the cleansing of transgressions to be the purification of my heart.

Grant me salvation of soul and body, O all-immaculate one; impart healing to me who am sick, and deliverance from evils.

Glory...: Set at nought the wiles of the evil demons and the uprisings of the passions, O all-pure one, and grant strength to us who are sick.

Now & ever...: From thy womb hath the Sun of righteousness shone forth and illumined the world, O all-pure one. With His divine rays illumine me also.

ODE V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

By thy birthgiving have the bonds of death been loosed and the might of corruption bound, O all-holy and most hymned Virgin; wherefore, quickly loose also the bonds of my transgressions and my heavy grief.

MONDAY NIGHT COMPLINE

Deliver me from the wickedness of the demons and the malice of men, O Mistress, and quickly heal the sickness of my soul and body, O thou who alone gavest birth to the Savior and Lord, the Physician of spirits and all flesh.

Glory...: O all-pure one, thee do I implore as the tongs which held the divine Coal: Utterly consume the every passionate lust of thy servant and my grievous infirmities which are hard to bear, and do thou dry up the torrents of my grief.

Now & ever...: O most pure Mistress, thy Son hath given thee as salvation for all who believe in Him and proclaim Him to be God manifestly incarnate of thee; wherefore, save me from divers misfortunes and tribulations.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Look upon me with thy merciful eye, O Mistress, and quickly deliver me from cruel infirmities, from every affliction and fall which now awaiteth me.

By thine entreaties, O all-pure Mistress, deliver me from mindlessly passionate behavior, from unseemly jealousy, from all evil and the oppression of life.

Glory...: He Who hath created us took form within thee, O Virgin, delivering human nature from corruption; wherefore, by thy supplications deliver me from the temptations which beset me, O pure one.

Now & ever...: Thou wast shown to be the all-pure temple of God Whom naught can contain, O all-pure Mistress. By thy prayers show me to be a temple of His grace, and preserve me unharmed.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VIII—

All of us, the generations of men, bless thee as the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead made His abode within thee, and thou didst nurture the Creator and Lord with milk as a babe. Wherefore we, the race of angels and men, cry out to thee together: Entreat Christ God, that He grant remission of

offenses unto those who with faith worship thine all-holy birthgiving.

ODE VII

Irmos: Once, in Babylon, the youths who had come forth from Judæa trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

Grievous pangs have I found to be my reward, and, afflicted, I experience the pain of great illness; yet do I entreat thee, O Theotokos: Help me, and quickly grant me health through thy supplications.

O blessed Virgin, refuge of all the faithful who sorrow, rescue me from all temptation and grief, and from the malice of those who envy me, and deliver me from sins and divers ailments.

Glory...: O jar of beaten gold, from whence the life-creating Myrrh hath flowed forth upon the faithful: By thine aid, O pure Theotokos, purge thou my soul and body of infirmities and the defilement of transgressions.

Now & ever...: Unceasingly glorifying the Word Who with the Father and the Spirit is equally without beginning, and Who was ineffably born of thee, O Mother of God, we chant in praise: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: Madly did the Chaldaean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

All of us who in faith have recourse to thine aid proclaim the magnitude of thy divers miracles, O Mistress. Save me now from cruel infirmity, from pangs of soul and body, and show me forth as healthy in body, that I may glorify Christ thy Son forever.

Of a sudden the winds of those who envy me have blown and the rivers of the wicked have grievously smitten the house of my mind, O pure Virgin; but repel the assault of all griefs as it were that of the mindlessly raging sea, and by thy supplications grant me stillness for all ages.

Glory...: He Who fashioned the clay body of man and instilled therein an immortal soul, took form in thee, O Virgin, and restoreth it. By thy supplications render Him well and kindly disposed toward me, and grant strength and speedy deliverance to all who sorrow.

OCTOECHOS — TONE VIII

Now & ever...: Illumine with light those who ever glorify thee, O all-pure one, for from thee shone forth the never-waning Light, and thou deliverest thy servants from the dark nocturnal treachery of the demons. Deliver me also from them, and by thy supplications save me from the evils which beset me.

ODE IX

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnifying thee with the incorporeal choirs.

Lift up the horn of the Church, O all-pure one, grant might to the faithful over the heathen, and make firm the scepters of kingdoms.

Bring low those who have been exalted, vanquish the alien hordes which attack us, O pure Virgin, and free thy servants unharmed by them, O Maiden.

Glory...: O only champion of the Orthodox Christians who glorify thee, by thy supplications quickly put to shame the armed Moslems.

Now & ever...: Grant understanding to the choirs of the faithful, O Virgin, strengthening them against enemies visible and invisible, and save them from all sorrow.

Then, It is truly meet..., and a prostration. *Trisagion through Our Father... Troparia, 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 VIII—

Look upon my lowliness with Thy compassionate eye, O Lord, for my life will reach its end in a little while, and there will be no salvation for me because of my works. Wherefore, I pray: Look upon my lowliness with Thy compassionate eye, O Lord, and save me!

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

The Judge is coming! Take care, O my soul, and consider the hour of that dread day; for He is without mercy for those who have shown no mercy. Wherefore, before the end cry out: Have pity on me, O Savior, Who alone art sinless!

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

O ye faithful, with hymns let us magnify the Theotokos, the immovable confirmation of the Faith and precious gift for our souls, chanting: Rejoice, thou who contained the Rock of life within thy womb! Rejoice, hope of the ends of the earth and help of the afflicted! Rejoice, O Bride unwedded!

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

Like the harlot I fall down before Thee, that I may receive remission; and instead of myrrh I offer Thee tears from the depths of my heart, that Thou mayest take pity on me as Thou didst her, O Savior, and grant me cleansing of my

sins: For like her I cry to Thee: Deliver me from the mire of my deeds!

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

My time on earth cometh to an end, my life passeth by, and Thy dread judgment-seat is made ready, O Savior. Trial awaiteth me, threatening me with fiery torment, with unquenchable flame. Grant me a shower of tears and quench its power, O Thou Who desirest that all men be saved.

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

Martyricon: Ye were shown to be noetic beacons, O holy martyrs, for by faith ye abolished the gloom of deception, lit the lamps of our souls, and entered with glory into the heavenly bridal-chamber with the Bridegroom. Pray ye now, we beseech you, that our souls be saved.

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

O all-pure Virgin Mother of Christ, heal the cruel sufferings of my soul, I pray, and grant forgiveness of the transgressions I have mindlessly committed, for I have defiled my soul and sullied my body. Woe is me! What shall I do at that hour, when the angels separate my soul from my poor body? Be thou then my helper and intercessor, for thee do I, thy servant, have as my hope.

TUESDAY MATINS

After the third chanting of the Psalter, these sessional hymns, in Tone VIII: Spec. Mel.: "Pondering what was mystically commanded..."—

Bringing to mind the day and hour of Thy dread, terrible and implacable tribunal, O Master Christ, I tremble like a malefactor. Shameful are the deeds and grievous the acts which I alone have diligently committed. Wherefore, I fall down before Thee with fear and cry out in pain: Through the supplications of Thy Forerunner save me, O greatly Merciful One!

O my soul who art wasting thy life in negligence, arise betimes and lift thine eyes to repentance. Weep bitterly from the depths of thy heart, lest in the life to come thou lament in vain. Restrain thyself, considering the second coming of the Master, and before the judgment condemn thou thyself, and thou wilt then escape the righteous judgment.

Glory..., Now & ever...: Theotokion—

Be thou entreated by the supplications of Thine incorporeal beings and the Forerunner, Thy disciples and prophets, the martyrs and all the saints, and of the Theotokos, Thy good Mother who knew not man. Grant that we may walk in Thy light, and in the lovingkindness of Thy mercy vouchsafe that we may receive Thy kingdom.

ODE I

Canon of repentance to our Lord Jesus Christ & His holy martyrs, the composition of Joseph, in Tone VIII—

Irmos: To Him Who crushed battles with His arm and led Israel across the Red Sea, let us chant, as to God our Deliverer, for gloriously hath He been glorified.

Fill my heart with compunction, O Christ, that with repentance I may enter Thy habitations, and may with confession pray to Thee Who dost release me from my debts.

Loose me from the bonds of my countless evils, O Word, that in repentance I may walk in Thy righteous footsteps which lead me to the divine resting-place of eternal beauty.

Martyricon: The great magnificence of Thy martyrs is exalted to the highest, O Christ; for suffering most gloriously, they were magnified by Thine all-great grace.

Martyricon: By the sprinkling of the divine blood of the holy athletes the blood sacrificed to

the enemy in pagan temples was stanchd, and those on earth have been sanctified by the grace of the Spirit.

Theotokion: Show me the paths of repentance, O Virgin, and turn me from the way that leadeth to sin, that I may sing to thee, the greatly hymned Mother of God.

Another canon, of the holy & great Forerunner John, in Tone VIII—

Irmos: Let us chant unto Christ, Who overthrew the tyranny of Pharaoh in the sea, and led Israel over to dry land, for He hath been glorified forever.

O Forerunner and preacher of repentance, entreat the Savior and Lord that I may repent with all my soul, and that He enlighten the mind and heart of me who honor thee with love.

As a most comely lamb of the desert, O Forerunner and martyr of Christ, by thy divine supplication to the life of repentance guide me who now abide in the desert of the passions.

By thy mediation free me quickly from the sin which tormenteth me, I pray, O Forerunner, and liberate me from the raging tempest of the demons.

Theotokion: O Mother of the Truth, save me who am cruelly bestormed and oft engulfed by the passions, and steer me to the right calm harbor of salvation.

ODE III

Canon of Repentance

Irmos: My heart is established in the Lord; my horn is exalted in my God; my mouth is enlarged over mine enemies. I am glad in Thy salvation.

Having washed away the evil pollutions of my heart, O my Christ, in that Thou art good vouchsafe that I may appear blameless before Thee on the day of judgment.

The apostate spirit was able through wickedness to slay me with the sting of sin, O Word; but do Thou Thyself, O Christ, heal me with the life-bearing herb of repentance.

Martyricon: "Let us stand courageously," the passion-bearers cried out one to another, "that no-one may desert the army. As an ally the Lord standeth before us who suffer with valiant mind." *Martyricon:* In hymns let us all honor the faithful martyrs of the Lord, the all-precious stones of the Church, the divine pillars of piety.

OCTOECHOS — TONE VIII

Theotokion: O Theotokos, thou righting of the fallen, from the pit of mine evils raise me up who have fallen, and set me firmly upon the rock of the commandments of God, O Mistress.

Canon of the Forerunner

Irmos: Establish Thou our hearts and minds, O Thou Who didst establish the heavens by Thy word, that we may hymn and glorify Thee unto the salvation of our souls.

Let fall upon me drops of repentance, O right glorious martyr and Forerunner of the Lord of all, who in the river baptized the Abyss of lovingkindness.

Ever buffeted in mind by the perilous waves of life, I flee beneath thy protection, O Forerunner of the Savior. Make haste to help me, thy servant.

In my prayers at night I call upon thee, the day-star of the world, O Forerunner blessed of God. Enlighten the senses of my heart.

Theotokion: Accept this salutation from us, O holy Theotokos: Rejoice, thou who gavest birth to the Joy of the world! Rejoice, jar from whence the heavenly Manna hath been given to all the faithful!

ODE IV

Canon of Repentance

Irmos: I heard report of Thee, O Lord, and was afraid; for by the ineffable Counsel of the Godhead, Thou, Who art God eternal, didst issue forth, incarnate, from the Virgin. Glory to Thy condescension, O Christ! Glory to Thy power!

The enemy deceiver beguiled me into sinfully tasting [of the fruit], O Good One, and exiled me far from Thee, and made me prey to his fangs. O only Savior, haste Thou to rescue me!

O Lord, Thou Thyself knowest the hidden and secret things of me who have sinned greatly against Thee. By thy many compassions have pity, O Word of God, and as Thou art full of lovingkindness grant me a purifying time of repentance.

Martyricon: Overwhelmed by tortures as with waves, O martyrs, ye were guided by the steering of Christ to the havens of the kingdom of heaven, and are truly adorned by Him with crowns of victory.

Martyricon: Cultivating the ground of your hearts with piety, O martyrs, ye sowed upon it the seed of confession, and by grace manifestly reaped the comely Grain an hundredfold.

Theotokion: O most hymned Mistress, with all joy fill thou the mind of me who sing aloud unto thee, granting me goodly tears, occasion for repentance, and an understanding of salvation.

Canon of the Forerunner

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

I weep for myself, who ever have a life uncorrected. O Forerunner, save and have pity on me who am perishing in my sins.

In thy supplications and entreaties, O blessed one, may I find thee to be a helper strengthening my soul and illumining my mind.

O Forerunner of the Savior, to the harbor of divine understanding steer me who am engulfed and put imperiled by the tempest of offenses.

Theotokion: O all-pure one, who gavest birth to Him Who raised up our abased nature, having humbled me who live in arrogance of mind, save me.

ODE V

Canon of Repentance

Irmos: O Christ God, Bestower of light, Who didst dispel the primeval darkness of the abyss: disperse the gloom of my soul, and grant me the light of Thy commandments, O Word, that, rising early, I may glorify Thee.

O Creator of all, Who purified the harlot and the lepers by Thy command, cleanse Thou my lowly soul of defiling sin, and make it beautiful with garments of light, I pray, O Master.

O Christ God, Who hast released me from the bonds of my many transgressions, guide me, that without hindrance I may walk Thy paths, that, parted from the flesh and dwelling in the holy mansions, I may glorify Thee.

Martyricon: Having woven for themselves robes of glory, and arrayed themselves beautifully therein, the martyrs dwell in joy in the kingdom on high, adorned with beautiful crowns of victory.

Martyricon: O wise martyrs, ye right wisely traded fleeting things for those which are permanent; for, beset by the afflictions of divers tortures, rejoicing, ye attained unto the true expanse of the kingdom of heaven.

Theotokion: O holy Theotokos, who gavest birth in the flesh to the holy Word Who alone resteth in all the saints: Sanctify my mind, which ever remaineth in wicked deeds.

TUESDAY MATINS

Canon of the Forerunner

Irmos: O Lord Who by divine knowledge brought the ends of the earth into the light out of the night of ignorance, enlighten me with the dawning of Thy love for mankind.

As the luminary of the Sun of righteousness, O glorious Forerunner, enlighten me who am astray in the night of life.

At the trial to come, when I must needs stand before the Lord, may I find thee to be an intercessor, O Forerunner, rescuing me from dread condemnation.

O ever-hymned one, on the rock of the will of God establish me who am imperiled and buffeted by the temptations of the demons.

Theotokion: In that thou art higher than all creation, O Ever-virgin Mother of God, show me to elude the snares of the enemy.

ODE VI

Canon of Repentance

Irmos: As Thou didst deliver the prophet from the uttermost abyss, O Christ God, in that Thou lovest mankind deliver me from my sins, and direct my life, I beseech Thee.

Accept me who repent, as once Thou didst the Ninevites who believed in the divine preaching of Thy prophet, O Christ, and guide Thou my life, I pray Thee.

Drowning amid many transgressions, O Christ, I sigh like the publican, shed tears like the harlot, and like Peter cry out: Grant me a helping hand, and save me!

Martyricon: As beacons of divine radiance, O martyrs, with the rays of your suffering ye ever illumine the earthly world and drive away the deep darkness of deception.

Martyricon: Having found a most blessed end, O most holy martyrs, ye ever worship the blessed God, delighting in His effulgence.

Theotokion: The jar containing manna once prefigured thee, O Theotokos; for thou didst bear Christ, Who hath rained the manna of understanding upon all who honor thee.

Canon of the Forerunner

Irmos: Grant me a robe of light, O Thou Who coverest Thyself with light as with a garment, O most merciful Christ our God.

With the scythe of true repentance clear thou my whole heart, O all-wise John, making it fertile with the virtues.

Attacked by the sea-monster of perils, I cry to thee from the depths of my heart, O Forerunner: Free me from grievous pain!

Repent with fervor, O my soul! Lo! the trial cometh! Rise up, crying aloud: O Jesus my God, for the sake of Thy Forerunner have pity on me!

Theotokion: We pray thee, O pure one, who at thy word alone gavest birth in the flesh to the Word: Deliver our souls from the snares of the enemy.

ODE VII

Canon of Repentance

Irmos: Blessed art Thou, O God of our fathers, Who by Thine Angel didst save the youths from the fire and transformed the thundering furnace into dew!

Conceived and born in iniquities, I have sinned more than all men, O Compassionate One. Grant me the time to obtain justification.

Like the Pharisee of old I have foolishly exalted myself, and have sustained a grievous fall; and seeing me, the adversary rejoiceth. O Word of God, disdain me not!

Martyricon: The council of the honored martyrs, the invincible army, the holy regiment, who were brave on earth, have been enrolled in the city of the heavens.

Martyricon: Having willingly passed through the suffering which winneth immortality, O martyrs, ye pour forth a stream of healings which driveth away the sufferings of men.

Theotokion: In manner past cause thou gavest birth to the Cause of all, Who in the superabundance of His goodness became man. Wherefore, together we call thee blessed, O pure one.

Canon of the Forerunner

Irmos: O Lord God of our fathers, Who in the beginning founded the earth and established the heavens by Thy word: blessed art Thou forever!

O Forerunner, who prepared the ways of the Lord, guide thou my steps unto Him, that I may cry out: Blessed art Thou, O God of our fathers!

O herald of the Light, enlighten my soul, and from cruel darkness and burning Gehenna deliver me who flee to thee with undoubting soul.

As the fruitful offspring of a barren woman, O wise Baptizer of Christ, by thy supplications transform the barrenness of my heart to fruitfulness.

OCTOECHOS — TONE VIII

Theotokion: O chosen ewe-lamb of the Word of God, entreat God Who became incarnate of thee, that at the dread hour He number me with His chosen sheep.

ODE VIII

Canon of Repentance

Irmos: O Thou Who coverest Thy chambers with waters and settest the sands as a bound for the sea: Thee doth the sun hymn; Thee doth the moon glorify; and unto Thee doth all creation offer a hymn forever, as to the Creator of all.

Thou hast defiled thy hands with all manner of malefactions, O my soul. How canst thou lift them up, conversing with God? And thy feet, which hasten to shameless deeds, thou hast rendered useless. Take care to walk with repentance the paths of salvation.

I have never abode in Thy commandments, O good Lord, nor have I done Thy will for even a single day. What eyes can I raise to Thee Who rendereth just judgment and shalt send the guilty into the fire of Gehenna?

Martyricon: Ye extinguished the burning furnace of polytheism, O wise athletes, pouring forth your blood, unjustly shed, like so much water, out of love for the Creator; wherefore, ye have inherited a torrent of delight.

Martyricon: Enduring the severing of your hands and feet, ye transcended your lowly earthly bodies, as though it were others who were suffering, O holy ones; wherefore, ye have now been vouchsafed life on high forever.

Theotokion: Buffeted by the tempest of sin, I cry to thee, O pure Mistress: By thy mediation steer me to saving repentance and the most calm haven, that I, who am ever benighted by sloth, may behold the light of salvation.

Canon of the Forerunner

Irmos: The unoriginate King of glory, before Whom the hosts of heaven tremble, hymn, ye priests, and exalt supremely for all ages!

O Baptist, entreat the Lamb of God Who taketh away the sins of the world, and Whom thou didst point out to all, that He slay my passions and save my soul.

Ease thou the burden of my soul and do battle against those who make war upon me, O Baptist of the Lord; and show me to be unscathed by their malice.

Fleeing, thou didst withdraw and make thine abode in the trackless wilderness, O prophet; wherefore, I beseech thee: Quickly lay waste to the passions of my soul.

Theotokion: O Virgin, thou art the vine which gave rise to the ripe Cluster, and now givest me the drink of compunction. Take away the drunkenness of mine evils.

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: Blessed be the Lord God of Israel, Who hath exalted the horn of salvation for us in the house of David His child, wherein the Day-spring from on high hath visited us, and directed us to the path of peace.

That, saved, I may magnify Thee with thanksgiving, O Christ, mercifully regard me, whose shoulders have received many stripes, and heal them, pouring forth wine and oil upon them — the knowledge of Thy lovingkindness, O Savior.

As Thou didst deliver from murder and evils the good thief who cried out to Thee, and as Thou didst have compassion for the harlot who wept, have mercy upon me, the despairing, O Savior as Thou didst Thy great disciple Peter and David the prophet.

Martyricon: Conforming to the passions of Him Who suffered for our sake, O passion-bearers, with Him ye now send up glory together, deified by divine communion, resplendent with rays that outshine the material sun, and enlightening the hearts of the faithful.

Martyricon: The virtue of the holy athletes shone forth, and every city is truly enriched in faith, possessing them as treasures which cannot be stolen away, which abundantly emit the grace of all-glorious miracles. Let us hymn them as our fervent intercessors.

Theotokion: With the brilliant lightning-flashes of the Son of God Who issued forth from thy womb, O most immaculate one, enlighten those who hymn thee with faith; and by thine intercession rescue us from the darkness devoid of light, and from everlasting torment.

TUESDAY MATINS

Canon of the Forerunner

Irmos: Thy birthgiving, O Ever-virgin, which was revealed to the law-giver on the mountain in the fire and the bush, for the salvation of us, the faithful, do we magnify with unceasing hymnody.

When I must needs stand before Thy dread throne, O Word, and the penalty for my acts will be assessed, what answer shall I find, wretch that I am? For the sake of Thy Baptist, O Lord my God, have pity on me then.

As the voice of the Word, direct my cries unto God, O all-wise Baptist, and deliver me from the evil of the demons and the temptations of men, that I may call thee blessed, as is meet.

Nurture me with the immortal food of Christ's commandments, and give me the drink of life to consume, O prophet and Forerunner; and present me, saved, who flee under thy protection, to stand before God.

Theotokion: O pure and all-glorious Virgin Mistress, with the Forerunner entreat thy Son and King, that He save from all need those who with faith call thee blessed.

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

Aposticha stichera of repentance, in Tone VIII—

When I bring to mind the multitude of the evils I have done, and come to consider the dread trial, seized with trembling I flee to Thee, the God Who loveth mankind. Wherefore, disdain me not, I pray Thee, O only Sinless One;

grant compunction to my lowly soul before the end, and save 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.

Grant me tears as once Thou didst to the sinful woman, O God, and vouchsafe that I may wash the feet which have freed me from the path of deception, and that a pure life wrought for me by repentance I may offer Thee as myrrh of sweet savor, that even I may hear Thy longed-for voice saying: Thy faith hath saved thee. Go in peace!

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: Ye struggled greatly, O saints, valiantly enduring tortures at the hands of the iniquitous; and though ye have passed from this life, ye still work wonders in this world and heal those made sick by their passions. O holy ones, pray ye that our souls be saved.

Glory... Now & ever...: Theotokion—

Thy shelter is spiritual healing, O Virgin Theotokos; for, having recourse unto it, we are delivered from spiritual infirmities.

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 VIII—

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and vouchsafe unto all Thy heavenly kingdom, O only Compassionate One.

As Thou dost possess an abyss of lovingkindness, O Christ, dry up the abyss of my transgressions; and with tears of compunction transform my hardened soul.

O divine Baptist who of old baptized Christ in water, by thine entreaties impel me to the haven of repentance, for I am tempest-tossed by the threefold billows of the passions.

Martyricon: Having quenched the fire of the madness of idolatry with your blood, O holy passion-bearers, ye ever pour forth streams of healings, curing divers passions.

Glory...: O unoriginate Father, Son and divine Spirit, through the supplications of the Baptist ease the chronic sufferings of my soul, I pray, and save me, Thy servant.

Now & ever...: By thine entreaties, O all-pure Theotokos, from the ignominy of the passions and cruel torment in hades deliver us who piously call thee blessed.

OCTOECHOS — TONE VIII
ON TUESDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the Cross, in Tone VIII: Spec. Mel.: "The martyrs of the Lord..."—

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

When Thou wast nailed to the Cross, Thy hands and feet run through, Thy holy side was pierced, pouring forth drops of blood and water, divine salvation, All-good One, that Thou mightest wash away my defilement and pollution. Glory to Thy goodness, O most Compassionate One!

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 suffering, O Master, that Thou mightest bestow dispassion upon all who worship Thy sufferings and voluntary sacrifice — the spear, nails and reed, which Thou didst endure with long-suffering of Thine own will — that for the sake of Thy sufferings, O Lord, Thou mightest win dispassion for me.

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

The unblemished heifer, beholding her Bullock uplifted upon the Tree of His own will, cried out with compunction, lamenting: "Woe is me, O my Child most beloved! How hath the ungrateful assembly of the Jews rewarded Thee, desiring to leave me bereft of Thee, O most Beloved!"

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the Theotokos, in Tone VIII—

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.

"I cannot bear to see Thee asleep upon the Tree, Who givest wakefulness to all, that Thou mightest give divine and saving watchfulness to those who have fallen into most pernicious sleep through the fruit of disobedience!", the Virgin, whom we magnify, said, weeping.

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

"Up upon the Cross did the unrighteous council lift Thee, the Lamb Who taketh away the transgressions of the world, and they pierced Thy side with a spear, and ran Thy hands and feet through with nails, O Long-suffering One. O the wicked savagery! O the audacity!", weeping, the all-pure one cried with compunction.

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

"What is this thing that I now behold, O Master? Thou Who all-wondrously holdeth all creation in the palm of Thy hand art suspended unjustly upon the Tree as a lamb, O Word of God, hung there by disobedient servants. O the patience! O Thy goodness, O most Compassionate One!", the all-immaculate one said, weeping.

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

When the Ewe-lamb and Virgin beheld Thee, her Lamb, led to the slaughter, she followed after Thee with tears, and cried aloud: "Whither dost Thou hasten, O my Child? Let me go with Thee, O Jesus most sweet, for I cannot bear not to see Thee, O my Jesus!"

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

Aposticha stichera of the Cross, in Tone VIII—

O Christ God Who wast uplifted upon the Cross, Thou didst save the human race. We glorify Thy sufferings!

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.

Thou wast nailed to the Cross, O Christ God, and didst open the gates of paradise. We glorify Thy divinity!

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.

TUESDAY VESPERS

Martyricon: Thy martyrs, O Lord, were no longer mindful of the things of life, but ignored their tortures for the sake of the life which is to come, and were shown to be inheritors thereof; wherefore, they rejoice with the angels. By their supplications grant great mercy to Thy people.

Glory... Now & ever...: Stavrotheotokion: Spec. Mel.: "O Lord, though Thou didst stand forth before the tribunal ..."—

O Lord, when the sun beheld Thee, the Sun of righteousness, hanging upon the Tree, it hid its rays, and the moon changed its light to darkness. And Thy most immaculate Mother was wounded in her womb.

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

ON TUESDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Beset by many perils, I flee unto thee, seeking salvation. O Virgin Mother of the Word, save me from every grievous and cruel circumstance.

Assaults of the passions disquiet me and fill my soul with great despondency. Bring peace to me with the tranquility of thy Son and God, O most immaculate Maiden.

Glory...: I entreat thee, O Virgin who gavest birth to God the Savior, that I may be delivered from grievous circumstances; for, fleeing now unto thee, I raise unto thee my soul and mind.

Now & ever...: In that thou art good, O only Mother of God who gavest birth to Him Who is good, unto me who am sick in body and soul vouchsafe divine visitation and providence.

ODE III

O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

I count thee the intercession and protection of my life, O Virgin Theotokos. Guide me to thy haven, O cause of good things, confirmation of the faithful, who alone art most hymned.

I beg thee to quell the tumult of my soul and the tempest of my grief, O Virgin; for thou gavest birth to Christ, the Origin of tranquility, O Bride of God who alone art all-praised.

Glory...: O thou who gavest birth unto the Benefactor, the Cause of good things, pour forth the riches of beneficence upon all; for as thou gavest birth to Christ Who is mighty in strength, thou art able to accomplish all things, O thou who art blessed of God.

Now & ever...: When I am wracked by cruel afflictions and painful sufferings, O Virgin, do thou help me; for I know thee to be an inexhaustible and never-failing treasury of healings, O all-immaculate one.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

O Bride of God, who gavest birth to the Lord and Helmsman, still thou the tumult of my passions and the tempest of my transgressions.

O thou who gavest birth to the compassionate Savior of all who hymn thee, bestow the abyss of thy lovingkindness upon me who invoke thee.

Glory...: Delighting in thy gifts, O all-pure one, we chant hymnody of thanksgiving unto thee, knowing thee to be the Mother of God.

Now & ever...: As I lie upon my bed of sickness and infirmity, help me, O only Ever-virgin Theotokos, in that thou art full of love.

ODE V

Irmos: Enlighten us with Thy commandments, O Lord, and with Thine up-raised arm grant us Thy peace, O Thou Who lovest mankind.

OCTOECHOS — TONE VIII

Fill thou my heart with gladness, O pure one, granting me thine unfading joy, O thou who gavest birth to the Cause of gladness.

Deliver us from misfortunes, O pure Theotokos, who gavest birth to eternal Deliverance, the Intelligence which passeth all understanding.

Glory...: Dispel thou the gloom of my transgressions with the radiance of thy splendor, O Bride of God who gavest birth to the divine and preëternal Light.

Now & ever...: O pure one, heal thou the sickness of my soul, vouchsafing unto me thy visitation, and by thy supplications grant me health.

ODE VI

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

He Who gave Himself over to death hath saved from death and corruption my nature which hath been held captive by corruption, O Virgin. Entreat thy Lord and Son, that He deliver me from the malefactions of the enemy.

I know thee to be the intercessor and steadfast guardian of my life who doeth away with the tumults of temptations and repelleth the onslaughts of the demons; and I ever pray to be delivered from the corruption of my passions.

Glory...: O Maiden, we have acquired thee as a bulwark of refuge, the most perfect salvation of our souls, and latitude amid tribulations; and we ever rejoice in thy splendor. O Mistress, even now save us from sufferings and misfortunes.

Now & ever...: I lie now, sick, upon my bed, and there is no healing for my flesh; but to thee, the good one who gave birth to God, the Savior and Deliverer of the world, do I pray: Raise me up from the corruption of infirmities.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VIII—

Beholding Thee, the Lamb, Shepherd and Savior of the world upon the Cross, she who gave Thee birth said, weeping: "The world rejoiceth, receiving deliverance; but my womb doth burn, beholding Thy crucifixion, which Thou endurest for all, O my Son and God."

ODE VII

Irmos: Once, in Babylon, the youths who had come forth from Judæa trod down the flame of the furnace with their faith in the Trinity, chanting: O God of our fathers, blessed art Thou!

As Thou didst desire to arrange our salvation, O Savior, Thou madest Thine abode within the womb of the Virgin, and hast shown her to be an intercessor for the world. O God of our fathers, blessed art Thou!

Thou gavest birth to Him Who willeth mercy, O pure Mother. Him do thou beseech, that He deliver from transgressions and defilement of soul those who cry out with faith: O God of our fathers, blessed art Thou!

Glory...: Her who gave Thee birth hast Thou shown to be a treasury of salvation, a well-spring of incorruption, a tower of safety and a portal of repentance for those who cry: O God of our fathers, blessed art Thou!

Now & ever...: O Virgin Theotokos who gavest birth for us to Christ the Savior, vouchsafe healing of bodily weakness and infirmity of soul unto those who with love have recourse to thy protection.

ODE VIII

Irmos: The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

O Virgin, disdain not those who are in need of thine aid, and who hymn and exalt thee supremely forever.

Thou healest the infirmity of my soul and my bodily pangs, O pure Virgin, that I may glorify thee forever.

Glory...: O Virgin, thou pourest forth a wealth of healings upon those who with faith hymn thee and supremely exalt thine ineffable offspring.

Now & ever...: O Virgin, thou drivest away the assaults of temptations and the onslaughts of the passions; wherefore, we hymn thee for all ages.

ODE IX

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnifying thee with the incorporeal choirs.

Turn not away from the torrent of my tears, O Virgin who gavest birth unto Christ, and hast wiped away every tear from every face.

TUESDAY COMPLINE

Fill thou my heart with joy, O Virgin who received the fullness of Joy, setting at naught the grief of sin.

Glory...: With the rays of thy light, O Virgin, illumine those who in Orthodox manner confess thee to be the Theotokos, dispelling the darkness of ignorance.

Now & ever...: Heal thou the infirmities of one who hath been brought down to a place of affliction, O Virgin, transforming illness into health.

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 VIII—

Beholding the Author of life hanging upon the Cross, the thief said: "If Thou, Who art crucified with us, hadst not become God incarnate, the sun would not have lost its brightness and the earth would not have quaked with trembling. Remember me, O Lord, in Thy kingdom!"

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

Thy Cross is found to be a scale weighing the two thieves; for the one was brought down to hades by the burden of his blasphemy, while the other was borne up out of transgressions to the knowledge of theology. O Christ God, glory to Thee!

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

Beholding the Lamb, Shepherd and Deliverer unjustly uplifted upon the Cross, the Ewe-lamb cried out, bitterly weeping: "The world rejoiceth, receiving deliverance through Thee; but my womb doth burn as I behold the crucifixion Thou endurest in the lovingkindness of Thy mercy, O all-good God, O sinless Lord!" Wherefore, we cry out to her with faith: Show thou compassion to us, O Virgin, and grant remission of offenses unto those who worship His sufferings.

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

The tree in the midst of Eden blossomed forth death, but the Tree in the midst of the whole world hath produced life; for they who of old tasted the fruit, while incorrupt, became corrupt, but those who have obtained the latter have inherited incorruption. For by the Cross Thou savest the human race, in that Thou art God.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

In paradise of old the tree stripped me naked, and by my tasting the enemy brought mortality upon me; but when the tree of the Cross was planted in the ground, it brought men the raiment of life everlasting, and filled the whole world with all joy. Beholding it uplifted, O ye people, with faith let us cry out together to God: Thy house is full of glory!

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

Martyricon: Through faith ye were shown to be ever-radiant beacons for the whole world; and placing all your martyric faith in God, with the noetic oil of the Holy Spirit ye fed the lamps of your souls. Wherefore, ye have been shown to the Church as noetic cups pouring forth healings like water upon men, O most lauded passion-bearers. Entreat Christ God, that He grant remission of transgressions unto those who with love celebrate your holy memory.

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

O Virgin, when thou didst behold Him Who was incarnate of thee uplifted upon the Cross in the midst of two thieves, overcome with weeping, thou didst cry: "Woe is me, O my Child most sweet! How is it that Thou Who, in that Thou art compassionate, takest away the sins of the world art crucified of Thine own will, desiring, as God, that the hymnody of men be offered Thee in praise?"

After the third chanting of the Psalter, these sessional hymns, in Tone VIII: Spec. Mel.: "Pondering what was mystically commanded..."—

Beholding Thee, O Christ, the never-setting Sun, uplifted upon the Cross, the sun

OCTOECHOS — TONE VIII

straightway dimmed its rays in fear, the earth quaked, the rocks split asunder with trembling, the veil of the temple was rent in twain, and the dead arose from the graves, glorifying the awesome and divine condescension of our one God.

The tree in Eden once gave rise to bitterness, but the tree of the Cross hath blossomed forth sweet life; for Adam, eating, fell headlong into corruption, but we, enjoying the fruit of Christ, are enlivened and mystically deified, receiving the eternal kingdom of God. Wherefore, we cry out with faith: Glory to Thy sufferings, O Word.

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

Ever preserved by the Cross of thy Son and God, O Virgin, we confound the assaults and wiles of the demons, hymning thee as the true Theotokos, with love all of our generations call thee blessed, O all-pure one, as thou didst foretell. Wherefore, by thy supplications grant us remission of our offenses.

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof (excluding the Theotokia) is, "Grace be to God, Who was nailed to the Tree", the composition of Joseph, in Tone VIII—

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

O Word Who died on the Cross, Thou hast given life to me who was slain by the tree through pleasing food, and Thou hast adorned me with glory. I worship Thy dominion, glorifying Thy sufferings and infinite lovingkindness.

When the uncultivated Grape hung upon the Tree, He exuded for us the wine of divine grace which gladdeneth men's hearts, wholly doing away with the drunkenness of deception, and washing sins away.

Martyricon: Arrayed in wounds and adorned with the pangs of your sufferings, O great martyrs, ye stood with glory before the beneficent Master, rejoicing most gloriously, recognized as godlike.

Martyricon: Manifestly strengthened by divine power, ye manfully cast down all the pernicious power of the mighty one; and

beautifully invested with crowns of victory, ye stand before God, rejoicing.

Theotokion: Standing before Thy Cross, O Lord, she who knew not wedlock, beholding Thy wounds, O Master, was wounded, and said: "Woe is me, O my Child! I who escaped pain at Thy birth am now rent apart by pain!"

Another canon, of the all-holy Theotokos, in Tone VIII—

Irmos: Same as the foregoing.

On thee, O Virgin, have I set my hope of salvation. Wash me clean of all the filth of sin and make me pure, that I may act and be well-pleasing to thy Son and God and His most holy name.

O portal of the Light, enlighten mine eyes which the gloomy serpent hath enshrouded with the darkness of transgressions. Open unto me the doors of repentance, O Virgin; guide me to life, and rescue me from the flame and darkness.

As thou hast boldness before Him Who was born of thee — the only-begotten Word Who with the Father is without beginning — pray thou, O most immaculate one, that He deliver my soul from the oppression of the demons, from fire and every torment.

O blessed and all-pure Bride of God, blessed is the Fruit of thy womb whereby all of us mortals have been delivered from the curse: an ineffable wonder, incomprehensible knowledge, the salvation of all the faithful!

ODE III

Canon of the Cross

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

O Thou Who established the heavens, Who set the foundations of the earth and set the boundaries of the sea by Thy word, Thou wast bound for my sake and nailed to the Cross, that Thou mightest release me from the bonds of sin, O Thou Who lovest mankind.

Hurling himself against the tree of the Cross, the enemy and his maleficent demons were slain; he who was condemned for wickedly eating hath found mercy; and creation hath been made steadfast by the confirmation of piety.

WEDNESDAY MATINS

Martyricon: The godly and valiant athletes had their naked bodies subjected to all manner of wounds, sharp blades, and wild beasts by the wicked persecutors; but, protected by God's hand, they remained undaunted.

Martyricon: Looking in thought with watchful mind toward things to come, the glorious martyrs of Christ utterly spurned transitory things; wherefore, rejoicing, they endured unbearable wounds.

Theotokion: The greatly hymned Ewe-lamb, beholding the Lamb uplifted unjustly upon the Tree, cried out, weeping and shedding maternal tears. And she hymned and glorified His long-suffering.

Canon of the Theotokos

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

All my desire is directed toward thee, O pure Mistress: quickly free me of carnal desires.

O Mistress, portal of the Light, shine upon me the pure rays of repentance, and dispel the gloom of my sins.

O only most immaculate one, deliver us from every lust, from the temptations which assail us, and everlasting fire.

Haste thou, O all-pure one, to visit me who am sick, and deliver me from grievous wounds and every affliction.

ODE IV

Canon of the Cross

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

The human race hath been recalled from the fall which the first-formed man suffered of old; for the Creator of all was lifted up upon the Tree, His fingers bloody, His hands run through with nails of His own will, His side pierced by a spear.

When the Cross was set up, all deceit fell down; when Thy garments, O Savior, were removed, the alien one was stripped naked, and Adam was arrayed in a robe of divine incorruption. Creation was enlightened when Thou wast crucified on the Tree, O Christ, and the sun dimmed its rays.

Martyricon: Like sheep, O martyrs, ye offered yourselves to the slaughtered Word as a new sacrifice; and drying up the sea of falsehood with streams of blood and grace divine, ye ever halt the outflow of the passions with the rain of miracles, O glorious ones.

Martyricon: Ye endured the mutilation of all your members, O martyrs — the uprooting of your teeth and nails, the pitiless amputation of your hands, tongues, feet and bodily extremities — wherefore, ye have been vouchsafed glory most great, and stand before the God of all.

Theotokion: Seeing her Bullock uplifted upon the Tree, the unblemished heifer cried out, exclaiming: "O my Child, how hath the assembly of the iniquitous failed to have pity on Thee Who had pity on them, but instead by a deceitful plot willed unjustly to do Thee to death?"

Canon of the Theotokos

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

With light illumine my soul, which hath been darkened by transgressions, O Ever-virgin who gavest birth to the Sun of righteousness.

Rescue me from temptations and the soul-destroying tempest of life, O Bride of God, and free me from everlasting fire.

O sacred vessel of virginity, habitation of Him Who by nature is uncontainable: Enlighten my soul, which hath been darkened by many passions.

O most holy Bride of God, Mistress of the world: Save me, delivering me from misfortunes and dispelling the tumult of the passions.

ODE V

Canon of the Cross

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

That Thou mightest deliver me from the pleasant taste [of the fruit], Thou didst deign to taste gall, O Long-suffering One; and that Thou mightest strip me of the mortality of the passions, O Jesus, Thou didst will to be nailed, naked, to the Tree. I hymn Thy lovingkindness!

Making new my soul, which had been corrupted by the passions, O Word, Thou didst

OCTOECHOS — TONE VIII

commit Thy soul to the Father as Thou didst hang on the Tree. Perceiving this, the inanimate earth could not bear it, but quaked in fear, hymning Thee.

Martyricon: Arrayed in divine sufferings, having followed in the steps of Him Who by His sufferings hath granted dispassion unto all — the only-begotten Word of the unoriginate Father — ye were adorned, O martyrs; wherefore, ye are glorified with Him.

Martyricon: Having rejected things below, ye inherited invisible things, making your abode in the divine habitations of heaven, immaterially deified by divine communion, O invincible martyrs of the Savior.

Theotokion: "A strange sight do I see," the all-hymned one cried; "How hast Thou, at the sight of Whom the whole earth doth quake, fallen asleep lifted up upon the Tree, desiring to wake those asleep from ages past? I bow down before Thy long-suffering, O my Son!"

Canon of the Theotokos

Irmos: Waking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

We hymn thee, O most hymned and all-immaculate Virgin, who contained the Word of God in thy womb.

As thou hast the power to spare and to cure, deliver me from the unquenchable fire and the worm, O Mother of God.

Thou art the bulwark and might of the faithful, O most holy one, from temptations saving those who hymn thee.

Heal thou mine ailing soul, O all-pure Mistress who gavest birth to the Salvation of all Who taketh away our infirmities.

ODE VI

Canon of the Cross

Irmos: The abyss of my sins and the tempest of my transgressions discomfit me and thrust me down into the depths of violent despondency; but stretch forth Thy mighty arm unto me, as Thou didst to Peter, and save me, O my Guide.

All the hosts of heaven sang and were amazed, seeing Thee hanging upon the Cross, O Word. By Thy wounds Thou didst heal wounded Adam, and the curse was annulled

Mankind was released from unbreakable bonds when Thou wast bound in the flesh, O Word; and the tyrant is trussed like a bird, reviled by all the faithful. Glory to Thy lovingkindness, O Christ!

Martyricon: Ye were shown to be like burning coals consuming all the tinder of ungodliness with grace, O godly passion-bearers, for seared on burning coals of fire, ye received divine coolness.

Martyricon: As sheep of the true Shepherd, ye remained unharmed even in the midst of wild wolves, O passion-bearers; and having finished your race well, O divine ones, ye now dwell in the fold of heaven.

Theotokion: "I gave birth to Thee, the Lord of my life, Who art comely in beauty more than the sons of men," the Virgin cried out; "How now dost Thou die crucified, bereft of beauty, O my Son Who by Thy hand didst make all beautiful?"

Canon of the Theotokos

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

O Mary, pure and most honorable habitation of the Creator of all, grant me tears to purify my soul, and rescue me from the judgment and torment to come.

O Theotokos, thou gate of God, reveal to my lowly soul the divine entry, that entering therein with confession, I may receive remission of mine evil deeds.

The deep of sins and waves of despair bestorm my mind. Have pity, O Mistress, extend thy hand to me, and save me, O thou who gavest birth to the Savior.

Amid the depths of evils, ever beset by turmoil and tribulations, all of us, the faithful, have thee as an intercessor and support, O Theotokos, only refuge of the faithful.

ODE VII

Canon of the Cross

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

WEDNESDAY MATINS

The hands wherewith Thou didst work wonders were wounded, O Christ; and Thou didst endure wounds, healing all my wounds. O only Long-suffering One, I hymn Thee, crying out: Blessed is the God of our fathers!

Crucified, Thy hands and feet were run through with nails, and Thy side, pierced, poured forth drops of remission upon all who unceasingly chant and say: Blessed is the God of our fathers!

Martyricon: Let us form a choir, hymning the martyrs of God, who are reckoned with the angelic choirs, enlighten those on earth, and ever chant: Blessed is the God of our fathers!

Martyricon: Sanctified, ye have come to dwell amid the splendors of the saints, O divine martyrs, sending sanctification and deliverance upon all who praise you and sing unto Christ: Blessed is the God of our fathers!

Theotokion: "O never-setting Sun, how hast Thou set, crucified on the Tree?", the Virgin cried out to Thee, O Word; "The sun, seeing this, hath halted in its circuit, unable to shine when Thou art suffering, O Master. I hymn Thine innocence, O my Son!"

Canon of the Theotokos

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

I beseech thee, O all-pure Virgin: Slay thou the sin which liveth in me, vouchsafe that I may receive life, and deliver me from the lot of those who are tormented in the hereafter.

Divers passions bestorm me, O pure one who gavest birth to the Source of dispassion. Deliver me from their oppression and from everlasting fire by thy supplications, O Theotokos.

I sin of my free will, and, enslaved to unseemly habits, I flee now to thy wonted mercy. Save me who am despairing, O most holy Theotokos.

Quench thou the flame of my passions, and still the tempest of my heart, O pure Mother of God; and deliver me from the tyranny of the demons and from everlasting fire, O all-pure one.

ODE VIII

Canon of the Cross

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he

cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Thou didst spring forth, incarnate, from the root of Jesse, and, wearing the crown of thorns, dost uproot the burgeoning thorns of Adam's crime. Nailed to the Tree, Thou healest the curse which sprang forth from a tree, and savest those who chant: Sing, O ye priests! Ye people, exalt Him supremely for all ages!

That Thou mightest make man god, Thou becamest man, O Thou Who lovest mankind; and affixed to the Cross, Thou wast pierced in the side and given vinegar and gall to drink. But saved by Thy sufferings, O Word, we cry out in thanksgiving: Sing, O ye priests! Ye people, exalt Him supremely for all ages!

Martyricon: Bound, and slaughtered like lambs, mercilessly roasted in the fire, cast to the wild beasts, your heads cut off, ye rejoiced with indescribable joy, O martyrs, crying out: Ye children, bless; ye priests, hymn; ye people, exalt Christ supremely forever!

Martyricon: O crowned martyrs, companions of the angels, who trampled the incorporeal foe underfoot: make entreaty for us to the Lord, that we may live in love and great oneness of mind, crying out with unwavering heart: Ye children, bless; ye priests, hymn; ye people, exalt Christ supremely forever!

Theotokion: Groaning with pain, thou didst cry out maternally; and unable to bear the turmoil in thy womb, thou didst look upon Him Who was born of thy womb hanging on the Cross, and didst cry: "What is this sight, O my Child? How is it that Thou sufferest, Who art by nature dispassionate, desiring in every way to free the human race from the passions?"

Canon of the Theotokos

Irmos: The King of heaven, Whom the hosts of angels hymn, praise and exalt ye supremely for all ages!

O Virgin Theotokos, ease thou the burden of my sins and transgressions, that I may magnify thee.

O pure one, who gavest birth to God the Judge, by thy conciliating entreaties show Him to be merciful unto me, that He may deliver me, from everlasting fire.

My many transgressions have increased, O Theotokos. Grant me now a helping hand, and

OCTOECHOS — TONE VIII

deliver me, the useless one, from the ever-burning flame.

O all-pure one, I pray thee: Enlighten the eyes of my heart, which have been blinded by the blackness of sin; and show them to be receptive to divine radiance, that for thy sake I may be shown to be pure for thy Son.

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: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

With Thy wounded and blood-stained hands Thou didst heal my wounds, O Master and Lord, in that Thou art good; and Thou didst show me how to walk the paths of salvation, Thy feet affixed to the Cross—those feet at the sight of which, when our first parents of old beheld Thee walking in paradise, they hid themselves.

When Thou wast set upright on the Cross, the first-formed man, who had suffered a great fall, was set aright, all the might of the enemy fell, and the whole earth was sanctified by the blood and water which flowed from Thy side. Wherefore, we magnify Thee unceasingly, O most Compassionate One.

Martyricon: Bound, O holy martyrs, ye loosed the bonds of the evil one, and with the bonds which ye patiently endured ye bound him and set him under your feet, full of shame, and by divine grace made him a mockery for those who saw him.

Martyricon: By the deposition of the sacred relics of the martyrs hath the earth been sanctified; for it acquireth them as a divine well-spring pouring forth all manner of healings, unceasingly healing the passions of soul and body, and with grace divine setting at nought the bane of the demons.

Theotokion: Having escaped maternal pangs when I gave birth to Thee, O Long-suffering One, I now suffer pangs in my womb, and my soul is filled with pain, as Thou now partakest of suffering of Thine own will and

dost accept pain!", cried the all-pure one, whom we magnify as is meet.

Canon of the Theotokos

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

Take pity on my wretched soul, O all-pure one, mortify my destructive passions, and dispel the perplexity which tormenteth me; and grant me holy and ever-vivifying streams of tears, whereby I may be delivered from the grievous condemnation which awaiteth me.

O pure Virgin Bride of God, thou art a bulwark for Christians and a safe refuge for the world, wherein we are saved; for God, having become incarnate of thee, hath given thee to all as saving protection. Wherefore, save me who am unworthy, O pure one.

"O my Son, beginningless Word of the Father, Who art equally enthroned with the Holy Spirit, how is it that Thou hast stretched out Thine all-precious feet upon the Cross? What is this Thy great abasement, O All-good One?", the most immaculate one cried out, standing before Thee as Thou wast crucified.

O thou who gavest birth to the Sweetness of all, letting drops of divine sweetness fall, sweeten my soul, which hath been made bitter by the venom of the serpent, O sure intercessor of the faithful, ever estranging me to bitter sin by thy mediation.

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

Aposticha stichera of the Cross, in Tone VIII—

The staff of Moses prefigured Thy precious Cross, O our Savior; for thereby Thou savest Thy people as from the depths of the sea, O Thou Who lovest mankind.

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.

WEDNESDAY MATINS

Of old the Garden of Eden put forth in its midst the tree whose fruit was eaten; but Thy Church, O Christ, hath caused the Cross to spring forth, pouring out life upon the world. The one brought death upon Adam, who ate of its fruit, but the other gave life to the thief, who was saved by faith. O Christ God, Who by Thy suffering didst break the snares laid for us by the enemy, show us to share in his salvation, and vouchsafe us Thy kingdom, O Lord.

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 invincible martyrs of Christ, having vanquished falsehood with the power of the Cross, ye received the grace of eternal life;

and undaunted by the threats of the tyrants, ye rejoiced as ye were wounded with tortures: and your blood hath now become healing for our souls. Pray ye, that our souls be saved.

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

Beholding Thee hanging upon the Cross, O Lord, the pure one who gave Thee birth, standing nearby, said, weeping: "O my Child, why dost Thou suffer these things in the flesh and dost hasten to leave me childless? Haste Thou, and glorify Thyself, that I may be magnified by Thy suffering!"

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 VIII—

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and vouchsafe unto all Thy heavenly kingdom, O only Compassionate One.

Forming a cross with his staff, Moses parted the deep and led the people of Israel across; and we, making the sign thereof, vanquish the noetic foe.

Jacob of old, blessing the children, the sons of his sons, crossed his arms as he extended them, making the sign of Thy Cross, whereby all of us have been freed from the curse, O Christ our Savior.

Martyricon: Emulating the sufferings of Christ, O passion-bearers, ye manfully endured bitter torments; and crowned with wreaths of incorruption, ye live in the heavens.

Glory...: Glory to the one immortal Father! Glory to the Son, Who liveth forever! Glory also to the most Holy Spirit, Who sanctifieth all creation!

Now & ever...: From thy virgin womb the Creator of the sun and moon shone forth, O pure one; and beholding Him hanging upon the Tree, all creation trembled.

OCTOECHOS — TONE VIII
ON WEDNESDAY EVENING AT VESPERS

On "Lord, I have cried...", 3 stichera of the holy apostles, in Tone VIII: Spec. Mel.: "O Lord, though Thou didst stand forth before the tribunal ..."—

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

O Lord, Thou didst enlighten Thine apostles with the beams of the Comforter, with the noetic radiance of the knowledge of Thee setting them as beacons unto the confirmation of the Faith, O Master; wherefore, we bow down before Thine ineffable 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.

By the supplications of Thine apostles, O Lord, Thou hast protected this Thy flock, preserving it unharmed by the temptations of the enemy; for with Thy precious blood Thou didst redeem it from enslavement to the enemy, in that Thou art compassionate and lovest mankind.

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

Together ye were shown to be like precious stones set in the foundation of the Church, with radiant brilliance shining forth upon the whole world the knowledge of God, O divine apostles, who stand before the Trinity and pray for our souls.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the holy & great wonderworker Nicholas, in Tone VIII—

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 Lord, Thou hast glorified thine honored and holy hierarch Nicholas to the ends of the earth, imparting to him the grace of miracles; and Thou didst show him to be the champion of those in grievous misfortunes, and those who have fallen into tribulations and afflictions, and who ever ask his help.

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

O Lord, have pity on Thy servants through the divine entreaties of Thy holy hierarch, and free us from all misfortune, all affliction, and every attack, for with faith do we bow down before Thine invincible might.

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

Having thee as an intercessor and fervent ally before the Master, O Nicholas, we flee to thee with faith, and cry: Turn us not away unavailed of thy protection, but show that thy lovingkindness extendeth to thy servants.

Glory..., Now & ever...: Theotokion—

Behold the sighing of my contrite heart, O pure Virgin Mary, Bride of God, and accept the work of my hands, in that thou lovest mankind, and reject it not, O most immaculate one, that I may hymn and magnify thee, whom all generations have magnified.

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

Aposticha stichera of the apostles, in Tone VIII—

Ardently loving Thee on earth, O Lord, Thine apostles considered all but dung, that they might acquire Thee alone; and they gave their bodies over to wounds for Thee; wherefore, glorified, they pray for 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.

O Lord, Thou didst magnify the memory of the apostles on earth, for assembling together thereon, we all glorify Thee; for for their sake Thou grantest us healings, and peace and great mercy to the whole world through their supplications.

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.

WEDNESDAY VESPERS

Martyricon: What virtue, what praise is due the saints? For they bowed their heads beneath the sword for the sake of Thee Who bowed down the heavens and descended; they shed their blood for The Who emptied Thyself and assumed the form of a servant; they humbled themselves even unto death, emulating Thy poverty. By their supplications, O God, have mercy upon us in the multitude of Thy compassions.

Glory... Now & ever...: Theotokion—

I flee to thy protection, O holy Virgin Theotokos, for I know that through thee I shall obtain salvation; for thou art able to help me, O pure one.

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

ON WEDNESDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

In manner transcending nature, O Virgin Theotokos, thou gavest birth to God, the Word incarnate, Who before was incorporeal, yet came to dwell in the world as God and man; wherefore, we all glorify thee who, after God, art our help.

Arrayed in vesture of divers hues, O blessed one who art full of the grace of God, in manner past understanding and recounting thou gavest birth to the Word of the Father, Who became flesh in His ineffable lovingkindness; and thou didst remain an undefiled virgin.

Glory...: From a royal root thou didst put forth Christ the King, the Word of God, in manner past understanding and comprehension, O pure one, and gavest birth to Him, incarnate of thy pure blood, revealed in two natures, but in a single Hypostasis.

Now & ever...: He who proclaimeth thee the Theotokos, O all-pure one, prevaieth over every heresy; wherefore, O Theotokos, thou gavest birth unto the eternal Word of God Who immutably became flesh, yet is higher than all creation.

ODE III

Irmos: O Christ, Who in the beginning established the heavens in wisdom and

founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

God made His abode within thy holy womb, O Mother of God, and became incarnate in a manner He Himself knew, and hath saved us by His life-bearing sufferings; wherefore, we glorify thee as the portal of salvation.

The All-divine One, Who hath breathed the spirit [of life] into all men, became incarnate on earth and dwelt with men, having been produced by thy womb without seed; wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Glory...: Having conceived in thy womb, without knowing man, Him Who was begotten of the Father before time began, O Virgin, thou gavest birth for us to Him as both God and man, perfect and indivisible in both natures.

Now & ever...: O pure and divinely blessed Virgin, we all know thee to be the rod which budded forth Christ, the Flower of incorruption, and the golden censer who bore the burning Coal of the divine Essence in thine arms.

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

OCTOECHOS — TONE VIII

Of old the ark which received the divinely written law prefigured the life-creating Word Who was ineffably conceived in thy womb, O all-immaculate one, and richly nourisheth the souls of those who chant: Glory to Thy power, O Thou Who lovest mankind!

Thou alone wast the true source of salvation, O Mother of God, who through thine all-pure blood gavest flesh to the Creator and Fashioner, and through whom the gates of death have been broken down and life given to men.

Glory...: That in the richness of thy goodness Thou mightest seek out Thine image which was buried by the passions, Thou madest Thine abode within the Virgin's womb, and of her Thou, the Wisdom of God, didst make a temple; and having thereby come to dwell with men, O Compassionate One, Thou hast saved the ends of the world.

Now & ever...: After God it is thee whom we have acquired as intercessor, O all-immaculate one; for thou wast the Mother of God the Creator and Fashioner, Who took upon Himself our form, saved it from corruption and tribulations, and glorified it with divine glory.

ODE V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

The generations of all men bless thee as the one who gave birth to the Creator, Fashioner and Lord, O all-pure one, and the noetic leaders of the incorporeal hosts glorify thee as the Mother of God.

The armies of the hosts on high bless thee, O all-pure one; for through thee alone have we on earth been united to those in heaven, and we hymn thy birthgiving.

Glory...: In an ineffable manner, O Virgin, did He Who alone is compassionate, the Word Who shone forth from the Father before time began, make His abode within thee and become man, delivering men from corruption and leading them up to the life of incorruption.

Now & ever...: With the beauties of virginity wast thou clothed, O all-pure Virgin, and thou hast done away with the nakedness of the

first Eve, having given birth to Christ Who bestoweth the vesture of incorruption upon those who hymn thee.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

He Who upholdeth all things with His omnipotent power arrayed Himself in the weakness of the flesh through thee, O most immaculate Virgin, for the good of men, in that He loveth mankind.

The all-accomplishing Spirit descended upon thee, O most immaculate one, and the Word of God made His abode within thee and ineffably assumed the flesh, though He remained immutable.

Glory...: Illumine the souls of those who hymn thee in Orthodox manner, O Bride of God, for the sayings of the prophets proclaimed beforehand thine all-pure conception and birthgiving, which are beyond recounting.

Now & ever...: We piously hymn the all-pure Mary, the truly divine and all-honored dwelling-place of God; for she contained God, receiving Him Who is infinite and unapproachable.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VIII—

As the most immaculate Bride of the Creator, as the Mother of the Deliverer who knewest not man, as the vessel of the Comforter, O all-hymned one, haste thou to deliver me, who am the vile habitation of iniquity and am become in mind the plaything of the demons, from their machinations; and show me to be a splendid dwelling-place of the virtues, O unblemished light-bearer. Drive away the cloud of the passions and, by thy supplications, vouchsafe me to share in the never-waning light of the Most High.

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

WEDNESDAY COMPLINE

O all-pure Mistress who conceived the Deliverer of all, vouchsafe ineffable and divine deliverance unto me who cry aloud and chant: Blessed is the God of our fathers!

Now have all things been filled with divine light through thee, O all-pure one; for thou hast been shown to be the door through which God held converse, enlightening those who cry out with faith: Blessed is the God of our fathers!

Glory...: Lo! the divine prophecy of the godly David hath now been fulfilled: They truly entreat thy countenance who have acquired the riches of grace, O pure Theotokos, and now bless the God of our fathers.

Now & ever...: O all-pure one, thou didst conceive Him Who is God and Lord over all, Whose good pleasure it was to save the human race from death and corruption; and hymning Him as is meet, we cry aloud: Blessed is the God of our fathers!

ODE VIII

Irmos: Becoming vanquishers of the tyrant and the flame by Thy grace, taking exceeding care to keep Thy commandments, the children cried out: Bless the Lord, all ye works of the Lord!

Cleanse thou the wounds of my soul and the stripes of my sins, O blessed, pure and all-pure Maiden, who from thy virginal womb which knew not wedlock gavest birth to Him Who is God over all. Him do the children bless and exalt supremely forever.

Resplendent with the beauties of virginity, thou becamest the receptacle of the never-waning Light, O most pure one, and hast enlightened all who with all their soul confess thee to be the true Theotokos, and who cry: Ye children bless; ye priests, hymn; ye people, exalt Him supremely forever!

Glory...: Sanctified by the Holy Spirit, O most immaculate Theotokos, thou didst truly receive in thy womb the beginningless Son Who with the Father is equally eternal, Who became incarnate within thee, O pure one, for the benefit of those who cry out with faith: Ye children

bless; ye priests, hymn; ye people, exalt Him supremely forever!

Now & ever...: In that thou gavest birth to God in manner past recounting and understanding, O all-pure Mother of God, Him do thou beseech, that all of us who are unworthy He may treat with lenience at the time of His awesome and dread coming, when He shall judge human nature, and all will stand naked before Him and will be judged with fear.

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

All of us who have rejected eternal life and have fallen, accursed, into death thou hast called again, O all-pure Mother of the Deliverer, and hast vouchsafed to hasten to our former homeland; wherefore, O Mother of God, we unceasingly magnify thee.

Readily grant that I may pass over the waves of the perils of this life and its present sufferings, O Theotokos, stilling them, in that thou art good, and guiding me to the virtues of the way of heaven, that I may unceasingly magnify thee as my benefactress.

Glory...: O pure and all-glorious Mother of God, from perils save those who hymn thee with love, mercifully subduing our turmoil, in that thou gavest birth unto God; for thou canst freely do all that thou dost desire, O Virgin. Wherefore, we all magnify thee.

Now & ever...: The honored Church which Christ thy Son hath acquired with His precious blood, and hath saved from misfortunes and the violence which assaileth us, in that He is good, do thou show forth as victorious over the heresy of the young, O joyous Mistress.

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

OCTOECHOS — TONE VIII
ON THURSDAY MORNING AT MATINS

After the first chanting of the Psalter, these sessional hymns of the apostles, in Tone VIII—

Let us hymn the divine disciples of our God, who as beacons for the world and guides to our salvation, from the beginning shone forth upon us who were in darkness, and told all of the Sun of righteousness. And preaching the Trinity in a single Godhead, they cast down the falsehood of idolatry. Wherefore, we beseech you, O apostles: Entreat Christ God, that He grant us remission of sins and great mercy.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Your all-wise sound, which truly went forth to all the ends of the earth, O all-praised apostles of the Lord, manifestly proclaimed the knowledge of God unto all, and transformed heathen ignorance into understanding; wherefore, dispelling the darkness of idolatry, it shone forth the light of knowledge upon those in darkness. For this cause we pray: Entreat Christ God, that He grant remission of transgressions unto those who with love honor your holy memory.

Glory..., Now & ever...: Theotokion—

Having been made to fall into subtle temptations by enemies, visible and invisible, I am beset by the tempest of my countless sins, O all-holy one, and I flee to the haven of thy goodness as to a fervent help and protection. Wherefore, entreat Him Who became incarnate of thee without seed, O all-pure one, in behalf of all thy servants who unceasingly hymn thee, O all-pure Theotokos, and earnestly beseech Him, that He grant remission of offenses unto those who with faith bow down before thy birthgiving.

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

The sound of the all-wise apostles went forth unto all the earth, as said the prophet; for preaching the Word, they enlightened all the nations; wherefore, praising them with hymns, we honor them as is meet, for they ever entreat Christ that our souls be saved.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Receiving the commandments of the Lord in their souls with faith, like a rich treasury, the apostles showed themselves to all as benefactors, dispelling the poverty of the demons and enriching all with divine wealth. To them let us all cry out: With works of the virtues enrich us also, who are now impoverished, we pray.

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

Martyricon: Mortifying the fiery form and movements of the passions with temperance, the martyrs received the grace of Christ, to drive infirmities from the sick, and to work miracles, in that they are alive even after death. O what a truly all-glorious wonder it is that bare bones pour forth healings! Glory to the one all-wise Creator and God!

Glory..., Now & ever...: Theotokion—

O Virgin Theotokos, intercessor for the faithful, joy of the sorrowful, and great consolation of those who weep: With the holy apostles in our behalf unceasingly entreat Him Who was supernaturally born of thy most holy womb, that He deliver us at the hour of trial from grievous condemnation.

After the third chanting of the Psalter, these sessional hymns, in Tone VIII: Spec. Mel.: "Pondering what was mystically commanded..."—

Ye were shown to be radiant beacons ever enlightening the whole earth and dispelling the darkness of polytheism with the light of piety through your teachings, O ye who beheld Christ with your own eyes; wherefore, by your holy prayers enlighten me also, who am in the darkness of the passions, that I may walk without fear, O God-bearing apostles.

Trawling for reason-endowed fish with the net of divine words, ye brought the firstfruits thereof to our God; and loving the wounds of Christ, ye arrayed yourselves therein, and showed yourselves to be emulators of His sufferings. Wherefore, assembling as is meet, we now celebrate your festival, O glorious apostles, and cry out together: Entreat Christ God, that remission of transgressions be given to those who with love honor your holy memory.

THURSDAY MATINS

Glory..., Now & ever...: Theotokion—

With the apostles, O Theotokos, entreat the unapproachable Word, the Son of God, Who was ineffably born of thee in manner past understanding, that He grant pure peace to the whole world, give us forgiveness of our transgression before the end, and in His extreme goodness vouchsafe thy servants the kingdom of heaven.

ODE I

Canon of the holy, glorious & most laudable apostles, the composition of Theophanes, in Tone VIII—

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

O radiant choir of the apostles who stand before the great Light, illumine my darkened heart, and guide me to the paths of salvation.
Twice

O true friends of the Deliverer, from the love of the passions deliver me who have been beguiled by the many deceits of life and am covered by the night of ignorance.

As arrows of the Mighty One, O divine apostles, with your keen blades cure those wounded by the evil one, who flee under your protection with faith.

Theotokion: Full of divine majesty, the Fruit of thy womb issueth forth, O pure Mother, saving those beguiled by the malice of the serpent.

Another canon, of the holy wonderworker Nicholas, in Tone VIII—

Irmos: That which had been hewn down cut through the undivided, and the sun saw land which it had not seen before; the water engulfed the cruel enemy, and Israel traversed the impassable, and chanted the hymn: Let us sing to the Lord, for gloriously is He glorified!

Standing before the King of all with the choirs of the heavenly hosts, O blessed Nicholas, from every evil temptation save us on earth who ever call upon thee; and ask release from our transgressions.

Enriched by thee, our intercessor, O Nicholas, we cry out to thee with faith day and night: Go now before us who are greatly afflicted by the wicked attacks of the demons and corrupt men, that, finding tranquillity, we may praise thee.

With the mighty cords of thy prayers, O Nicholas, give over to utter suffocation those who seek to strangle us, from their wicked assault delivering us who cry out in praise: Let us sing unto the Lord, for gloriously hath He been glorified!

Theotokion: In manner transcending the laws of nature thou gavest birth to God the Bestower of the law, Who became a man. As thou art good, O most immaculate one, entreat Him to overlook the iniquities of us who ever cry out: Let us sing unto the Lord, for gloriously hath He been glorified!

ODE III

Canon of the Apostles

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

O apostles of the Savior, with power ye gird about my heart, which hath been weakened by evil thoughts and the passions. *Twice*

Proclaiming the one, thrice-holy effulgence of God, the disciples dissipated the gloom of polytheism.

As divine physicians and surgeons, treat ye the evil sores of my heart, O disciples of our God.

Theotokion: Save me, O pure Mistress who supernaturally gavest birth to the Deliverer, Master, Savior and Lord of all.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

That we may honor and hymn thee forever, grant us a helping hand, O holy hierarch Nicholas.

By thine unsleeping supplications, O Nicholas, lull to sleep the perils which arise before us, we beseech thee.

By thy mediation, O holy Nicholas, deliver me who am wholly imperiled by the passions and the temptations of wicked men.

Theotokion: O pure one, entreat the Deliverer, that He grant me release from my sins and the cruel dangers of life.

ODE IV

Canon of the Apostles

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

OCTOECHOS — TONE VIII

Ye have been adorned, O glorious apostles, arrayed in divine splendors and enlightened by the rays of Him Who showed you to be luminaries. *Twice*

O helmsmen of all, ye divine apostles, from every tempest deliver me who am imperiled upon the deep and am shaken by the dangers of life.

Roiling the sea of polytheism, O divinely chosen steeds, with your supplications ye overwhelm the deep of my transgressions.

Theotokion: In thy womb thou gavest flesh to the Word Who is equal in activity to the Father, O Virgin; wherefore, thou hast been shown to transcend all creation, O Mistress.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Because of the multitude of my transgressions I fall into many and countless tribulations. Make haste to help me, O holy Nicholas, emulating the Benefactor.

Living in slothfulness, I weep over myself, who am perishing. By thy supplications, O Nicholas, guide me to repentance.

O father Nicholas, who delivered the three youths who were to be executed, deliver me from all oppression and from everlasting condemnation.

Theotokion: O all-pure one, strengthen me to entertain heavenly thoughts, guiding the movements of my soul to the entries of life.

ODE V

Canon of the Apostles

Irmos: Waking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

As helmsmen, O apostles, to the broad expanse of salvation guide me who am hemmed in by many transgressions. *Twice*

O apostles who beheld God with your own eyes, from every dishonorable act deliver me, who honor your most honorable council, I pray.

In that ye emulated the sufferings of the Savior, O holy apostles, drive all passion for luxury from my soul.

Theotokion: Cure my sick soul, O all-pure Mistress who gavest birth to Him Who taketh away the infirmities of all.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

By thy supplications, O divinely blessed Nicholas, strengthen us to keep the commandments of Christ, our one God.

Having lived in Myra, O Nicholas, with divine fragrance fill us who piously hymn thee.

Have pity on us by thy supplications, O holy hierarch Nicholas, entreating the most compassionate God, that we be delivered from misfortunes and tribulations.

Theotokion: O Maiden full of the waters of life, give drink to all of us who hymn thee with pious mind.

ODE VI

Canon of the Apostles

Irmos: I pour forth my prayer unto the Lord, and to Him do I declare my grief; for my soul is full of evil and my life hath drawn nigh unto hell, and like Jonah I pray: Lead me up from corruption, O God!

Ye cast down the temples of the idols, which shook at the sound of your supplications, O disciples of Christ. And I pray with faith: Break ye the idols of my mind, and show me to be a temple of God, though I am guilty of many sins. *Twice*

O chosen ones who beheld God, and who like stones were founded upon the immovable Rock, save my heart, which hath foolishly been founded upon the sand; for the rivers rage dangerously and buffet me cruelly.

O friends of Christ, from the beguiling love of the flesh deliver me, who have shown myself to be vile by my great evil; and bind me to the love of Him Who loveth sinners in the great mercy of remission.

Theotokion: The Creator, choosing thee, O Maiden, as a rose, as a most pure lily, as an aroma of sweet fragrance, from the beautiful vales of the world, and making His abode in thy womb, and being born of thee, hath filled all things with sweet savor.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Thy heart, O Nicholas, was like paradise, having Christ the Deliverer within it like the tree of life. Him do thou unceasingly entreat, that He make us all dwellers in paradise, enriched by thee, our fervent helper.

THURSDAY MATINS

I pass my life in slothfulness, and sin without fear, wretch that I am; but pondering the trial to come, which cannot be postponed, I am seized with fear. Have pity on me, O God, through the supplications of Nicholas, in that Thou art compassionate.

When the tempest of multifarious temptations suddenly assaileth me because of the multitude of mine offenses, I cry: Leave me not bereft of help, O blessed one, but as thou art merciful extend to me a helping hand, and save me.

Theotokion: Thou wast the palace and fiery throne of the King Most High, O Virgin, who art more exalted than the cherubim and seraphim. Wherefore, every breath glorifieth thee as the Mother of the Creator.

ODE VII

Canon of the Apostles

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

The night of slothfulness holdeth me, and the darkness of sin covereth me. O all-wise apostles, who were shown to be the light of the world, haste ye to illumine my darkened heart.
Twice

O divinely eloquent ones, who were shown to be another heaven declaring the glory of our God, from the indignity of the passions deliver those who with faith have recourse to your mighty protection.

O apostles, who were shown to be burning coals alight with the fire of the Comforter, utterly consume all the tinder of our malice, and deliver us forever from the unquenchable fire.

Theotokion: Thou wast shown to be a mountain overshadowed and unquarried, from whence the Stone was cut; wherefore, O Mistress, grant compunction to my darkened soul, which hath been hardened by the bitter love of pleasures.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Thou didst pour forth streams of doctrine, drying up the torrents of heresies and giving abundant drink to the souls of the faithful, O sacred minister Nicholas; wherefore, we honor thee.

Enabled by the power of the Trinity, thou didst receive the strength to destroy false graven images; wherefore, I entreat thee with faith, O Father: Drive out the passionate idols of my mind.

Thou wast the primate of the people of Myra, and even after death pourest forth divine myrrh, O most blessed Nicholas, dispelling the fœtid ailments of us who approach thee with faith.

Theotokion: Thou didst stop the flow of death, O thou who gavest birth to God immortal. Him do thou beseech, O pure one, that He mortify the passions of my lowly body, and vouchsafe me life.

ODE VIII

Canon of the Apostles

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Strengthen my soul, which is whirled about by the passions, O ye who are the unbreakable foundations and unshakable pillars of the Church, the bulwark of the faithful, who draw out those who are in the depths of perdition, the right calm harbors of those who chant with faith: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely forever!
Twice

O disciples of the Savior, by your supplications raise me up who am in the grave of dark despair and lie in the netherworld, having fallen through pleasures. Have pity, O apostles who beheld God, for ye have manifestly been vouchsafed to be enriched with the Teacher's compassion for all ages.
Twice

Theotokion: As thou wast shown to be splendid in the beauties of virtue, O most pure one, within thy womb thou didst contain the beautifying majesty of the Creator of all. Him do thou earnestly entreat, that He may for all ages most majestically enlighten my soul, which is stuck fast in the sins of the passions, and seeketh its ancient beauty, O pure one.

Canon of Saint Nicholas

Irmos: Trampling down the fire and flame in the furnace, the divinely eloquent youths did chant: Bless the Lord, O ye works of the Lord!

OCTOECHOS — TONE VIII

Enlightened by the radiant beams of the three-Sunned Godhead, O divinely wise and holy hierarch Nicholas, by thy supplications dispel the darkness of my passions.

O Nicholas, initiate of the sacred mysteries, who delivered the three generals from death by thine awesome appearance, deliver us also from all deadly harm.

By thy supplications, O most blessed Nicholas, make steadfast those who are beset by the temptations of the demons and oppressive men, and save us unharmed.

Theotokion: Bring entreaty to the Lord, that He have pity and save those who have recourse to thee with faith, O all-holy Virgin, helper of men.

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: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

With the power of God ye broke the jaws of the soul-destroying lions, O apostles, for ye were ordained by Christ to be princes on earth, piously submitting in hymnody to this Spirit; wherefore, make the disorderly movements of my heart subject to the laws of God.

Preaching the Word of God, Who is more comely than all the sons of men, and Who appeared in the world, ye made beautiful your feet, as ones proclaiming peace and life; wherefore, by your supplications bring peace to my soul, which is vexed by the passions.

Having mortified your members on earth, ye clothed yourselves in all life, emulating the honored Passion by your sufferings; wherefore, O divinely blessed apostles, with the remedy of true repentance give life to me who have been wounded by the darts of the evil one's malice.

Theotokion: In that thou art merciful, O thou who gavest birth to the all-good God, heal my soul, which hath become sick through grievous passions; and ever deliver me from enemies

who goad and attack me, O all-pure one, that, saved, I may diligently magnify thee, whom our generation hath magnified.

Canon of Saint Nicholas

Irmos: Saved by thee, O pure Virgin, we confess thee to be in truth the Theotokos, magnifying thee with the incorporeal choirs.

As thou art the deliverer of those who with faith pray to thee in their sorrow, O Nicholas, deliver me from all malice, entreating the Lord God in prayer.

O most holy father Nicholas, who art now with the heavenly choirs, beseech the good God, that He save us.

Judgment is at the gates! Be watchful, O my soul, and cry out to God the Judge: Through the prayers of Nicholas save me, O Lord!

Theotokion: As the receptacle of the Light, O Virgin, enlighten my soul, which hath been darkened by the passions, that I may ever glorify thee with faith and love.

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

Aposticha stichera of the apostles, in Tone VIII—

Ardently loving Thee on earth, O Lord, Thine apostles considered all but dung, that they might acquire Thee alone; and they gave their bodies over to wounds for Thee; wherefore, glorified, they pray for 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 Lord, Thou didst magnify the memory of the apostles on earth, for assembling together thereon, we all glorify Thee; for for their sake Thou grantest us healings, and peace and great mercy to the whole world through their supplications.

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.

THURSDAY MATINS

Martyricon: Arrayed well in the breastplate of the Faith, having armed yourselves with the Cross as a sword, ye showed yourselves to be mighty warriors, manfully opposed the tyrants, and cast down the deception of the devil; and, victorious, ye were vouchsafed crowns. Pray ye ever in our behalf, that our souls be saved.

Glory..., Now & ever...: Theotokion—
Rescue me, O Mistress, from the hands of the serpent, the slayer of men, who in his wickedness desireth to devour me utterly. Crush thou his jaws, I pray thee, and set at nought his wiles, that, delivered from his talons, I may magnify thine aid.

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 VIII—

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and vouchsafe unto all Thy heavenly kingdom, O only Compassionate One.

Like trumpets, O apostles of Christ, ye wakened those lying in the graves of ungodliness and brought them to share in life divine.

With the mystic seed of the Word, O divinely eloquent ones, ye rendered the barren hearts of all the nations fruitful with divine understanding; wherefore, ye are fittingly called blessed.

Martyricon: Having stripped yourselves of all evil, ye strode forth valiantly in the midst of evil men, and clothed yourselves in the robe of salvation from heaven, O athletes.

Glory...: By the supplications of Thy divine apostles mortify the uprisings of the evil passions of my wretched soul, O worshipful and most Holy Trinity, that, saved, I may glorify Thee.

Now & ever...: Rejoice, tongs of the divine Coal! Rejoice, seal of the prophets and teaching of the apostles, O all-pure Theotokos, because of whom we have been freed from corruption!

**OCTOECHOS — TONE VIII
ON THURSDAY EVENING AT VESPERS**

On "Lord, I have cried...", 3 stichera of the Cross, in Tone VIII: Spec. Mel.: "O all-glorious wonder..."—

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

Automelon: O all-glorious wonder! The Life-bearing Tree, the all-holy Cross is revealed today, lifted up on high. All the ends of the earth glorify it, and the hordes of the demons are affrighted. O what a gift hath been given to mortals! Thereby, O Christ, save Thou our souls, in that Thou alone art compassionate.

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.

Prosomoia: O all-glorious wonder! Like a vine full of life, bearing the Most High, the Cross is seen today uplifted from the earth. Thereby have we all been drawn to God, and death hath been utterly slaughtered. O the most worshipful Tree, whereby, glorifying Christ, we have received the immortal sustenance which was in Eden!

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

O the great goodness which Thou hast for us, O good Jesus! How didst Thou abase Thyself, become a man, and will to suffer, enduring the Cross and violent death for Thy useless servants? We offer the Cross to Thee as a worthy and divinely fitting gift; and giving thanks, we, the faithful, glorify Thee.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the all-holy Theotokos, in Tone VIII—

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 the ineffable goodness of Him Who became incarnate of thee, O most hymned Theotokos! For He Who loveth mankind endured the Cross and death, that He might save what He created. Entreat Him, that He may deliver from torment me, the wretched one who am greatly sick, and cause me to dwell where shineth the never-waning light.

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

"What is this sight which mine eyes behold, O Master? Uplifted upon the Tree, Thou Who upholdest all creation dost die, giving life unto all!", the Theotokos said, weeping, when she saw the God and man who ineffably shone forth from her suspended upon the Cross.

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

O all-pure one, by thine honored supplications deliver from misfortunes the flock which thy Son and God sprinkled with His blood. And fending off the invisible foe like wolves, fill their faces with shame, as David the psalmist proclaimed of old, O pure one.

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

Beholding Thee nailed to the Cross, accepting suffering of Thine own will, O Jesus our Master, Thy Virgin Mother cried aloud: "Woe is me, O my sweet Child! How dost Thou unjustly endure wounds, O Physician Who healed the infirmity of man, and in Thy lovingkindness hast delivered all from corruption?"

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

Aposticha stichera of the Cross, in Tone VIII—

O Christ God Who wast uplifted upon the Cross, Thou didst save the human race. We glorify Thy sufferings!

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.

Thou wast nailed to the Cross, O Christ God, and didst open the gates of paradise. We glorify Thy divinity!

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: Ye sanctify every place, O martyrs of the Lord, and heal every infirmity. Pray ye now, that our souls be delivered from the nets of the enemy, we beseech you.

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

The unblemished heifer, beholding her Bullock nailed to the Tree of His own will, lament-

ing pitiably, cried: "Woe is me, O my most beloved Child! How hath the ungrateful assembly of the Jews rewarded Thee, desiring to leave me bereft of Thee, O most Beloved?"

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

ON THURSDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone hath gloriously been glorified.

O all-immaculate Virgin, render Christ merciful unto me, setting me free on the day of the dread judgment.

Rain down upon me drops of compunction, O Mistress, washing away my defilement, that I may glorify thee.

Glory... : Illumine me, O Virgin who gavest birth to the never-waning Light, driving away the profound darkness of my slothfulness.

Now & ever... : Save me who have perished amid many sins, O Theotokos, and deliver me from every torment and grievous condemnation.

ODE III

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Having fallen away from the life of sanctity, O all-pure one, I have joined the dumb beasts and am wholly condemned; but do thou who gavest birth to the Judge deliver me from all damnation, and save me.

Unto thee do I flee, O Mistress. Ever save me who am beset by a multitude of perils, taking pity upon me, O only all-hymned one who gavest birth to the Savior and Lord of all.

Glory... : O Mistress, thou impassable gate leading to God, open unto me the gates of repentance, I pray, cleansing me of the impurity of my sins with the showers of thy mercy, O thou who art full of the grace of God.

Now & ever... : Deliver me from the assault of the passions, O Mistress, and vanquish now the foes which wage war upon me; establish me upon the rock of the will of God, and illumine my soul, O portal of the divine Light.

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Heal thou the stripes of my soul, O Virgin full of the grace of God, and illumine my mind, which hath been darkened by the incursions of the passions, O pure one.

In that thou art the Mother of the Word, O all-pure one, rouse me to repentance who sleep the sleep of despondency and am covered with sin.

Glory... : O Mistress who knewest not wedlock, who gavest birth to the incarnate Word, enlighten my soul, and deliver me from Gehenna and torment.

Now & ever... : On thee have I set all my hope, O Virgin Mother; preserve thou my soul, O thou who gavest birth to God my Savior.

ODE V

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Heal thou the wholly incurable sufferings of my soul, O Maiden, light thou my lamp, which hath gone out through slothfulness, and guide me to the paths of repentance, O Virgin, that I may glorify thee with faith and love.

OCTOECHOS — TONE VIII

I condemn myself even before the trial, O divinely joyous one. I alone among the accused bear shameful deeds. But intercede for me, in that thou art the advocate of all, and deliver me from grievous condemnation.

Glory...: Cease thou never to deliver me from captivity, from the soul-corrupting turmoil which surroundeth me, and from the grievous passions which slay me, O all-holy Maiden, ally of sinners and ready helper of men.

Now & ever...: O all-pure one who didst conceive the Life of the world, the Deliverer and King, impart life unto me who am wholly slain by the sting of death because of disobedience, and guide me to the Light.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Grant life unto me who have been slain by manifold transgressions, O all-pure Virgin Theotokos who didst ineffably give birth to the Life of men, and teach me to do the will of the Lord.

All of us, the faithful, who are ever drowning in the abyss of evils, turmoil and griefs, have acquired thee as an intercessor and bulwark, O Theotokos, thou only refuge of the faithful.

Glory...: O all-immaculate and all-pure one, who through thy holy Offspring hast caused the growths of ungodliness to wither away: destroy the evil of the enemy which ever groweth within me.

Now & ever...: Sanctify my mind and illumine my heart, O holy Mother of God, and deliver me from the evils which assail me, that I may glorify thee, my steadfast helper.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VIII—

“O the new wonder! O the awesome mystery!” the ewe-lamb cried, beholding her Son stretched out upon the Tree; “What is this, O immortal Word of God? How art Thou seen to be dead Who dost cause the earth to quake, in that Thou art almighty? Yet do I hymn Thine awesome and divine condescension.”

ODE VII

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Be merciful unto me, O Virgin, and with the poultice of thy supplication heal me who have been wounded by the sword of sin; and rescue me forever from the fire which is never quenched.

Deliver me from the cruel captivity which hath befallen me, from wicked thoughts and besetting transgressions, O Mother of the Savior, that, saved, I may ever glorify thee as is meet.

Glory...: I now flee unto thee, O Mother of God, bound by the fetters of transgressions. In the lovingkindness of thy mercy loose me, O Virgin, and deliver me from the torment and malice of the demons.

Now & ever...: Take pity and save me, O Virgin who gavest birth to the compassionate Word of God, and with the light which is within thee illumine my soul, and deliver me from the cruel wiles of the demons.

ODE VIII

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

He Who is perfect in every way and unapproachable in essence hath shown Himself to be accessible to me, having been clothed in the flesh through thee, O thou who knewest not wedlock. Him do thou earnestly entreat, that He lighten the burden of mine iniquities and deliver me from the judgment which is to come.

O all-holy one, who in manner past recounting gavest birth to the Judge and Lord, entreat Him as thy Son, that on the day of judgment He deliver from fire, from the darkness which is devoid of light, and from the gnashing of teeth me who ever piously hymn thee with faith.

Glory...: O all-pure Theotokos, cleanse thou the wounds of my soul and the temptations of sin, washing them away with the fountain which sprang forth from the side of thine Off-

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spring, and with the streams gushing forth therefrom; for to thee do I cry, unto thee do I flee, and thee do I entreat, who art full of the grace of God.

Now & ever...: O all-immaculate one, who alone manifestly gavest birth unto Life, grant life to my soul which hath been slain by the sting of the serpent; and hasten to do the will of Him Who was born for our sake, O Virgin, for I cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely forever!

ODE IX

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

My soul, which hath been blinded by the passions, blackened by wicked thoughts and is beset by danger, do thou enlighten, O portal of the Light; and deliver me from perils, from the

oppression of the demons, from grievous testing, and the coming flame and torment.

O Savior Who wast born of the Virgin, and Who preserved her who gave birth to Thee incorrupt even after birthgiving, have pity on me when Thou shalt sit to judge my deeds. As Thou art sinless, overlook mine iniquities and sins, in that thou art a merciful God Who lovest mankind.

Glory...: Carrying the heavenly Fire in thine arms, as though with tongs, O pure one who art full of the grace of God, utterly consume the passions of my soul, and free me from dread judgment and fire, from the cruel tyranny of the demons.

Now & ever...: With thy mystical effulgence enlighten our thoughts, hearts and reasoning powers, O Maiden full of the grace of God, that treading the paths of life aright, we may obtain mercy, ever uttering praises unto thee.

Then, It is truly meet... 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 VIII—

Beholding the Author of life hanging upon the Cross, the thief said: "If Thou, Who art crucified with us, hadst not become God incarnate, the sun would not have lost its brightness and the earth would not have quaked with trembling. Remember me, O Lord, in Thy kingdom!"

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

Thy Cross is found to be a scale weighing the two thieves; for the one was brought down to hades by the burden of his blasphemy, while the other was borne up out of transgressions to the knowledge of theology. O Christ God, glory to Thee!

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

Ever preserved by the Cross of thy Son and God, O Virgin, we confound the assaults and wiles of the demons; and hymning thee as the true Theotokos; with love all of our generations

call thee blessed, as thou didst foretell. Wherefore, by thy supplications grant us remission of our offenses.

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

The tree in the midst of Eden blossomed forth death, but the Tree in the midst of the whole world hath produced life; for they who of old tasted the fruit, while incorrupt, became corrupt, but those who have obtained the latter have inherited incorruption. For by the Cross Thou savest the human race, in that Thou art God.

Stichos: God is our King before the ages, He hath wrought salvation in the midst of the earth.

In paradise of old the tree stripped me naked, and by my tasting the enemy brought mortality upon me; but when the tree of the Cross was planted in the ground, it brought men the raiment of life everlasting, and filled the whole world with all joy. And beholding it

OCTOECHOS — TONE VIII

uplifted, O ye people, with faith let us cry out together to God: Thy house is full of glory!

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

Martyricon: Today this church is illumined with heavenly light; for therein the angelic armies rejoice, and with them the souls of the righteous are filled with gladness on the memorial of the passion-bearers. Through their prayers, O Christ, send down peace and great mercy upon Thy world.

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

When thou didst see Him Who became incarnate of thy precious blood and was born of thee in manner past understanding, hanging on the Tree in the midst of malefactors, O pure one, thy womb was filled with pain, and thou didst cry out, weeping maternally: "Woe is me, O my Child! What is this Thy divine and ineffable dispensation, whereby Thou hast given life to Thy creation? I hymn Thy lovingkindness!"

After the third chanting of the Psalter, these sessional hymns, in Tone VIII: Spec. Mel.: "Pondering what was mystically commanded..."—

By Thy Cross and death was the tyranny of the enemy cast down, and death put to death. The dead of times past, whom hades held bound as captives within itself, it suddenly released, O Good One, and they hymn Thy might and Thine awesome and divine condescension, whereby Thou hast saved us.

Deluded by a false hope of deification, our ancestor thereby brought corruption upon all; but through Thy Cross Thou pourest forth life upon all, in that Thou art all-good; for Thou wast nailed of Thine own will, that Thou mightest release us from the primal curse. Wherefore, we hymn Thy voluntary suffering, O Christ.

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

The unblemished ewe-lamb, seeing the Lamb and Shepherd hanging upon the Cross, cried out: "What is this strange and unexpected sight, O my Child? How is the Life of all condemned to death like mortal men? But arise from the dead on the third day, as Thou didst say, O Word, that, rejoicing, I may glorify Thee."

ODE I

Canon of the precious & life-creating Cross, the composition of Joseph, in Tone VIII—

Irmos: Tracing an upright line with his staff, Moses divided the Red Sea for Israel, which was traveling on foot; and striking it a transverse blow, he brought the waters together over the chariots of Pharaoh, thereby inscribing the invincible weapon of the Cross. Wherefore, let us hymn Christ our God, for He hath been glorified.

Stretching forth Thy divine hands on the Cross, O Jesus, Thou didst gather to Thyself Thine own hands' creation, didst free all from the hands of the evil one and subdue him with Thy mighty hand, O King of all. Wherefore, we, the faithful, hymn Thy majesty, for Thou hast been glorified.

Harmful was the bitter eating of the tree in Eden, which brought death upon us; but, dying on the Cross, Christ hath poured forth life upon all, slaying the serpent with His divine power. Wherefore, let us sing to Him, our God, for He hath been glorified!

Martyricon: Waging war, the multitude of the martyrs fought against the passions with Thy Cross and sufferings, O Jesus, and before the enemy they confessed Thee to reign over creation; and they endured tortures and boundless tribulations. Wherefore, they have received the glory of the Lord of glory.

Martyricon: Finding deliverance through the sprinkling of Thy deifying precious blood, O Lord, Thy martyrs truly shed their own blood, and, unjustly tortured, they refused to offer sacrifice to the vile soul-destroying demons. Wherefore, they brought honorable wholeburnt offerings unto Thee, the King of all.

Theotokion: When she saw Thee, Who seest all things, nailed to the Cross, the immaculate one said, lamenting: "What is this, O my Child? How have those who enjoyed Thy many gifts rewarded Thee? How can I bear the pain? Glory to Thy compassion and awesome dispensation, O Long-suffering One!"

Another canon, of the all-holy Theotokos, in Tone VIII—

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

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By thy visitation, O Mother of God, enlighten my soul, which hath been darkened by the pleasures of life and is constantly vexed by the griefs of the world.

The gates of heaven have been opened by thy divine birthgiving, O Mother of God. As thou art merciful, grant entry therein to my soul, and guide me to them.

O Virgin, by thy mercy heal my soul, which hath been shot by the darts loosed by the evil one and is wounded by his wiles and machinations.

As the hope of the hopeless and setting aright of the fallen, O thou who gavest birth to the divine Light, illumine my soul, which is in darkness.

ODE III

Canon of the Cross

Irmos: The rod of Aaron is taken to be an image of the mystery, for by its budding forth it chose one priest over others; and for the Church, which before was barren, the Tree of the Cross hath now budded forth, for her might and confirmation.

Beholding Thee unjustly suspended upon the Tree, the sun changed its bright vesture to black, the rocks split asunder, and the whole earth quaked, O only Savior, Thou deliverance of all.

Stretching out his arms, Moses prefigured the precious Cross; and we, now making the sign thereof with goodly wisdom, vanquish all the alien hordes of the demons, immune to all their harm.

Martyricon: Enduring sufferings, the passion-bearers emulated the suffering [of Christ], and they underwent all manner of tortures for the sake of Him Who suffered of His own will, Who slew the passions and shone forth life upon the world.

Martyricon: Unwaveringly treading the path of torment, the right glorious passion-bearers cast from their hearts the stumbling-blocks of deception, and hastened in gladness to the place of divine rest.

Theotokion: "I gave birth to Thee in manner transcending the ways of men's laws, O my Child, "the Theotokos declared, weeping; "How then have the iniquitous lifted Thee up upon the Tree in the midst of malefactors, O Thou Who alone set forth the law of life?"

Canon of the Theotokos

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Grant me loud sighs, ardent tears and a contrite heart, O Virgin, that I may weep over what I have done; and destroy my growing passions, O thou who alone art most hymned.

Rescue my soul, which is heavy with sinful slumber and is sunk in the bowels of hades, O Mistress, and grant me the thought of true repentance, O blessed of God.

Love of contrition and the virtues do thou grant unto my soul, which hath been sunk by my transgressions, that it might love the life of heaven and possess divine desire.

On thee do I set my hope, O Mother of God, and I am quickly delivered from despair; for I know, I know the richness of thy loving-kindness and the power of thy boldness.

ODE IV

Canon of the Cross

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Bearing piety like the cedar, faith like the cypress, and love like the pine, we bow down before the divine Cross.

By Thy Cross hath paradise been opened, O Savior, and man who had been condemned hath entered it again, magnifying Thy goodness.

Having died, Thou gavest life to men who had died, and didst slay the serpent who introduced sin.

Martyricon: Emulating the sufferings of Christ, the divine martyrs were shown to share in the radiance of heaven.

Martyricon: Uniting themselves to the beautiful Word, the martyrs were adorned; and, loving the Sun of righteousness, they were splendidly enlightened.

Theotokion: Unto Him Who was perfected before time began thou gavest birth as a little babe, O most immaculate Maiden; and He hath perfected all things by His Cross and goodness.

Canon of the Theotokos

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of

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the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

O thou who ineffably gavest birth to God the Word, bind up the wounds of my soul with effective herbs, pouring out upon them the precious blood of thy Son, Who destroyed the soul-corrupting belly of hades, and poured forth resurrection upon the world.

O Bride of God, send down upon my soul the cleansing of transgressions, with streams wash away mine evil thoughts, and vouchsafe that it may become pure; for I have fled to thy mediation and help, O Virgin Theotokos.

Unto thine aid do I now flee, O all-pure one. Go thou before me, to deliver me from the cruel tempest of the enemy and the raging torrents of iniquity; and unerringly guide me to thy haven and thy tranquillity, O Mother of God.

With darts of sin hath the enemy wounded my whole soul; he hath defiled my heart with pleasures and turned me away from the straight path. Wherefore, I cry unto thee: Turning me back, heal thou and save me!

ODE V

Canon of the Cross

Irmos: O thrice-blessed Tree, whereon Christ, our King and Lord, was crucified, and whereby he who beguiled mankind by the tree did fall, when God was nailed in the flesh, Who granteth peace to our souls!

Desiring to clothe with the vesture of incorruption us, who have been stripped naked, Thou wast stripped naked; and crucified upon the Cross, Thou didst lay bare the wiles of the enemy. Wherefore, we glorify Thy sufferings.

The saving blood which flowed from [Christ's] side manifestly cleansed the world, abolished the blood of the temples of the idols, restored those made subject to corruption by the fruit of knowledge, and poured forth incorruption upon our souls.

Martyricon: Resplendent in the beauty of their multifarious wounds, and signed with the divine Blood, the glorious martyrs manifestly passed by the sword which before barred the way, and have made their abode, rejoicing, in paradise.

Martyricon: How wonderful art Thou, O Christ, in the saints who loved Thee with faith!

For, enriched by Thee, they pour forth upon the world rivers of divine healing, and dry up the effluence of our passions.

Theotokion: Thou hast healed us who have been afflicted by sin, O all-pure Virgin, who gavest birth to the Savior and Physician of all, Who was nailed to the tree of the Cross, and poured forth salvation upon our souls.

Canon of the Theotokos

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

With all diligence I hasten to thine aid, O most immaculate one, and I lift up the eyes of my soul. Turn not away from me, but help and deliver me, in that thou art good, and wash away the defilement of my transgressions.

Deadly poison lay in the fangs of sin, but thou didst supply an antidote thereto in the nails and divine spear of thine Offspring, Who in His lovingkindness suffered in the flesh for our sake, O only most hymned one.

Grant life to me, who am slain by mine evil ways and corrupted by my transgressions, O thou who gavest birth to eternal Life; and turn me to incorruption by renewing my soul, O blessed of God.

Deliver me from the evil of the demons and the malice of men, O Mistress who alone gavest birth to the Healer of all flesh and offenses, the Savior and Lord, and quickly heal the pain of my soul and body.

ODE VI

Canon of the Cross

Irmos: Stretching forth his arms in the form of the Cross in the belly of the sea monster, Jonah clearly prefigured the saving passion. And issuing forth after three days, he foreshadowed the transcendent resurrection of Christ God, Who was nailed in the flesh and hath enlightened the world by His rising on the third day.

The Cross was planted in the midst of the earth at the place of the skull, and healed the sickness caused by the tree which grew in the midst of paradise; for Jesus the Messiah, Who alone is righteous, appeared in the midst of two iniquitous thieves, and with Himself hath raised up all, and cast down into the abyss him who fell headlong from the heights.

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Drawing the divine bow, Thy precious Cross, O Christ, Thou didst loose Thine arrows at the slayer; with the nails of Thy hands Thou didst pierce his wrathful and most polluted heart, O Master; and Thou didst utterly slay him, and grant life to those he had slain, O Compassionate One.

Martyricon: With the stream of blood which flowed from the bodies of the holy athletes they quenched all the flame of the madness of idolatry by the Spirit, watered the furrows of the honored Church, and caused the grain of salvation, hope and love to grow, wherewith every soul is nourished by grace divine.

Martyricon: The character of the glorious suffering passion-bearers was enflamed more than with fire, when the evil judges sentenced them to be consumed by material fire; but they were preserved unharmed through the activity and grace of the Holy Spirit, Who crowned them who suffered lawfully.

Theotokion: A sword pierced thy heart, O all-pure Maiden, when thou didst see thy Son stretched out on the Cross, enduring sufferings, of His own will pierced in His divine side by the spear, and slaying the adverse serpent of darkness; wherefore, weeping maternally, thou didst magnify Him.

Canon of the Theotokos

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

Living in fornication, I have fallen away from God. I have become a wretched slave to pleasures, and am stripped bare of all the divine virtues. But visit me, O all-pure one.

I have shunned the commandments given me, and, having withdrawn from life, I have drawn nigh unto death. But instruct me to return, O all-pure Mother of God.

My life is wicked, full of indifference, but thy mercy is great and ineffable, O all-pure one. Let the lovingkindness of thy goodness prevail over my weak mind.

O pure one, who gavest birth to the most compassionate Savior and Deliverer, have pity on me, and save and deliver me from those who surround me and mercilessly attack my weakness.

ODE VII

Canon of the Cross

Irmos: The mad command of the ungodly tyrant, breathing forth threats and blasphemy hateful to God, cast the people into confusion. Yet the three youths feared not the fury of the wild beasts, nor the raging blaze; but in the midst of the fire, when the dew-bearing wind blew upon it, they sang: O all-hymned God of our fathers, blessed art Thou!

When Thou wast stretched out upon the tree of the Cross like a grape-vine, O Word of the Father, Thou didst mystically exude the wine which doth away with the drunkenness of disobedience and gladdeneth all who acknowledge Thee to be God the Creator, Who sufferest of Thine own will. And it saveth those who chant: O all-hymned God of our fathers, blessed art Thou!

Thou didst endure the mockery of crucifixion, O Christ my God, bringing an end to the reproaches and sighing of men; Thou didst eat gall, transforming all the bitterness of evil; and Thou didst suffer Thy hands to be wounded, healing the wounds of our souls, O Compassionate One, and commanding us to chant: O all-hymned God of our fathers, blessed art Thou!

Martyricon: With your pangs, O valiant athletes, ye gained the life which is devoid of pain; wherefore, having received from on high the grace to heal our sufferings and dispel evil spirits, ye ease our pains, O holy ones; and ye stand forth before the faithful, and save those who cry: O all-hymned God of our fathers, blessed art Thou!

Martyricon: Ye stood before the tribunal, confessing Christ Who for our sake assumed flesh like ours, though without corruption, O martyrs; and, truly showing yourselves to be emulators of His sufferings, ye endured fire and all other tortures, crying out in gladness: O all-hymned God of our fathers, blessed art Thou!

Theotokion: "I was filled with grief, beholding Thee, my Son, suffering unjustly; and I was wounded in soul when by the spear Thou wast pierced in the side," weeping and lamenting the Theotokos, the only Mistress, cried, whom we all call blessed as is meet, piously crying out: O all-hymned God of our fathers, blessed art Thou!

OCTOECHOS — TONE VIII

Canon of the Theotokos

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Having received the never-waning Light, O pure Virgin, thou art wholly radiant, and dost illumine those who cry to thee with faith: Blessed is the Fruit of thy womb, O all-pure one!

That thou mightest show forth thy mercy and love for mankind, O Virgin, lead me up from the depths of evils, who cry: Blessed is the Fruit of thy womb, O all-pure one!

Wounded by soul-destroying darts, unto thee do I flee, O Virgin Mother. By thy supplication protect me wholly, who cry: Blessed is the Fruit of thy womb, O all-pure one!

O Mother of the Savior, deliver me, who am held fast by cruel captivity, evil thoughts and sinful guilt, that, saved, I may ever glorify thee as is meet.

ODE VIII

Canon of the Cross

Irmos: O children, equal in number to the Trinity, bless ye God, the Father and Creator; hymn ye the Word, Who came down and transformed the fire into dew; and the all-holy Spirit, Who imparteth life unto all, exalt ye supremely forever!

Blessed is the Tree whereby all the curse of deception in Eden was annulled, which resulted from the wicked eating of the tree; and Christ the all-glorious is exalted, Who in His lovingkindness desired of His own will to be lifted up thereon.

Once, the ever-glorious [Jacob], crossing his arms in sacred manner, blessed his grandsons, manifesting the form of the sacred Tree, whereby blessing hath been imparted unto all who were cursed by the malignant fruit of the tree and stumbled headlong into the abyss of evils.

All mankind was set aright when Thou, O Master, wast stretched forth on the Cross. The horde of evil demons fell, and those who were scattered came together in unity; and the might of Thine authority and Thy power are exalted forever.

Martyricon: O divine athletes of the Lord, ye have inherited blessed glory, incorrupt sustenance and splendid habitations, have joined the ranks of heaven, and have now with gladness received the fulfillment of your ever-glorious hopes.

Martyricon: Your courage shone forth more brightly than the sun, O radiant athletes of Christ, with divine power hath cast into darkness all the deception of the devil, and with pious wisdom hath enlightened the hearts of all the faithful forever.

Theotokion: O all-pure Virgin, blessed Mother of Him Who created all things, all of us, the faithful, call thee the noetic cloud, the tabernacle of sanctity, the throne of God, the portal and lampstand of the Light, and the daybreak of the Word.

Canon of the Theotokos

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The Lord Almighty, Who dwelt in thy womb, showed thee to the faithful as a tower of confirmation; and fleeing to it we are delivered from perils and misfortunes, and are freed from temptation, chanting together: Ye priests, hymn; ye people, exalt Him supremely forever!

Let the entreaty of my supplication arise to the Lord Who issued forth from thy womb, O Mistress, that He may deliver me from disobedience to His commandments, from condemnation and the curse of the law, that He may wash away the defilement of my grievous transgressions, in that He alone is merciful.

O all-pure Theotokos, cleanse thou the wounds of my soul and my stumblings into sin, washing me clean with the streams which flowed from the side of thy Son; for to thee do I cry, to thee do I flee, and upon thee, who art full of the grace of God, do I call.

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

THURSDAY MATINS

ODE IX

Canon of the Cross

Irmos: Death, which came upon our race through the eating of the tree hath been abolished by the Cross today; for the curse of our first mother, which fell upon us all, hath been annulled through the Offspring of the pure Mother of God, whom all the hosts of heaven magnify.

Exalting Thee most sacredly, O compassionate Master, we bow down before Thy Cross, the spear, the sponge, the reed, and the holy nails which pierced Thy hands and feet, whereby we have found perfect remission and have been vouchsafed to live in paradise.

O how unjustly Thou wast condemned to be nailed, crucified, to the Tree, O Thou Who alone art the most just Judge of all, seeking to justify all who with faith glorify thy voluntary sufferings and dispensation, and who magnify Thee, O my Christ, with faith.

Martyricon: Giving their bodies over to tortures with all their soul, the glorious martyrs endured wounds and a violent death, the severing of their members, laceration, and burning by fire, and were aflame with love for the Lord; wherefore, crowned, they dwell in the heavens.

Martyricon: O Thou Who art the delight of the apostles and martyrs, by thy supplications fill us all with mercy, in that Thou art compassionate, granting us the remission of our transgressions, the deliverance from all evils, and a place to dwell in Thy kingdom, O Thou Who for our sake appeared as a man.

Theotokion: O Virgin, thou wast shown to be a radiant bridal-chamber for Him Who made His abode within thine incorrupt womb, Who by His will endured His blessed passion, and in His ineffable mercy granted dispassion unto all. Worshipping Him with faith, we piously magnify thee.

Canon of the Theotokos

Irmos: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

O thou who art truly the divine Mother of God, never cease to entreat Him Whom thou didst bear, that He grant now to thy servants remission of sins and most perfect forgiveness to them for the evils they have committed; and that He vouchsafe them everlasting bliss with all the saints.

O all-holy Theotokos, gird about my lowly soul with the might and power of the Spirit, with weaponry and dominion, and arm it with the sword of the Cross. And cleanse thou the wounds of my sin with the dew of thy love for mankind and thy great mercy.

Be thou for me a pillar of salvation, O pure one; and render the hordes of the demons impotent, dispelling the turmoil of dangers and misfortunes, driving far away the assaults of the passions, and granting us pure liberation.

O pure and all-glorious Mother of God, save those who hymn thee with love, mercifully quelling the tumults of temptation; for as thou gavest birth unto God, O Virgin, thou art able to do whatsoever thou desirest, and freely grantest mercy. Wherefore, we all magnify 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 VIII—

The staff of Moses prefigured Thy precious Cross, O our Savior; for thereby Thou savest Thy people as from the depths of the sea, O Thou Who lovest mankind.

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.

Of old the Garden of Eden put forth in its midst the tree whose fruit was eaten; but Thy Church, O Christ, hath caused the Cross to spring forth, pouring out life upon the world. The one brought death upon Adam, who ate of its fruit, but the other gave life to the thief who was saved by faith. O Christ God, Who by Thy suffering didst break the snares laid for us by the enemy, show us to share in his salvation, and vouchsafe us Thy kingdom, O Lord.

OCTOECHOS — TONE VIII

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: What shall we call you, O saints? Cherubim, for Christ rested on you. Seraphim, for ye glorified Him without ceasing. Angels, for ye rejected your bodies. Powers, for ye work miracles. Many are your names, and great your gifts. Pray ye that our souls be saved.

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

"I cannot bear to see Thee asleep upon the Tree, Who givest wakefulness to all, that Thou mightest give divine and saving watchfulness to those who have fallen into most pernicious sleep through the fruit of disobedience!", the Virgin, whom we magnify, said, weeping.

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 VIII—

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and vouchsafe unto all Thy heavenly kingdom, O only Compassionate One.

Thou didst stretch forth Thy hands upon the Tree, O Christ, and, rebuking the princes and powers of evil, hast saved from their harm those who piously glorify Thee.

Pierced by the spear as Thou didst hang upon the Tree, Thou didst pour forth torrents of immortality upon us who mindlessly brought death upon ourselves by our transgression; wherefore, we glorify Thee with fear.

Martyricon: Strangers to all earthly pleasures which arise, the athletes gave themselves over to strange torments, wounding the apostate spirit with their wounds.

Glory...: Of Thine own will Thou didst endure suffering on the Cross, O Thou Who art One of the beginningless Trinity. Dry up all the torrents of my passions, and vouchsafe me salvation.

Now & ever...: Seeing Emmanuel, the Lamb and Word of God, hanging bodily upon the Tree, the only unblemished Ewe-lamb and Virgin was seized by grief and shed tears.

ON FRIDAY EVENING
AT VESPERS

On "Lord, I have cried...", 3 stichera of the martyrs, in Tone VIII—

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

O martyrs of the Lord, ye sanctify every place and heal every infirmity. Pray ye now, that our souls be delivered from the snares of the enemy, we beseech you.

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.

Thy martyrs, O Lord, were no longer mindful of the things of life, but ignored their tortures for the sake of the life which is to come, and were shown to be inheritors thereof; wherefore, they rejoice with the angels. By their supplications grant great mercy to Thy people.

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

What virtue, what praise is due the saints? For they bowed their heads beneath the sword for the sake of Thee Who bowed down the heavens and descended; they shed their blood for Thee Who abased Thyself and assumed the form of a servant; they humbled themselves even unto death, emulating Thy poverty. By their supplications, O God, have mercy upon us, in the multitude of Thy compassions.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera prosomoia, in the same tone: Spec. Mel.: "O all-glorious wonder..."—

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.

I have become like the barren tree, clad in form as with useless leaves; and I am afraid that if I am cut down, Thou wilt send me into unquenchable everlasting fire, O Master. But grant me time to convert, that I may offer Thee the goodly fruit of virtuous acts, and may be vouchsafed Thy kingdom.

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

Lord, O Lord, Who lovest mankind, turn not Thy face away from me, Thy servant, who angereth Thy goodness every day, neither punish me by Thy righteous wrath, O Christ. I have sinned, I have sinned against Thee like no-one else, I confess. But have pity and save me, through the supplications of Thy Mother.

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

When in Thy glory Thou shalt sit as the King of all upon Thy judgment-seat, and all the holy angels stand before Thee with fear, and all human nature will stand before Thee to be judged, O Christ; then, through the supplications of Thy Mother, O Lord, from all torments deliver those who have fallen asleep in faith.

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

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

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

Aposticha stichera, in Tone VIII—

O martyrs of the Lord, entreat ye our God, and ask for our souls a multitude of compassions and the cleansing of our many transgressions, we beseech you.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

I weep and lament when I think upon death and behold our beauty, which hath been created according to the image of God, lying in the grave, bereft of form, devoid of glory, unsightly. O the wonder! What is this mystery concerning us? How have we been given over to corruption? How have we been yoked together with death? Truly, as it is written, this is by the command of God, Who giveth rest unto the departed.

Stichos: Their souls shall dwell among good things.

OCTOECHOS — TONE VIII

Thy death, O Lord, won immortality for us; for if Thou hadst not been laid in the tomb, paradise would not have been opened. Wherefore, grant rest to the departed, in that Thou lovest mankind.

Glory... Now & ever...: Theotokion—

O pure Virgin, portal of the Word, Mother of our God: Pray that we be saved.

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

ON FRIDAY NIGHT AT COMPLINE

CANON OF SUPPLICATION TO THE ALL-HOLY THEOTOKOS

ODE I

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone hath gloriously been glorified.

Mortify the understanding of my flesh, O all-pure Virgin who gavest birth unto Life, and deliver me from every torment.

With the all-radiant splendor of Him Who shone forth from thee, O Virgin, enlighten the eyes of my soul, that I may glorify thee.

Glory...: Pray thou, O holy Mistress who alone art the Theotokos, that I may obtain salvation and divine radiance on the day of judgment.

Now & ever...: O all-holy Theotokos who without pain gavest birth unto Christ in manner past understanding and recounting: quell thou the pangs of my heart.

ODE III

Irmos: Thou art the confirmation of those who have recourse to Thee, O Lord; Thou art the light of the benighted; and my spirit doth hymn Thee.

By thy prayers deliver me from the darts of the enemy, O all-pure one, and spare my heart from besetting thoughts.

Heal thou the wounds of my soul, O all-immaculate Mother of God, and by thy supplications still thou the turmoil of my heart.

Glory...: Subdue the chaos of my thoughts, O pure Mistress, and take from my soul every grief, O thou who gavest birth unto Joy.

Now & ever...: Rejoice, O Virgin Mother of Christ, thou salvation of those who have recourse unto thee! Rejoice, O boast of the apostles and martyrs!

ODE IV

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

O Word of God Who wast wounded for my sake in Thy love for mankind: Heal Thou the wounds of my soul, and enlighten the darkness of my mind.

The sleep of sin hath overtaken me through the slumber of my slothfulness, O Virgin. But by thy vigilant supplication rouse me to repentance.

Glory...: O all-immaculate one who hast poured forth the water of remission from thy well-springs: Give drink to my heart, which hath grown dry through all manner of transgressions.

Now & ever...: O all-holy Bride of God, Mistress of the world: save me, delivering me from misfortunes and dispelling the tumult of the passions.

ODE V

Irmos: Waking at dawn, we cry to Thee: Save us, O Lord! For Thou art our God, and we know none other than Thee.

Look down, O all-pure Mistress, hearken unto my voice, and wash away all mine iniquities.

O Theotokos who gavest birth to the never-setting Sun, enlighten me who have become wholly dark through the passions, that I may glorify and praise thee, O all-immaculate one.

Glory...: Have pity on my soul, O all-holy Maiden, and deliver it from damnation and everlasting torment.

Now & ever...: Heal mine ailing soul, O all-holy Mistress who gavest birth to Him Who taketh away the infirmities of all.

FRIDAY MATINS

ODE VI

Irmos: The abyss of my sins and the tempest of my transgressions discomfit me and thrust me down into the depths of violent despondency; but stretch forth Thy mighty arm unto me, as Thou didst to Peter, and save me, O my Guide.

By thy vivifying birthgiving mortify the unseemly uprisings of my flesh, O Theotokos who hast given life unto those slain by evil, that I may glorify thee as the cause of the restoration of man.

O Virgin Theotokos who gavest birth to the Abyss of compassions, save thou my soul from the sorrows of life, and open unto me the spiritual portals of joy; for on thee alone have I set my hope.

Glory...: That I may joyously hymn thy mighty works and the great grace of thy miracles, O all-pure Virgin, by thy supplications ever free me from the unseemly thoughts which afflict me.

Now & ever...: In manner transcending nature didst thou give birth unto Him Who did not depart from the bosom of the Father, yet through thee, O Virgin, conversed with men. As thou art the boast and confirmation of all of us, O Theotokos, take pity upon those who flee unto thee.

Then, Lord, have mercy! thrice. Glory..., Now & ever...: Sedalion, in Tone VIII—

The Word of the Father descended to the earth, and the radiant angel said to the Theotokos: "Rejoice, O blessed one who alone hast preserved the bridal-chamber, accepting the conception of the preëternal God and Lord, that God might save the human race from deception!"

ODE VII

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Woe is me! How shall I escape the torments which await me who have lived wickedly on earth? How shall I appear to the dread Judge as other than accursed? O Mistress Theotokos, be thou then my helper!

Quench thou the flame of my passions and still the tempest of my heart, O pure Mother of

God; and deliver me from the tyranny of the demons and from eternal fire, O all-pure one.

Glory...: Behold the sorrow which the multitude of mine evils hath brought upon me, O Virgin, and before my departure grant me rest, mollifying thy Son by thy maternal supplications.

Now & ever...: With thy dew extinguish the flame of the passions of my heart, O Virgin Maiden, and rescue me from the dread fire, from eternal damnation and the tyranny of the demons.

ODE VIII

Irmos: O children, equal in number to the Trinity, bless ye God, the Father and Creator; hymn ye the Word, Who came down and transformed the fire into dew; and the all-holy Spirit, Who imparteth life unto all, exalt ye supremely forever!

Mortify all the uprisings of our bodies, O Virgin who by thy Life-bearing birthgiving didst slay the serpent, and pray that we may receive the life which ageth not, that we may hymn thee forever.

I ever invoke thine aid, O Theotokos. Put me not to shame who have already acquired shame, but take pity upon me, O all-pure one, rescue me from the flame, and deliver me from eternal torments.

Glory...: Show thyself to me as a joyous helper amid evil circumstances, delivering me from the assaults which the demons launched at me, that I may ever bless thee, O Theotokos, thou intercessor for all.

Now & ever...: O all-holy Maiden, thou boast of the apostles and glory of the martyrs, cause me to share in eternal glory, who cry aloud: Bless the all-holy Spirit for all ages!

ODE IX

Irmos: Thou didst transcend the laws of nature, conceiving the Creator and Lord, and didst become a portal of salvation for the world. Wherefore, we magnify thee unceasingly, O Theotokos.

With thy never-waning light drive away the cruel darkness from my soul, O portal of the Light, and show me the luminous paths of repentance, that, treading them, I may elude the gloom of sin and may magnify thee unceasingly.

OCTOECHOS — TONE VIII

Cleanse thy servants, O Good One, and grant us forgiveness of transgressions; deliver us from the eternal flame, and cause us to share in Thy kingdom, O Word of God, for Thou didst endure the Cross in Thy desire to save the human race.

Glory...: Grant that I may easily pass through the journey of this life, O Theotokos, subduing the uprisings of temptations and perils, in that thou art good, and guiding me to the virtues of the heavenly kingdom and divine rest, that, saved, I may glorify thee.

Now & ever...: In that thou gavest birth to the all-good God and art merciful, heal thou my soul, which is sick with grievous suffering, and ever deliver me from the evils which oppress and assail me, O all-pure one, that, saved, I may fervently magnify thee who hast magnified our race.

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 VIII—

Ye were shown to be noetic beacons, O holy martyrs, for by faith ye abolished the gloom of deception, lit the lamps of our souls, and entered with glory into the heavenly bridal-chamber with the Bridegroom. Pray ye now, we beseech you, that our souls be saved.

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

Mortifying the fiery form and movements of the passions with temperance, the martyrs received the grace of Christ, to drive infirmities from the sick, and to work miracles, in that they are alive even after death. O what a truly all-glorious wonder it is that bare bones pour forth healings! Glory to the one all-wise Creator and God!

Glory..., Now & ever...: Theotokion—

O Good One, Who for our sake wast born of the Virgin and, having endured crucifixion, cast down death by death, and as God revealed the resurrection: Disdain not that which Thou hast fashioned with Thine own hand. Show forth Thy love for mankind, O Merciful One; accept the Theotokos who gave Thee birth and prayeth for us; and save Thy despairing people, O our Savior!

After the second chanting of the Psalter, these sessional hymns, in Tone VIII: Spec. Mel.: "Pondering what was mystically commanded..."—

O prophets, martyrs of Christ, and holy hierarchs, who with pious mind lawfully finished the good race and receive unfading wreaths from God, unceasingly ask His grace for us, that He may grant us the forgiveness of transgressions, in that He is God readily conciliated.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Nekrosimon: Those who have piously departed from transitory things do Thou number with the righteous in the habitations of the elect, O Master, granting them rest in the place of those who keep festival and in the endless bliss of paradise, forgiving their voluntary and involuntary transgressions in Thine extreme beneficence, in that Thou art good.

Stichos: Their souls shall dwell among good things.

Nekrosimon: O Lord, Thou only Creator, Who in the depths of Thy wisdom and Thy love for mankind dost set all things in order, and providest all with what is beneficial: Grant rest to the souls of Thy servants, for they set their hope on Thee, our Creator, Fashioner and God.

Glory..., Now & ever...: Theotokion—

Thee do we have as a rampart and refuge, and a right acceptable intercessor before God to Whom thou gavest birth, O unwedded Theotokos, salvation of the faithful.

SATURDAY MATINS

ODE I

Canon of the holy martyrs, hierarchs, the venerable and the departed, the acrostic whereof is "the divine conclusion of the new Octoechos", the composition of Joseph, in Tone VIII—

Irmos: Let us chant unto the Lord, Who led His people through the Red Sea, for He alone hath gloriously been glorified.

Ye were shown to be precious pearls rendering the crown of the honored Church brilliant, O most valiant passion-bearers of Christ.

With divine splendors the all-wise and holy hierarchs shone forth the dogma of the virtues and have enlightened the hearts of the faithful.

O Word Who art wondrous in the prophets and the righteous, we beseech Thee: By their supplications save us!

When Thou, the righteous Judge, shalt come to do what is most just, O Word, save us from condemnation by their entreaties.

Theotokion: Knowing thee to be the one who gave birth to the Lord, O Virgin, the choir of women who suffered, following in thy train, is brought before Him.

Another canon, of departed, the acrostic whereof is "I fashion an eighth hymn for the faithful departed", in Tone VIII—

Irmos: Having traversed the water as though it were dry land, and escaped the evil of Egypt, the Israelite cried aloud: Let us chant unto our Deliverer and God!

Martyricon: Having emulated the death of Christ by their death and His honored suffering by their sufferings, all the martyrs have received divine and blessed life.

Nekrosimon: Overlooking the transgressions of youth and transcending men's sins, O Christ our Savior, number among Thine elect Thy servants who have fallen asleep.

Glory...: Unto Thy servants whom Thou hast taken to Thyself, O greatly Merciful One, richly grant the glory and joy which those who acquired a blessed sojourn have received.

Theotokion: Thou didst conceive the Word of the Father, Who united Himself hypostatically to the flesh He received of thee, and Who abolished hades with divine power, O most immaculate Maiden.

ODE III

Canon of All Saints

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

Spurning vile sacrifices with most mighty intent, the athletes became most pure sacrifices for the Word Who was sacrificed.

Renewing with sanctifying words those grown old through all the passions, ye showed yourselves to be divine disciples of the Word Who hath renewed the world.

The grace of the most Holy Spirit, which of old was manifestly imparted to the prophets, hath in latter times filled the ascetics with divine gifts.

Join Thou to the choirs of the saints those who have passed from this life with faith, O God, and in Thine ineffable mercy cause them to dwell in paradise.

Theotokion: Jesus our Lord, Whom nought can contain, made His abode in thy sanctified womb without being circumscribed, O all-pure and most hymned Virgin.

Canon of the Departed

Irmos: O Lord, Fashioner of the vault of heaven and Creator of the Church: establish me in Thy love, O summit of desire, confirmation of the faithful, Who alone lovest mankind.

Martyricon: Cleansed of the ancient fall of our first parents, and having been sprinkled with baptism, regeneration and the streams of your blood, O blessed ones, ye reign with Christ.

Nekrosimon: O Savior, Who of Thine own will wast laid, dead, in the tomb, and called forth those who abode in the grave, be Thou well-pleased that those whom Thou hast taken from us may dwell in the habitations of Thy righteous.

Glory...: Entreated by the compassion of Thy divine goodness, which is understood consubstantially, O Master and Savior, give rest to Thy servants, granting them remission of their sins.

Theotokion: He Who alone manifestly loveth mankind, who was incarnate of thy womb and became man, saveth man from the gates of death, O only all-pure and most hymned Mother of God.

OCTOECHOS — TONE VIII

ODE IV

Canon of All Saints

Irmos: I have heard, O Lord, the mystery of Thy dispensation; I have understood Thy works, and have glorified Thy divinity.

Passing through the arena of torments, O divinely blessed athletes, with the fervor of the Spirit ye utterly consumed the tinder of deception.

Thou hast splendidly glorified Thy venerable and holy hierarchs, O Lord. By their divine entreaties show me to partake of Thy glory.

The inspiration of the divine Spirit, which enlightened the prophets, gave women the strength to cast down the arrogance of the enemy.

O All-good One, entreated, do Thou vouchsafe that Thy servants, whom Thou hast taken to Thyself, may join chorus with all the saints in Thy holy habitations

Theotokion: In manner transcending nature, O most immaculate one, thou gavest birth to the Bestower of the law of God, Who refashioneth fallen human nature.

Canon of the Departed

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Martyricon: That they might behold Thy glory and splendidly receive Thine effulgence in the heavens, O Master, the divine martyrs endured all manner of tortures, singing to Thee, O Christ: Glory to Thy power, O Thou Who lovest mankind!

Nekrosimon: In Thy house are many mansions, O Savior, which are set aside for all according to the measure of their virtues, as is fitting. Be Thou well-pleased, O Compassionate One, to fill them with those who have reposed in faith, piously chanting unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Glory...: Thou didst appear as a man equal to us, O Immortal One, didst endure death as do all, and hast shown us the path to life. In that Thou lovest mankind, free those who have departed from us, granting them forgiveness of

offenses, O Master, and give them a share of Thy light.

Theotokion: Thou art the boast of the faithful, the intercessor and refuge, the bulwark and haven of Christians, O thou who knewest not wedlock. O most immaculate one, thou bearest entreaties to thy Son, and savest from misfortunes those who with faith and love know thee to be the Theotokos.

ODE V

Canon of All Saints

Irmos: Enlighten us with Thy commandments, O Lord, and with Thine upraised arm grant us Thy peace, O Thou Who lovest mankind.

The divine martyrs bore the wounding of their flesh; wherefore, they ever heal our wounds, wounding the demons.

O holy hierarchs of God, with all the venerable entreat Christ, that He grant us remission of sins.

Laying waste to their bodies with discomfort and asceticism, the venerable women have been vouchsafed that for which they truly hoped, O Thou Who lovest mankind.

O Immortal One, Who destroyed death by Thy death, in that Thou lovest mankind grant rest to Thy faithful servants, who have died in hope of life.

Theotokion: Thou hast annulled the condemnation of our first father, O pure one, having given birth in the flesh unto Jesus, the one Lord, Who hath justified all.

Canon of the Departed

Irmos: Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange darkness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Nekrosimon: In the habitations of the saints, where the beautiful cry is heard of those who keep festival, vouchsafe the life of dispassion, Thine ineffable glory and Thy blessedness, which is past recounting, unto those who have departed, O Thou Who alone lovest mankind, taking pity on them.

Nekrosimon: In the bosom of Abraham, where the ranks of the angels are, and where the assemblies of the righteous rejoice, cause Thy servants to dwell, O loving Savior, and be

SATURDAY MATINS

Thou well-pleased that they stand with boldness before Thy dread and divine throne.

Glory...: Thou wast shown to be our purification, righteousness and deliverance, O Compassionate One, and by Thy wounds hast healed our infirmities; wherefore, in that Thou art good, grant unto those who have departed the delights of paradise.

Theotokion: Thou didst mercifully assume the form of man, O Merciful One, Who adornest all with the transcendent exaltations of divine glory, receiving animate and reason-endowed flesh from the Virgin's womb, wherewith Thou didst destroy death.

ODE VI

Canon of All Saints

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

With your honored stripes ye heal the infirmities of men's souls, O holy martyrs, and ever remove the corruption of their bodies, wounding the multitude of evil demons.

The choir of the venerable, the company of holy hierarchs, and the divine assembly of sacred women, who struggled steadfastly, have inherited bliss in the heavens.

Having mortified the flesh, ye received life, O ascetics; and having tended well the flock of Christ, O all-wise and holy hierarchs, ye were vouchsafed immortal glory after your end.

O Word, Who art the life of the living and rest of the dead: Cause Thy servants, who have departed from us at Thy divine behest, to dwell in the bosom of Abraham, Thy favored one.

Theotokion: The Effulgence of the Father dwelt within thee, O pure one, and with the immaterial rays of His divinity destroyed the darkness of polytheism, and illumined the world.

Canon of the Departed

Irmos: Same as the foregoing.

Martyricon: Wounded in their souls by the love of Thee, Thy martyrs, O Savior, endured many tortures, desiring everlasting glory and Thy sweet communion.

Nekrosimon: Thou didst cut open the belly of the enemy by Thy death, and didst resurrect

all who were held prisoner therein, O Bestower of life. Vouchsafe this unto those who have departed, O Benefactor.

Glory...: Thou didst free Thy servants in hades from tears and sighing, O Savior, for as Thou alone art full of lovingkindness, Thou hast wiped away every tear from the face of all who bless thee with faith.

Theotokion: He Who formed nature taketh form in thy womb; He Who is complete doth empty Himself, O most immaculate one; He Who alone is immortal submitteth to death for our salvation.

Kontakion, in Tone VIII—

With the saints give rest, O Christ, to the souls of Thy servants, where there is no pain, nor grief, nor sighing, but life never-ending.

Ikos: Thou alone art immortal, Who didst create and fashion man; wherefore, as mortals we have been formed from the earth, and unto the same earth shall we go, as Thou didst command, Who created and said unto me: "Dust thou art, and unto dust shalt thou return." Thither do all of us go, making a funeral lament of the hymn: Alleluia!

ODE VII

Canon of All Saints

Irmos: In Babylon, the pious youths did not worship the golden image, but, bedewed in the midst of the fiery furnace, they chanted a hymn, saying: O supremely exalted God of our fathers, blessed art Thou!

Having destroying the hedge of ungodliness with your sacred bonds, release from me the burden of mine offenses, O martyrs, and save me who cry: Blessed is the God of our fathers!

With the showers of your sacred blood ye extinguished the fire of heresies, and by the flame [ye endured] ye burned up the tares of the deception of ungodliness and enlightened the souls of the faithful.

Having mortified the flesh with asceticism, the fasters live even after death; and the choir of the prophets and the righteous, and the company of women who struggled, have been glorified. By their entreaties, O Christ, deliver us from misfortunes.

Grant rest, O Christ, unto the souls of all who have fallen asleep in the hope of life, in Thy great lovingkindness overlooking the offenses

OCTOECHOS — TONE VIII

they committed in this life, O only compassionate Savior. O God of our fathers, blessed art Thou!

Theotokion: As thou art wholly pure, thou didst receive the incarnate Word in thy womb. Him do thou entreat, O all-pure one, that He cleanse of infirmities of soul and body me who have recourse unto thee with pure faith.

Canon of the Departed

Irmos: In the furnace the Hebrew children boldly trod the flame underfoot and transformed the fire into dew, crying out: Blessed art Thou, O Lord God, forever!

Martyricon: All the desire of the martyrs was for the one Master, for they were united to Him in love and chanted: Blessed art Thou, O Lord God, forever!

Nekrosimon: The splendor of the divine kingdom dost Thou give to those who have departed in faith, granting the vesture of incorruption unto those who cry: Blessed art Thou, O Lord God, forever!

Glory... With joy and gladness fill Thy servants whom Thou hast taken to Thyself, O Compassionate One, Who vouchsafed to call them to Thee, that they might chant: Blessed art Thou, O Lord God, forever!

Theotokion: Annulling the curse of Eve, Thou madest Thine abode within the all-immaculate Virgin, pouring forth a fountain of blessing upon those who cry: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Canon of All Saints

Irmos: Trampling down the fire and flame in the furnace, the divinely eloquent youths did chant: Bless the Lord, O ye works of the Lord!

Suffering, ye demolished the temples of the idols and made yourselves temples of the divine Trinity, O passion-bearers of the Lord, conversers with the angels.

Thy priests, O Christ, having clothed themselves in righteousness with those who lived holy lives in times past, now rejoice, beholding Thy divine beauty most clearly.

By the supplications of Thy most sacred prophets, the ever-memorable women, and the righteous of ages past, O Word, grant Thy mercies unto Thy world.

O just Judge, when Thou wilt judge those whom Thou hast taken from among us, preserve them uncondemned, overlooking their offenses, O Master.

Theotokion: Appearing, with thine enlightenment dispel from my soul the clouds most dark, O Virgin who gavest birth to the Sun of righteousness.

Canon of the Departed

Irmos: When the musical instruments sounded and innumerable were those who worshipped the image in Dura, the three youths, refusing to obey the tyrant's command, hymned and glorified the Lord for all ages.

Martyricon: Having passed through the struggles of earth, the true martyrs received heavenly crowns, and without ceasing they cry unto Thee: Hymn the Lord, and exalt Him supremely for all ages!

Nekrosimon: Descending into the nethermost pit, with Thy life-creating hand Thou didst raise up those who abode in the graves, and gavest rest unto Thy servants who reposed aforetime in faith, O Compassionate One.

Glory...: In that Thou art the Well-spring of life everlasting and the Torrent of delight, vouchsafe that Thy servants, who have departed unto Thee, may hymn and glorify Thee for all ages.

Theotokion: O Virgin Mary, Theotokos, who gavest birth to God, the Savior of men, in the body: Save those who with faith hymn and supremely exalt thine Offspring 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: With unceasing glorification we magnify thee, the Mother of the Most High, who knewest not wedlock, who didst truly give birth unto God the Word in manner past understanding, and art more highly exalted than the all-pure hosts.

The martyrs stood before the unjust tribunals, condemning all injustice with the grace of Christ, rescuing those held fast by them, and receiving crowns of righteousness.

SATURDAY MATINS

Ye were shown to be pilots of the Church, piously steering the whole ship with the commandments of God, O all ye blessed primates and pastors. Wherefore, we honor you as our helmsmen.

The council of the prophets and the venerable entreateth Thee, O Lord, and the company of women who suffered most splendidly and shone forth in asceticism, doth beseech Thee, O Thou Who lovest mankind: Grant us Thy compassions!

O Merciful One, through the supplications of Thy saints vouchsafe that Thy servants, who have departed in faith from this vain world, may have a share in the honor and everlasting glory which all the saints of Christ have been granted.

Theotokion: Bearing in thine arms the Fullness of all good things, O most immaculate one, fulfill the entreaties of thy servants; and direct our steps toward God, giving us the strength to walk in virtue.

Canon of the Departed

Irmos: Every ear trembleth to hear of the ineffable condescension of God, for the Most High willingly came down even to the flesh, becoming man through the Virgin's womb. Wherefore, we, the faithful, magnify the all-pure Theotokos.

Martyricon: Possessed of invincible and unvanquishable might, O martyrs of Christ, ye set at nought the ungodly edicts of the tyrants and, enlightened by the rays of the Trinity, O right glorious ones, ye were manifestly vouchsafed the kingdom of heaven.

Nekrosimon: Bitter hades was destroyed when Thou didst demolish it and didst raise up those who slept there from times past. O Compassionate One, in that Thou art good, vouchsafe Thy never-waning light to those who have now passed over to Thee.

Glory...: O Savior, Thou art all sweetness, Thou art truly all desire, all insatiable love; Thou art all ineffable beauty! Wherefore, be Thou well-pleased that those who have passed over to Thee may delight in Thy comeliness, and vouchsafe unto them Thy divine beauty.

Theotokion: Save me, O Mother of God, who gavest birth to Christ my Savior, God and man, in two natures but a single Hypostasis: He is the only-begotten of the Father, and issued forth

from thee as the firstborn of all creation. Him do we magnify in two natures.

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 VIII—

Ye struggled greatly, O saints, valiantly enduring tortures at the hands of the iniquitous; and though ye have passed from this life, ye still work wonders in this world and heal those made sick by their passions. O holy ones, pray ye that our souls be saved.

O invincible martyrs of Christ, having vanquished falsehood with the power of the Cross, ye received the grace of eternal life; and undaunted by the threats of the tyrants, ye rejoiced as ye were wounded with tortures: and your blood hath now become healing for our souls. Pray ye, that our souls be saved.

Fitted well with the breastplate of the Faith, and armed with the Cross as a sword, ye showed yourselves to be mighty warriors, manfully opposed the tyrants and cast down the deception of the devil; and, victorious, ye were vouchsafed crowns. Pray ye ever in our behalf, that our souls be saved.

Nekrosimon: For those who have lived in fornication infinite is the torment, the gnashing of teeth, the inconsolable weeping, the fiery Gehenna, the outer darkness, the worm which sleepeth not, the ineffectual tears, and the implacable judgment; wherefore, before the end let us cry out, saying: O Master Christ, grant rest with the elect unto those Thou hast taken to Thyself!

Glory..., Now & ever...: Theotokion—

I flee to thy protection, O holy Virgin Theotokos, for I know that through thee I shall obtain salvation; for thou art able to help me, O pure one.

Aposticha stichera of the departed, in Tone VIII: Spec. Mel.: "O all-glorious wonder..."—

Dipping Thy fingers in Thy blood and staining them therewith as with red ink, Thou hast signed for us a royal reprieve, O Master; wherefore, we entreat Thee with faith: Among Thy firstborn number those who have departed unto

OCTOECHOS — TONE VIII

Thee, the Compassionate One, and vouchsafe that they may receive the joy of Thy righteous.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Conducting the priestly ministry as a man, and slaughtered like a lamb, Thou didst bring an offering to the Father, rescuing man from corruption. In that Thou lovest mankind, those who have departed do Thou enroll in the land of the living, where torrents of delight pour forth, and well-springs of eternal life flow.

Stichos: Their souls shall dwell among good things.

With the depths of Thine ineffable wisdom Thou dost set the bounds of life, dost foresee things to come, and dost cause the servants Thou hast taken to Thyself to dwell in the life to come. Settle them by peaceful waters, in the splendor of the saints, O Lord, where the voice of joy and laudation is heard.

Stichos: And their memory shall be from generation to generation.

O Word Who art invisible, of the same nature and form as the Father and the Spirit, for my sake Thou didst appear as a man in the flesh. In that Thou art merciful and lovest mankind, with the beauties of Thy majesty and comeliness enlighten those who have passed from this life, O Author of life.

Glory..., Now & ever...: Theotokion—

In that thou didst conceive the beginningless Word of God the Father, with thy maternal boldness earnestly entreat Him, O Theotokos, that He number thy servants where the dancing of the righteous is continuous, who rejoice and praise thee, and where the radiance is eternal, and the voice of him who keepeth festival is sweet.

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 VIII—

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and vouchsafe unto all Thy heavenly kingdom, O only Compassionate One.

O passion-bearers who endured all pain, by your wounds and grace divine ye have wounded all the darkness of the demons.

The venerable and divine hierarchs of Christ, the council of the prophets, and all the righteous saints, have received a heavenly inheritance. Let us bless them as is meet.

All who have departed this life with faith do thou settle in the lands of the righteous, O God; and show forth as heirs of paradise those who hymn Thee in godly manner.

Glory...: I offer Thee a final hymn, O Trinity: Those whom Thou hast taken from us in faith do Thou vouchsafe the habitations of the saints; and have mercy on me, the prodigal.

Now & ever...: O Virgin who gavest birth to the Fullness of all good things, fulfill our entreaties, asking for us remission of offenses, enlightenment and great mercy.

THE END OF TONE VIII

THE RESURRECTIONAL EXAPOSTILARIA
& THEIR THEOTOKIA
AND THE GOSPEL STICHERA

The composition of the Emperor Constantine VII Porphyrogenitus

EXAPOSTILARION I

With the disciples let us ascend the mountain of Galilee with faith, to behold Christ speaking, and to receive authority over things above and things below. And let us learn how He teacheth us to baptize all the nations in the name of the Father, and of the Son, and of the Holy Spirit, and how He will abide with the initiates of His mysteries, as He promised, until the end of time.

Theotokion: Thou didst rejoice with the disciples, O Virgin Theotokos, for thou didst behold Christ risen from the tomb on the third day, as He said. And He appeared to them, teaching and revealing higher things, and commanding them to baptize in [the name of] the Father, and of the Son, and of the Holy Spirit, that we might believe on His resurrection, and glorify thee, O Maiden.

THE FIRST EVANGELICAL STICHERON
in Tone I

When the disciples came to the Mount of Olives for Christ's ascension from the earth, the Lord stood before them; and having worshipped Him and learned of the authority given them everywhere, they were sent forth to proclaim to the whole world His resurrection from the dead and His ascension into the heavens. And Christ God, the Savior of our souls, promised to remain with them without fail, forever.

EXAPOSTILARION II

Seeing that the stone had been rolled away, the myrrh-bearing women rejoiced, for they beheld a young man sitting in the tomb, who said to them: "Behold! Christ is risen! Say ye unto the disciples and Peter: Haste ye unto the mountain of Galilee. There will He reveal Himself to you, as He foretold to His friends."

Theotokion: Before Thou wast conceived, O Christ, an angel brought to the Virgin the salutation: "Rejoice!", and an angel rolled away the stone from Thy tomb: the one instead of grief brought tokens of ineffable joy, and the other instead of death confessed and magnified Thee, the Bestower of life, telling the women and the initiates of Thy mysteries of Thy resurrection.

THE SECOND EVANGELICAL STICHERON
in Tone II

When the women who with Mary came bearing myrrh and were at a loss how they would attain their desire, the stone was shown to have been moved, and a divine youth, stilling the turmoil of their souls, said: "The Lord Jesus is risen! Wherefore, tell the disciples who preach Him to go with all haste into Galilee to behold Him risen from the dead, as Bestower of life and Lord!"

EXAPOSTILARION III

Let no one fail to believe that Christ is risen, for He revealed Himself to Mary, and was afterwards seen by those walking to the village [of Emmaus], and again appeared to the eleven initiates of His mysteries as they lay [in hiding], sending them forth to baptize; and He was upborne into the heavens from whence He had descended, confirming His preaching by manifold signs.

Theotokion: O Sun Who hast shone forth today from the tomb, like a bridegroom from a bridal-chamber, making hades captive and abolishing death: through the supplications of her who gave Thee birth Thou hast sent down light upon us: a light illumining our hearts and souls, a light which directeth all to walk in the paths of Thy precepts, in the way of peace.

THE EVANGELICAL STICHERA AND EXAPOSTILARIA

THE THIRD EVANGELICAL STICHERON *in Tone III*

When Mary Magdalene announced the Savior's resurrection from the dead and His appearance, the disciples, refusing to believe, were reproached for their hardness of heart; but armed with signs and wonders, they were sent forth to preach. Thou, O Lord, didst ascend to Thy Father, the original Light; and they preached the word everywhere, persuading by miracles. Wherefore, enlightened by them, we glorify Thy resurrection from the dead, O Lord Who lovest mankind.

EXAPOSTILARION IV

Having been illumined by the virtues, let us behold the man standing in the Life-bearing tomb in brilliant vesture while the myrrh-bearing women fall prostrate; let us learn of the resurrection of Him Who hath dominion over the heavens; with Peter let us hasten to the sepulchre of Life; and, marvelling at what hath taken place, let us remain to behold Christ.

Theotokion: O Lord Who hast commanded us to rejoice, Thou hast transformed the grief of our first parents, bearing the joy of Thine arising into the world. Wherefore, O Bestower of life, through her who gave Thee birth send down [upon us] the light of Thy compassions, a light which illumineth our hearts, that we may cry out to Thee: O God-man Who lovest mankind, glory to Thy resurrection!

THE FOURTH EVANGELICAL STICHERON *in Tone IV*

It was very early in the morning, and the women arrived at Thy tomb, O Christ; but the body which they desired was nowhere to be found. Wherefore, two angels clad in shining garments, standing before the perplexed ones, said: "Why seek ye the Living among the dead? He is risen, as He foretold! Why do ye not remember His words?" And believing them, they proclaimed the things that they had seen; yet the glad tidings were thought to be false, so slow yet were the disciples. But Peter ran and, seeing, within himself glorified Thy wonders.

EXAPOSTILARION V

Christ, the Life and the Way, arose from the dead. He journeyed with Cleopas and Luke, and was recognized by them in Emmaus when He broke bread, whereat their souls and hearts burned within them when [they remembered how] He had spoken to them on the way and explained to them from the Scriptures that He had to suffer. With them let us cry out: He hath arisen, and hath appeared unto Peter!

Theotokion: I hymn Thine immeasurable mercy, O my Creator, for Thou didst abase Thyself to assume and save afflicted human nature, and, being God, Thou didst will [to be born] of the pure divine Maiden, to become like unto me, and to descend even into hades, desiring that I be saved through the supplications of her who gave Thee birth, O most compassionate Master.

THE FIFTH EVANGELICAL STICHERON *in Tone V*

O, Thine all-wise judgements, O Christ! How by the grave clothes alone didst Thou give Peter to understand Thy resurrection? And, while journeying with Luke and Cleopas, how didst Thou converse with them, and in conversing didst not reveal Thyself straightway? Wherefore, Thou wast reproached as a mere traveller to Jerusalem Who took no part in its doings. Yet, ordering all things for the benefit of Thy creation, Thou didst disclose the prophecies concerning Thee, and madest Thyself known to them when Thou didst break the bread; and their hearts burned within them before they recognized Thee. And to Thine assembled disciples they manifestly proclaimed Thy resurrection, whereby do Thou have mercy upon us.

EXAPOSTILARION VI

Showing that Thou art a man by nature, O Savior, having risen from the dead Thou didst stand in the midst [of the apostles] and didst partake of food; and Thou didst teach [them] the baptism of repentance. And straightway Thou didst ascend to the heavenly Father, but didst promise to send the Comforter to Thy disciples. O all-divine God-man, glory to Thine arising!

THE EVANGELICAL STICHERA AND EXAPOSTILARIA

Theotokion: The Author of creation and God of all took human flesh of thine all-pure blood, O most holy Virgin, renewing all my corrupted nature, and He left [thee] after thy birthgiving as thou wast before giving birth. Wherefore, we all praise thee with faith, crying out: Rejoice, O Mistress of the world!

THE SIXTH EVANGELICAL STICHERON *in Tone VI*

Thou art the true Peace, O Christ, Who givest Thy divine peace to men. After Thine arising Thou didst show Thyself to the disciples, and they were affrighted, thinking that they were seeing a ghost. But Thou didst calm the turmoil of their souls, showing them Thy hands and feet. Yet when still they doubted, Thou didst, by partaking of food and recalling Thy teachings, open their minds to understand the Scriptures. And having promised them the promise of the Father, and blessed them, Thou didst depart into heaven. Wherefore, with them we worship Thee. O Lord, glory be to Thee!

EXAPOSTILARION VII

When Mary said that the Lord had been taken away, Simon Peter and the other initiate of the mysteries, whom [Jesus] loved, ran to the sepulchre; and when they arrived, they found only the linen-clothes lying within, while the napkin [which had covered the Savior's] head lay in a place apart from them. Wherefore, they kept silence until they beheld Christ again.

Theotokion: Great and all-glorious things hast Thou wrought for my sake, O my greatly merciful Christ! For Thou wast ineffably born of the Virgin Maiden, didst undergo crucifixion, and, having endured death, didst arise in glory, and hast freed our nature from death. Glory to Thy glory, O Christ! Glory to Thy power!

THE SEVENTH EVANGELICAL STICHERON *in Tone VII*

Lo! It is dark and very early in the morning. Why standest thou by the tomb, O Mary, harboring much darkness in thy mind, wherein thou askest: Where hath Jesus been laid? But behold the disciples who have come running together, and how they have discovered the resurrection by the grave-clothes and the winding sheet, and remembered the Scriptures concerning them! And we, believing with them and through them, hymn Thee: Christ the Bestower of life.

EXAPOSTILARION VIII

Beholding two angels within the tomb, Mary was amazed; and not recognizing Christ, she questioned Him, [assuming that He was] the gardener, [saying]: "Sir, where have they laid the body of my Jesus?" But recognizing Him as the Savior Himself from the sound of His voice, she heard [Him say]: "Touch me not, for I shall depart unto the Father! Tell this to My brethren."

Theotokion: O Maiden, thou gavest birth ineffably to One of the Trinity, Who is of two natures and two activities, but a single hypostasis. Him do thou ever entreat in behalf of those who do [thee] homage with faith, that we be delivered from every assault of the enemy, and may all now flee to thee, O Mistress Theotokos.

THE EIGHTH EVANGELICAL STICHERON *in Tone VIII*

The tears of Mary were not shed in vain; for, behold! she was counted worthy of having angels instruct her and Jesus Himself appear to her. But, as a weak woman, she thought earthly thoughts. Wherefore, she was turned away and commanded not to touch Christ. Yet was she sent as a herald to Thy disciples, bearing glad tidings to them and announcing Thine ascension to the portion of the Father. With her count us worthy, O Lord and Master, of Thine appearance.

THE EVANGELICAL STICHERA AND EXAPOSTILARIA

EXAPOSTILARION IX

While the doors were shut, O Master, Thou didst enter in and fill the apostles with the all-holy Spirit, breathing forth peace [upon them]; and Thou didst tell them that they have the power to bind and to loose. And on the eighth day Thou didst show Thy side and Thy hands unto Thomas. With him do we cry out: Thou art our Lord and God!

Theotokion: Thou didst behold Thy Son risen from the tomb on the third day, O all-holy Virgin Bride of God, and didst cast off all the grief wherewith, as His Mother, thou wast afflicted when thou didst behold Him suffering; and, full of joy, thou didst chant with His disciples, worshipping Him. Wherefore, save those who now confess thee to be the Theotokos.

THE NINTH EVANGELICAL STICHERON *in Tone V*

As in times past, it being late on the evening of the Sabbath, Thou didst stand before Thy friends, O Christ, by a wonder, the entry doors being shut, and didst announce a wonder: Thy resurrection from among the dead. And Thou didst fill Thy disciples with joy, and impart to them the Holy Spirit, and bestow upon them the authority to remit sins. And Thou didst not leave Thomas to be engulfed in the storm of unbelief. Wherefore, grant us also true understanding and remission of transgressions, O compassionate Lord!

EXAPOSTILARION X

On the Sea of Tiberias of old, the sons of Zebedee, with Nathaniel and Peter, Thomas and two other disciples, were in a boat; and having cast their net on the right side as Christ commanded, they drew forth a great draught of fishes. And Peter, recognizing Him, cast himself forth [to come] to Him. This was His third appearance; and He showed [them] bread and fish upon burning coals.

Theotokion: O Virgin, entreat the Lord Who arose from the tomb on the third day, in behalf of those who praise and bless thee with love; for we all have thee as a refuge of salvation and a mediatrix before Him, for we are thy legacy and thy servants, O Theotokos, and we all look to thee for help.

THE TENTH EVANGELICAL STICHERON *in Tone VI*

Grieving, as was meet, over parting from Thee, O Christ, after Thy descent into hades and Thy resurrection from the dead, Thy disciples returned again to their trade, to their boats and nets; yet nowhere did they catch fish. But Thou, O Savior, showing Thyself to be Master of all, didst command them to cast the nets on the right side. And straightway Thy word became reality, and there was a great multitude of fishes, and Thou didst prepare a strange meal on the shore. Of that which Thy disciples then partook, do Thou vouchsafe that we now enjoy noetically, O Lord Who lovest mankind!

EXAPOSTILARION XI

After His divine resurrection, the Lord asked Peter thrice: "Lovest thou Me?", and appointed him the chief shepherd of His sheep. And, seeing [the disciple] whom Jesus loved following behind, he asked the Master: "What shall this man do?" And He said: "If I will that he tarry until I come again, what is that to thee, O Peter [My] friend?"

Theotokion: O the awesome mystery! O the all-glorious wonder! By death hath death been utterly destroyed! Who therefore will not lift up his voice in hymnody? And who will not bow down before Thy resurrection, O Word, and before the Theotokos who gave birth to Thee in purity? Through her supplications, deliver all from Gehenna.

THE ELEVENTH EVANGELICAL STICHERON *in Tone VIII*

Revealing Thyself to Thy disciples after the resurrection, O Savior, Thou gavest to Simon the tending of Thy sheep, as a reward for his love, seeking care for the flock. Wherefore, Thou didst say: "If thou lovest Me, O Peter, tend My lambs, tend My sheep!" And, straightway showing love for his friend, he asked concerning the other disciple. Through their prayers, O Christ, preserve Thou Thy flock from the wolves which destroy it.

THE EXAPOSTILARIA FOR THE DAYS OF THE WEEK

AUTOMELA

On Monday: O Creator of all, Who as God hast adorned the sky with clouds, and hast enlightened the whole earth with Thine angels, save those who hymn Thee.

Theotokion: O Virgin Mother of the Lord, delight of the angels, joy of the sorrowful and intercessor for Christians: Help us, and from everlasting torments deliver us.

On Tuesday: Let us all praise John the Forerunner, who baptized the Savior, the prophet among prophets, the scion of the desert and offspring of Elizabeth.

Theotokion: O Virgin Mother of the Lord, delight of the angels, joy of the sorrowful and intercessor for Christians: Help us, and from everlasting torments deliver us.

On Wednesday: The Cross is the guardian of the whole world! The Cross is the beauty of the Church! The Cross is the dominion of kings! The Cross is the confirmation of the faithful! The Cross is the glory of the angels and the wounding of the demons!

Stavrotheotokion: Standing by the Cross, she who gave birth to Thee without seed cried out, lamenting: "Alas, O my Child most sweet! How art Thou gone from my sight? How hast Thou been numbered among the dead?"

On Thursday: Traversing the whole world, ye truly preached the holy incarnation of Christ from the Virgin, O apostles of the Savior, turning the nations away from falsehood, and enlightening and teaching all to worship the Holy Trinity.

Another for the same day: Let us all praise Nicholas, the great chief shepherd and hierarch, the primate of Myra in Lycia; for he saved many men who were set to die unjustly, and with Aulavius appeared to the emperor, annulling the unrighteous verdict.

Theotokion: O most pure Mary, thou art the golden censer, the receptacle of the uncontainable God, in which the Father was well pleased, the Son made His abode, and the Holy Spirit, overshadowing thee, showed thee to be the Theotokos, O Maiden.

On Friday: The Cross is the guardian of the whole world! The Cross is the beauty of the Church! The Cross is the dominion of kings! The Cross is the confirmation of the faithful! The Cross is the glory of the angels and the wounding of the demons!

Stavrotheotokion: Standing by the Cross, she who gave birth to Thee without seed cried out, lamenting: "Alas, O my Child most sweet! How art Thou gone from my sight? How hast Thou been numbered among the dead?"

On Saturday: O Creator of all, Who as God hath dominion over the living and the dead, and hast enlightened the whole world by Thy saints: Save those who hymn Thee.

Theotokion: In thee do we boast, O Theotokos, and thee do we have before God as our intercession. Stretch forth thine invincible hand, crush thou our enemies, and send down upon thy servants help from the Holy One.

THE COMMON KATAVASIA, IN TONE IV

WHEN NO OTHER KATAVASIAE ARE PRESCRIBED BY THE TYPICON

ODE I

I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear, keeping splendid festival; and, rejoicing, I will hymn her wonders.

ODE III

O Theotokos, thou living and abundant fountain: in thy divine glory establish those who hymn thee and spiritually form themselves into a choir; and vouchsafe unto them crowns of glory.

ODE IV

Seated in glory upon the throne of the Godhead, Jesus most divine hath come on a light cloud, and with His incorrupt arm hath saved those who cry: Glory to Thy power, O Christ!

ODE V

All things are filled with awe at thy divine glory; for thou, O Virgin who hast not known wedlock, didst contain within thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

ODE VI

Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

ODE VII

The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoice, chanting: Blessed art Thou, the all-hymned God of our fathers!

ODE VIII

The birthgiving of the Theotokos saved the pious children in the furnace — then in figure, but now in deed — and it moveth all the world to chant to Thee: Hymn ye the Lord and exalt Him supremely for all ages!

ODE IX

Let every mortal leap for joy, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: Rejoice, O most blessed Theotokos, pure Ever-virgin!