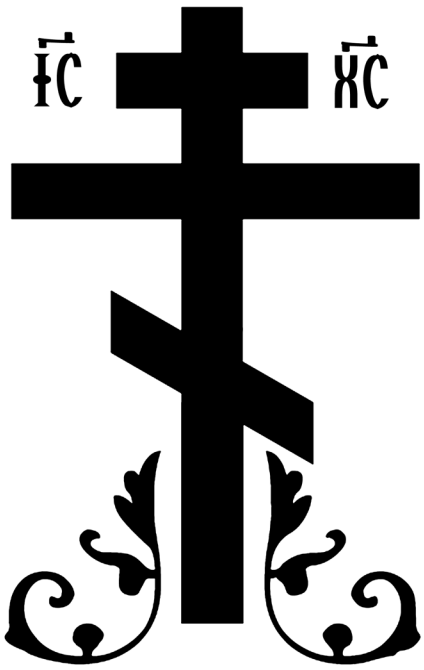


The Octoechos

Дóмъ с҃тыхъ жéнъ мѵ̀рономѵ́ницъ

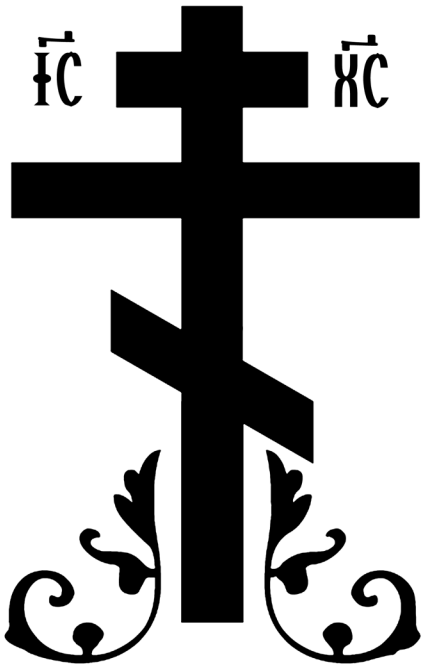
Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἁγίων Μυροφόρων

www.myrrh-bearers.org

ѧ҃вк҃є.

MMXXV



The Octoechos

До́мъ с҃ты́хъ жёнъ мѵ̑роно́сицъ

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἁγίων Μυροφόρων

www.myrrh-bearers.org

ѯ҃вк҃є.

MMXXV

The Octoechos: The Hymns of the Cycle of the Eight Tones for Sundays and Weekdays
Volumes I – IV
© 1999 Isaac E. Lambertsen

Editor, Subdeacon Paul Daniels
Редактор, иподиакон Павел Даниэлс

A.D. 2025 Entry into the Temple of Our Most-Holy Lady,
the Theotokos and Ever-Virgin Mary
2025 г. Введение во храм Пресвятой Владычицы
нашей Богородицы и Приснодевы Марии.

The Octoechos

Contents

Tone I 1

Tone II 96

Tone III 187

Tone IV 277

Tone V 369

Tone VI 458

Tone VII 547

Tone VIII 633

The Octoechos

Tone I

Sunday

Saturday Evening at Little Vespers

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

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

Accept Thou our evening prayers, O holy Lord, and grant us remission of sins, as Thou alone art He Who hath shown forth the resurrection in the world.

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.

Encircle Sion and embrace it, O ye people, and therein give glory unto Him Who hath risen from the dead; for He is our God, Who hath delivered us from our iniquities.

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

Come, ye people, let us hymn and worship Christ, glorifying His resurrection from the dead; for He is our God, Who hath delivered the world from the deception of the enemy.

Glory…, Now & ever…: Dogmatic theotokion—

Today is the festival of the Virgin, O brethren! Let creation leap for joy; let mankind join chorus. For the holy Theotokos hath called us together, she who is the undefiled treasure of virginity, the noetic paradise of the Second Adam, the preserver of the unity of the two natures, the triumph of the reconciliation of salvation, the bridal chamber wherein the Word truly espoused the flesh, the light cloud which bore within her body Him Who is over the cherubim. Through her supplications, O Christ God, save Thou our souls!

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 I—

By Thy Passion have we been freed from passions, O Christ, and by Thy resurrection have we been delivered from corruption. O Lord, glory be to Thee!

And these other stichera, of the Theotokos, in Tone I: Special Melody: "Joy of the ranks of heaven…"—

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

All-glorious art thou among generations and generations, O Virgin Mother and Maiden, Mary Theotokos, intercession for the world, who gavest birth in the flesh to the Son of the unoriginate Father, Who is in truth equally everlasting with the Spirit. Him do Thou entreat, that we be saved.

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

Beset by desperate tribulations, yet possessed of thine intercession alone, O pure Virgin, we cry out in thanksgiving: Save us, O most holy Bride of God, for thou art the refuge of the world and the help of our race!

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

The world was renewed at thy birthgiving, O Maiden Theotokos, thou salvation of the faithful and ever-vigilant intercessor for those who piously entreat thee: O all-pure one, cease thou never to pray earnestly in behalf of all who hymn thee!

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

The prophet called thee the cloud of the everlasting Light, O Virgin; for Christ our God, the Word of the Father, Who shone forth from thee, descending from thee like the dew upon the fleece, hath enlightened the world and abolished deception. We entreat thee, O all-pure one: Cease thou never to beseech Him earnestly in behalf of us who confess thee to be the true Theotokos.

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 at 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 be no doxasticon, we chant Glory…, Now & ever…, the dogmaticon of the tone.

The Resurrectional Stichera, in Tone I—

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

Accept Thou our evening prayers, O holy Lord, and grant us remission of sins, as Thou alone art He Who hath shown forth the resurrection in the world.

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

Encircle Sion and embrace it, O ye people, and therein give glory unto Him Who hath risen from the dead; for He is our God, Who hath delivered us from our iniquities.

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

Come, ye people, let us hymn and worship Christ, glorifying His resurrection from the dead; for He is our God, Who hath delivered the world from the deception of the enemy.

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

Make merry, O ye heavens! Trumpet forth, ye foundations of the earth! Cry aloud in gladness, O ye mountains! For, lo! Emmanuel hath nailed our sins to the Cross; He hath slain death, granting us life, having raised up Adam, in that He loveth mankind.

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

Let us hymn the One Who of His own will was crucified in the flesh for our sake, Who suffered, and was buried, and rose from the dead; and let us chant, saying: Establish Thy Church in Orthodoxy, O Christ, and bring peace to our life, in that Thou art good and lovest mankind.

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

Standing before Thy life-receiving tomb, unworthy as we are, we offer glorification to Thine ineffable lovingkindness, O Christ our God; for Thou didst accept the Cross and death, O Sinless One, that Thou mightest grant resurrection to the world, in that Thou lovest mankind.

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

Let us hymn the Word Who with the Father is equally without beginning and equally ever-lasting, Who issued forth ineffably from the Virgin's womb, Who of His own will accepted the Cross and death for our sake, and rose from the dead in glory; and let us say: O

Lord, Bestower of life, Thou Savior of our souls, glory be to Thee!

And these stichera of the all-holy Theotokos in Tone I, the composition of Paul of Amorium, which are chanted when there is no Menaion, or at Litia. Special Melody: "Joy of the ranks of heaven…"—

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

O Theotokos, Mistress of the world, who gavest birth to the Savior, who art more holy than all the holy powers and more honorable than all creation: By thy supplications save us from all transgressions, from sickness and misfortunes.

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

O Maiden, who art the portal of compassion, with faith I entreat thee, that thou disdain not my lowly soul; but do thou quickly take pity and save it from the abyss of mine offenses; and having restored thy grace within me, enlighten me, O pure Virgin.

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

Thou didst unite God with men, O Mistress. Thou alone didst call our mortal essence to divine incorruption. Thou hast poured forth salvation upon those who are of the earth. Do thou, O Theotokos, free us from all torments.

Glory…, from the Menaion.

Now & ever…: The dogmatic theotokion, in Tone I—

Let us hymn the Virgin Mary, the glory of the whole world, who sprang forth from men and gave birth unto the Master, the portal of heaven, and the subject of the hymnody of the incorporeal hosts and adornment of the faithful; for she hath been shown to be heaven and the temple of the Godhead. Having destroyed the middle-wall of enmity, she hath brought forth peace and opened wide the kingdom. Therefore, having her as the confirmation of our faith, we have as champion the Lord born of her. Wherefore, be of good courage! Yea, be ye of good cheer, O people of God, for He vanquisheth the foe, in that He is almighty!

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 I—

By Thy passion have we been freed from passions, O Christ, and by Thy resurrection have we been delivered from corruption. O Lord, glory be to Thee!

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

Let creation rejoice! Let the heavens make merry! Let the nations clap their hands with gladness! For Christ our Savior hath nailed our sins to the Cross; having slain death, He hath given life, having raised up fallen Adam, the common ancestor of all, in that He loveth mankind.

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

As King of heaven and earth, O Unapproachable One, Thou wast of Thine own will

crucified in Thy love for mankind, and Hades, encountering it below, was filled with bitterness, and the souls of the righteous, receiving it, rejoiced. And Adam, beholding Thee, his Fashioner, in the nethermost parts, arose. O the wonder! How is it that the Life of all hath tasted death? Yet Thou didst desire to enlighten the world which crieth aloud and saith: O Lord, Who hast risen from the dead, glory be to Thee!

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

The myrrh-bearing women arrived at Thy tomb with haste and lamentation, bearing myrrh; and failing to find Thine all-pure body, yet learning from the angel of the new and all-glorious wonder, they said to the apostles: "The Lord is risen, granting the world great mercy!"

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

Behold, the prophecy of Isaiah hath been fulfilled, for a Virgin hath given birth, and after giving birth hath remained a Virgin as before. For God was born; therefore He began nature anew. O Mother of God, disdain not the supplications of thy servants, which are offered unto thee in thy temple; but as thou hearest the Compassionate One in thine arms, have pity on thy servants, and beseech Him that our souls be saved.

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

Resurrectional troparion, in Tone I—

When the stone had been sealed by the Jews, and the soldiers were guarding Thine all-pure body, Thou didst arise on the third day, O Savior, granting life to the world. Wherefore, the hosts of heaven cried out to Thee, O Be- stower of life: Glory to Thy resurrection, O Christ! Glory to Thy kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!

Theotokion: When Gabriel announced to thee, "Rejoice!", O Virgin, the Master of all became incarnate within thee, the holy ark, at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

And the rest of the service followeth in order.

Saturday Night at 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). Psalm50 (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 I—

ODE I

Irmos: Delivered from bitter bondage, Israel traversed the impassable as though it were dry land, and, seeing the enemy drowning, they chanted a hymn to God, as to their Benefactor, Who worketh wonders with His upraised arm, for He hath been glorified.

Praising thee, O Queen of all, the captains of the angelic ranks were filled with awe and fear, and every mind, because of thy goodness, hymneth thee as the Mother of the Creator; for thou hast surpassed every form of laudation, having given birth to Christ.

Troubled by grievous temptations and afflicted by mine enemies, wretch that I am, I cry out, weeping: Stretch forth thy hand to me from on high, O thou who art exceeding rich, delivering me; and by thy supplications vouchsafe that I may live free from danger.

Glory…: With the balm of thy lovingkindness heal thou the secret transgressions of my soul, and calm the assaults of my flesh, O Theotokos; and, turning back the spears and darts of the enemy upon them, do thou mightily pierce their hearts.

Now & ever…: Thy virginal womb which gave birth to Christ hath destroyed the ancient pasture of the slayer of man; wherefore, all creation now rejoiceth, O all-pure one, having been restored to life, and hymneth thy Son and God with one accord.

ODE III

Irmos: Let no mortal boast in his wisdom or riches, but rather in his faith in the Lord, crying out to Christ God in Orthodox manner, and ever chanting: On the rock of Thy commandments establish me, O Master!

Once, the great Jacob, sleeping on the way, and beholding angels descending from on high to the earth by a ladder, marvelled, O Virgin; and, having awakened, he manifestly described thee beforehand as the portal of heaven.

Cast into misfortune by temporal restraint, wretch that I am, and beset by perilous tempests, I cry aloud: Woe is me! O thou who gavest birth to God and hast lifted up our horn, save me by thy supplications!

Glory…: Stretching forth thy mighty hand from heaven, O Christ, King of all, put Thou the heads of the enemies, perceptible and noetic, under the feet of those who with faith proclaim Thy Mother to be the Theotokos, O my Jesus.

Now & ever…: Isaiah, of old, purified by the burning coal of the Spirit, cried out that a Son would manifestly be born of thy womb, O Virgin who art exceeding rich, and to Whom in latter times thou gavest birth without man for my sake.

ODE IV

Irmos: Habbakuk, of old, heard wondrous report of Thee, O Christ, and cried out in fear: God shall come out of Thaeman, and the Holy One out of a mountain overshadowed and densely wooded, to save His anointed! Glory to Thy power, O Lord!

Thee, O Mother of God, did the ruler of the world describe beforehand as comely and all-honored among women, as coming up from the wilderness, and bearing Christ, thine Offspring, in thine arms; and he cried: Glory to Thy power, O Lord!

Incline thine ear unto me, O good one, behold mine oppression and the increase of my tribulations! For, lifting up the eyes of my soul to thee, O Mistress, and bending my knees as I weep, I now pray, crying: Bring an end to the turmoil of my temptations!

Glory…: Knowing thee to be an unassailable rampart, moved to entreaty, I, thy servant, now flee to thee, and I reckon the missiles of the enemy as impotent as the darts of children, O thou who art exceeding rich. Wherefore, rejoicing, I cry: Glory to thy birthgiving, O Mother of God!

Now & ever…: The power of the Most High overshadowed thee with the visitation of the divine Spirit, O Virgin, and then, beyond nature, the Lord of all, having endowed flesh and soul with life, united them to Himself, bringing life thereto and remaining in the same nature.

ODE V

Irmos: Shine forth Thy never-waning light, O Christ, into the hearts of those who hymn Thee with faith, granting us the peace which passeth understanding. Wherefore, hastening from the night of ignorance to the day by Thy light, we glorify Thee, Who lovest mankind.

Once, foreseeing thee, O all-hymned one, as a divine, unquarried mountain, Daniel manifestly cried out: From thee let the Stone of divine generation be cut: Christ, the Savior of the world! Honoring Him now, we, the faithful, praise thee, O Bride of God.

I have fallen under many dangers, wretch that I am, and, praying with pain of heart and

weeping, I, thy servant, cry out unashamedly: O Theotokos, deliver my lowliness from besetting perils, and fill me with gladness!

Glory…: Calm the raging sea of my passions by thy mighty supplication, O good one who gavest birth to Christ without suffering, that, living now in tranquility of soul, I may praise thee in hymns for the rest of my life.

Now & ever…: Tell me: how hearest thou God in thine arms; and how dost thou give suck to Him Who holdeth all things in His hand, O most blessed Virgin? And she said: "Having given birth unto Christ God, I remain pure, taking away the debt of Adam and our first mother!"

ODE VI

Irmos: I am wholly held fast by boundless passions, and have fallen into the sea monster of evils; yet lead me up from corruption, O God, as thou didst Jonah of old, and grant me dispassion by faith, that I may sacrifice to Thee with a voice of praise and in the spirit of salvation.

Without departing from His place in the bosom of the Father, the preëternal Son rested in the bosom of His Mother. He, Who with the Father is before the ages, hath in latter times issued forth from the womb of the Virgin, leading all up to life immortal in His ineffable goodness.

Bound through malice by the chains of the enemy, I have been cast down to the bars of hell. Woe is me! Yet, appearing from heaven, O pure divine Maiden, stand thou before me, raising me, thy servant, up by thy supplications, and grant a helping hand to me who hymn thy divine birthgiving.

Glory…: Wretch that I am, I have fallen into the pit of destruction, and many wild beasts surround me; yet, deflect their stones by thy supplications, as with stones, O Mistress, and keep thy servant unharmed; for thou didst bear in thy womb Christ, the Chief Cornerstone.

Now & ever…: Of old, the choir of the divine prophets proclaimed the images of thy birthgiving, O Virgin, calling thee the radiant cloud, the lampstand, the jar, the table, the dew of heaven, the bread, the manna and the door, the throne and the palace, the rod and paradise, in that thou gavest birth to Christ.

Then, "Lord, have mercy!": thrice; Glory…, Now & ever…

Sessional hymn, in Tone I—

Fleeing with love to thy goodness, we all know thee to be the Mother of God, who wast truly revealed as a virgin even after giving birth; for we sinners have thee as our intercessor, and we have acquired thee as our salvation amid misfortunes, the only most immaculate one.

ODE VII

Irmos: The youths, who once were manifestly shown forth as holy for their piety, passed through the unbearable flame of the furnace as though it were a bridal chamber; and, chanting with one accord, they sang: O God of our fathers, blessed art Thou!

The Preëternal One, passing through thine impassable doors, O Queen of all, preserved thy signs pure and intact, yea pure even after giving birth. Wherefore, we cry aloud: O God of our fathers, blessed art Thou!

Cast into the furnace, I am consumed by the sevenfold flames of soul-slaying perils; yet do thou thyself rain down dew upon me by thine entreaties, O good Mistress, that I may cry: Blessed is the God of our fathers!

Glory…: Having grown old through the passions, through unremitting misfortunes and tribulations, and having reached the sunset of my life devoid of the virtues and devoured by slothfulness, I cry to thee, O Mistress: O consolation of mortals, have mercy on me!

Now & ever…: Worshipping the Trinity in Unity in Orthodox manner, and proclaiming thee, O pure Virgin Mother, to be the one who gave birth to God in the flesh, in godly manner we mortals chant: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: Of old, the fiery furnace, moist with dew, showed forth the image of a supernatural wonder; for the fire consumed not the youths, revealing the seedless, divine nativity of Christ from the Virgin. Wherefore, chanting, let us sing: Let all creation bless the Lord and exalt Him supremely for all ages!

The all-true word of the priest prefigured thy birthgiving, O Virgin; for thou didst truly give birth to the Word of God, and thy womb, through which God passed, He did not rend apart. Wherefore, rejoicing as is meet, with one accord we hymn thee, the Theotokos, as is due, and exalt thee, the pure one, for all ages.

With divine fire burn up the uncultivated thorns which have grown up in my soul, O all-pure one, and by thy supplications raise me up to the virtues, that I may bear fruit for Christ; for the ever-living Flower, having sprung forth from thee, hath adorned all creation. Wherefore, we honor thee, the pure Theotokos, for all ages.

Glory…: Quickly and painlessly grant me healing amid evils, O Theotokos; for, having fallen into afflictions and perils, wretch that I am, I invoke thy quickness to help, lamenting. Wherefore, O all-pure one, haste thou to rescue me and save me from every torment, that, blessing thee, I may hymn thy birthgiving.

Now & ever…: Of old, the rod of Aaron that budded forth prefigured thee, O Virgin; for, budding forth, thou alone gavest birth without man, having now received the Rain of heaven in thy womb. Wherefore, in gladness we hymn thee, the Theotokos, as is due, and exalt thee supremely for all ages.

ODE IX

Irmos: Ineffable is the mystery of the Virgin! For she hath been shown forth as heaven, the throne of the cherubim, and the light-bearing bridal chamber of Christ God Almighty. Her do we piously magnify as the Theotokos.

All-glorious is the mystery of the Virgin! For Him Whom the vast spaces above the heavens could not contain did she contain in her womb. Wherefore, assembling, we call her blessed, and in gladness we magnify her with faith.

Seeing thee alone as higher than the heavens, the radiance of God, the throne of the cherubim and the bridal chamber, the holy couch, O undefiled one, we mortals, praising Christ our God, magnify Him to Whom thou gavest birth through thy pure loins.

Glory…: Round about me are many afflictions; and evil misfortunes, sickness and grievous sins, now assailing me, have cast me into the pit. Wherefore, in the bitterness of my soul, I pray: O all-holy Theotokos, find deliverance for me!

Now & ever…: Through the entreaties of the pure divine Maiden, O Christ, bring peace to the world, casting the power of the enemy down beneath the feet of the faithful and, establishing unutterable tranquility thereby, preserve it forever.

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

Sunday Morning at 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 hymn Thee, the one three-Sunned Essence": the composition of Metrophanes of Smyrna, in Tone I—

ODE I

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

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

Never silent, the seraphim glorify the one Cause in three Hypostases—unoriginate, eternal, all-creating, unapproachable—Whom every tongue faithfully honoreth with hymns.

That Thou mightest reveal to men Thy single, thrice-effulgent divinity to men, creating man of old Thou didst form him according to Thine image, bestowing upon him mind, word and spirit, in that Thou lovest mankind.

Glory…: Showing forth from on high one dominion in three divine hypostases, O Father, Thou didst say to Thy Son, Who is equal to Thee in activity, and to the Spirit: Come ye and, descending, let us confuse their tongues.

Now & ever…: The Father is the unbegotten Mind Who in times past was spoken of by the all-wise ones in images; the Word is equally without beginning and consubstantial; and the Holy Spirit is He Who wrought the incarnation of the Word within the Virgin.

ODE III

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

Of old thou didst clearly manifest Thyself unto Abraham in three Hypostases, one in the essence of divinity; and in images thou didst reveal the utter truth of theology. Thee do we hymn with faith, the three-Sunned God Who alone hath dominion.

O Father, the immutable Son, Who as God was begotten of Thee, without corruption, shone forth, Light from Light; and the divine Spirit proceeded as Light. We faithfully worship and glorify the effulgence of the three Hypostases of the one Godhead.

Glory…: The unity of the Trinity is supernaturally, ineffably and in manner past understanding glorified by the noetic beings, who unceasingly utter praise with thrice-holy voices; and with them the Lord in three Hypostases is also hymned by us with one accord.

Now & ever…: From thee, He Who transcendeth time issued forth within time without seed: the Invisible One made Himself like unto us, teaching us the single Essence and Dominion of the Father, the Son and the Spirit, O Theotokos; wherefore, we glorify thee.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone I: Special Melody: "Thy tomb, O Savior…"—

Let us all worship the Father and the Son, and the upright Spirit Who is equal to them. Glory to the uncreated Trinity, the all-divine Power, Whom the ranks of the incorporeal beings glorify! This day let us who are born on earth praise Him faithfully with fear.

Glory…, Now & ever…: Theotokion—

To the path of repentance guide us who ever stray into the trackless wastes of evil and anger the all-good Lord, O blessed Mary who knewest not wedlock, thou refuge of despairing men and dwelling-place of God.

ODE IV

Irmos: Gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, Habbakuk prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Shine upon me the splendors of Thy deifying effulgence, O three-Sunned Godhead, that the beauty of Thy divine radiance, which passeth understanding, and the sweet and light-giving communion thereof, may be perceived by the eyes of my heart.

Of old, Thou didst establish the heavens and all their power by Thine all-accomplishing Word and the consubstantial Spirit of Thy mouth, O Lord, with Whom Thou hast dominion over all things in the thrice-effulgent sole dominion of the Godhead.

Glory…: In that Thou hast created me according to Thine image and likeness, O divine and all-accomplishing Trinity, Thou unconfused Unity, give me understanding and enlighten me, that I may do Thy holy will, which is good and perfect in strength.

Now & ever…: Thou gavest birth, O all-pure one, to the all-divine Son, One of the Trinity, Who became incarnate of thee for our sake, illumining mortals with the never-waning light and radiance of the three-Sunned Godhead.

ODE V

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and illumined them by Thy Cross: With the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

O Trinity Who hast sole dominion, Who wast well pleased that the pristine array of the angels be made resplendent by the unapproachable rays of Thy beauty, with Thine effulgence enlighten those who hymn Thee in Orthodox manner.

Now nature which, in Thy goodness Thou didst bring into existence, hymneth Thee, the only three-Sunned Godhead, asking deliverance from transgressions and perils, from misfortunes and tribulations.

Glory…: With faith we glorify the Father, the Son and the Holy Spirit, the one Essence and Godhead, indivisibly separate, the one God of creation visible and invisible.

Now & ever…: All the sayings of the prophets described beforehand thine Offspring, Whom, ineffable and not easily described, we have come to know as our Initiator in the mystery of the one, three-Sunned Godhead, O all-pure one.

ODE VI

Irmos: The uttermost abyss hath engulfed us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

Being equal in power and identical in will, O transcendent Trinity, Thou art a simple and indivisible Unity; wherefore, preserve us by Thy power. *Twice*

Glory…: By thy will, in that Thou art good, Thou didst form all the ages out of nothing, O unapproachable Trinity, and Thou didst likewise create man. Deliver me now from every evil circumstance.

Now & ever…: Thou wast the dwelling-place of the never-setting Sun Who omnipotently created the great luminaries and set them in their ranks, O all-pure Virgin Bride of God; deliver me now from the darkness of the passions.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone I: Special Melody: "Thy tomb, O Savior…"—

O ye mortals, with fear let us worship the Holy Trinity, the indivisible Essence, Who is distinct in three Persons without being separated, and abideth indivisibly in the essence of the Godhead; and let us glorify the all-good God as Creator and Master.

Glory…, Now & ever…: Theotokion—

Guide aright my wretched soul, O pure one, and have pity on it which, for the multitude of my transgressions, hath stumbled headlong into the pit of destruction, O most immaculate

one; and at the dread hour of my death rescue it from the accusing demons and from every torment.

ODE VII

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

O Word of God, consubstantial Effulgence of the omnipotent God: As Thou hast promised, in that Thou art compassionate, with Thy Father and Spirit accomplish the deifying indwelling which is in Thee; and show me forth as repugnant to the demons and the passions. *Twice*

Glory…: That Thou mightest show us the depth of Thy compassion, O Master, Thou didst send Thy Son unto our lowliness, and didst restore it to its pristine splendor. And now bring me understanding through the divine Spirit.

Now & ever…: The King of all, Who is upborne upon the throne of the cherubim, made His abode within thy virginal womb, O all-pure one, to deliver all from corruption, in that He loveth mankind. Preserve us now by thy supplications.

ODE VIII

Irmos: Shining in the furnace more brightly than gold in a crucible in the beauty of their piety, the children of Israel said: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

With a deifying gesture, O Lord of all, Almighty One in three Hypostases, Thou didst stretch out the heavens like a skin; and Thou didst suspend the mass of the earth with Thine omnipotent hand. Wherefore, strengthen Thy servants with faith and Thy love, O Thou Who lovest mankind, that with longing we may glorify Thee forever. *Twice*

Glory…: O three-Sunned light of Persons, Who art one in essence, with divine light illumine those who hymn thee, that they may ever gaze upon Thy light-creating rays. Thereby am I filled with Thy sweet, light-giving and all-rich glory, and with faith exalt Thee supremely forever.

Now & ever…: Having assumed human nature without change, thy Son ascended into the heavens, O all-pure Theotokos, delivering man from the ancient corruption by the excellence of His goodness. To Him do we sing in thanksgiving: Let all creation bless the Lord and exalt Him supremely for all ages!

ODE IX

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And we pray now that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

O all-holy and consubstantial Trinity, Thou Savior of creation, material and noetic, save Thy servants from the attack and oppression of the enemy, and continually preserve Thy flock unharmed. *Twice*

Glory…: That Thou mightest show forth the incalculable depths of Thy wonted goodness, Thou didst make us promises of salvation. O three-Sunned and omnipotent God Who hast sole dominion, vouchsafe that Thy servants may do them.

Now & ever…: Look down upon our entreaties, O Thou one God Who in truth art believed to be in three divine Hypostases, and grant consolation to Thy servants, through the supplications of the all-pure and all-hymned Mother of God.

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 Sovereignty 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 God: the unoriginate 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, 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 ineffably became incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

Hypacoï, in Tone I—

The repentance of the thief stole paradise, and the lamentation of the myrrh-bearers announced joy: for Thou didst arise, O Christ God, granting great mercy to the world.

The rest of Nocturns, and the Dismissal.

Sunday Morning at Matins

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

After the first chanting of the Psalter, these resurrectional Sessional hymns, in Tone I—

The soldiers guarding Thy tomb, O Savior, became as dead men because of the radiance of the angel who appeared before them, proclaiming the resurrection to the women. We glorify Thee, the Destroyer of corruption, and we bow down before Thee, our one God Who hast risen from the grave.

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

Nailed to the Cross of Thine own will, and laid in the tomb as one dead, O compassionate Bestower of life, by Thy death Thou didst break the dominion [of death], O Mighty One; for the gate keepers of hades trembled before Thee, and Thou didst raise up with Thyself the dead of ages past, in that Thou alone lovest mankind.

Glory…, Now & ever…: Theotokion—

We who with love flee to thy goodness all know thee to be the Mother of God, who even after giving birth wast truly shown to be a virgin; for thee do we sinners have as our intercession, and we have acquired thee, who alone art most immaculate, as our salvation amid perils.

After the second chanting of the Psalter, these resurrectional Sessional hymns, in Tone I: Special Melody: "When the stone had been sealed…"—

Very early the women arrived at the tomb and, beholding the appearance of the angel, they trembled. The tomb shone forth life, and the miracle filled them with awe. Wherefore, going to the disciples, they proclaimed the resurrection: Christ hath made hell captive, in that He alone is mighty and powerful; and destroying the fear of damnation by the Cross, He hath raised up with Himself all who had fallen prey to corruption!

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

Thou wast nailed to the Cross, O Life of all, and wast reckoned among the dead, O immortal Lord. Thou didst rise on the third day, O Savior, with Thee raising Adam up from corruption. Wherefore, the hosts of heaven cried out to Thee, O Christ, Bestower of life: Glory to Thy resurrection! Glory to Thy condescension, O Thou Who alone lovest mankind!

Glory…, Now & ever…: Theotokion—

O Mary, precious receptacle of the Master, raise us up who have fallen into the chasm of grievous despondency, transgressions and sorrows; for thou art salvation, help and mighty intercession for sinners, and thou savest thy servants.

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

The repentance of the thief stole paradise, and the lamentation of the myrrh-bearers announced joy: for Thou didst arise, O Christ God, granting great mercy to the world.

Songs of Ascent, in Tone I, the verses being repeated—

ANTIPHON I

When I am sorrowful, hearken unto my pain, O Lord. Unto Thee do I cry.

Unceasing divine desire befitteth those in the wilderness, who are beyond this vainglorious world.

Glory…: Worship and glory are due the Holy Spirit, as also to the Father and the Son. Wherefore, let us hymn the single dominion of the Trinity.

Now & ever…: The foregoing is repeated.

ANTIPHON II

Thou hast brought me up to the mountains of Thy laws, O God. Illumine me with the virtues, that I may hymn Thee.

Taking me in Thy right hand, O Word, preserve and protect me, that the fire of sin may not consume me.

Glory…: By the Holy Spirit is every creature restored, returning to its primal state; for He is equal in power with the Father and the Son.

Now & ever…: The foregoing is repeated.

ANTIPHON III

My spirit was glad and my heart rejoiceth for those who said to me: Let us enter into the courts of the Lord.

There is great fear in the house of David, for there, when the thrones are set up, all the tribes and nations of the earth will be judged.

Glory…: It is meet and fitting to offer honor and worship, glory and power unto the Holy Spirit, as to the Father and the Son, for the Trinity is a unity in nature, but not m Persons.

Now & ever…: The foregoing is repeated.

Prokimenon, in Tone I—

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

Stichos: The words of the Lord are pure words.

Let every breath praise the Lord.

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

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

crucifixion, He hath destroyed death by death.

Psalm 50: "Have mercy on me, O God…"

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

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

Then, in Tone VI:

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

Then, this sticheron:

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

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

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

ODE I

Canon of the Resurrection, in Tone I

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Stichos: Glory to Thy holy resurrection, O Lord!

O Thou Who in the beginning didst divinely fashion me out of dust with Thine all-pure hands, Thou didst stretch out Thine arms upon the Cross, calling forth from the earth my corrupt body, which Thou hadst received from the Virgin.

Thou didst assume mortality for my sake and didst surrender Thy soul unto death, O Thou Who by Thy divine breath didst instill my soul within me; and having loosed the everlasting bonds, thou didst glorify it with incorruption, raising it up with Thee.

Theotokion: Rejoice, O well-spring of grace! Rejoice, O ladder and door of heaven! Rejoice, O lampstand and golden jar, thou unquarried mountain, who for the world gavest birth unto Christ, the Bestower of life!

Canon of the Cross & the Resurrection

Irmos: Christ is born…

Christ deifieth me, assuming my flesh; Christ exalteth me, humbling Himself; Christ, the Bestower of life, maketh me dispassionate, suffering in His fleshly nature. Wherefore, I chant a hymn of thanksgiving, for He hath been glorified!

Crucified, Christ lifteth me up; put to death, Christ raiseth me up with Himself. Christ giveth me life. Wherefore, clapping my hands in gladness, I chant a hymn of victory to the Savior, for He hath been glorified.

Theotokion: O all-pure Virgin, thou didst conceive God; in virginity thou didst give birth unto Christ Who of thee had become incarnate: the Only-begotten One, one in hypostasis, the Son Who is known in two natures, for He hath been glorified.

Canon of the Theotokos

Irmos: Thy victorious right arm…(See above, first canon)

What fitting hymnody can our weakness offer thee, who alone art full of grace, to whom

Gabriel hath mystically taught us to chant: "Rejoice, O Virgin Theotokos, Mother unwedded!"?

With a most pure heart, O ye faithful, let us spiritually cry out to the Ever-virgin Mother of the King of the hosts on high: Rejoice, O Virgin Theotokos, Mother unwedded!

Immeasurable is the depth of thine incomprehensible birthgiving, O most pure one; wherefore, with undoubting faith we make offering unto thee in purity, saying: Rejoice, O Virgin Theotokos, Mother unwedded!

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

ODE III

Canon of the Resurrection

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou girdest me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

As God, O Good One, Thou hast taken pity on me who have fallen; and it being Thy good pleasure to come down to me, Thou hast by Thy crucifixion raised me up to cry unto Thee: Holy is the Lord of glory, immutable in goodness!

As enhypostatic Life, O Christ, clothing Thyself in me who have become corrupt, in that Thou art the God of lovingkindness, and descending to my mortal dust, O Master, Thou didst destroy the dominion of death; and having risen after three days of death, Thou hast clothed me in incorruption.

Theotokion: Conceiving God in thy womb through the all-holy Spirit, O Virgin, thou didst remain unconsumed; for the bush which burned without being consumed clearly, to Moses the Lawgiver, proclaimed thee beforehand, who received the unbearable Fire.

Canon of the Cross & Resurrection

Irmos: To Christ God, Who before the ages…

To Christ God, Who took the lost sheep upon His shoulder and by the Tree erased its sin, let us cry aloud: Holy art Thou, O Lord, Who hast lifted up our horn!

O ye faithful, in truth and a godly spirit let us serve Him Who led Christ, the great Shepherd, out of hell and doth manifestly shepherd the nations through the apostles, His hierarchy.

Theotokion: Unto Him Who is God over all, the Son Who without seed willingly became incarnate of the Virgin, and by His divine power preserved her who gave Him birth as a pure virgin even after birthgiving, let us cry: Holy art Thou, O Lord!

Canon of the Theotokos

Irmos: O Thou Who alone hast known…(See above, first canon)

O Virgin, following the sayings of the prophets, we truly call thee the light cloud; for the Lord came upon thee to cast down the handiworks of the falsehood of Egypt and to enlighten those who worship them.

The choir of the prophets truly called thee the sealed well-spring and the closed door, clearly describing for us the signs of thy virginity, O most hymned one, which thou didst preserve even after giving birth.

Accounted worthy to perceive the transcendent Mind as far as he was able, Gabriel offered thee a cry of joy, O immaculate Virgin, openly announcing the conception of the Word and proclaiming His ineffable birth.

ODE IV

Canon of the Resurrection

Irmos: Gazing with the eyes of foresight upon thee, the mountain overshadowed by the

grace of God, Habbakuk prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Who is this Savior Who issueth forth from Edom, wearing a crown of thorns, His robe stained red, lifted up upon the Tree? He is the Holy One of Israel, [Who is come] for our salvation and restoration!

Behold, ye disobedient people, and be ashamed! For He Whom ye madly asked Pilate to lift up on the Cross as a malefactor hath destroyed the power of death and risen as God from the tomb!

Theotokion: O Virgin, we know thee to be the tree of life; for it is no fruit deadly for men to eat which thou hast put forth, but the delight of everlasting Life, for the salvation of us who hymn thee.

Canon of the Cross & the Resurrection

Irmos: A Rod from the root of Jesse…

Who is this Beautiful One from Edom, Whose robe is dyed red by the grapes of Bozrah? He Who is comely as God, and as man weareth vesture of flesh stained with blood? Unto Him, O ye faithful, let us chant: Glory to Thy power, O Lord!

Showing Himself to be the High Priest of the good things to come, Christ destroyed our sins; and indicating the strange way by His own blood, as our forerunner He hath entered the higher and more perfect tabernacle, the Holy of holies.

Theotokion: O most hymned one, of Him Who for our sake revealed Himself as the new Adam thou didst request the ancient debt of Eve; for uniting noetic and animate flesh to Himself by His pure conception, from thee did Christ issue forth, the one Lord in two natures.

Canon of the Theotokos

Irmos: Gazing with the eyes of foresight…(See above, first canon)

Hearken, O heaven, to the wonders! Pay heed, O earth! For the daughter of fallen Adam who was made of dust hath been appointed for God, to be the Mother of her own Creator, for our salvation and restoration.

We hymn thy great and awesome mystery, for, hiding Himself from the captains of the armies of heaven, He Who Is descended upon thee like rain upon the fleece, for our salvation, O all-hymned one.

O most hymned Theotokos, thou Holy of holies, expectation of the nations and salvation of the faithful: From thee hath the Deliverer, Lord and Bestower of life shone forth, Whom do thou entreat, that thy servants be saved.

ODE V

Canon of the Resurrection

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and illumined them by Thy Cross: With the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

The Jews put the great Shepherd and Lord of the sheep to death by the Tree of the Cross; but the dead buried in hades did He deliver, like sheep, from the dominion of death.

Having announced peace by Thy Cross and proclaimed remission to those held captive, O my Savior, Thou didst put to shame him who hath dominion, as though he were naked, by Thy divine resurrection showing him to be impoverished.

Theotokion: Disdain not the requests of those who petition thee with faith, O most hymned and all-pure one, but accept and convey them to thy Son, the one God and Benefactor; for thee have we acquired as our intercessor.

Canon of the Cross & Resurrection

Irmos: As God of peace…

O the richness, O the depth of the wisdom of God! Laying hold of the wise, the Lord delivered us from their wiles; for having of His own will suffered in the weakness of the flesh, by His might He hath raised up the dead, granting them life.

Christ God, He Who Is, uniteth Himself to the flesh for our sake, and is crucified and dieth; He is buried, and riseth again, and with His flesh He ascendeth unto the Father in splendor. And therewith He shall come and save those who worship Him in piety.

Theotokion: O pure virgin, Holy of holies, thou gavest birth to the Holy One of the saints, Christ the Deliverer Who sanctifieth all; wherefore, we proclaim thee, the Queen and Mistress of all, as the Mother of the Author of creation.

Canon of the Theotokos

Irmos: O Christ Who hast enlightened the ends of the world…(See above, first canon)

The hosts of heaven are gladdened at the sight of thee, and with them the companies of men rejoice; for they have been joined together by thy birthgiving, O Virgin Theotokos, which we glorify as is meet.

Let all the tongues and thoughts of men be moved to the praise of thee who art truly the adornment of mankind, for the Virgin standeth forth, clearly raising to glory those who with faith hymn her wonders.

The hymns and laudation of the most wise, which are offered unto the Virgin Mother of God, are glorious; for she became the temple of all-divine glory, and we glorify her as is meet.

ODE VI

Canon of the Resurrection

Irmos: The uttermost abyss hath engulfed us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

We were grievously wounded by the offense of the first-created man, O Lord, but we have been healed by the wounds wherewith Thou wast wounded for us, O Christ; for Thou art the strength and correction of the weak.

Thou hast led us up out of hades, O Lord, having slain the all-devouring monster and set his power at naught by Thy might, O Omnipotent One; for Thou art Life, Light and Resurrection.

Theotokion: The ancestors of our race rejoice in thee, O all-pure virgin, receiving through thee the Eden which they lost through transgression; for thou wast pure before giving birth and art so after birthgiving.

Canon of the Cross & Resurrection

Irmos: The sea monster spewed forth…

Christ God, the dispassionate and immaterial Mind, doth associate Himself with the mind of man, which standeth midway between the divine Essence and the grossness of the flesh; and, wholly immutable, He hath united Himself unto all of me, that, crucified, He might grant salvation unto the whole of me who have fallen.

Tripping, Adam fell and was broken, deceived of old by the hope of deification; yet he ariseth, deified through union with the Word, and through His suffering receiveth dispassion, and is glorified as a son, sitting upon the throne with the Father and the Spirit.

Theotokion: Without leaving the bosom of the unoriginate Father, He Who before was begotten without mother and becameth incarnate without father, Who as God reigneth in righteousness, made His abode in the bosom of the pure Maiden. His descent without lineage

is awesome and ineffable.

Canon of the Theotokos

Irmos: The uttermost abyss hath engulfed us…(See above, first canon)

As servants the ranks of heaven attend thy birthgiving, marvelling, as is meet, at thy seedless parturition, O Ever-virgin; for thou wast pure before birthgiving and art so even after giving birth.

The Incorporeal One Who existeth from before time, the Word Who createth all things by His will, and as Almighty brought the armies of the incorporeal beings out of nonexistence, hath become incarnate of thee, O all-pure one. The enemy was slain by thy life-bearing Fruit, O thou who art full of the grace of God; hades hath been manifestly trampled down, and we who were in bonds have been freed. Wherefore, I cry: Destroy Thou the passions of my heart!

Kontakion, in Tone I: Special Melody: "When Thou shalt come…"—

As God Thou didst arise from the tomb in glory, and with Thyself didst raise up the world; human nature hymneth Thee as God, and death hath vanished. Adam danceth, O Master, and Eve, delivered from bonds, now rejoiceth, crying aloud: Thou art He, O Christ, Who granteth resurrection unto all!

Ikos: Let us hymn as God the Almighty Who rose on the third day, Who broke down the gates of hades, Who raised up from the grave those held there from ages past, and Who appeared to the myrrh-bearing women, as He was well pleased to do, telling them first to rejoice and to proclaim joy unto the apostles, in that He alone is the Bestower of life; wherefore, with faith the women proclaimed the signs of victory to the disciples. Hades groaneth and death uttereth lamentation; the world is filled with gladness, and all rejoice with it, for Thou, O Christ, didst grant resurrection unto all.

ODE VII

Canon of the Resurrection

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

The earth was afraid, the sun hid itself, the light grew dim, the divine veil of the temple was rent in twain, and the rocks split asunder; for the Righteous One, the praised and all-glorious God of our fathers, hung upon the Cross.

Wounded among mortals of Thine own will for our sake, as though helpless, O supremely Exalted One, Thou, the praised and all-glorious God of our fathers, didst free all and raise them up with Thyself by Thy mighty hand.

Theotokion: Rejoice, O well-spring of the water of eternal life! Rejoice, paradise of delight! Rejoice, bulwark of the faithful! Rejoice, thou who knewest not wedlock! Rejoice, universal joy, through whom the praised and all-glorious God of our fathers hath shone forth!

Canon of the Cross & Resurrection

Irmos: The children raised together in piety…

Of old, the earth was cursed, having been stained with the blood of Abel by his murderous brother's hand; but dyed with Thy divinely shed blood it hath been blessed, and leaping up it crieth: O God of our fathers, blessed art Thou!

Let the God-opposing people of Judæa lament their audacity in slaying Christ; but let the gentiles be glad, and let them clap their hands and cry aloud: O God of our fathers, blessed art Thou!

Lo! the radiant angel cried out to the myrrh-bearing women: "Come and see the signs of the resurrection of Christ—the winding sheet and the tomb—and cry aloud: O God of our

fathers, blessed art Thou!"

Canon of the Theotokos

Irmos: O Theotokos, we, the faithful, perceive thee…(See above, first canon)

O Theotokos, in prophecy Jacob perceived thee to be a ladder, for through thee did the supremely Exalted One appear on earth and dwell with men, as was His good pleasure: the praised and all-glorious God of our fathers.

Rejoice, O pure one! From thee hath the Shepherd, the supremely Exalted One, come forth, in His unapproachable compassion truly clothing Himself in the skin of Adam, in me, in all of man: the praised and all-glorious God of our fathers.

The preëternal God truly became the new Adam through thy pure blood. Him do thou now entreat that He restore me who have grown old, who cry: Praised and all-glorious is the God of our fathers!

ODE VIII

Canon of the Resurrection

Irmos: Shining in the furnace more brightly rent in twain, and the rocks split asunder; for than gold in a crucible in the beauty of their the Righteous One, the praised and all-glorious piety, the children of Israel said: Bless the Lord, God of our fathers, hung upon the Cross. all ye works of the Lord! Hymn and exalt Him supremely for all ages!

O Word of God, Who by Thy will dost create and refashion all things, transforming the shadow of death into life everlasting by Thy sufferings: Thee do all of us, the works of the Lord, unceasingly hymn and supremely exalt for all ages.

Thou didst destroy distress and misery within the gates and strongholds of hades, O Christ, rising from the tomb on the third day. Thee do all Thy works unceasingly hymn and supremely exalt as Lord for all ages.

Theotokion: Let us hymn her who without seed supernaturally gave rise to Christ, the Pearl of great price, through the divine Effulgence; and let us say: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Canon of the Cross & Resurrection

Irmos: The dew-bearing furnace…

Come, O ye people, let us bow down before the place where the all-pure feet stood, and to the divine Tree where Christ stretched out His life-creating arms for the salvation of all men; and standing round about the tomb of Life, let us chant: Let all creation bless and exalt the Lord supremely for all ages!

The all-iniquitous slander of the God-slaying Jews hath been exposed; for He Whom they called a deceiver hath risen as One powerful, mocking the foolish seals. Wherefore, rejoicing, let us chant: Let all creation bless and exalt the Lord supremely for all ages!

Triadicon: Theologizing the glory [of God] in three holy Persons and one Dominion, as servants the all-pure seraphim glorify the Godhead of three Hypostases. And with them we piously chant: Let all creation bless and exalt the Lord supremely for all ages!

Canon of the Theotokos

Irmos: Shining in the furnace…(See above, first canon)

The radiant bridal-chamber, whence Christ the Master of all issued forth like a Bridegroom, let us all hymn, crying aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Rejoice, O glorious throne of God! Rejoice, bulwark of the faithful, through whom Christ hath shined light upon those in darkness, who call thee blessed and cry aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

O most hymned Virgin who for us gavest birth to the Lord, the Author of our salvation, pray for all who earnestly cry out: Hymn the Lord, all ye works of 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: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And we pray now that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

How have the iniquitous and disobedient people, plotting evils, justified a proud and ungodly man, yet condemned to the Tree the Righteous One, the Lord of glory, Whom we magnify as is meet?

O Savior, Thou unblemished Lamb Who takest away the sins of the world: Thee Who hast risen on the third day do we glorify with the Father and Thy divine Spirit; and, theologizing, we magnify the Lord of glory.

Theotokion: Save Thy people, whom Thou hast acquired by Thy precious blood, O Lord, granting peace to Thy churches through the supplications of the Theotokos, O Thou Who lovest mankind.

Canon of the Cross & Resurrection

Irmos: A strange and most glorious mystery…

Thy Cross, O Lord, hath been glorified by Thine ineffable power, for Thy weakness hath been revealed unto all as transcending power. Thereby have the mighty been cast down upon the earth, and the poor are lifted up to the heavens.

Our vile death hath been put to death, for, appearing unto those in hades, O Christ, Thou didst grant them resurrection from the dead; wherefore, chanting, we magnify Thee as hypostatic Life, Resurrection and Light.

Triadicon: O ye divinely wise people, we are saved, trusting in the unoriginate and indivisible Essence, the one Godhead which is known in three singular divine Hypostases — the Father, the Son and the Spirit.

Canon of the Theotokos

Irmos: The bush which burnt with fire…(See above, first canon)

Thou didst spring forth from the root of David, the prophet and ancestor of God, O Virgin; and thou hast truly glorified David, giving birth to the prophesied Lord of glory, Whom we magnify as is meet.

Every rule of praise is overturned by the magnitude of thy glory, O all-pure one. Yet accept the hymns of praise which we, thine unworthy servants, earnestly offer thee with love, O Mistress Theotokos.

Thy wonders are past understanding! For thou, O most pure Virgin who alone outshinest the sun, hast enabled all to understand the newest of wonders, thine incomprehensible birthgiving. Wherefore, we all magnify thee.

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 I—

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

We hymn Thy saving Passion, O Christ, and glorify Thy resurrection.

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

O Lord Who endured the Cross, abolished death and rose from the dead: Bring peace to our life, as Thou alone art almighty.

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

O Christ Who by the resurrection madest hades captive and raised men from the dead, count us worthy to hymn and glorify Thee with a pure heart.

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

Glorifying Thy divine condescension, we hymn Thee, O Christ. Thou wast born of the Virgin and yet wast not separated from the Father; Thou didst willingly suffer as a man and didst endure the Cross and rise from the tomb, issuing forth therefrom as from a bridal chamber, that Thou mightest save the world. O Lord, glory be to Thee!

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

When Thou wast nailed to the Tree of the Cross, the might of the enemy was slain, creation trembled with the fear of Thee, and hades was made captive by Thy might. Thou didst raise the dead from the graves, and didst open paradise to the thief. O Christ our God, glory be to Thee!

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

When the honorable women, lamenting, arrived with haste at Thy grave and found the tomb open; and, learning of the new and all-glorious wonder from the angel, they announced to the apostles that the Lord had risen, granting the world great mercy.

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end. We bow down before the divine wounds of Thy sufferings, O Christ God, and to the sacrifice of the Master, which was revealed by God in Sion in the fullness of time; for the Sun of righteousness hath illumined those who sleep in darkness, guiding them to never-waning splendor. Glory be to Thee, O Lord!

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

Give ear, O tumultuous Jewish race! Where are they who went to Pilate? Let the soldiers who kept watch say where the seals of the tomb are! Where hath the Buried One been laid? Where was He sold Who hath not been sold? How was the treasure stolen? Why slander ye the resurrection of the Savior, O most iniquitous Jews? He hath arisen Who is free among the dead, and granteth the world great mercy!

Glory…: The matins Gospel sticheron. Now & ever…: Theotokion, in Tone II—

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory be to Thee!

Great Doxology, and resurrectional troparion—

Today is salvation come unto the world; let us sing to Him Who arose from the tomb, and is the Author of our life. For having destroyed death by death, He hath given us the victory and great mercy. *And the Dismissal.*

Sunday at Divine Liturgy

On the Beatitudes, these troparia, in Tone I—

Through food did the enemy lead Adam forth from paradise; but by the Cross hath Christ led back to it the thief who cried: Remember me when Thou comest in Thy kingdom!

With Adam and the thief I worship Thy sufferings and glorify Thy resurrection; and I cry out with a splendid voice: Remember me, O Lord, when Thou comest in Thy kingdom!

O Sinless One, of Thine own will Thou wast crucified and placed in the tomb; yet Thou didst arise as God, raising up with Thyself Adam who crieth out: Remember me when Thou comest in Thy kingdom!

Raising up the temple of Thy body by Thy resurrection on the third day, O Christ God, Thou didst raise up Adam and his descendants, who cry: Remember us when Thou comest in Thy kingdom!

Very early, the myrrh-bearing women arrived, weeping, at Thy tomb, O Christ God; and they found an angel sitting there, clad in white garments, who said: What seek ye? Christ is risen! Lament no longer!

When Thine apostles went to the mountain whither Thou hadst commanded them to go, and saw Thee, O Savior, they worshipped Thee; and Thou didst send them unto the nations, to teach and baptize them.

Glory…: Let us worship the Father, let us glorify the Son, and together let us hymn the all-holy Spirit, crying out and saying: O most holy Trinity, save us all!

Now & ever…: Theotokion: Thy people bring Thy Mother before Thee to make supplication, O Christ. Through her entreaties grant us Thy compassions, O Good One, that we may glorify Thee Who hast shone forth upon us from the tomb.

Prokimenon, in Tone I—

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Stichos: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Alleluia, in Tone I—

Stichos: The God that giveth avengement unto me hath subdued peoples under me.

Stichos: It is He that magnifieth the salvation of His king and worketh mercy for His anointed, for David, and for his seed unto eternity.

Tone I

Monday

Sunday Evening at Vespers

On "Lord, I have cried…", 3 stichera of repentance, in Tone I: Special Melody: "O *all-praised martyrs…"—*

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

In Thy goodness, O Lord, Thou didst bring all things about by Thy Word and Spirit, and didst also create me a reason-endowed living thing, that I might glorify Thine omnipotent name. But, more than any, I ever act dishonorably by my shameful deeds; yet have pity on me, I pray.

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 recognize thy divine nobility and the incorrupt homeland, O wretched soul, and I ever strive to attain them by goodly deeds. Let nought that is corrupt captivate me. Thou art my higher part, while the body is earth and corrupteth. Let not what is baser overcome that which is higher.

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

Go thou to the All-good One, O most accursed soul; approach Him with fervent tears; before thy condemnation confess all things thou hast done; and render thy Creator merciful to thee, O wretched one. Beg forgiveness, lest the Lord shut the door to thee.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the incorporeal hosts, in the same melody—

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

O incorporeal angels, who stand before the throne of God and are illumined by the splendors thereof, O ye secondary luminaries who shine forth eternally with outpourings of light: Entreat Christ, that He grant our souls peace and great mercy.

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

O immortal angels who are most rich, who receive truly indestructible life from the primal Life: Ye have become holy seers of eternal glory and wisdom, are filled with light, and are excellently shown to be beacons sharing therein.

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

O archangels, angels, principalities, thrones, dominions, six-winged seraphim and divine and many-eyed cherubim, ye organs of wisdom, powers and most divine authorities: Pray ye unto Christ, that He grant our souls peace and great mercy.

Glory…, Now & ever…: Theotokion—

O immaculate Mary who surpassest every mind, most honorable chariot: By thy most powerful intercession guide to the broad expanse of repentance me who am beset and hemmed in by many sins; for as the Mother of the Mighty One thou art able to accomplish all things.

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

Aposticha stichera of repentance, in Tone I—

Great is the abyss of my many transgressions, O Savior, and I sink grievously because of mine offenses. Grant me Thy hand, as Thou didst to Peter, O God. Save me, 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.

In that I have been condemned for wicked thoughts and deeds, O Savior, grant me the thought of converting, O God, that I may cry out to Thee: Save me, O good Benefactor, and have mercy upon me!

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

Martyricon: Through the supplications of all the saints and the Theotokos, O Lord, grant us Thy peace, and have mercy upon us, in that Thou alone art compassionate.

Glory…, Now & ever…: Theotokion—

Joy of the ranks of heaven and mighty intercessor for men on earth art thou, O pure Virgin. Save us who flee unto thee, for on thee, after God, have we set our hope, O Theotokos.

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

Sunday Night at Compline

The priest saith: Blessed is our God….

And we respond: Amen. Glory to Thee, our God. glory to Thee. O heavenly King…, and the rest as usual.

ODE I

Irmos: Thy victorious right hand hath in godly manner been glorified in strength; for as almighty, O Immortal O.ne, it broke asunder the adversary, having fashioned anew the path of the deep for the Israelites.

Ineffably didst thou conceive God, O all-pure Mistress, and supernaturally didst thou give birth to Him Who hath set mortals free from their transgressions. Wherefore, I entreat thee: Deliver me from my manifold transgressions!

Though I am engulfed by tribulations and the abyss of countless sins and sorrow., yet through thy mighty guidance and supplication, O most immaculate one, do thou direct me to the divine stillness of repentance.

Glory…: From the manifold misfortunes of my whole life do thou deliver me, O intercessor, that I may raise my voice in thanksgiving to thee: O pure Theotokos, rescue me from the torment which is to come!

Now & ever…: Still thou the assaults of evil circumstances and perils, O most immaculate Mother of our Deliverer, Creator and God, granting me the grace of salvation and purification.

ODE III

Irmos: O Thou Who alone knowest the weakness of human nature, having mercifully formed Thyself therein, Thou girdest me about with power from on high, that l may cry to Thee, O Holy One: Holy is the animate temple of Thine ineffable glory, O Thou Who lovest mankind!

Delightful is the sight of thy pure face to the angels, salvific is it to men, but terrible is it to the spirits of wickedness! And, honoring and venerating it with faith, O Theotokos, we

illumine our souls!

With virginal blood from thee, the Creator and Lord wrapped Himself in flesh. O most immaculate one, entreat Him, that, in His ineffable mercy, He take pity on me who am become corrupt through mine unseemly deeds.

Glory…: Having acquired thee as a preserver of our life and an unassailable rampart, may I also find thee after mine end to be a protection and an invincible helper, leading me to God and granting me glory and life everlasting, O all-immaculate one.

Now & ever…: Seedless was thy conception, and incorrupt thy birthgiving, O pure one; for God was manifestly born, setting aright the fall of human nature. Wherefore, we hymn thee, who art the true Theotokos.

ODE IV

Irmos: Perceiving thee with prophetic eyes as the mountain overshadowed by the grace of God, Habbakuk proclaimed that the Holy One of Israel would come forth from thee, unto our salvation and restoration.

An unrestrainable urge for evil doth seize me through the activity of the enemy and mine own wicked habits. Help me, O Mistress, that the most pernicious one not fall upon me utterly, depriving me of repentance through death.

All the time of my life have I squandered in the prodigality of wickedness; and now the servants thereof will lead my lowly soul into cruel woundings. Help me, O Virgin Theotokos!

Glory…: O most immaculate one, hearken to my cry of pain, which I bring forth in groans from the depths of my soul; and grant me release from the debts which, wretch that I am, I have incurred through my mindless thoughts and character.

Now & ever…: O Mistress of the world, O Theotokos, help me! The all-wicked enemy seeketh evilly to devour me through my grievous imaginings and thoughts, which separate me from God. Wherefore, forsake me not, neither disdain me.

ODE V

Irmos: O Christ Who enlightened the ends of the world by the effulgence of Thine advent and hast illumined it with Thy Cross: with the light of Thy divine knowledge illumine the hearts of those who hymn Thee in Orthodox manner.

Behold, I have acquired ready assistance toward salvation! Wherefore, I fall down before thee and cry out with tears: O Theotokos, deliver me from the darts of the alien and from the hard testing which is to come!

Thou art my strength, thou art my boast and joy! Thou art my preserver, my help, refuge and mine invincible intercessor, O all-holy Virgin Theotokos. Wherefore, save thou thy servant!

Glory…: With the sprinkling of thy divine supplication, O all-pure Theotokos, cleanse my wretched soul which hath been defiled by the passions, granting it the splendid vesture of thy salvation.

Now & ever…: Thou art the steady guidance of my life, delivering it from the threefold billows of many evil circumstances even at the time of my departure. I beseech thee: Stand thou forth, saving me, O Mother of Christ God!

ODE VI·

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are reckoned as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

O all-pure Theotokos who knewest not wedlock, extend thy hand unto me and rescue me from the abyss of the evils which, all-wretched as I am, I have brought upon my passion-

plagued soul through mindlessness.

Arise thou, O pure one, to aid thy servant who, placing my hope in thee and God, flee to thine invincible aid, that the enemy be not able to seize and destroy me.

Glory…: O Theotokos, I beseech thee, the healer of the sick, raising of the fallen and cleansing of the sinful, and with tears I fall down and cry out to thee: As thou art mighty, save me who am perishing!

Now & ever…: Have mercy upon my lowly soul, O pure one, go thou before it and rescue it, snatching it from the talons of the evil one; for he seeketh to send it into the abyss because of the evils which my great slothfulness hath wrought.

Then, "Lord, have mercy!", thrice; Glory…, Now & ever…:

Sessional hymn, in Tone I: Special Melody: "Thy tomb, O Savior…"—

O pure one, we have all acquired thee as our supplicant before the Lord, and we hasten to thy holy church, asking help of thee, O Ever-virgin. Wherefore, deliver us who bless thee from the malice of the demons, from torment and dread condemnation.

ODE VII

Irmos: O Theotokos, we, the faithful, look upon thee as a noetic furnace; for as the supremely Exalted One saved the three children, so hath the praised and all-glorious God of our fathers wholly restored the world in thy womb.

Thou wast a divine tabernacle for the Master, having conceived Him in thy womb and given birth to Him in the flesh, O only immaculate one. Wherefore, deliver us from sufferings, pain, tribulations and debts, for thou hast might and great power.

O pure Mistress, put an end to the unbearable pain of mine all-wretched soul, giving me true joy and freeing me from the raging billows of my manifold transgressions. For thou art my refuge and deliverance.

Glory…: On thee have I set all my hope of salvation; for I have acquired thee as an invincible tower and foundation, a token of steadfastness, and through thee do I hope to receive the kingdom, O Mistress.

Now & ever…: Thou wast the dawning of the Sun of glory, O pure Mistress; for through thee hath He, appearing, freed all from darkness and ignorance, and from fœtid transgressions. Wherefore, I cry to thee: Free me from the outer darkness!

ODE VIII

Irmos: The children of Israel shone in the furnace with the beauty of piety, more brightly than gold in the crucible, saying: Bless the Lord, all ye works of the Lord, Hymn and exalt Him supremely for all ages!

The turmoil of the passions cruelly afflicteth my soul, O Theotokos. As thou gavest birth to the Author and Bestower of peace and tranquillity, O pure one, fill me with serene joy and gladness, preserving me in peace.

Thou hast been revealed to us as the mediatress of salvation who gavest birth to the Savior and Master of all, O Theotokos. Wherefore, I entreat thee: Vouchsafe salvation to my lowly soul, that with faith I may sing hymns to thee for all ages.

Glory…: Having ineffably conceived the God and Creator of all, save me from corruption and from every temptation, and grant that I may ever cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Now & ever…: O Virgin, thou gavest birth to the God and Creator of all. Him do thou beseech, that He grant cleansing from transgressions and deliverance from tribulations, perils, from everlasting fire and condemnation, to those who unceasingly glorify thy glory.

ODE IX

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy birthgiving; and now we pray that thou wilt extinguish the furnace of perils which rageth against us, that we may unceasingly magnify thee, O Theotokos.

O most immaculate Mother of God, open unto me the depths of thy mercy, and deliver me from the mouth of the noetic wolf, who seeketh to devour and ruin me. Have mercy, I pray thee, and turn not away from me, thy shameful servant.

Be thou the intercessor for my whole life and my steadfast aid, O most pure one, and deliver me from manifold perils and griefs, and from the blasphemy of mine enemies. Yea, deliver me from everlasting fire.

Glory…: Thou alone art the visitation of the sick. Thou alone art the setting aright of the fallen. Thou alone art our guide and entry unto God. Thou alone art the mediatress of everlasting good things. Have mercy upon me, who alone have sinned more than all others!

Now & ever…: Accept thou my tearful supplication, and grant me remission of the offenses and many evils which I have committed, O Theotokos, most hymned Mistress; for I perish utterly in my boundless despair.

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

Monday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of repentance, in Tone I—

I, the prodigal, am conceived in iniquities, and I dare not gaze upon the heights of heaven; but risking offense to Thy love for mankind, I cry: Cleanse me, O God, and save me!

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

If the righteous man is barely saved, where shall I, a sinner, find myself, for I have not borne the burden and heat of the day. Yet number me among the hired workers of the eleventh hour, and save me.

Glory…, Now & ever…: Theotokion—

O all-pure Theotokos, who art blessed in the heavens and glorified on earth: Rejoice, O Bride unwedded!

After the second chanting of the Psalter, these session.al hymns, in Tone I: Special Melody: "Thy tomb, O Savior…"—

Haste Thou to open unto me Thy fatherly arms, though I have wasted my life in prodigality. Disdain not now mine impoverished heart, O Savior, Who hast before Thine eyes the inexhaustible riches of Thy compassions. For unto Thee, O Lord, do I cry out in compunction: O Father, I have sinned against heaven and before Thee!

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

Thy tribunal is awesome, Thy judgment righteous, and my deeds are evil. Yet do Thou, O Merciful One, go before me and save me. Free me from torment, O Master, and deliver me from the lot of those on Thy left hand; yea, vouchsafe that I may stand at Thy right hand, O Judge most just.

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

Martyricon: O Lord, the glorious passion-bearers were invested by Thee with the boast of suffering and the dignity of crowns; for by enduring wounds they vanquished the iniquitous, and by divine power they received victory from heaven. Through their supplications free me also from the invisible foe, O Savior, and save me.

Glory…, Now & ever…: Theotokion—

Set aright my wretched soul, O pure one, and have pity on it which, through the multitude

of my transgressions hath fallen headlong into the pit of destruction, O most immaculate one; and at the dread hour of death rescue me from the interrogating demons and from all torment.

After the third chanting of the Psalter, these Sessional hymns, in Tone I: Special Melody: "Thy Tomb, O *Savior…"—*

Having mindlessly withdrawn from Thee, O most Compassionate One, I have wasted my life in prodigality, ever laboring for the irrational passions; but at the supplications of the angels, O loving Father, accept me as Thou didst the prodigal son, and save me.

Glory…, Now & ever…:Theotokion—

O most pure Maiden who alone art higher than the immaterial armies and surpassest the ranks of heaven, thou receivest fitting praise from them; but with the angels beseech thy Son, that I who alone am condemned may be delivered from the tyranny of the passions.

ODE I

Canon of repentance, the acrostic whereof is "Wash away the defilement of my transgressions, O Word", the composition of Joseph, in Tone I—

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

According to the magnitude of Thy mercy, O Christ, do away with the multitude of my sins, I pray Thee, and grant me the thought of converting, that I may glorify Thy goodness, which is past understanding.

In the lovingkindness of Thy compassions Thou didst appear on earth as an incarnate man; wherefore, accept me who have sinned more than any other man, O Word of God, and who now fall down before Thy compassions in repentance.

Martyricon: Emulating the death of Christ Who of His own will suffered death, O most lauded and right glorious ones, ye endured multifarious sufferings and death; wherefore, ye have received immortal life, O martyrs.

Martyricon: All-gloriously bearing the fire of divine love within you, O martyrs, ye d:id not fear the fire, but by the ardent excess of pain ye utterly consumed all the tinder of polytheism.

Theotokion: With us the ranks of the incorporeal beings hymn thee, O most hymned Virgin; for unto the Infinite One, Who became incarnate in thy womb, thou gavest birth, remaining a virgin as thou wast before giving birth, O Bride of God.

Another canon, of the incorporeal hosts, the acrostic whereof is "The first hymn to the angels", the composition of Theophanes, in Tone I—

Irmos: Same as that of the foregoing canon.

Standing in splendor before the throne of the Master, Who is equally eternal with the Father, and is His Angel of great Counsel, O most holy angels, pray for me who hymn you, that He may inspire my words. *Twice*

Considering of old, the divine Mind created the ranks of the angels, who receive the reflection of the light of the Godhead and the radiance of the three-Sunned Effulgence, as far as they were able.

Theotokion: He Who as God adorned the ranks of the hosts on high made His abode within thy womb, which knew not wedlock and is more exalted than the seraphim, O Theotokos; and He became immutable flesh.

ODE III

Canon of Repentance

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

Arise and step forth, O my soul, and cry out to thy Creator, Who knoweth all thy hidden things; and show forth fruits of repentance, that the compassionate Lord may have mercy on thee and deliver thee from everlasting fire.

O only Good One, purify, cleanse and save me, for like the pub1ican I cry out to thee with fear: I am drawn along by a multitude of sins, am crushed beneath the weight of my transgressions, and am filled with immeasurable shame!

Martyricon: Filled with wisdom and true understanding, the martyrs showed the wisdom of the pagan to be foolishness: they destroyed the evil of their philosophies, and suffering mightily, as is meet have received crowns of victory, rejoicing.

Martyricon: Confessing the Trinity of Persons, the Unity in essence, O athletes, ye destroyed the falsehood of polytheism with divine Faith, and were shown to be luminaries, enlightening the hearts of all with rays of grace.

Theotokion: O pure and holy Bride of God, in holiness thou gavest birth to the Son and Word, Who with the Father is equally without beginning, Who resteth in the saints, and in the Holy Spirit sanctifieth those who piously call Him holy.

Canon of the Angels

Irmos: Same as that of the foregoing canon.

Directly approaching the deifying Light, and filled therewith in multifarious ways, the seraphim were manifestly the first to be enlightened by the primal radiances, and became like secondary luminaries, deified by the Godhead. *Twice*

Earnestly desiring to hymn the radiance of the angels who thereby impart help from God, O ye faithful, in purity of mind and with all-pure mouths let us beg to receive their effulgence.

Theotokion: Counted worthy to behold the transcendent Mind as is meet, Gabriel brought thee a cry of joy, O most immaculate Virgin, manifestly declaring to thee the conception of the Word, and proclaiming thy birthgiving.

ODE IV

Canon of Repentance

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Unto what can I liken thee, O my wretched soul, who committest wickedness and failest to do good? Turn thou, and cry out to Him Who of His own will beggared Himself for thy sake: O Thou Who knowest the hearts of men, have pity and save me!

O Savior Who hast appointed repentance for those who turn away, bestow it upon me, O Good One, granting me compunction and sighs before the end of my life, as Thou didst to the harlot of old who clasped Thy feet, O Master.

Martyricon: Brimming with the waters of the Spirit, the martyrs were shown by God to be rivers of living water; by the Spirit they dried up the torrents of turbid deception, and have given drink to the minds of the faithful.

Martyricon: The divine martyrs struggled greatly, for they endured fire and the sword, and the infliction of all manner of evils. By their supplications, O Word of God, deliver from great and everlasting torment those who hymn Thee with faith.

Theotokion: The compassionate Son, Who transcendeth times and seasons, Who in the beginning was begotten of the unbegotten Father, and Who became incarnate of thee, O Virgin, was born within time, desiring to abolish the temporal warfare of mortals.

Canon of the Angels

Irmos: Same as that of the foregoing canon.

As the first adornments [of the universe] the thrones, and cherubim and seraphim shone forth directly with divine rays; and ordering themselves now in their deifying sacred ranks, they chant: Glory to Thy power, O Lord! *Twice*

With unceasing threefold hymns to the Trinity the sacred seraphim praise the three-fold Unity of the Godhead, revealing the all-pure mystery of theology, and teaching the Orthodox Faith.

Theotokion: He Who is understood to transcend all creation in His life-giving creative power, truly working miracles on earth by virginal splendors, made His abode within thy pure womb, O all-pure one.

ODE V

Canon of Repentance

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

I have fallen into the corruption of the passions, and fear Thy just judgment, O righteous Lord; wherefore, I pray to Thee: Strengthen me to do good works which may justify me.

Thou knowest the hidden and secret things of my heart, O my God, Creator and Lord; wherefore, condemn me not at the hour of judgment, when Thou shalt come to judge all men.

Martyricon: In tasting of fire, the saints showed forth the burning of their divine love; wherefore, bedewed, the God-bearers rejoiced in the expectation of things to come.

Martyricon Fortified by the hope of good things, the martyrs most patiently endured dismemberment, and with the cords of their mighty endurance they strangled the greatly crafty one.

Theotokion: The mouths of orators are unable to convey the ineffable wonder of thy birth-giving, O Bride of God; for thou gavest birth to the Ineffable One, and in thine arms didst hold Him Who upholdest all things in His hand.

Canon of the Angels

Irmos: Same as that of the foregoing canon.

Set afire by divine love, the dominions, principalities and powers, the secondary ranks, hymn the one Essence and Power of the Godhead with unceasing voices. *Twice*

The angelic ranks, the angels and principalities, and the countless armies [of heaven] are guided by the Spirit: they are taught to worship with splendor the illumining Essence in three Hypostases.

Theotokion: Thou wast adorned more greatly than the majesty of the angels; for, having given birth to the Creator and Lord of the angels, O all-pure Mother of God, of thine own blood thou ineffably gavest birth to Him incarnate.

ODE V1

Canon of Repentance

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

As a physician, O Christ, heal the sufferings of my heart, and cleanse me of every

defilement with streams of compunction, O my Jesus, that I may hymn and magnify Thy compassion.

Turn me back, who am gone astray among the ways of destruction and fall into the pit of offenses, O Christ, and lead me to the straight paths of Thine honorable justifications, that I may glorify Thee.

Martyricon.: As true jewels of great price strewn forth by the Stone, ye did not reject the Rock of life, nor did ye sacrifice to graven stones, as glorious martyrs crowned by the Lord.

Martyricon: Having tilled their souls with the plough of faith, by the divine Spirit the martyrs brought forth the grain of suffering a hundredfold, and have been vouchsafed blessed food.

Theotokion: Giving birth to the Fire of the fiery ministers, in a primal manner thou wast shown to excel them and all creation, O all-pure Virgin, divinely joyous one who art blessed among women.

Canon of the Angels

Irmos: Same as that of the foregoing canon.

The ranks of the incorporeal beings, standing before the throne of Thy glory, O Lord Who lovest mankind, worship Thee with unceasing angelic voices, for thou art their strength, O Christ, and their hymn. *Twice*

Gazing upon Thy countenance, the inconceivable beauty and all-divine magnificence of Thy divine radiance, the angels are enlightened; for Thou art their light and joy.

Theotokion: The Word Who before was the incorporeal, Who accomplisheth all things by His will, and bringeth the armies of the incorporeal beings out of non-existence, became incarnate of thee, O all-pure one, in that He is Almighty.

ODE VII

Canon of Repentance

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

With virtue as his companion, Daniel tamed the lions of old. Emulate him, O my soul, and ever lifting thine eyes up to God, render impotent him who ever roareth like a lion, desiring to seize thee.

I have grievously defiled my soul with an excess of fornication. O Christ Who hast exalted virtue, accept me as the prodigal, and have pity on me who chant: All-hymned and all-glorious is the God of our fathers!

Martyricon: Right mightily strengthened by the law of Christ, the invincible martyrs rendered impotent the counsels of the iniquitous; and having lawfully reached the end of their life, they chanted: O all-hymned God of our fathers, blessed art Thou!

Martyricon: O divinely illumined martyrs of the Lord, set afire by the light of the Trinity, ye manifestly destroyed the darkness of torment and the gloom of deception, chanting: All-hymned and all-glorious is the God of our fathers!

Theotokion: In thee the laws of nature are restored, for, beyond the laws of the flesh, thou gavest birth, O most immaculate one, to Christ, the Bestower of the law, Who proclaimeth deliverance for all who chant: All-hymned and all-glorious is the God of our fathers!

Canon of the Angels

Irmos: Same as that of the foregoing canon.

Thou art the Light without beginning, Who shone forth from the Father of light, O Master, and didst make the armies of the angels mirrors reflecting Thy never-waning radiance. All-

hymned and all-glorious is the God of our fathers!

O Lord of all, Thou dost manifestly save the human race at the supplications of the angels, for Thou hast assigned them to all believers who in Orthodox manner hymn Thee, the all-hymned and all-glorious God of our fathers.

Tongue and mind are unable to recount Thy wonders and the majesty of Thy works, O Master; for Thou hast enlightened all the beauty of the heavenly hosts. All-hymned and all-glorious is the God of our fathers!

Theotokion: The Son, Who before was begotten of the Father without mother, became incarnate of thee, O pure one, for our sake becoming like us. Him do the regiments of the incorporeal beings now serve as the praised and all-glorious God of our fathers.

ODE VIII

Canon of Repentance

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

O Christ my compassionate Deliverer, from the gloom of sin which besetteth me and from all temptations deliver me who cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

When Thou shalt come in glory to judge the world, O Christ, with Thine elect cause me to stand, who cry out and say: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Martyricon: Ye have passed over to the land of Christ, O holy martyrs; for having struggled greatly on earth, ye have received the life of heaven, chanting: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Martyricon: Having put off the corrupt body, as victorious martyrs ye clothed yourselves for Christ in the vesture of immortality, and ye cry down from the heavens: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Theotokion: From afar sacred voices proclaimed thee to be the Mother of God Who created all things, O all-pure one. Unto Him do we chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Canon of the Angels

Irmos: Same as that of the foregoing canon.

Emulating the armies of the angels, which are enlightened and fully illumined by the rays of the beauty of the threefold Sun, O ye faithful, let us chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

As the source of all good things, the divine power of the Godhead brought forth the divine hosts as secondary luminaries which receive the primal Light and cry out: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

The primal Mind and Creator transessentially made celestial the angelic intelligences, who manifestly draw nigh unto Him and cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Theotokion: Unto Him Who was begotten by the Father before time in manner past describing didst thou ineffably give birth for us, O most immaculate Virgin. Unto Him do we cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

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

ODE IX

Canon of Repentance

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptation which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Like the Canaanite woman I cry unto Thee: Have mercy on me, O Word! For I have a soul which is prey to the assaults of the demons, which mindlessly committeth iniquities and lacketh all godly fear of Thee, O Longsuffering One.

O Lord, set Thou the feet of my soul upon the rock of Thy precepts; tread down the serpent, who shamelessly desireth to trip me, and deliver me from his malice, in that Thou art good and greatly merciful.

Martyricon: Having first withstood the roiling waters of temptations and the storm of grievous wounds, O martyrs, ye manifestly attained unto the harbor of the heavenly kingdom, finding delight in divine tranquillity.

Martyricon: Ye were vouchsafed to become radiant martyrs for the never-setting Light, and have made your abode in the Church of the firstborn; and ye rejoice with the angelic choirs, and with them entreat the Bestower of life in our behalf.

Theotokion: Thou hearest Him Who sustaineth all things, and givest suck unto Him Who giveth food unto all. Great and awesome beyond understanding is the mystery of thee, O Virgin Theotokos, who art of worshipful holiness. Wherefore, we bless thee with faith.

Canon of the Angels

Irmos: Same as that of the foregoing canon.

O Savior, Thou didst create the incorporeal intelligences to share in Thine ineffable glory. By them do Thou preserve now Thy people, who flee unto Thee with faith and love, that we may magnify Thee directly, O Master.

Send Thou an angel of peace to preserve Thy flock, O Almighty; for Thou art the Cause of peace and love, Who preservest the divinely wise Faith, and destroyest all heresies by Thy power.

All the delight of which we sing, the radiance of heavenly delight, do Thou plant in Thy Churches, O Master; and grant us the state wherein with piety we may unceasingly magnify Thee, the Savior.

Theotokion: The ranks of angels now unceasingly hymn thy birthgiving, O all-pure one, for they stand in rank, gazing upon and sharing in His gladness; and they unceasingly magnify thee, the Theotokos.

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

Aposticha stichera of repentance, in Tone I—

The next world awaiteth thee, O soul, and the Judge will rebuke thy hidden and evil deeds. Wherefore, tarry not amid the things that are here, but step forth beforetime, crying out to the Judge: Cleanse me, O God, 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.

Overlook me not who am beset by sinful sloth, O my Savior, but lift my mind up to repentance, and show me to be a skillful laborer in Thy vineyard. Grant unto me the reward of the eleventh hour, and great mercy.

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: Come, O ye people, and with hymns and spiritual songs let us all honor the passion-bearers of Christ, for they are the luminaries of the world and the preachers of the Faith, the ever-flowing fountain from whence healings pour forth upon the faithful. By their supplications, O Christ our God, grant peace to Thy world and great mercy to our souls.

Glory…, Now & ever…: Theotokion—

O Theotokos, Mistress of the World, who art holier than all the holy powers and more honorable than all creatures! In that thou art good, O thou who gavest birth to the Savior, by thy supplications save us from myriad transgressions and misfortunes.

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

Monday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone I—

By food did the enemy lead Adam out of paradise, but by the Cross did Christ lead back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

By Thy lovingkindness, O Christ God, grant me a well-spring of compunction to cleanse me of all the defilement of countless evils, and cause me to share in Thy kingdom, O Benefactor.

We bring the ranks of Thine angels before Thee to make entreaty, O Christ. Have pity on us through them, in that Thou art all-good, overlooking all our transgressions, whether committed in knowledge or in ignorance.

Martyricon: With the outpourings of your blood ye manifestly drowned the noetic pharaoh, O saints; and ye now pour forth torrents of miracles which dry up the abyss of infirmities. Wherefore, ye are called blessed.

Glory…: Let all of us, the faithful, worship the Father, glorify the Son, and hymn the most Holy Spirit, crying out and saying: O most holy Trinity, save us all!

Now & ever…: O all-immaculate one, who gavest birth to the timeless Light, with light guide my soul which hath ever been darkened by the assaults of the demons, and by thy mediations free it from the fire which is to come.

Tone I

Tuesday

Monday Evening at Vespers

On "Lord, I have cried…": 3 stichera of repentance, in Tone I: Special Melody: "O *all-praised martyrs…*"—

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

My whole life have I, a wretch, shamefully squandered with harlots, O Lord, but like the prodigal do I cry out with compunction: O heavenly Father, I have sinned! Cleanse Thou and save me, and reject me not who have drawn far away from Thee, and am now reduced to beggary because of my fruitless deeds.

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 Christ Who art rich, in impoverishing Thyself Thou hast enriched men with immortality and radiance. Wherefore, with the virtues enrich me who have been impoverished by the pleasures of life, and number me with the pauper Lazarus, rescuing me from the torment of the rich man and Gehenna, which lie before me.

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

I have sorely enriched myself with evil, I have loved food, have preferred the good things of this life, and am condemned to Gehenna, O Lord. My starving mind have I disdained, as [the rich man did] Lazarus. Have pity on me, who have been cast away from the doors of Thy divine works, O Lord.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Forerunner, in the same melody—

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

O wondrous Prophet, Baptist and Forerunner of Christ, by thy supplications cause thou my heart, which hath been desiccated by unseemly deeds, to pour forth rivers of ever-flowing tears, I beseech thee, that, saved, I who am greatly ailing may magnify Him Who hath glorified thee.

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

O blessed prophet who baptized Christ, the Abyss Who taketh away the transgressions of the world, in thee is all my hope, and on thee do I set mine expectation of life. Him do thou entreat, I pray thee, O John, that He cleanse my heart and save me.

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

O divine Forerunner, wise preacher of grace, who proclaimed repentance beforehand to all nations, be thou well-pleased that my most accursed and blind soul may abide in repentance and may ever do the will of the Lord, that I may glorify thee with faith and love.

Glory…, Now & ever…: Theotokion—

O Virgin, entreat the Lamb Who taketh away the sins of the whole world, and Whom the all-great Forerunner proclaimed unto all; and with him pray that I, who am unworthy, may escape the lot of the goats on the day of judgment, and may be reckoned among the sheep on His right hand.

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

Aposticha stichera of repentance, in Tone I—

Great is the abyss of my many transgressions, O Savior, and I am grievously engulfed because of mine offenses. Grant me Thy hand, as Thou didst to Peter, O God. Save me, 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.

In that I have been condemned for wicked thoughts and deeds, O Savior, grant me the thought of converting, O God, that I may cry out to Thee: Save me, O good Benefactor, and have mercy upon me!

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

Martyricon: The confession ye made before the tribunal reviled the power of the demons, and freed men from deception, O saints. Wherefore, when ye were beheaded ye cried out: O Lord, may the sacrifice of our lives be well-pleasing to Thee, for having loved Thee, we have spurned this transitory life, O Thou Who lovest mankind.

Glory…, Now & ever…: Theotokion—

O most hymned Virgin, with the eyes of prophecy Moses beheld in thee a mystery: the bush which burned without being consumed; for the fire of the Godhead did not consume thy womb, O pure one. Wherefore, we entreat thee as the Mother of our God: Ask peace and great mercy for the world.

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

Monday Night at Compline

ODE I

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought wondrous miracles with His upraised arm, and saved Israel, for He hath been glorified.

Rejoice, O all-pure sanctuary, O Virgin, adornment of the angels and receptacle of the Spirit, O immaculate Bride of the unoriginate Father and Mother of God the Word!

Thou art a Queen, in that thou art the daughter of the King, O Mistress Theotokos, having produced and given birth to God the King in the flesh; and thou reignest with Him.

Glory…: David the psalmist hymneth thy nativity, and Isaiah singeth surpassingly of thine all-pure womb, O most pure Mary. And the Christian people glorify thy birthgiving.

Now & ever…: The Church proclaimeth thy birthgiving with Orthodox doctrines and divine matter, O Virgin Bride of God, for it doth venerate the images of the incarnation of thy Son.

ODE III

Irmos: The Stone which the builders rejected hath become the Head of the corner. Christ is the Rock, whereon He founded the Church which He redeemed from among the nations.

As thou hast the glory of virginity, thou hast been invested with the grace of the Holy Spirit, O all-pure Mary, who hast been shown to be the Theotokos. O new and hidden mystery! For how remainest thou a virgin, having given birth to God in the flesh?

Who can recount what Thou hast done, O Lord? For Thou hast shown Thyself to be the

Son of one who should have been cursed to give birth to children amid grief. Yea, the fallen nature of women rejoiceth in Thee our God, because of the Theotokos.

Glory…: Through thee, O all-pure Mary, who alone art the Theotokos, is the world freed from the tempest of transgressions. Wherefore, having thee as a haven of salvation, we, the faithful, praise thy mighty works with hymnody.

Now & ever…: The prophets of old hymned thy virginity, saying that thou wouldst give birth within time to the Timeless One, to the Word Who is beyond words, Christ our God, One of the Trinity. Him doth the Church honor with images, O pure Mary.

ODE IV

Irmos: Foreseeing the incarnation of the Word in the Spirit, O Prophet Habbakuk, thou didst exclaim, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

In many ways the mirror of the divine prophets, sevenfold in radiance, hymneth thy prefigurations; and we, receiving the signs of thy departure in deed, believe thee to be the true Theotokos, beholding thee in matter.

Honoring thee as the true Mother of God as is meet, O pure Virgin, we offer our own cry to thee, who wast proclaimed in the law and the prophets: Rejoice, O joyous one! The Lord is with thee!

Glory…: Behold! the Theotokos, the divine mountain, which Habbakuk saw manifestly overshadowed with the virtues, hath shone forth in the world. And through her we who of old fell away through disobedience have straightway drawn nigh again to God.

Now & ever…: Blessed is the tongue which hath been vouchsafed to honor thy birthgiving with Orthodox faith and doctrine and works, O all-pure and pure one, truly showing forth all the images of the incarnation of thy Son.

ODE V

Irmos: Rising early out of the night, we hymn Thee, O Christ God, Who beggared Thyself and endured the Cross and death in the flesh for our sake.

In secret and hidden manner Moses revealed thee as the bush which burned without being consumed, O Mistress Theotokos; for thy material womb was not consumed by the Godhead.

Hymning thee as the Mother of the Word of God, O pure Theotokos, we offer a flourishing gift of words to thee, in whom we believe and rejoice.

Glory…: Turn not away from the praise of our defiled lips, O all-pure Theotokos; for there is no one on earth who dareth to hymn thee as is meet.

Now & ever…: He Who was born of the Virgin is One Being in two natures: as invisible God and as a Man Who for our sake assumed the likeness of men.

ODE VI

Irmos: Emulating the Prophet Jonah, I cry aloud: O Good One, free Thou my life from corruption, and save me, O Savior of the world, who cry: Glory be to Thee!

The seven-branched candlestand of the prophets perceived thee to be the noetic lampstand, O Virgin, manifestly showing forth the activity of the Spirit Who shineth forth within thee.

O Virgin, thou wast truly shown to be the tree of Life which hath slain the deceiving serpent with thy fruit, having given birth to Christ God, our Life.

Glory…: Beauteous laudation should not be offered thee from defiled lips, O pure Mother of our God; rather, behold thou the desire of my soul, and accept it.

Now & ever…: The iniquitous rage in tumult of bitter unbelief when they but see the

assemblies of the Orthodox venerating thine image, O Virgin.

Then, "Lord, have mercy!": thrice; Glory…, Now & ever…—

Sessional hymn, in Tone I: Special Melody: "Thy tomb, O Savior…"—

Pilot thou my wretched life, O pure one, and take pity on my soul, which hath stumbled into the abyss of perdition through many transgressions, O most immaculate one; and at the hour of my death free me from the accusing demons and from the terrible sentence.

ODE VII

Irmos: The fire neither touched nor harmed Thy children in the furnace, O Savior; for then the three hymned and blessed Thee as with a single mouth, saying: Blessed is the God of our fathers!

Thou hast been shown to be all-adorned with the virtues, with glory and the honor of virginity, O Bride of God; for thy comeliness is truly most beautiful in magnificence, and the Lord Who loveth thee hath brought Thee, His divine Mother, to Himself.

Thou hast manifestly become a staff of uprightness, a most precious staff of royalty; wherefore, thou didst bring forth as fruit the Word of God, which the miracle of Aaron's rod manifestly prefigured of old.

Glory…: Having defiled my body, mind and soul with manifold carnal passions, O pure one, how can I hymn the beauty of thy virtues? I am at a loss and am afraid. Yet be thou thyself my helper through thy supplications.

Now & ever…: I honor the union of Thine incarnation, O Christ, and I reverently venerate the image thereof, for, though Thou art the preëternal God, yet didst Thou become an immutable man, being perfect in both natures.

ODE VIII

Irmos: Him of Whom the angels and all the armies of heaven are in awe do ye hymn as Creator and Lord, O ye priests; glorify, ye children; ye people, bless and exalt Him supremely for all ages!

Let the divine sanctity of God be hymned, whereby the world hath been delivered from corruption! Let all who have fallen then rise up, for Mary hath given birth to Christ, our salvation!

We hymn thee, O all-pure Mother of God. Who will not glorify thee, who art truly good, the hope of our souls? Wherefore, O all-holy one, accept thou our cries.

Glory…: Adorn yourselves today with hymns, O ye faithful! Ye angels and men, give glory together; for the devil and despair are fallen! Mary hath for us given birth to our hope of salvation!

Now & ever…: O ye who are blind, describe not the Godhead, tell no falsehood! For He is simply invisible and unseeable. Yet, depicting the image of the flesh, I venerate it, and with faith I glorify the Virgin who gave birth to the Lord.

ODE IX

Irmos: We all magnify as the pure Mother of our God the Light-bearing cloud whereon the unoriginate Master of all sat when He descended from heaven like dew upon the fleece and was incarnate for our sake, becoming man.

Rejoice, O Mary, thou great wonder of all creation! Rejoice, O daughter of David and Mother of the Lord! Rejoice, subject of Gabriel's hymnody! Rejoice, O pure one, thou refuge, confirmation and help of all sinners on earth!

The wondrous Joachim and the godly Anna, beholding on earth Mary, the Mother of the Creator, to whom they gave birth as a daughter, hymn her through the divine Spirit and chant songs of thanksgiving. By her supplications save us all, in that Thou art God.

Glory…: O all-holy Virgin Mother of God Most High, thy birthgiving on earth hath been shown to be the salvation of sinners and the lowly; for in thee have we been saved who have faith. Yet save me also, now and for all the living ages.

Now & ever…: I know the Word to be incarnate, yet immutable. Wherefore, I hymn Thee with faith, Who art in two natures but one hypostasis. And proclaiming Thee to be truly God and man, I end my hymnody.

Then, "It is truly meet…": and a prostration. Trisagion, and the rest, as usual. Dismissal.

Tuesday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of repentance, in Tone I—

I, the prodigal, am conceived in iniquities, and I dare not gaze upon the heights of heaven; but risking offense to Thy love for mankind, I cry: Cleanse me, O God, and save me!

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

If the righteous man is barely saved, where shall I, a sinner, find myself, for I have not borne the burden and heat of the day. Yet number me among the hired workers of the eleventh hour, and save me.

Glory…, Now & ever…: Theotokion—

Having been begotten in heaven without mother, on earth Thou wast born without father in manner past understanding and recounting. Him do thou beseech, O Theotokos, that our souls may be saved.

After the second chanting of the Psalter, these Sessional hymns, in Tone I: Special Melody: "Thy tomb, O Savior…"—

Haste Thou to open unto me Thy fatherly embrace, though I have wasted my life in prodigality. Disdain not now mine impoverished heart, O Savior Who hast before Thine eyes the inexhaustible riches of Thy compassions. For unto Thee, O Lord, do I cry out in compunction: O Father, I have sinned against heaven and before Thee!

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

Seeing the wealth of the virtues of Job, the enemy of the righteous plotted to ruin and rob him thereof; but though he broke the tower of his body, he could not steal the treasure of his spirit, for he found the soul of the blameless one to be fortified. Yet hath he stripped me naked and exiled me. Wherefore, going before me before the end, O Savior, deliver me from the deceiver, and save me.

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

Martyricon: As valiant warriors, believing with oneness of mind, ye were undaunted by the threats of the tyrants, O holy ones. Ye came eagerly to Christ, taking up the precious Cross; and having finished the race ye received victory from heaven. Glory to Him Who strengthened you! Glory to Him Who crowned you! Glory to Him Who through you worketh healings for all!

Glory…, Now & ever…: Theotokion—

Thou didst anticipate the despair of the Ninevites, setting aside the punishment decreed for them, O Lord, and Thy mercy overcame Thy wrath. Have pity now upon Thy people and flock; cast down our enemies with Thy mighty hand, and through the supplications of the Theotokos grant us Thy mercy.

After the third chanting of the Psalter, these Sessional hymns, in Tone I: Special Melody: "Thy tomb, O Savior…"—

In my thoughts I have fallen among thieves and been robbed in mind. I have wounded my soul with sins, and lie bruised, O greatly merciful Jesus. Yet through the supplications of the

Forerunner pour forth Thy mercy, and heal the grievous wounds of my soul.

Glory…:

O John who of old baptized the Cleansing of the whole world in the streams of the Jordan, raise me up who have been brought low by many transgressions, and wash away all my defilement, as a right acceptable mediator ever entreating Him Who loveth mankind.

Now & ever…: Theotokion—

O unwedded and pure Virgin Theotokos, only intercession and protection of the faithful, from misfortunes, tribulations and grievous circumstances deliver all who place their trust in thee, O Virgin, and by thy divine supplications save thou our souls.

ODE I

Canon of repentance, the acrostic whereof is "Accept the supplication of my words, O Christ, " the composition of Joseph, in Tone

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

Enslaved by the passions of sin, I fall down before Thee, O Lord, that Thou mightest show me to be free of them, for I ardently glorify Thy goodness.

Wretch that I am, I have been wounded by the spear of sin and am done to death. And the enemy, seeing me lying there, is glad. O Thou Who dost raise up the dead, give me life and save me.

Martyricon: The choirs of the passion-bearers rendered glory, with their members glorifying Christ Who bore our flesh and brought an end to corruption by His sufferings.

Martyricon: The glorious martyrs, the towers and ramparts of piety, remained unshaken by the assaults of the enemy. By their supplications, O God, have pity on us all.

Theotokion: Like a fiery throne thou bearest the Creator, O Virgin, and like an animate bridal-chamber and beauteous palace thou containest the King Who became like us, though without change or confusion.

Another canon, of the great & holy prophet John the Forerunner, the acrostic whereof is "Thou hearkenest to the voice of those who cry out to thee, O blessed one": in Tone I—

Irmos: Same as the foregoing.

Thou wast the voice of the Word, O blessed one; wherefore, accept the cries we make unto thee, O Forerunner, freeing us from evils by thy mediation.

Shining forth like the dawn, like the sun, thou enlightenest the ends of the earth and dost cast the evil spirits into darkness; wherefore, dispel the gloom from our souls.

O Forerunner, unto mortals thou didst preach that our Life is come; wherefore, slay thou the passions which do me to death, O blessed one, and show me forth as one who shareth in the effulgence of God.

Theotokion: O all pure Mistress, who within time gavest birth to the only timeless Son incarnate, heal mine all-accursed soul of the passions which ever afflict me.

ODE III

Canon of Repentance

Irmos: The same stone which the builders rejected, is become the headstone in the corner; this is the stone whereon Christ hath established the Church which He redeemed from among the nations.

Behold my weakness, O greatly merciful Christ Who clothed Thyself therein! Behold the exceeding ugliness of my soul! Hearken to my voice, O Savior, and transform its lack of beauty into comeliness.

O Jesus Who saved the prodigal, save me who alone have transgressed Thy laws of

salvation, though I have mindlessly committed every sin, and estrange myself from Thee by thoughts which make me alien to Thee, O Good One.

Martyricon: The ranks of the incorporeal ones truly marveled at your courage, O saints: how, suffering all-gloriously before the tribunal, and falling in body, ye cast down all the incorporeal foes with power divine.

Martyricon: Still stained with the blood of your wounds, still soaked with drops of your blood O passion-bearers, crowned as victors ye stood, rejoicing, before the Lord, the immortal King.

Theotokion: Thou gavest birth unto Him Whom the Father begat before time began. And without having known man thou didst feed the Nourisher [of all]. Behold an all-wondrous miracle, a new mystery, O thou who art full of the grace of God! For this cause the soul of each of the faithful doth glorify thee.

Canon of the Forerunner

Irmos: Same as the foregoing.

O Forerunner who sprang forth in sacred manner from a barren and childless woman, thou wast shown to be fruitful in divine deeds; wherefore, my heart, which is in all ways unfruitful, do thou render fruitful in good works, that I may ever faithfully glorify thee.

With the bread of heaven, O blessed one, fortify my heart which is paralyzed by wicked thoughts; and grant that I may earnestly do the will of God the most compassionate, that I may ever glorify thee with faith.

Thou didst preach the Lamb Who taketh away the sins of the world, O blessed prophet. Ease thou the heavy burden of my sins, I pray, granting me compunction, which washeth away the defilements of the passions.

Theotokion: The Word Who issued forth bearing flesh of thee, O Theotokos, clothed Himself wholly in Adam. Him do thou entreat, O Theotokos, that He deliver us from all temptations and from everlasting fire.

ODE IV

Canon of Repentance

Irmos: Foreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst announce, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

The riches Thou gavest me have I squandered, O Christ, wickedly committing unseemly deeds; and, myself naked, I clothed myself in works of ungodliness. Wherefore, I cry to Thee: Taking pity on me in Thy divine goodness, clothe me again in my primal vesture.

I have been brought low by mindlessness, have fallen grievously, and lie on the ground, incurably sick. Raise me up, O Christ, Thou restoration of the fallen, and establish my heart on the rock of saving repentance.

Martyricon: Emulating Christ Who was lifted up upon the Cross, and accepting wounds, the passion-bearers rejoiced together, and with the showers of their blood caused the showers of polytheism to cease, pouring forth streams of healing.

Martyricon: Navigating with the hope of salvation as your rudder, O divine athletes, dryshod ye traversed the violence of tortures and waves of bitterness, and ye hastened to the harbor on high, full of all gladness.

Theotokion: Beholding thee, the angelic armies were amazed at how He Whose visage is invisible through thee took on visible form like unto ours, O Virgin Theotokos. Him do thou beseech, that He vouchsafe salvation unto all who glorify thee with faith.

Canon of the Forerunner

Irmos: Same as the foregoing.

Having woven a garment of salvation for thyself in the nakedness of thy body, O thou who didst baptize the Lord, with the vesture of righteousness and gladness do thou clothe me, who am stripped bare of all good works, I pray.

Let fall a drop of salvation upon me who am withering away through the burning of the passions, O Forerunner, who submerged in the streams of the Jordan Jesus the Bestower of life, the Torrent of sweetness, that I may glorify thee as is meet.

It is neither an angel nor a mediator who hath saved us, but the Lord Himself, Who came to earth, and for Whom thou didst make the ways straight, O blessed one. Him do thou now entreat, that He show me the path which leadeth to the kingdom.

Theotokion: Thou hast been shown to be a sanctified temple of God, Who dwelt within thee in manner past understanding, O Virgin. Him do thou beseech, that He cleanse us of the defilements of sin, that we may be shown to be temples and habitations of the divine Spirit.

ODE V

Canon of Repentance

Irmos: Grant us Thy peace, O Son of God, for we know none other than Thee. We call upon Thy name, for Thou art the God of the living and the dead.

Replete am I with many and grievous falls into sin, O compassionate and long-suffering Master. Have pity on me who have condemned myself, and turn not Thy face away from me.

Thou didst justify the publican who sighed, O Christ. And I, emulating him, beat my breast and cry out to Thee: Cleanse me, O Thou Who alone art compassionate and full of lovingkindness!

Martyricon: Thy saints, O Lord, have been shown to be steadfast 1uminaries who dispel the deep night of deception and enlighten the whole world with wondrous radiance.

Martyricon: Cherishing Thee, the Rock of life, like an all-precious stone, the martyrs, whirled about amid tortures, brought down the whole edifice of deception.

Theotokion: O most immaculate one, thou gavest birth to One of the all-holy Trinity in two wills but bearing a single hypostasis. Him do thou earnestly beseech, that we all may be saved.

Canon of the Forerunner

Irmos: Same as the foregoing.

Thou madest thine abode in the desert like Elijah of old, O Forerunner of Christ; wherefore, with divine care make steadfast my heart, which hath been laid waste by transgressions, O most blessed one.

As thou wast an immovable tower and rampart of the faithful, O great forerunner of Christ, show forth my thoughts to be unshaken by the wiles of the deceiver.

With thy voice thou didst announce to the dead the glad tidings of the Light, Who from Light shone forth on the earth, O blessed one, and we who were in darkness were enlightened. Wherefore, enlighten me who am sorely benighted.

Theotokion: O Virgin, David proclaimeth thee to be the pure Queen and Virgin; wherefore, I implore thee: Make me an heir to the kingdom of heaven, that I may call thee blessed.

ODE VI

Canon of Repentance

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free my life from corruption! O Savior of the world, save me who cry out: Glory to Thee!

The bones of mine accursed soul have been broken, and I have been crushed beneath the

weight of many pleasures. But help me, O Christ, Thou only help of all.

I have fallen into the deep of evils and the tempest of the passions, but I cry to Thee, O almighty Christ: Lead me up with Thy mighty hand, and save me!

Martyricon: With tens of thousands of the elect the multitude of the holy passion-bearers trampled the myriads of the noetic foe underfoot, and united themselves to the myriads of the noetic intelligences.

Martyricon: Having caused the depths of ungodliness to dry up, O athletes, ye have inherited a torrent of delight; wherefore, dry up the effluvium of my sin.

Theotokion: O Mary, revealed tabernacle of sanctification, sanctify my wretched soul which alone hath been defiled by pleasures, and cause me to share in glory divine.

Canon of the Forerunner

Irmos: Same as the foregoing.

O Baptist who preached repentance on the earth, show me the paths of repentance which lead to the light, and deliver me out of the chasm of falsehood.

O thou who immersed the Abyss of mercy in the streams of the river, dry up the abyss of my passions, giving me a well-spring of tears, O Forerunner and Herald of Christ.

O Forerunner of the Lord, save me from sickness of spirit, the passions of the flesh, the perils of life, and all temptations and tribulations.

Theotokion: I earnestly entreat thee, the Mother of God who art good among women: Disdain me not, O pure one, but have pity and keep me untouched by any harm.

ODE VII

Canon of Repentance

Irmos: The fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!

Job mastered patience, and as a tower of courage remained unshaken by all the attacks of the wicked one. Him do thou emulate, O my soul, and in nowise be disheartened amid evils.

I have been overcome by the pleasures of the body, and though a rational being, have become irrational. O Word of God Who saved the harlot by Thy word, save me, the wretched one, that I may sing, blessing Thy goodness.

Martyricon: Delivered by the blood of Him Who suffered in the flesh for our sake, O wise martyrs, it was your good will ardently to shed your blood for Him. Wherefore, ye reign unceasingly with Him.

Martyricon: By the upbuilding of your sacred sufferings, O wise ones, ye showed yourselves to be a palace wherein Christ, the only King and Lord, joyfully rested, Who led you all into the mansions of heaven.

Theotokion: O most hymned one, Christ desired thee alone out of all generations, as one pure and honorable, to be His habitation; and shining forth from thee like the sun, He hath enlightened all the earth.

Canon of the Forerunner

Irmos: Same as the foregoing.

As thou wast the preeminent and glorious mediator between the old and the new [covenants], O Baptist, intercede for me, entreating Jesus, the Renewer of all things, that He restore me who have wholly grown old through sins.

O Baptist and Forerunner of Christ, thou didst appear on earth laying down the law of repentance. By thy supplications do thou strengthen all to keep this law, that we may be delivered from the countless evils we ever commit.

Pursuing all mastery, O wise one, thou didst tread the narrow path, being wholly illumined by the breadth of splendid divine visions. And beseeching Christ, grant that we also may delight therein.

Triadicon: O ye faithful, let us straightway glorify the Trinity, the one Essence—the unoriginate Father, the Son and the Spirit—the one reigning Being, the one Dominion, the one Cause, the Life which createth life for us.

Theotokion: Bring thou entreaty unto God, O all-pure one, that He overlook our transgressions and boundless sins and free us from everlasting fire which tormenteth.

ODE VIII

Canon of Repentance

Irmos: Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!

By his wicked counsel the lying serpent hath stripped me bare of all the virtues. O my Savior Who hath stripped away his evil, array me now in the robe of the virtues.

O righteous Judge Who shalt come to judge the human race at the dread hour, send me not condemned into the fire of Gehenna, but have pity and save me.

Martyricon: Neither tribulation, nor misfortune, nor the sword, nor fire were in anywise able to separate you from the love of Christ, O most lauded athletes of the Lord, because of the lovingkindness of Him Who loved you.

Martyricon: Wrestling in the flesh against the bodiless foe, ye cast him down, O valiant athletes; and ye now join chorus with the incorporeal beings, curing the passions of our souls and bodies.

Theotokion: The Husbandman of all, finding thee to be like a flower in the vales of life, made His abode within thee, O Theotokos; and He now perfumeth us with the sweet scents of the virtues and purity.

Canon of the Forerunner

Irmos: Same as the foregoing.

I alone have sinned more than others born on earth; I alone have been a breaker of Thy laws, O Lord. Wherefore, for the sake of the Forerunner have pity and save me.

An angel in manner of life wast thou shown to be, O John the Baptist, who preached the Angel of great Counsel to the ends of the earth; wherefore, with hymns we glorify thee for all ages.

Thou wast unjustly beheaded, O blessed one who immersed the head of Christ in the waters. By thy supplications strengthen all of us, that we may truly crush the pernicious head of the deceiver underfoot.

Theotokion: Deliver me from unseemly sins, fiery retribution, tormenting darkness, the gnashing of teeth, and the worm, O Virgin, thou only intercessor for the human race.

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: The radiant cloud upon which the unoriginate Master of all descended from heaven, like rain upon the fleece, and of whom He was incarnate, becoming man for our sake, let us all magnify as the pure Mother of God.

Now is the time for repentance and works of purity! This is the day for us to do the works of light! Flee the darkness of the passions, and cast off the sleep of evil despondency, O my

soul, that thou mayest share in light divine.

I sigh like the publican, and I shed tears like the harlot; like the thief I cry out to Thee: Remember me, O Compassionate One; and like the prodigal son I exclaim: I have sinned! And I fall down before Thee as did the Canaanite woman. O merciful Christ, disdain me not!

Martyricon: Having patiently surrendered bodies over to wounds and a violent death, ye have truly been shown to be physicians who heal the passions of men's body and the broken state of their souls, O all-praised athletes of the Lord; wherefore, ye are ever called blessed.

Martyricon: The patience of the all-wise passion-bearers of Christ hath shone forth far more brightly than the radiance of the sun; wherefore, by grace it hath manifestly felled the prince of darkness, destroyed the might of ungodliness, and illumined the hearts of the faithful.

Theotokion: With the enlightening splendors of the Word Who shone forth from thy holy womb and hath illumined the ends of the earth, O Virgin Theotokos, enlighten my soul, which hath been darkened by the blackness of pleasures and the languidness of the passions, that I may hymn thee with faith.

Canon of the Forerunner

Irmos: Same as the foregoing.

Behold, the beacon shining forth upon those in the darkness of life! Behold, the melodiously singing swallow, the harbinger of spring for all, the great Forerunner of Christ, the mediator between the old and the new! By his supplications may we ever be preserved.

I, who have a multitude of sins, now send thee, the friend of the Bridegroom, unto Him as an advocate, and I cry out to thee, O thou who didst baptize Him: Grant that my debts may be repaid, O all-blessed one, and light thou the lamp of my soul, which through my carelessness hath utterly gone out.

With the incorporeal angels, with the honored apostles, with the sacred passion-bearers, and with the prophets, O Forerunner, ever entreat the all-good God, that we who are ever enriched by thee, our good intercessor, may receive everlasting good things.

O beauteous swallow, precious nightingale, all-good dove, turtledove who lovest the wilderness, offspring of the desert, who didst baptize the Lord:. Show forth my soul, which hath become barren through unfruitfulness, to bear good deeds as fruit.

Theotokion: Like the throne of the cherubim thou holdest Him Who upholdeth all things, and thou feedest Him Who feedeth us. Him do thou unceasingly entreat, O divinely joyous and pure one, that thy flock may ever be delivered from earthquake, calamity, exile and every need.

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

Aposticha stichera of repentance, in Tone I—

The next world awaiteth thee, O soul, and the Judge will rebuke thy hidden and evil deeds. Wherefore, tarry not amid the things that are here, but go forth beforetime, crying out to the Judge: Cleanse me, O God, 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.

Overlook me not, who am beset by sinful sloth, O my Savior, but lift my mind up to repentance, and show me to be a skillful laborer in Thy vineyard. Grant me the reward of the eleventh hour, and great mercy.

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 warriors of the great King opposed the edicts of the tyrants, bravely paid no heed to tortures, and, having trampled all deception underfoot, have been crowned as is meet. And they ask of the Savior peace and great mercy for our souls.

Glory…, Now & ever…: Theotokion—

I have surpassed the harlot and the prodigal; I have done worse things than the thief, and have exceeded the publican and the Ninevites in transgressions. What shall I do? How shall I, the accursed one, avoid torment? O pure one, I fall down before thee, crying: Have pity on me in thy mercy, as thy Son once saved them.

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion.

Litany. First Hour, and Dismissal.

Monday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone

By food did the enemy lead Adam out of paradise, but by the Cross did Christ lead back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

O God, turn me around, who every day commit sin and break Thy commandments, and rescue me from torment, that I may glorify Thine ineffable lovingkindness, O Thou Who lovest mankind.

Thou wast shown to be the torch of God, O Forerunner, going before the never-waning Light, Who ineffably shone forth upon us from the cloud of light. Wherefore, ever entreat Him, that He have pity and save our souls.

Martyricon: Having endured subtle tortures, O most lauded martyrs, ye were vouchsafed the good things of heaven above; wherefore, ye are ever called blessed by all men.

Glory…: We all know the one Godhead in three Persons—the Father, the Son and the Spirit of life—to be indivisible, remaining always and forever unoriginate and unconfused.

Now & ever…: O pure one, in giving birth to God in the flesh thou wast preserved ever-virgin even after giving birth, as thou wast before birthgiving. Him do thou entreat, that He deliver us from the passions of the soul, we pray.

Tone I

Wednesday

Tuesday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the Cross, in Tone I: Special Melody: "O *all-praised martyrs…"—*

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

Nailed to the Cross as a man, O Christ God, Thou didst deify human nature and slay the serpent, the author of evil. Becoming accursed in that Thou art compassionate, Thou didst free us from the curse which hath its origin in the tree. And Thou didst come that Thou mightest give blessing and great mercy unto all.

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.

Though Thou art exalted far above all honor, O Master, Thou didst deign to be dishonored, enduring a violent death upon the Tree, that when Thou didst die in the flesh, O Almighty, through it the human race might embrace immortality and receive again its primal life.

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

O most precious Cross, purification of all the faithful, sanctify all who bow down before thee and glorify Christ, Who stretched out His all-pure hands upon thee in His ineffable lovingkindness, and Who hath gathered together all the ends of the earth.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone I: Special Melody: "Joy of the ranks of heaven…"—

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

Standing before the Cross of thy Son and God, and perceiving His long-suffering, the pure Mother said, weeping: "Woe is me, O my Child most sweet! What things are these that Thou sufferest unjustly, that Thou mightest save mankind, O Word of God?"

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

Standing by the Cross, O Bride who knewest not wedlock, and undergoing spasms of pain, thou didst cry out: "Show me not to be childless, who gave birth to Thee, O my Child! Leave me not alone, O Only-begotten One Who with the Father art equally eternal!"

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

"When I gave Thee birth, I felt no pain. How now do I experience pangs when Thou art unjustly crucified, O Word?", the pure one cried out, weeping. "Woe is me! I cannot bear to see Thee uplifted upon the Cross, O Thou Who lovest mankind!"

Glory…, Now & ever…: Stavrotheotokion—

Of old, when thou didst behold thy Son and Master stretching forth His hands upon the Cross, His side pierced by the spear, O pure Mother, thou didst cry out, lamenting: "Woe is me! How is it that Thou sufferest, ridding men of their suffering, O Thou Who lovest mankind?"

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

Aposticha stichera of the Cross, in Tone I—

The Cross was set up on Golgotha, and hath blossomed forth immortality for us from the ever-flowing fountain of the Savior's side.

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.

The precious Cross of the Savior is for us an indestructible rampart; for, placing our trust therein, we all are saved.

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 how good was your barter, O saints! For ye traded your blood and inherited heavenly things; and having undergone trials for a time, ye rejoice everlastingly. Of a truth your commerce was goodly! For, having forsaken corruptible things, ye received those things which were incorrupt; and joining chorus with the angels, ye unceasingly hymn the consubstantial Trinity.

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "Joy of the ranks of heaven…"—

As she beheld the Lamb uplifted upon the Cross, the immaculate Virgin cried out, weeping: "O my sweet Child, what is this new and all-glorious sight? How art Thou, Who holdest all things in the palm of Thy hand, nailed in the flesh to the Tree?"

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

Tuesday Night at Compline

ODE I

Irmos: Thy victorious right hand hath in godly manner been glorified in strength; for as almighty, O Immortal One, it broke asunder the adversary, having fashioned anew the path of the deep for the Israelites.

He Who is incomprehensible to the armies of heaven received flesh of thy flesh, O most immaculate Maiden, and hath restored her who became corrupt through the first sin of disobedience.

O ye faithful, with hymns let us bless her who gave birth to the Word of God in manner past recounting; for she, the all-immaculate one, hath been shown to be the adornment of mortals and hath become the intercessor for all who sin.

Glory…: Thou hast been shown to be more spacious than the heavens, for thou didst contain the Creator of all things, O Ever-virgin Mother. Wherefore, I cry to thee: Deliver me from all deadly straits, O divinely joyous one.

Now & ever…: O pure one, grant help to us who are tempest-tossed by the turmoil of tribulations; cast down the wicked uprisings of our enemies; and grant salvation to all who glorify thee with piety.

ODE III

Irmos: O Thou Who alone knowest the weakness of human nature, having mercifully formed Thyself therein, Thou girdest me about with power from on high, that I may cry to Thee, O Holy One: Holy is the animate temple of Thine ineffable glory, O Thou Who lovest mankind!

He Who is full emptieth Himself for our sake, and He Who is unoriginate receiveth a beginning through thee, O all-immaculate Virgin; the Invisible One is seen, and He Who

sustaineth all things is fed with milk, intending thus to restore men.

Heal thou our broken state, O Virgin who knewest not wedlock, who gavest birth to the Lord and Healer Who through grace hath shown us the entry to life. Him do thou unceasingly beseech, that He have pity and save thy servants.

Glory…: O most immaculate one, who alone hast deified human nature in manner transcending nature, pray thou to Him Who was born of thee, that He grant us forgiveness of offenses and everlasting joy, O most hymned and all-holy Virgin.

Now & ever…: Having wasted my life in slothfulness, I fall down before thee, O all-pure one: by thy constant supplications to God move thou my mind and with the radiance of repentance enlighten me who am wholly darkened, that I may glorify thee with faith and love.

ODE IV

Irmos: Perceiving thee with prophetic eyes as the mountain overshadowed by the grace of God, Habbakuk proclaimed that the Holy One of Israel would come forth from thee, unto our salvation and restoration.

We know thee as the divine palace of the Word, wherein He made His abode in the flesh and hath restored us who had been corrupted by the passions. Wherefore, O pure one, we honor thee as the Mother of God, and we glorify Him Who was born of thee.

The incarnate Word made His abode within thy womb, O Virgin. He hath dispelled the curse which before resided in human nature, and by His divine union He hath in godly manner deified it. Wherefore, we hymn thee.

Glory…: Mortality seized Adam because he tasted of the fruit of corruption, O most immaculate one; but now, by thy birthgiving, he hath been restored to life and dwelleth in the mansions of paradise. Wherefore, we hymn thee as is meet.

Now & ever…: Having given birth to Christ God, the Wellspring of immortality, thou hast caused the torrent of death to cease. Him do thou therefore entreat, O thou who art full of the grace of God, that He heal the deadly passions of my soul and save me.

ODE V

Irmos: O Christ Who enlightened the ends of the world by the effulgence of Thine advent and hast illumined it with Thy Cross: with the light of Thy divine knowledge illumine the hearts of those who hymn Thee in Orthodox manner.

The never-setting Sun shone forth from thy womb, O all-immaculate one, and hath utterly destroyed the darkness; and He hath illumined the earth with divine understanding. Where fore, we hymn thee with faith.

We cry out to thee with the voice of the angel: “Rejoice, O all-pure one!” For thou gavest birth to the Angel of great Counsel, Who with the Father is unoriginate, O Virgin, and Who assumed flesh that He might save man.

Glory…: Making His abode within thy womb, O pure one, the Lord delivered those who piously believe in Him from the dominion of the enemy; wherefore, we all hymn thee aloud, O all-pure one.

Now & ever…: Clothing Himself in me, the Master issued forth from thee, O most immaculate one, and hath deified human nature. Him do thou entreat, O Theotokos, that He strip me bare of every sin.

ODE VI

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are reckoned as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

Without seed thou didst conceive God in thy womb, and after thy strange birthgiving thou

didst remain a virgin, O most immaculate one; wherefore, we who have been delivered from the curse by thee glorify thee with praises, O all-pure one.

Thou art the ladder which Jacob saw, the mountain overshadowed, the most radiant cloud of the divine Light, the door through which God alone hath passed. Blessed art Thou among women, O all-immaculate one!

Glory…: In manner transcending the laws of nature, O Virgin who knewest not wedlock, thou gavest birth to the hypostatic Word of God Who healeth our broken state. Him do thou earnestly beseech, that He save us all.

Now & ever…: Bearing my soul which is sick with transgressions, I cry to thee, O most holy, all-glorious and pure one: Heal and save me by thy mediation, that I may hymn and magnify thine aid.

Then, "Lord, have mercy!": thrice; Glory…, Now & ever…—

Sessional hymn, in Tone I—

Possessed of thine intercessions, delivered from evils by thy supplications, and everywhere preserved by the Cross of thy Son, O all-pure one, we all piously magnify thee as is meet.

ODE VII

Irmos: O Theotokos, we, the faithful, look upon thee as a noetic furnace; for as the supremely Exalted One saved the three children, so hath the praised and all-glorious God of our fathers wholly restored the world in thy womb.

The shadows of the law and the former indistinct images of the divinely eloquent prophets manifestly proclaimed thy seedless birthgiving, O all-pure and most immaculate one. And we cry out, hymning the hymned and all-glorious God of our fathers.

O pure one full of the grace of God, thou gavest birth to the Sun of the East, Who hath illumined the fullness of all the faithful and caused the night of impiety to fade. Wherefore, we honor the hymned and all-glorious God of our fathers.

Glory…: Once, O most immaculate one, the bush which burned yet was not consumed prefigured thy womb, for the fire of the Godhead in nowise consumed thee. Wherefore, I entreat thee: Deliver me from the unquenchable fire, that I may unceasingly hymn thy mighty works, O pure one!

Now & ever…: O Mother of God, help of the faithful, cleansing of the sinful, giver of all good things: in thy compassion accept me, who fall down and approach thee with weeping, begging release from mine offenses.

ODE VIII

Irmos: The children of Israel shone in the furnace with the beauty of piety, more brightly than gold in the crucible, saying: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

The images of the law and the formerly unclear images manifestly foretold that thou wouldst become the pure Mother of the Lord, O Virgin; and we, beholding now the fulfillment of these things, hymn thee together and glorify thee for all ages.

Thou hast indisputably been adorned with divine beauties among beauties, O most immaculate one, having given birth to the Word of God, Who illumineth with divine beauties the hearts of all who hymn Him with faith for all ages.

Glory…: With sacred voices the prophets said of old that thou wouldst become the most immaculate Mother of God the Master. To Him do we cry aloud: Bless the Lord, all ye works! Hymn and exalt Him supremely forever!

Now & ever…: In that thou art beauteous and all-comely, O Virgin, thou gavest birth

blamelessly to Christ Who is comely in beauties. To Him do we cry aloud: Bless the Lord, all ye works! Hymn and exalt Him supremely forever!

ODE IX

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy birthgiving; and now we pray that thou wilt extinguish the furnace of perils which rageth against us, that we may unceasingly magnify thee, O Theotokos.

The nature of mortals, which before was condemned, O Virgin, hath received immortality through thy supernatural and di-vine birthgiving; and they have received their former beauty, praising thee together with joyous hymns.

Thou hearest Him Who beareth all things, and thou feedest with milk Him Who giveth food unto all. Great and awesome and past understanding is thy mystery, O Virgin Theotokos, thou ark of the honored priesthood! Wherefore, we all call thee blessed.

Glory…: O all-pure one, shine light now upon me who lie in the darkness of slothfulness, freeing me from the thoughts of the passions which blind me, O most immaculate one, and ever imparting profound peace to my soul, that I may glorify thee.

Now & ever…: I fear the implacable judgment seat and the impartial Judge, O most immaculate one; for the multitude of mine of-fenses is beyond number, in that I live in sloth-fulness, wholly consumed by the passions. Wherefore, moved to pity, have mercy on me, O Theotokos.

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

Wednesday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the Cross, in Tone I—

When Thou wast crucified, O Christ, tyranny perished and the power of the enemy was trampled down; for it was neither angel nor man, but Thou Thyself, O Lord, Who saved us. Glory to Thee!

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

We bow down before the tree of Thy Cross, O Thou Who lovest mankind, for Thou wast nailed to it, O Life of all, didst open paradise to the thief who came to Thee with faith, and didst vouchsafe food unto him when he confessed Thee, saying: Remember me, O Lord! As Thou didst accept him, so do Thou also accept us who cry: We have all sinned! In Thy loving-kindness disdain us not!

Glory…, Now & ever…: Stavrotheotokion—

Beholding Thee, the Lamb, crucified on the Cross with two thieves, Thy side pierced by a spear, the Ewe-lamb exclaimed, crying out maternally, O long-suffering Word: "What is this strange and awesome mystery which is ineffably being wrought, O my Jesus? How is it that Thou coverest Thyself with a tomb, O infinite God. Forsake me not who gave Thee birth, O my Son most sweet!"

After the second chanting of the Psalter, these Sessional hymns, in Tone I—

Save Thy people, O Lord, and bless Thine inheritance, granting victories over adversaries, and preserving Thy commonwealth by Thy Cross.

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

Once, the weapon of the Cross appeared to the pious Emperor Constantine as invincible victory over his enemies, because of his faith; for the adverse powers tremble before it. It was the salvation of the faithful and the boast of Paul.

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

Martyricon: Be Thou entreated by the pangs of the saints, which they suffered for Thee, O Lord; and heal all our pangs, we pray Thee, O Thou Who lovest mankind.

Glory…, Now & ever…: Stavrotheotokion—

Possessed of thine intercession, delivered from evils by thy supplications, and everywhere preserved by the Cross of thy Son, O all-pure one, we all piously magnify thee as is meet.

After the third chanting of the Psalter, these Sessional hymns, in Tone I: Special Melody: "Thy tomb, O Savior…"—

When the sun beheld Thee suspended in the flesh of Thine own will upon the tree of the Cross in the lovingkindness of Thy mercy, O Word, unable to bear the blasphemy it hid its rays. Enlighten my darkened soul with Thine unapproachable light, and save me, I pray.

O Compassionate One Who stretched out Thy hands upon the Cross, Thou didst gather together the nations which before were far from Thee, that they might glorify Thy great goodness. Look upon Thine inheritance, and by Thy precious Cross cast down those who wage war against it.

Glory…, Now & ever…: Stavrotheotokion—

Beholding the Lamb and Shepherd hanging, dead, upon the Tree, the unblemished Ewe-lamb exclaimed, weeping and crying out maternally: "O my Son, how can I bear Thy descent [into death] and Thy voluntary sufferings, O all-good God?"

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "I am saved by the Cross of the Master Who suffered", the composition of Joseph, in Tone I —

Irmos: Delivered from bitter bondage, Israel traversed the impassable as though it were dry land, and, seeing the enemy drowning, they chanted a hymn to God, as to their Benefactor, Who worketh wonders with His upraised arm, for He hath been glorified.

Lifted up upon the Cross, O Christ, with Thyself Thou didst raise up fallen man and didst cast down all the power of the enemy, O Word. Wherefore, I hymn the sufferings of Thee Who suffered and hast delivered me from the passions.

Thou art the Lord of glory, O Thou Who hast crowned man with glory; and Thou wast crowned with thorns, that Thou mightest make fruitful our thorny nature, O Planter of divine deeds.

Martyricon: The all-holy assembly of the saints who suffered lawfully sanctified all creation with the outpouring of their blood and in God the Father abolished the abominable sacrifices offered to the demons.

Martyricon: O most holy martyrs, clouds of tortures did not obscure your patient struggles; wherefore, ye were shown to be brighter than the beams of the sun, O glorious ones, manifestly emitting rays of salvation.

Theotokion: O all-pure one, thou wast consumed by the sword of the sufferings of thy Son, for thou didst see pierced by the spear Him Who hath withdrawn the sword which barred the way in paradise, and which forbade divine entry even to the faithful.

Another canon, of the Theotokos, in Tone I—

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Grant me streams of spiritual tears, O most immaculate one who gavest rise to the Well-spring of remission Who washeth away the defilement of sin and bringeth forth my life in

humility.

In conceiving God, thou becamest more exalted than creation, O pure one; wherefore, I beseech thee: Raise me up out of the mire of the passions, and lead me up to the divine heights of dispassion.

On the day of judgment show thyself to be merciful unto me, I pray, O pure one, delivering me from the dreadful standing [on the left hand of Christ] and from grievous torment, for I flee beneath thy protection, O all-pure Mistress.

Raise me up who am beset by the darkness of sin and have fallen, O all-pure one, and grant me a shower of tears whereby I may wash away my vile deeds; for thee alone do we have as a helper, O Theotokos.

ODE III

Canon of the Cross

Irmos: Let no mortal boast in his wisdom or riches, but rather in his faith in the Lord, crying out to Christ God in Orthodox manner, and ever chanting: On the rock of Thy commandments establish me, O Master!

The iniquitous made holes in Thy hands and feet, O my Jesus, Who of old ineffably fashioned man by Thy hand, and Who by suffering Thy passion hast freed all from corruption, O Christ God.

"Let the moon and the sun stand still!" cried Joshua, prefiguring the dimming of the heavenly lights when the Master suffered in the flesh upon the Cross, whereby the evil princes of darkness have been put to shame.

Martyricon: The glorious martyrs earnestly endured wounds; and, wounded, they mightily wounded the serpent Belial. Wherefore, they ever heal the wounds of our souls at the behest of God.

Martyricon: Ye demolished the temples and fanes of the demons, O martyrs, and by your courage and pangs all-gloriously raised yourselves up through grace as temples in which the Father, the Son and the Holy Spirit dwelt.

Theotokion: Beholding at the time of the Passion Him Who is fair in beauty bereft of comeliness and beauty, thou didst bitterly cry out, O pure Virgin, exclaiming: "Woe is me! How is it that Thou sufferest, O my Son, desiring to deliver all from the passions?"

Canon of the Theotokos

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

O all-pure one, thou becamest a temple for Him Who reigneth over all. From the oppression of the soul-destroying thieves rescue me who have become a den for them, and show me to be the pure abode of the divine Spirit. *Twice*

Send me a shower of tears which drieth up the torrents of my wicked deeds, I pray, O thou who gavest birth to Christ our God, the tranquil deep of lovingkindness, O most hymned Virgin Theotokos.

O divinely joyous and all-pure Theotokos, be thou for us strength and an unshakable pillar, a shield and invincible sword, repelling the hordes of the noetic foe from us who honor thee with faith and love.

ODE IV

Canon of the Cross

Irmos: Habbakuk, of old, heard wondrous report of Thee, O Christ, and cried out in fear: God shall come out of Thaeman, and the Holy One out of a mountain overshadowed and

densely wooded, to save His anointed! Glory to Thy power, O Lord!

Stripes and wounds didst Thou endure, O Christ, healing the wounds of our hearts; and tasting bitter gall, Thou didst remove the bane of the sweet taste of corruption; and, nailed to the Tree, thou didst lift the ancient curse.

Uplifted upon the Cross, Thou didst bring nigh the nations who had rejected Thee, and didst reconcile us to the Father, O Long-suffering One; and as Mediator Thou didst set Thyself between us, and in the midst of the earth didst endure a violent death.

Martyricon: Overwhelmed by the sea of your blood, O divinely blessed ones, the noetic Pharaoh and all his armies drowned; wherefore, saved, ye came with joy to the promised land and became citizens of heaven.

Martyricon: Given life by the suffering of Christ, the blessed ones were able to withstand all manner of sufferings in their honored flesh; wherefore, they cause the sufferings of souls and bodies to cease for those who ever praise and call them blessed.

Theotokion: Beholding Thee unjustly sacrificed, O Christ, she who gave Thee birth cried out to Thee, lamenting: "O my Son, Thou righteous Judge, how hast Thou been unjustly condemned, desiring to justify those who of old were condemned and stumbled headlong into corruption?"

Canon of the Theotokos

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

O good one, disdain me not who am sorely diverted from the commandments of God by the lies of the demon; but have pity, I pray, and show me to be immune to his deception, O all-pure one, for I flee to thy mercy. *Twice*

O Christ God Who alone art merciful, through the supplications of her who gave Thee birth have mercy and take pity on those who set their hope on Thee, and guide them to the light of Thy commandments, and vouchsafe unto them life everlasting.

By thy tireless supplication, O all-pure one, rouse me who have fallen into the sleep of death, and who, weighted down by the chains of my transgressions, languish in the tomb of despair; and show me the way to repentance, I pray.

ODE V

Canon of the Cross

Irmos: Shine forth Thy never-waning light, O Christ, into the hearts of those who hymn Thee with faith, granting us the peace which passeth understanding. Wherefore, hastening from the night of ignorance to the day by Thy light, we glorify Thee, Who lovest mankind.

Beholding Thee, Who suspended the earth upon the waters, hanging naked on the Tree, O Savior, the sun stripped away its light; and when the stones felt Thee lifted up upon the rock [of Golgotha], they split asunder in fear; and the foundations [of the earth] quaked.

Uplifted upon the Tree, and run through with nails, Thou didst stain Thy fingers with blood, O Long-suffering One; and pierced by a spear in Thy side, Thou didst heal the wound of Adam, which he received when he listened to [Eve], his rib, and disobeyed the One Who created her.

Martyricon: The multitude of the martyrs was shown to be paradise, with Christ as the Tree of life in its midst. For enduring a violent death for Him with brave resolve, with divine power they slew the serpent, who through food had brought death upon the first of our race.

Martyricon: With drops of blood ye dried up the abyss of ungodliness, O athletes of Christ; and with divine outpourings of sacred miracles ye overwhelm the torrents of the passions of

soul and body. Wherefore, ye are rightly called blessed.

Theotokion: Beholding Christ uplifted of His own will, the immaculate one marveled and cried out, weeping: "O my Son and God, though I escaped pain in giving birth unto Thee, I now suffer pangs as Thou art crucified unjustly by the iniquitous!"

Canon of the Theotokos

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

The torrents of my many transgressions have engulfed me and brought down the temple of my soul, O all-pure one; but as thou art the restoration of our first parents, O Theotokos, raise me up, thy servant. *Twice*

Extending thy hand, O Mistress, raise me up who am sinking in the mire of the passions, wretch that I am, and am foundering amid the storm of my many offenses; and guide me to the haven of repentance.

Grant me cleansing of the defilements of my soul, heal the pangs of my flesh, I pray, and by thy supplications lift the grievous despondency which besetteth me.

ODE VI

Canon of the Cross

Irmos: I am wholly held fast by boundless passions, and have fallen into the sea monster of evils; yet lead me up from corruption, O God, as thou didst Jonah of old, and grant me dispassion by faith, that I may sacrifice to Thee with a voice of praise and in the spirit of salvation.

When Moses raised up his arms, he provided an image of the Passion of Thee Who stretched out Thy hands on the Tree and destroyed the pernicious dominion of the evil one; wherefore, we hymn Thee, knowing Thee to be our Deliverer and Savior, O Thou Who lovest mankind.

Uplifted upon the Tree, Thou didst endure death and didst put to death him who brought death upon us; and having brought life again to the work of Thy hands, O Christ, pierced in the side with a spear Thou didst pour forth remission with both hands, O Thou Who art hymned as having two volitions.

Martyricon: Precious in the sight of the Lord hath your memory become, O saints, who have honored all by your honored sufferings, and have put to shame Belial, who employeth every wile and every form of torment to cast us all down.

Martyricon: With all your soul ye surrendered yourselves to multifarious tortures, O all-wise ones, and ye found all the helping aid of Him Who clothed Himself in all humanity. Wherefore, as your members were severed and ye felt the fire, ye rejoiced.

Theotokion: Beholding Thy crucifixion, the all-pure one cried out: "O my Son, what strange sight is this that I see? How is it that Thou, O Christ, Who healest the sufferings of the sick, dost endure new sufferings? How have Thine enemies rewarded Thee, O Benefactor, for the grace they have received?"

Canon of the Theotokos

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

O all-pure one, with the spear rend asunder the record of my transgressions, for the sake of Him Who was born of thy seedless womb, and vouchsafe that I may be entered in the book of the elect, for I flee to thy divine protection. *Twice*

Through the supplications of her who gave Thee birth cleanse Thy servants, O Christ, in that Thou art good, and send down forgiveness of offenses [upon them], for Thou art the Savior and Deliverer of all who set their hope on Thee.

O all-pure Virgin who gavest birth to the Bestower of life, by thy supplications bring life now to me who have been slain by the passions, and show me to be victorious over the evil foe; for thee alone do we have as a helper in the sight of God.

ODE VII

Canon of the Cross

Irmos: The youths, who once were manifestly shown forth as holy for their piety, passed through the unbearable flame of the furnace as though it were a bridal chamber; and, chanting with one accord, they sang: O God of our fathers, blessed art Thou!

Though Thou art Master, O my Jesus, a servant smote Thee, for Thou didst desire to free me who am held in thrall by the enemy; and, nailed to the Cross, Thou savest me who chant: O God of our fathers, blessed art Thou!

All creation trembled, O compassionate Lord, when Thou wast crucified; and when Thy side was pierced by a spear, the enemy was wholly wounded; and Thou didst heal wounded Adam, who cried: Blessed is the God of our fathers!

Martyricon: Protected by the Cross, the glorious army of passion-bearers destroyed the hordes of the enemy by grace, and received crowns of victory, crying out: Blessed is the God of our fathers!

Martyricon: Having acquired a will stronger than fire, O athletes who were cast into fire but were not consumed, ye utterly consumed the evil tinder of ungodliness, crying: O God of our fathers, blessed art Thou!

Theotokion: Thine Offspring, O Virgin, all-gloriously gave rise unto the ages; and, uplifted upon the Cross, with Himself He raised up the fallen and showed them to be dwellers in heaven, who cry: O God of our fathers, blessed art Thou!

Canon of the Theotokos

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

In that thou gavest birth to the Wellspring of life, O all-pure one, with thy life-bearing right hand resurrect my dead soul, and vouchsafe that I may cry out in compunction of heart: O all-praised God of our fathers, blessed art Thou! *Twice*

God Who existeth from before time deigned to become the new Adam through thy pure blood. Him do thou now entreat, that He renew me who have grown old, but who cry: O all-praised God of our fathers, blessed art Thou!

Descending upon me in wrath, the enemy pitilessly desireth to carry away my lowly soul, O all-pure one; but foil his intent, and have pity on me who chant: O praised God of our fathers, blessed art Thou!

ODE VIII

Canon of the Cross

Irmos: The dew-bearing fiery furnace showed forth the image of a supernatural wonder; for it burned not the youths whom it had received, just as the fire of the Godhead burned not the Virgin, whose womb it entered. Wherefore, chanting, let us sing: Let all creation bless the Lord and exalt Him supremely for all ages!

Of Thine own will Thou wast crucified on the Cross, O Thou Who with Thy hand unfurled the sky; and Thou wast pierced by nails, desiring to set aright the terrible stumbling of first-

created Adam. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely forever!

When the hard-hearted assembly lifted Thee, the Rock, up upon the rock [of Golgotha], the mountains quaked and the earth shook, O Word of God; but timid souls were made steadfast in divine life, and ever cry: Let all creation bless the Lord and exalt Him supremely forever!

Martyricon: The holy passion-bearers manifestly wove the vesture of salvation for themselves, suffering patiently in bodily nakedness, and withstanding a heavy onslaught of wounds; wherefore, chanting, they sing: Let all creation bless the Lord and exalt Him supremely forever!

Martyricon: Though their nails were mercilessly torn out and their members pitilessly severed, though they were subjected to all manner of wounds, the passion-bearers did not offer sacrifice to graven images, but showed themselves to be towers of courage for the faithful, crying: Let all creation bless the Lord and exalt Him supremely forever!

Theotokion: "The mindless assembly, desiring to provoke Thee, considered how to remove Thee from the earth. I have become childless and am troubled, and my maternal heart is filled with pain!" she who knew not man once cried out, as she beheld Thee nailed to the Cross. And with her creation glorifieth Thee, the Deliverer of all, O Jesus, forever.

Canon of the Theotokos

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

Enlighten the eyes of my heart, O pure one who art the portal of the Light, dispelling the deep darkness and cloud of the passions, that I may chant: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever! *Twice*

O pure, most immaculate Mistress, never cease to pray for all who call upon thee as the Mother of God and cry out: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

O most hymned Virgin, who ineffably gavest birth to Christ, the Source of salvation, pray for all who fervently cry out: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

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

ODE IX

Canon of the Cross

Irmos: Ineffable is the mystery of the Virgin! For she hath been shown forth as heaven, the throne of the cherubim, and the light-bearing bridal chamber of Christ God Almighty. Her do we piously magnify as the Theotokos.

When of old the wise thief beheld Thee, Who suspended the earth upon the unfathomable waters, hanging upon the Tree, O Savior, he cried out to Thee with faith: Remember me! And with him we piously glorify Thy sufferings.

Crucified, Thou didst shake the foundations of the earth; and when Thou wast pierced by the spear, Thou didst pour forth drops of immortality—Thy Blood and water—whereby Thou didst cleanse mankind of the passions, O Jesus. Wherefore, chanting, we magnify Thee.

Martyricon: The valiant saints rejoiced amid their tortures, encouraging themselves as for something delightful, and crying out: "Let us stand firm! Behold! Christ hath opened the contest, and will now bestow wreaths upon those whom He hath loved!"

Martyricon: The whole united assembly of the faithful is enlightened, honoring the sufferings of all the invincible martyrs and their myriad pangs. For for their sake they have been vouchsafed sweetness and life without pain, and everlasting delight.

Theotokion: The Maiden who ineffably gave birth to the Word Who loveth mankind, beholding Him voluntarily suffering at the hands of men, cried out: "What is this? God Who is beyond suffering undergoeth suffering, that He might deliver from the sufferings those who worship Him with faith!"

Canon of the Theotokos

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Take away the heavy burden of mine offenses, O most hymned Theotokos, and vouchsafe that I may bear the yoke of thy Son and God, which is most light, and may tread the path which leadeth to perfection on high. *Twice*

I tremble, O most immaculate one, when I think of the dread day of the coming of Christ; for all my life hath ended in sins, and my soul is full of the passions. But have pity on me, and deliver me then from all damnation.

O all-pure Mistress, accept the entreaties of thine unprofitable servant, and transform the turmoil of my soul and body into profound serenity, that, saved, I may 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 I—

We unceasingly hymn Thee as Savior and Master, Who wast nailed to the Tree and hast given us life.

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.

By Thy Cross have angels and men been united into one flock, O Christ, and in a single assemblage heaven and earth rejoice, crying: 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: Neither tribulation, nor oppression, nor starvation, nor persecution, nor wounds, nor the raging of wild beasts, nor the sword, nor the threatening fire were able to separate you from God, O most lauded martyrs; and ye forgot your own nature, struggling as in others' bodies, and spurning death out of great love for Him. Wherefore, as is meet ye have received reward for your pangs, and have become inheritors of the kingdomof heaven. Pray ye unceasingly in behalf of our souls.

Glory…, Now & ever…: Stavrotheotokion—

Standing by Thy Cross, O Word of God, the unblemished Ewe-lamb, Thy Mother, cried out, lamenting: "Woe is me, O my Son! How is it that Thou diest upon the Cross? Woe is me, O my sweet Light! Where now hath the visage of Thy beauty gone, O Thou Who art more comely than all men?"

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

Wednesday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone I—

By food did the enemy lead Adam out of paradise, but by the Cross did Christ lead back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

Thou didst endure violent suffering, O Christ, and didst remove from us our reproach, O Good One. And Thou hast shown us to be sharers in the kingdom on high, who worship Thy condescension.

O Christ Who coverest the nakedness of Adam, Thou wast stripped naked in the flesh; and when Thou wast uplifted upon the Cross, Thou didst raise us up from the abyss of evils. Wherefore, we glorify Thy holy condescension, O Word.

Martyricon: O all-praised martyrs, who with your stripes lashed a multitude of the demons, with grace ever truly healall the wounds and stripes of men.

Glory…: The Trinity enlighteneth all who offer It pure worship, and acknowledge that It possesseth indestructible dominion. Wherefore, let us cry out thereto: O Trinity, save those who hymn Thee!

Now & ever…: Standing by the Cross and beholding Christ nailed in the flesh, the all-immaculate one cried out, exclaiming: “Where now hath the beauty of Thy glory gone, O loving Lord?”

Tone I

Thursday

Wednesday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the holy apostles, in Tone I: Special Melody: "O *all-praised martyrs…"—*

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

O glorious apostles, divinely chosen disciples of Christ, teachers of the whole world, who found the Lord God, Who is the Mediator between God and man: Unto Him did ye cleave in godliness, and throughout the world ye manifestly preached Him as God and as most perfect man.

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

O most wise apostles, divinely chosen disciples of Christ, teachers of the whole world: By your supplications strengthen me, that I may obey the teachings of God; and ever help me to walk the narrow path, that I may achieve a most spacious sojourn in paradise.

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

I hymn as eyewitnesses and preachers of the Word Peter the first enthroned, Paul and James, Andrew and Philip, Simon, Bartholemew and Thomas, Matthew and John, and Mark and Luke who recorded the Gospels, who with the seventy others are the divinely chosen choir.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the great hierarch & wonderworker Nicholas, in the same melody—

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

Soaring aloft above the flowers of the Church, O thrice blessed Nicholas, as a fledgling from the angelic nest of the Most High thou ever callest unto God in behalf of all the people who find themselves in the midst of violent tribulations and temptations, and dost deliver them by thy supplications.

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

Ascending through the beauties of heaven, thou didst gaze upon the awesome glory of the Holy of holies. Wherefore, thou dost ever dis- close unto us heavenly words of the vivifying sight thereof, O most sacred father.

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

The adornment of priestly vestments didst thou render more splendid by thine active virtues, O God-bearing father; wherefore, for us thou performest sacred acts of wondrous miracles for the sake of Christ, delivering us from evils.

Glory…, Now & ever…: Theotokion—

Bestormed upon the deep of transgressions, I have made haste to the calm haven of thine all-pure supplications, O Theotokos; and I cry unto thee, O most immaculate one: Stretching forth thy mighty right hand unto thy servant, save me!

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

Aposticha stichera of apostles, in Tone I—

The harmonious harp of the apostles, played by the Holy Spirit, abolished the abomi-nable sacrifices of the demons; and, proclaim-ing the one Lord, it hath delivered the nations from the deception of the idols, and taught them to worship the consubstantial Trinity.

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

Together let us praise Peter and Paul, Luke and Matthew, Mark and John, Andrew and Thomas, Bartholemew and Simon the Canaïte, James and Philip; and let us laud the whole choir of the disciples, as is meet.

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: Automelon: O all-praised martyrs, the earth did not hide you, but heaven received you, and unto you were opened the gates of paradise. And since ye have entered therein, ye delight in the tree of life. Pray ye unto Christ, that He grant our souls peace and great mercy.·

Glory…, Now & ever…: Theotokion—

Rejoice, O Virgin, thou joy of thine ancestors, gladness of the apostles and martyrs, and protection of us, thy servants.

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

Wednesday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Let us all chant a hymn of victory unto God Who hath wrought wondrous miracles with His upraised arm, and saved Israel, for He hath been glorified.

The bush prefigured thee, O Theotokos; for, remaining unconsumed, thou didst truly hold the unbearable Fire. Wherefore, with faithful voices we ever hymn thee.

God the Word, clothing Himself in man, became incarnate of thee in manner past understanding, O all-pure one. Wherefore, every breath doth glorify thee and do thee homage, and honoreth thee as is meet.

Glory…: O all-pure one, thou didst conceive the ineffable Word Who upholdeth all the ends of the earth, and thou gavest birth to Him. Him do thou earnestly beseech, that He have mercy on us.

Now & ever…: In that thou alone gavest birth within time to the timeless God incarnate, O all-pure Mistress, heal thou the immemorial sufferings of my passion-plagued soul.

ODE III

Irmos: Let my heart be made steadfast in thy will, O omnipotent Christ God, Who established the second heaven above the waters and founded the earth upon the waters.

That He might deify humanity, God became man through thee, O pure Virgin, in manner past recounting and understanding. Wherefore together we, the faithful, call thee blessed.

He Who by nature is uncircumscribable became circumscribed, incarnate of thee, O pure one who art full of the grace of God. Him do thou unceasingly entreat, that He take pity and enlighten the souls of those who bless thee.

Glory…: Dispel all the fruitlessness of mine unfruitful thoughts, and show forth my soul

as fruitful in the virtues, O all-holy Theotokos, thou helper of the faithful.

Now & ever…: Deliver me from every evil circumstance, from the many temptations of the serpent, and from eternal fire and darkness, O all-immaculate one who for us gavest birth to the never-waning Light.

ODE IV

Irmos: Foreseeing the incarnation of the Word in the Spirit, O Prophet Habbakuk, thou didst exclaim, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

Christ made His abode in thine all-pure womb, O most holy Mistress, and deified us, assuming animate flesh. Wherefore, in Orthodox manner we hymn thee, the pure Mother, O Mistress, thou helper of the world.

Sanctify us, O holy Theotokos who gavest birth in the flesh to the All-holy One Who desired to become like unto men; and by thy supplications, O all-pure one, show us all to be partakers of the heavenly kingdom.

Glory…: O Virgin Theotokos, undefiled tabernacle, with the pure beams of thy compassions cleanse me who have defiled myself with transgressions, and grant me a helping hand, that I may cry: Glory to Thy power, O Lord!

Now & ever…: Thou wast shown to be a temple sanctified for God, O Virgin, and He made His abode in thee in manner past understanding. Him do thou beseech, that He wash away the defilement of our sins, that we may be shown to be temples and habitations of the Spirit.

ODE V

Irmos: Grant us Thy peace, O Son of God , for we know none other God than Thee. We call upon Thy name, for Thou art the God of the living and the dead.

The wicked eating which once was done in Eden made me mortal; but do thou, O pure one who gavest birth to Life, restore me to life who have been slain by the tree of old, that I may lift up my voice in hymns, glorifying thee.

O most pure one, save me from cruel tribulations! Raise me up from the vile passions, and from the captivity and oppression of the evil demons deliver me who honor thee with love.

Glory…: O pure Virgin Mother, we know thee to be the cloud and garden of paradise, the portal of the Light, the table and fleece, and the jar holding within thee the Manna which is the delight of the world.

Now & ever…: O all-immaculate one who gavest birth to God, Emmanuel, Who in His lovingkindness manifestly became man: Him do thou beseech, that He have pity on sinful people, in that He loveth mankind, O pure one.

ODE VI

Irmos: O Christ God, I cry to Thee: As Thou didst the Prophet Jonah, lead up my life from corruption, O Thou Who lovest mankind, for with Thee is life, incorruption and power.

I entreat thee who art the good and undefiled tabernacle: By thy mediation wash away all defilement from mewho have been defiled by many sins.

O pure one, be thou guidance for me who am tempest-tossed upon the cruel abyss of the perils of life; direct me to the harbor of salvation, and save me.

Glory…: The threefold billows of evil thoughts, the assaults of the passions and the abyss of sins bestorm my wretched soul. Heal me, O holy Mistress!

Now & ever…: O Mary who art called the tabernacle of sanctification, sanctify my wretched soul which hath been defiled by pleasures, and make me a partaker of divine glory.

Then, "Lord, have mercy!": thrice; Glory…, Now & ever…

Sessional hymn, in Tone I: Special Melody: "Thy tomb, O Savior…"—

O Virgin who gavest nourishment to One of the Trinity, O beauteous garden of paradise, salvation of mortals: with thy protection save those who piously hymn thee, for thou gavest birth to Him Who spake in the prophets, and didst bear Him Who upholdeth all things, in that thou art the Mother of Christ God.

ODE VII

Irmos: The fire neither touched nor harmed Thy children in the furnace, O Savior; for then the three hymned and blessed Thee as with a single mouth, saying: Blessed is the God of our fathers!

The Son of the unoriginate Father made His abode within thy womb, receiving a beginning, that He might deliver us who worship Him from the evil princes of darkness, in that He is God, O pure Theotokos.

Arrayed in divine virtues, O pure Virgin, thou gavest birth to the Word Who with the Father is unoriginate, and hath truly covered the heavens with virtues. Him do thou ever entreat, that He have pity on us.

Glory…: Sanctify our thoughts, make steadfast the souls of all, O Mother of God, that we may execute well the judgments of the Word of the unoriginate Father Who, in His ineffable lovingkindness, became incarnate of thee, O Virgin.

Now & ever…: Revive my mind which hath been slain by many passions, O all-immaculate one, and strengthen me to do God-pleasing works, that I may magnify thee ever as the helper and hope of Christians.

ODE VIII

Irmos: Him of Whom the angels and all the armies of heaven are in awe do ye hymn as Creator and Lord, O ye priests; glorify, ye children; ye people, bless and exalt Him supremely for all ages!

By thy vigilant supplications to God, O all-immaculate one, we who acknowledge thee to be the blessed and all-joyous Theotokos are delivered from all manner of temptations.

In godly manner the Incorporeal One became incarnate of thee. Him do thou entreat, O all-pure one, that He mortify the passions of my flesh and revive my soul, which hath been slain by sins.

Glory…: O all-pure one who gavest birth to God the Savior, Who hath healed the abasement of Adam: Him do thou beseech, that He heal the incurably painful wounds of my soul.

Now & ever…: Raise me up who lie in the abyss of evils, and vanquish the enemies who now assail me, the unseemly pleasures which eat away my soul. Disdain me not, O pure one, but have pity and save me!

ODE IX

Irmos: We all magnify as the pure Mother of our God the Light-bearing cloud whereon the unoriginate Master of all sat when He descended from heaven like dew upon the fleece and was incarnate for our sake, becoming man.

O all-immaculate one who gavest birth to the divine Light Who shone forth from the Father, have pity on my soul, which hath become darkened by the deceptions of life and is become an object of mockery to mine enemies; and vouchsafe unto me the light of saving repentance, O pure one.

O all-immaculate one, Isaiah beheld thee as a luminous cloud from whence the Sun of righteousness hath shone forth upon us, mystically to enlighten creation. Wherefore, with faith we hymn thee who art beautiful among women.

Glory…: Loving sin, I live in slothfulness, O pure one. I tremble before the implacable judgment, at which do thou preserve me uncondemned by thy holy entreaties, O Virgin Bride of

God, that I may ever bless thee as my helper.

Now & ever…: I tremble before the judgment and the inescapable eye of thy Son, having committed many sins on earth. Wherefore, I cry to thee: O most merciful Mistress, help me! O pure one, rescue me uncondemned from my need at that time!

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

Thursday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the apostles, in Tone I—

O all-wise fishers of the whole world, having received compassion from God, pray ye now also for us who cry out: Save Thy people, O Lord, and for the sake of the apostles free our souls from the evils which beset us.

Stichos: Their sound hath gone forth into all the earth, and their words unto the end of the world.

O ye faithful, in hymns let us honor the all-wise apostles: the melodious trumpets of Christ, the steeds which by grace roil the sea of ungodliness and draw men forth from the abyss unto the divine haven of salvation.

Glory…, Now & ever…: Theotokion—

Having acquired Mary the Theotokos as an unassailable bulwark, come, ye faithful, let us bow down and fall prostrate before her; for she hath boldness before Him Who was born of her, and entreateth Him, and saveth our souls from wrath and death.

After the second chanting of the Psalter, these Sessional hymns, in Tone I—

Destroying the webs of the rhetors with the net of the word and the reed of the Cross, the fishermen enlightened the nations, that in piety they might glorify Thee, the true God; wherefore, we cry out a hymn unto Thee Who strengthened them: Glory to the Father and to the Son! Glory to the Holy Spirit Who is of the same essence! Glory to Thee Who through them hast enlightened the world!

Stichos: The heavens declare Thy wonders, O Lord.

Shining forth timelessly, the Light Who is from Light entered time and appeared on earth in the flesh; and through you, O most blessed ones, He enlightened the earth. Wherefore, illumined by your divine teachings, we honor your sacred memory, O apostles.

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

Martyricon: We all pray to the martyrs of Christ, approaching them with love, for they make entreaty for our salvation, pour forth the grace of healings and repel the hordes of the demons, in that they kept the Faith.

Glory…, Now & ever…: Theotokion—

O all-holy Virgin, thou hope of Christians: Unceasingly beseech God to Whom thou gavest birth in manner past understanding and recounting, in behalf of those who hymn thee, and grant correction of life and the remission of all sins unto us who ever glorify thee.

After the third chanting of the Psalter, these Sessional hymns, in Tone I—

O radiant disciples of the Savior, ye noetic luminaries, ye have illumined the whole world as with fire. Wherefore, I pray: With your brilliant rays, O most blessed ones, illumine my soul, which is in darkness.

O holy hierarch father Nicholas, who dwelt bodily in Myra, thou wast shown to be anointed noetically with the myrrh of the Spirit; and with thy miracles thou dost emit sweet fragrance, pouring forth ever-flowing myrrh upon Myra, which is perfumed by thy myrrh-like hymns and thy memory.

Glory…, Now & ever…: Theotokion—

The prophets clearly proclaimed thee beforehand as the Mother of God, O Maiden. The divine apostles proclaimed thee in the midst of the world, and we have believed on thee. Wherefore, we all right reverently hymn thee and ever call thee the true Theotokos.

ODE I

Canon of the holy apostles, the composition of Theophanes, in Tone I—

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

Illumined by the divine rays of the effulgence of the threefold Sun, O glorious and radiant apostles, ye truly became gods by adoption; wherefore, as is meet, we honor you with faith. *Twice*

Ye became faithful ministers of the Word Who in His lovingkindness appeared on earth in the coarseness of the flesh, and fulfillers of all His precepts by faith, O apostles, and are ever honored.

O ever-blessed ones, with the radiant beams of the all-holy Spirit enlighten the whole of me, who am enshrouded in the darkness of sins; and manifestly guide me to the path of repentance.

Theotokion: O most immaculate Theotokos and Mistress, who art the joy of the apostles: In that thou art Mother to Him Who hath divinely spoken in them, pray with them, that He deliver me from the fire of Gehenna.

Another canon, of our father among the saints Nicholas the wonderworker, the acrostic whereof is "Unto thee, O Nicholas, do I offer a first hymn": the composition of Joseph, in Tone I—

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

Adorned with crowns of righteousness, and standing before the throne of grace, O Nicholas, by thy supplications ever save those who in hymns now crown thee with faith.

O most blessed Nicholas, who receivest the grace of healings, by thy supplications heal the wounds of my soul, and deliver me from the temptations which beset me, I pray.

By thy mighty supplication, O Nicholas, heal thou my soul, which is wholly paralyzed by my transgressions, and deliver me from the cruelties of life, I pray.

Theotokion: With thy light dispel the gloom from my mind, O most immaculate one, and deliver me from everlasting darkness, that I may ever hymn thy mighty works.

ODE III

Canon of the Apostles

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

God, Who alone is invisible, became visible when He was incarnate; and He chose you as disciples for the whole world, to proclaim His name and surpassing glory, O all-blessed, divine apostles.*Twice*

Against Thee only have I sinned, O Christ, against Thee only have I committed iniquity; and I have defiled my soul with evils. By Thy mercy cleanse Thou and save me, for I have Thine all-wise apostles entreating Thee, O Jesus Who alone art readily appeased.

O merciful apostles, deliver me from bitterness of the defilements of passions and sins, sweetening my thoughts with repentance, in that ye have divine sweetness in your hearts, O

most lauded ones.

Theotokion: With the immaterial ministers, with all the hosts on high, with the martyrs and the apostles, O Virgin who knewest not wedlock, entreat Christ, to Whom thou gavest flesh of thy pure blood, that thy servants may be saved.

Canon of Saint Nicholas

Irmos: Let my heart be made steadfast in Thy will, O Christ God, Who didst establish the second heaven above the waters and didst found the earth upon the waters, O Almighty One.

O wise Nicholas, adornment of high priests, sweet savor of the divine Spirit: By thy supplications, redolent of myrrh, drive away the fœtid passions from my heart, I pray thee with love.

I have reached the end of my life in slothfulness, wretch that I am, and fear thy dread tribunal, O Christ. Put me not to shame thereat, but be Thou entreated by the sacred mediations of Nicholas.

O holy hierarch Nicholas our father, who art adorned with grace divine, from divers temptations and misfortunes save those who ever flee to thy protection, O most blessed one.

Theotokion: Deliver me from all perils, from the many temptations of the serpent, and from everlasting fire and darkness, O most immaculate one, who for us gavest birth to the never-waning Light.

ODE IV

Canon of the Apostles

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Roiling the sea of ungodliness and unbelief by your riding forth like horses, O divinely chosen apostles of Christ, ye drowned the noetic foe and drew drowning men forth to salvation. *Twice*

O apostles, ye receptacles of the divine effulgence of the Spirit, with the light of repentance enlighten my darkened soul, which hath become a receptacle of all manner of passions, O godly apostles divinely blessed.

O clouds who let fall the water of life, give drink divinely unto my soul, which is desiccated by the drought of the passions, and cause it to produce the grain of salvation and the virtues, O most praised apostles.

Theotokion: O all-praised apostles, with the prophets and martyrs, and the Mother of the Deliverer, earnestly pray that we may be delivered from sins, from everlasting torment, from temptations, misfortunes and tribulations.

Canon of Saint Nicholas

Irmos: Foreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst announce, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

As the fulfiller of all the precepts of God, O holy hierarch Nicholas our father, and by thy supplications enable us on earth to keep the laws which lead to salvation; and deliver us from all the temptations which assail us.

Having finished thy course for Christ in holiness, direct thou our ways unto Him, O God-bearing father Nicholas, that, having escaped from wandering in trackless wastes, we may attain unto saving protection.

O all-wise father Nicholas, who set at naught all the wiles of the enemy, through thy divine watchfulness fill all of us with grace who keep vigil, hymn God, and set thee before Him as an

advocate.

Theotokion: Enlightened in mind by the Spirit of God, the prophet described thee beforehand, O pure one, as the mountain overshadowed. By grace and thy right acceptable mediations, O Theotokos, cool now those who are burning up with the heat of many transgressions.

ODE V

Canon of the Apostles

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

Ye were shown to be mountains giving rise to sweetness and beauteous gladness, O most glorious apostles, washing away all the bitter-ness of the enemy and delighting the faithful. *Twice*

Ye understood that Christ had come to His own people as a sojourner, and ye cleaved unto Him sincerely. Wherefore, deliver me from the harm of the alien one, O divine apostles of the Word.

Heal Thou the hidden wounds of my soul through the supplications of those who in sacred manner preached in the world Thy divine coming, Thy sufferings and rising from the tomb, O Compassionate One.

Theotokion: With all the incorporeal ones entreat God the Word, to Whom thou gavest flesh in manner past recounting, O Virgin Theotokos, that thy servants may be freed from irrational acts and the carnal passions.

Canon of Saint Nicholas

Irmos: Shine forth thy radiant and everlasting light upon us who rise early unto the judgments of Thy commandments, O Master Christ our God, Who lovest mankind.

Planted in the courts of the Lord, O holy hierarch Nicholas our father, like a fruitful olive-tree by grace thou now anointest the faces of all with the oil of thy labors.

Make entreaty now in behalf of thy servants, O father Nicholas, that we may receive remission of offenses and may be delivered from the tribulations which surround us and from all oppression.

Thee do we beseech, O Nicholas, our good mediator before the Lord: Leave us not without help, O holy one, but save us by the supplications thou art wont to make.

Theotokion: O Maiden full of the grace of God, splendid temple of Christ: By thy supplications to the Father, the Son and the Spirit, make temples of us who do holy things.

ODE VI

Canon of the Apostles

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

With noetic nets ye fished for the nations, drawing them forth to the understanding of Him Who edifieth men, O divinely blessed apostles. Him do ye earnestly entreat in behalf of the world. *Twice*

O lowly soul, O wretched soul, O unrepen-tant soul: Repent, and cry out unto Christ: I have sinned! By the supplications of Thine apostles cleanse me, O Master Who lovest mankind, in that Thou art all-good.

O Almighty Christ, Who of old didst pour forth water from a rock for Israel, by the suppli-cations of Thine apostles dispel my gloom and cause me to produce torrents of tears, in that Thou art greatly merciful, that I may hymn and magnify Thy lovingkindness.

Theotokion: O Virgin, Him Who in His goodness was well-pleased to be born of thee do thou entreat as Creator and God, that He save from temptations and perils those who ever hope in thee, O all-holy one.

Canon of Saint Nicholas

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free my life from corruption! O Savior of the world, save me who cry out: Glory to Thee!

O Christ Who dost possess a multitude of compassions, through the supplications of Nicholas dispel the multitude of mine evils, ever guiding my life, which is battered by waves of sin.

Mightily hast thou trampled the enemy underfoot, O wise Nicholas. By thy supplications strengthen us also to crush him, for we have been enriched by thy divine intercession. O Nicholas, who wast the true primate of the people of Myra, perfume the senses of our souls, and ever drive away the fœtid passions which war against us.

Theotokion: Christ hath accomplished mighty works in thee, O pure one. Him do thou ever beseech, that He magnify in us His rich mercy, O thou who art full of the grace of God.

ODE VII

Canon of the Apostles

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

The Lord Jesus, the Wellspring of life, left you, His disciples, as rivers imparting the waters of the knowledge of God as drink to the whole world, for ye chant: Praised and all-glorious is the God of our fathers! *Twice*

Bearing in your hearts the noetic Fire, the divine grace of Christ, O disciples, ye burned up the tinder of ungodliness; wherefore, utterly consume the flammable passions of me who cry out: Praised and all-glorious is the God of our fathers!

Deliver me from fiery torment, O God, through the supplications of Thy glorious disciples; and turn not Thy face away from me, O Lord, for I cry out in repentance: Praised and all-glorious is the God of our fathers!

Theotokion: O Lord, Who wast born of the Virgin Mother of God without corruption, rescue me from corrupting sins and the passions, granting incorruption unto all who chant in hymns: Praised and all-glorious is the God of our fathers!

Canon of Saint Nicholas

Irmos: The fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!

By thy loving supplication, O wise Nicholas, keep the feet of my soul from stumbling, setting them firmly upon the rock of God's all-radiant commandments, and keeping me unaffected by the pernicious wiles of the enemy, the author of evil.

Ask for us release from our many sins, from the snares of life and necessity, and from all the temptations which assail us, O sacred Nicholas, helper of all the faithful and foundation of holy hierarchs.

I am the wicked servant who hid the talent which I right readily received to invest, and I fear the coming trial. But through the entreaty of the holy Nicholas, may God, the Judge of all, not condemn me thereat.

Theotokion: Thee, O most holy, all-holy one, do we, thy servants, ever beseech, day and night, with contrite mind, asking that deliverance from our sins be granted us through thy

supplications, O pure one.

ODE VIII

Canon of the Apostles

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

The great Sun shone you forth like rays upon the whole world, O apostles, illumining those who sing with faith: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever! *Twice*

As reason-endowed shepherds, as sheep of the Shepherd, as lambs of Christ the Lamb, our Deliverer, O apostles who beheld God, unceasingly pray that He deliver me from the noetic wolf and vouchsafe me the portion of the saved.

O all-accursed soul, groan and cry out to the Lord: I have sinned more than any other, and have wickedly committed iniquity! Cleanse and save me as Thou didst the harlot, the publican and the thief, O Compassionate One, through the right acceptable prayers of the apostles.

Theotokion: With the angels, the apostles, the martyrs and prophets, O Mother of God, entreat Christ, that He save those who cry out: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Canon of Saint Nicholas

Irmos: Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!

Standing on the mountain of the godly virtues, by the showing forth of exalted miracles thou becamest known to the ends of the earth, O Nicholas; wherefore, every tongue honoreth thee for all ages.

Having tasted of divine sweetness, O venerable one, thou didst hate the bitterness of passions and pleasures. Deliver us from them, entreating Christ to put down the misfortunes that assail us.

As the unshakable pillar and confirmation of the faithful, O most blessed Nicholas, by thy supplications strengthen me who am ever shaken by the evils of life and the inspirations of the demons.

Theotokion: O all-pure one who gavest birth to the Physician of all, cure thou the passions of my heart, and, entreating Christ, O Virgin, show me to share in the lot of the righteous.

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: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Ye were shown to be divine and radiant lamps of the Holy Spirit, O blessed ones, and by the splendor of your honorable and all-wise preaching ye illumined the whole world, driving away the darkness of the idols. *Twice*

As branches of the divine, noetic vine, ye produced the divine grapes which pour forth the wine of salvation, O glorious apostles. Wherefore, deliver me from the drunkenness of pleasures.

I tremble, wretch that I am, when I consider Thy dread judgment, O Christ; for I am now

clad in shameful and foul deeds, and am condemned even before trial. Wherefore, through the supplications of Thine apostles have pity on me.

Theotokion: Thou alone didst deify men when thou gavest birth to the incarnate Word. Him do thou entreat with the apostles and martyrs, O all-pure and most immaculate Virgin, in behalf of us who bless and honor thee with faith.

Canon of Saint Nicholas

Irmos: The radiant cloud upon which the unoriginate Master of all descended from heaven, like rain upon the fleece, and of whom He was incarnate, becoming man for our sake, let us all magnify as the pure Mother of God.

With sacred hymns, O father, do we praise thee as the holy hierarch of Christ, the radiant star, the performer of miracles, the well-spring of healings, the helper of those amid sorrows, the most fervent deliverer of those who call upon thee in trouble.

We earnestly beseech thee, O Nicholas, the great shepherd and emulator of Christ, the Chief Shepherd, in all things: From the sacred heights shepherd thy servants, and deliver them ever from all the perils of life.

The end is already nigh! Wherefore art thou slothful, O my soul? Why dost thou not strive to live a life pleasing unto God? Haste thou, and arise henceforth, and cry aloud: Have mercy upon me, O Thou Who lovest mankind, directing my life through the supplications of Nicholas, in that Thou art good!

Theotokion: O most immaculate one, who gavest birth to the divine Light, enlighten me who am darkened by all the assaults of the evil one, who dwell in despondency, and anger God; and guide me to good works, for thou art the cause of all good things.

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

Aposticha stichera of the apostles, in Tone I—

O glorious apostles, who enlightened the whole world, ever entreat God, that our souls may be saved.

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.

Together let us praise Peter and Paul, Luke and Matthew, Mark and John, Andrew and Thomas, Bartholemew and Simon the Canaanite, James and Philip; and let us laud the whole choir of the disciples, as is meet.

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: Rejoice in the Lord, O ye martyrs, for ye fought the good fight: ye opposed emperors and vanquished tyrants; ye were not daunted by fire and the sword, nor by the wild beasts who devoured your bodies, but, sending up hymnody to Christ with the angels, ye received crowns from heaven. Ask that He grant peace to the world and great mercy to our souls.

Glory…, Now & ever…: Theotokion—

Rejoice, O Virgin Theotokos! Rejoice, boast of the whole world! Rejoice, O all-pure and blessed Mother of God!

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

Thursday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone I—

By food did the enemy lead Adam out of paradise, but by the Cross did Christ lead back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

Enlightening the ends of the earth with the divine rays of your teachings, ye destroyed the darkness of cruel ungodliness; and having come to the never-waning Light, ye are ever called blessed.

Possessed of the hypostatic Wisdom of the Father, Who maketh all of you wise, O disciples of Christ, with the foolishness of your preaching ye made the world wise and brought it to the knowledge of God.

Martyricon: Enduring tortures as though ye were bodiless, O athletes of Christ, ye mightily vanquished all the incorporeal foe; wherefore, ye are rightly called blessed forever, O most lauded ones.

Glory…: O ye faithful, let us worship the Trinity—the Father, the Son and the upright Spirit, the indivisible, undivided and equally enthroned Unity—and let us cry out: Holy, Holy, Holy art Thou, O most worshipful Trinity!

Now & ever…: We bless thee, O all-pure one, as thou didst foretell, for thou gavest birth to God in the flesh, whom the choir of the apostles preached. With them ask for us release from our transgressions, O most hymned one.

Tone I

Friday

Thursday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the precious & life-creating Cross, in Tone I: Special Melody: "O *all-praised martyrs…"—*

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

Thou didst stretch forth Thine all-pure hands upon the Cross, O Christ, summoning those who had departed far from Thee and settling them near Thyself; wherefore, I pray to Thee: Clasp me to Thee, though I have been made captive by the passions, and grant unto me the repentance which washeth away all the defilement of the passions.

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 uplift Thine all-pure hands upon the Tree, O Christ, and didst bloody Thy fingers, desiring to deliver Adam, the work of Thy divine hands, who because of disobedience was held fast in the realm of death, O Thou Who lovest mankind; and Thou didst raise him up by Thine authority, O Almighty.

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

Thou didst endure suffering for our sake, O Savior Who art immutable by nature and dispassionate in Thy divinity; and Thou wast crucified with thieves, O sinless and beginningless Christ. The sun, unable to bear the audacity, dimmed its rays, and the whole earth quaked, acknowledging Thee to be the Creator of the world.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Cross & the Theotokos, in the same melody—

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

Once, beholding on the Tree Him to Whom she had given birth from her seedless womb, the immaculate Virgin, unable to bear the wounding of her womb, said, tearing her hair: "O Thou Who holdest all creation in Thy hand, how hast Thou been lifted up upon the Cross as one condemned, desiring to save man in every way?"

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

Once, beholding on the Tree Him to Whom she had given birth from her seedless womb, the immaculate Virgin, unable to bear the wounding of her womb, said, tearing her hair: "O Thou Who holdest all creation in Thy hand, how hast Thou been lifted up upon the Cross as one condemned, desiring to save man in every way?"

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

"O ineffable Son of the all-unoriginate Father, " the all-pure one said, "When I behold my Child upon the Cross, how can I not understand for what deeds the ungrateful people have thus rewarded Thee? Yet as Thou earnest to save Thy creation, Thou endurest all with long-suffering, O Compassionate One."

Glory…, Now & ever…: Stavrotheotokion—

"When Thou wast uplifted upon the Tree, O my Child most sweet Who tasted gall and vinegar, Thou didst sweeten the bitter taste of Adam of old; wherefore, as the righteous

Judge, O Master Who arose as Almighty, sweeten me with Thy healing Passion, " the Virgin said, weeping.

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

Aposticha stichera of the Cross, in Tone I—

The Cross was set up on Golgotha, and hath blossomed forth immortality for us from the ever-flowing fountain of the Savior's side.

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.

The precious Cross of the Savior is for us an indestructible rampart; for, placing our trust therein, we all are saved.

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: By the supplications of all the saints and the Theotokos, O Lord, grant us peace, and have mercy upon us, in that Thou alone art compassionate.

Glory…, Now & ever…: Stavrotheotokion—

Beholding Thee an innocent Victim, O Christ, the Virgin cried out to Thee, weeping: "O my Child most sweet, how is it Thou sufferest undeservedly? And how dost Thou hang upon the Tree, Who suspended the whole earth upon the waters? Leave not me, Thy Mother and handmaid, alone, O greatly merciful· Benefactor, I pray."

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

Thursday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Delivered from bitter slavery, Israel traversed the impassable as though it were dry land, and, seeing the enemy drowned, they chanted a hymn to God, as to their Benefactor, Who wrought wonders with His upraisedarm, for He hath been glorified.

I am held fast in despondency as I consider the multitude of my transgressions and the answer I must make to the Judge, O Mistress Theotokos. Yet be thou for me a divine mediator, placating Him by thy lovingkindness.

O all-pure one, thou refuge of Christians, setting aright of the fallen and cleansing of offenses: at the hour of the dread judgment deliver me from the ever-burning fire, granting me life everlasting.

Glory…: Thee, O Virgin, have we all, the faithful, acquired as our only sure helper; for thou gavest birth unto God. Wherefore, all of us, all the generations of the earth, bless thee, as thou didst foretell, O pure one.

Now & ever…: Beholding thy Creator and Son upon the Cross, O pure and most immaculate one, thou wast filled with awe and didst say: "What is this, O my Child? How have the wicked repaid Thee with evil for the good which Thou didst show upon them?"

ODE III

Irmos: To Christ God, the Son Who, before time began, was begotten incorruptibly of the Father, and in latter days without seed became incarnate of the Virgin, let us cry aloud: O Lord Who hath lifted up our horn, holy art Thou!

All the prophets proclaimed thee the Mother of God in all-glorious images; and we, clearly beholding the fulfillment thereof, also believe, and ask that through thee we may receive divine serenity.

O Mistress of the world, salvation and help of the faithful: accepting the signs which issue forth from the depths of my heart and the streams of my tears, deliver me who am bound by many transgressions, and save me, O pure one.

Glory…: Possessed of boldness before Christ God, in that thou art His Mother, O pure one, pray thou ever that we be delivered from the children of Hagar and from all harm, and make us steadfast, that we may glorify Him with thanksgiving, O all-immaculate one.

Now & ever…: Beholding her Son lifted up upon the Cross, the all-pure one exclaimed, and, crying out, gave utterance from the depths of her heart: "What have the wicked and iniquitous ones, who were filled to repletion with Thy gifts, done to Thee, O my Son?"

ODE IV

Irmos: O Christ, Thou Rod of the root of Jesse and Flower thereof, Thou hast sprung forth from the Virgin, from the mountain over-shadowed and densely wooded, and art come forth, incarnate, of her who knew not man. O immaterial Lord and God, glory to Thy power!

Cast down the savagery of the wicked foe and the machinations they direct against me, and invest me with thy might, O most immaculate one, ever preserving me unharmed, whole and unvanquished, who hymn thee splendidly.

Vanquished by the law of the flesh, full of the passions, I do unseemly and iniquitous things. And I dare not in anywise lift up mine eyes to thee, O pure Mistress. But do thou save me, wretch that I am, by the law of thy lovingkindness. Yea, save me!

Glory…: O Mistress, we the faithful have thee and God alone as our hope unashamed and our help. By thy supplications deliver us from all enemies, visible and invisible, from harm and temptations, that we may glorify thee unceasingly.

Now & ever…: Beholding the Son to Whom thou gavest birth without seed nailed to the Cross, O most immaculate one, thou didst cry out maternally and, lamenting, didst say: "What is this new, all-glorious and incomprehensible wonder which I behold in Thee, O my Son?"

ODE V

Irmos: As God of peace and Father of compassions, Thou hast sent to us Thine Angel of great Counsel, Who granteth us peace. Wherefore, guided to the light of knowledge divine, and rising at dawn out of the night, we glorify Thee, Who lovest mankind.

As thy supplication is tireless and thy helping of thy servants fervent, O Virgin, rescue and save us, anticipating our needs amid all the perilous misfortunes of life, that we not fall victim to grief and become corrupt.

O Mary, dwelling-place of God, show me forth through repentance to be a habitation for God, who am become the haunt of wicked demons through my vile deeds and mindlessly carry out their will.

Glory…: As thou art the compassionate Mother of God, heal us, who are cruelly afflicted in body and soul with sinful passions; for thou truly gavest birth to Christ, the Physician of souls and bodies, the abundant Wellspring of life.

Now & ever…: Beholding her Son upon the tree of the Cross, the all-immaculate one was stricken with pain in her womb, and with tears she cried out: "I am in awe to see Thy long-suffering, O my Son, beholding this new wonder! How is it that Thou, Who art sinless, dost endure an unjust death?"

ODE VI

Irmos: The sea monster spewed forth Jonah, like a babe from the womb, as it had received

him; but the Word, Who made His abode within the Virgin and took flesh, passed through her, preserving her intact. For, as He did not suffer corruption, He preserved her who bore Him unharmed.

Thou wast the receptacle of the noetic Myrrh Who hath perfumed the whole earth with the sweet fragrance of His divinity, O all-holy Bride of God. Wherefore, with the fragrance of thy supplication dispel all the stench of my transgressions from my soul.

The fire of pleasures doth utterly consume me and afflicteth my lowly heart, and iniquitously moveth me to commit unseemly deeds. Haste thou to extinguish it, in that thou gavest birth to the divine Fire, my salvation, O Bride of God.

Glory…: Deliver us from the temptations of enemies visible and invisible, O most hymned Virgin, and preserve those who with Orthodox Faith truly confess thee to be the Theotokos, O Mother of God; for thou dost ever possess might, in that thou gavest birth to Him Who hath created all things.

Now & ever…: Standing before the Cross and beholding her Son hanging thereon in the flesh, the all-immaculate one felt her womb burn with grief, and, shedding tears, she cried: "O my Child, truly ineffable is Thy compassion for all men!"

Then, "Lord, have mercy!": thrice; Glory…, Now & ever…

Sessional hymn, in Tone I: Special Melody: "Thy tomb, O Savior…"—

The unblemished ewe-lamb, beholding the Lamb and Shepherd hanging dead upon the Tree, exclaimed, lamenting and crying out maternally: "How shall I bear Thine abasement and voluntary sufferings, which are past telling, O my Son, O all-good God?"

ODE VII

Irmos: The youths raised together in piety, rejecting the command of the impious one, feared not the threat of the fire, but, standing in the midst of the flame, chanted: O God of our fathers, blessed art Thou!

I cannot bear the assaults and tumult of the demons, for the flame of carnal passions darkeneth my mind. Yet disdain me not, O holy Theotokos, for I set all my hope on thee.

O Virgin who knewest not wedlock, O most holy Bride and Mistress of God, through thy supplications loose thou the bonds of my transgressions, and bind me to Christ with bonds of love, that I may bring forth the virtues as fruit.

Glory…: Thou art the helper, the bulwark and sure refuge of all the Christians in the world, O pure Mary. Wherefore, honoring thee with faith, we cry out to Christ: O God of our fathers, blessed art Thou!

Now & ever…: The all-holy virgin, beholding her Son suspended upon the Cross, was stricken with awe, and marvelling, said: "How can I bear the sight of Thee slain, Who art the Author and Bestower of life?"

ODE VIII

Irmos: The dew-bearing furnace showed forth an image of a supernatural wonder, for it burned not the youths whom it had received; neither did the fire of the Godhead consume the Virgin when it descended into her womb. Wherefore, chanting, we sing: Let all creation bless the Lord and exalt Him supremely for all ages!

O Theotokos, Mistress of the world, do thou alone, by thy lovingkindness, lead me up, who by my wicked mind have been plunged into the abyss of perdition and evils by carnal pleasures and my passionate attachment to the things of life. For I in nowise have any hope of salvation, being wholly despondent, O pure one.

Thou art the salvation of all men, having given birth ineffably to God. Thou art the savior of the faithful, O Theotokos, the guide of the blind and the setting aright of the fallen.

Wherefore, praising thee, we cry out to Christ: Bless the Lord, all ye works! Hymn and exalt Him supremely forever!

Glory…: Having acquired thee as a most firm bulwark, we have placed in thee our hope of salvation, O Mother of God. Be thou for thy servants a haven and an insuperable rampart, and guide us continually, that we may chant: Let all creation bless the Lord and exalt Him supremely for all ages!

Now & ever…: Her womb rent maternally, and full of manifold tears, when she who gave birth to Thee in purity beheld Thee on the Cross, she cried out with inconsolable groaning: "Having escaped pain in Thy birth, O my Son, I am now held fast by pain, beholding Thy countenance dishonored."

ODE IX

Irmos: Ineffable is the mystery of the Virgin! For she hath been shown to be heaven, the throne of the cherubim and the radiant bridal-chamber of Christ God Almighty. Her do we piously magnify as the Theotokos.

I have besmirched my soul with dishonorable passions, wretch that I am, and have defiled all my flesh with soul-corrupting passions; yet as thou art pure and undefiled, cleanse me by the magnitude of thy mercy.

I have not acquired any other refuge than thee, O pure Mistress, neither do I know any other steadfast helper and protection on earth. Wherefore, I have fled with fervor to thee, asking that through thee I might receive deliverance from offenses.

Glory…: From on high thou now lookest mercifully upon thy servants, O most hymned one, preserving us with pious faith and delivering from every evil circumstance by thy supplications those who honor thee as the true and honored Theotokos.

Now & ever…: When she who knew a seedless birthgiving saw Thee suspended upon the tree of the Cross, O Thou Who lovest mankind, she cried aloud: "O my Son and almighty God, in Thy desire to save men how hast Thou now accepted crucifixion?"

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

Friday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the Cross, in Tone I—

When Thou wast crucified, O Christ, tyranny perished and the power of the enemy was trampled down; for it was neither angel nor man, but Thou Thyself, O Lord, Who saved us. Glory to Thee!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet; for it is holy. We bow down before the tree of Thy Cross,

O Thou Who lovest mankind, for Thou wast nailed to it, O Life of all, didst open paradise to the thief who came to Thee with faith, and didst vouchsafe food unto him when he confessed Thee, saying: Remember me, O Lord! As Thou didst accept him, so do Thou also accept us who cry: We have all sinned! In Thy lovingkindness disdain us not!

Glory…, Now & ever…: Stavrotheotokion—

Beholding the Lamb and Shepherd hanging, dead, upon the Tree, the unblemished Ewe-lamb exclaimed, weeping and crying out maternally: "O my Son, how can I bear Thy descent [into death] and Thy voluntary sufferings, O all-good God?"

After the second chanting of the Psalter, these Sessional hymns of the Cross, in Tone I—

Once, the weapon of the Cross was revealed to the pious Emperor Constantine as invincible victory over his enemies, because of his faith; for the adverse powers tremble before it.

It was the salvation of the faithful and the boast of Paul.

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

O Compassionate One Who of old fashioned Adam from the dust, a hand of clay smote Thee, and Thou didst endure crucifixion, mockery and wounding. O the wonder! O Thy great long-suffering! Glory, O Lord, to Thy life-bearing sufferings, whereby Thou hast saved us!

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

Martyricon: Invested by Thee with the boast of suffering and the crown of honor, O Lord, the glorious passion-bearers patiently endured the wounds inflicted by the iniquitous, and with divine power received victory from the heavens. By their supplications free us also from the invisible foe, O Savior, and save us.

Glory…, Now & ever…: Stavrotheotokion—

Beholding Thee stretched out, dead, upon the Cross, O Christ, Thy most immaculate Mother cried out: "O my Son, Who with the Father and the Spirit art equally without beginning, what is this, Thine ineffable dispensation, whereby Thou hast saved the work of Thine all-pure hands, O Compassionate One?"

After the third chanting of the Psalter, these Sessional hymns of the Cross, in Tone I: Special Melody: "Thy tomb, O Savior…"—

When the sun beheld Thee suspended in the flesh of Thine own will upon the tree of the Cross in the lovingkindness of Thy mercy, O Word, unable to abide the blasphemy, it hid its rays. Enlighten my darkened soul with Thine unapproachable light, and save me, I pray.

Thou wast nailed to the Cross of Thine own will, O Compassionate One, didst deify our corrupted essence, and didst kill the serpent, the slayer of men. By Thy precious Cross establish Orthodoxy in peace, and put down the uprisings of heretics.

Glory…, Now & ever…: Stavrotheotokion—

Having acquired thine aid, O all-pure one, by thy supplications we are delivered from misfortunes; for, preserved everywhere by the Cross of thy Son, we all piously magnify thee as is meet.

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "I praise the honorable Passion of the Master": the composition of Joseph, in Tone I—

Irmos: Let us chant a hymn of victory unto God Who helped Moses in Egypt and by him destroyed Pharaoh and his whole army, for He hath been glorified.

O Word Who art dispassionate by nature, yet didst endure sufferings for our sake and wast crucified with thieves, Thou didst slay the serpent, the author of evil, and hast saved those who worship Thee.

Though Thou art the dawning of the East, O Jesus, Thou didst come to the parts of the West, our rejected nature; and the sun, seeing Thee crucified, hid its light.

Martyricon: Trading well a temporal death for life everlasting, O glorious athletes, ye were vouchsafed the kingdom of heaven; wherefore, ye are glorified and called blessed.

Martyricon: O ye who valiantly emulated

the sufferings of Christ, ye cure the sufferings of those on earth with a mystic therapy, O holy martyrs, and drive away evil spirits by your words.

Theotokion: When the Ewe-lamb beheld Christ the Lamb lifted up upon the Cross, she exclaimed, crying aloud: "Whither hath Thy beauty set, O long-suffering Son Who art without beginning?"

Another canon, of the all-holy Theotokos, in Tone I—

Irmos: Let us all chant a hymn of victory unto God, Who hath wrought marvelous wonders with His upraised arm and saved Israel, for He is glorious.

In that thou gavest birth in time to the only timeless God, Who became incarnate, O most holy and all-pure one, heal thou the chronic passions of mine all-accursed soul.

As thou art merciful, O all-pure one, by thy supplications do away with the wounds of my soul, the perversity of my heart, the darkening of my thoughts and the turning away of my mind.

O all-pure one, who gavest birth to the Light, my Deliverer, deliver me from everlasting torments, that, saved, I may hymn thy lovingkindness.

I am engulfed in the abyss of evils and the tumult of the passions, yet I call upon thy tranquillity, O all-pure one: Save me, for thou art the haven of the faithful!

ODE III

Canon of the Cross

Irmos: Let my heart be made steadfast in Thy will, O Christ God, Who didst establish the second heaven above the waters and didst found the earth upon the waters, O Almighty One.

Thou didst stretch out Thy hands upon the Cross, staining Thy divine fingers with blood, and delivering Adam, the work of Thy hands, O Master, from the hands of the slayer, in that Thou alone art good and lovest mankind.

Thou wast lifted up upon the Tree and wast pierced in the side by a spear, O Master, setting aright the fall caused by [Eve, Adam's] rib, whom of old misfortune befell through the fruit of the tree; and thou didst lead them into paradise with the honest thief.

Martyricon: With pure minds and chanting let us hymn the martyrs of the Lord: the confirmation of the Church, the rampart and towers of piety, the destroyers of the enemy.

Martyricon: As divine branches of the noetic Vine, the martyrs manifestly produced for us the grapes which pour forth the wine which gladdeneth the hearts of all the faithful.

Theotokion: Through His Cross the blessed Fruit of thy womb, O most hymned Virgin, hath made those corrupted by the fruit of the tree partakers of incorruption, for the sake of His Cross.

Canon of the Theotokos

Irmos: Same as the foregoing.

Do away with all the barrenness of mine unfruitful thoughts, and show my soul to be fruitful through the virtues, O all-pure Theotokos, helper of the faithful.

O most immaculate one who gavest birth to the preëternal Light, deliver me from every evil circumstance, from the many temptations of the serpent, and from eternal fire and darkness. Wholly condemned am I by the dread tribunal, the unquenchable fire and the stern sentence, O all-pure one. Haste thou, O all-pure Mistress, to save me, thy servant.

To deify mankind, God became a man through thee, in manner past recounting and understanding, O pure Virgin; wherefore, together all of us, the faithful, call thee blessed.

ODE IV

Canon of the Cross

Irmos: I have heard report of Thee, O Lord, and I was afraid; I have understood thy works, the prophet said, and have glorified Thy power.

Though Thou art the righteous Bestower of the law, Thou wast reckoned among the lawless, and wast lifted up upon the Tree, desiring to justify all, O Lord our Benefactor.

All the angelic hosts marveled, beholding Thee, the Sun, uplifted upon the Cross; and the hordes of the prince of darkness were vanquished.

Martyricon: Having drawn forth the grace of healings from the gifts of the Spirit, by the grace of God the martyrs wash away soul-corrupting passions for all.

Martyricon: Having shaken off the slumber of indifference, with godly vigilance and faith the passion-bearers tamed the savagery of the wild beasts and suffered, rejoicing.

Theotokion: "Woe is me, O my Child! What shall I do? How can I bear to see Thee, Who givest life, suspended upon the Tree, unjustly put to death?" the Virgin said, weeping.

Canon of the Theotokos

Irmos: Foreseeing in the Spirit the incarnation of the Word, O Prophet Habbakuk, thou didst announce, crying out: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth! Glory to Thy power, O Lord!

O Virgin Theotokos, thou undefiled tabernacle, by thy compassions, as with outpourings of great purity, cleanse me who am defiled by transgressions, and grant me a helping hand, that l may cry: Glory to thee, O pure Bride of God!

Thou wast shown to be a temple dedicated to God Who made His abode within thee in manner past understanding. Him do thou entreat, that He cleanse us of the defilements of sin, that we may be known to be the temples and habitations of the Spirit.

Have mercy on me, O Theotokos, who alone gavest birth to the Wellspring of mercies; and do away with the grievous illness of my soul and the perplexity of my heart. Before the end grant me compunction, a stream of tears, and deliverance from evils.

O holy Theotokos who gavest birth to the All-holy One in the flesh, sanctify us, that we may emulate Him Whose desire it was to become like men; and by thy supplications show us all to share in the kingdom of heaven, O all-pure one.

ODE V

Canon of the Cross

Irmos: Shine forth thy radiant and everlasting light upon us who rise early unto the judgments of Thy commandments, O Master Christ our God, Who lovest mankind.

Uplifted upon the Cross in the flesh, Thou didst call to the knowledge of Thee the nations who knew Thee not, O Judge of all, O only merciful Christ our God.

When Thou didst stand before the unjust tribunal, O righteous Lord, Adam, who before was condemned, was justified; and he crieth out: Glory to Thy crucifixion, O long-suffering Lord!

Martyricon: Ye were shown to be like a divinely planted [garden of] paradise, O martyrs, having your honored sufferings as fragrant flowers, whereby the soul of each of the faithful is filled with sweet fragrance.

Martyricon: Let us hymn the martyrs of the Lord, the blossom-laden and right fruitful trees which put forth the fruit of faith in immortality and pulled up the roots of evil.

Theotokion: When the precious rod who produced the never-fading Bloom beheld Him uplifted upon the Tree, she cried: "O Master, leave me not childless!"

Canon of the Theotokos

Irmos: Grant us Thy peace, O Son of God, for we know none other than Thee. We call upon Thy name, for Thou art the God of the living and the dead.

The wicked tasting in Eden once made me subject to mortality, but do thou, O all-pure one who gavest birth unto Life, enliven me now who of old was slain by the tree, and grant me compunction.

Save me from cruel misfortunes, O all-pure one, raise me up out of the mire of the passions, and deliver me, thy useless servant, from the captivity and oppression of the evil demons.

Enlighten the eyes of my soul, that I may ever gaze upon thy divine radiance and glory, O pure and most immaculate one, and may receive mercy and everlasting glory.

O pure Virgin Mother, we know thee to be the cloud and [garden of] paradise, the portal of the Light, the table, the fleece, the jar containing manna, the sweetness of the world.

ODE VI

Canon of the Cross

Irmos: Thou didst save the prophet from the sea monster, O Thou Who lovest mankind. Lead me up from the abyss of transgressions, I pray.

O Christ Who dost surpass all honor, lifted up upon the Cross Thou didst endure dishonor, desiring to honor men.

O all-good Christ our God, Who wast beaten with a reed, Thou signest a manumission for me who have been enslaved to deception.

Martyricon: Through painful sufferings ye passed over to the end which is devoid of pain, O holy ones, and have been vouchsafed ineffable joy.

Martyricon: Ye were set afire by the burning coals of the love of Christ, O all-wise ones; wherefore, cast into the fire ye remained unconsumed.

Theotokion: After giving birth, O most immaculate one, thou didst remain as thou wast before birthgiving; for thou gavest birth unto God Who saved men by the Tree.

Canon of the Theotokos

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free my life from corruption! O Savior of the world, save me who cry out: Glory to Thee!

I pray to thee, the only good one, the undefiled tabernacle: By your mediation wash away all defilement from me who have been defiled by many sins.

Be thou a pilot for me who am tossed about on the deep of evils by the needs of life, O pure one; steer me to the true harbor, and save me. Threefold billows of wicked thoughts, assaults of the passions and the abyss of sin overwhelm my wretched soul. Help me, O holy Mistress!

O Mary, thou sacred tabernacle which hath been revealed, sanctify my wretched soul, which hath been defiled by pleasures.

ODE VII

Canon of the Cross

Irmos: The furnace was bedewed, O Savior, and the children, dancing, chanted: O God of our fathers, blessed art Thou!

When Thou wast crucified, Thou didst shake creation; and when Thou didst die, Thou didst slay the serpent. Blessed art Thou, O Christ, God of our fathers!

Thou didst taste gall, O Long-suffering One, pouring forth the sweetness of salvation upon me who was deprived of the food of paradise through pleasurable eating.

Martyricon: Having their nails torn out, and having set aside the coarseness of mortality, the martyrs received divine beauty from God.

Martyricon: Emulating the all-pure sufferings of Christ by your own sufferings, O valiant martyrs, ye easily bore the wounds inflicted by the enemy.

Theotokion: Seeing Thee, the Lord, crucified, the immaculate Theotokos said: “Woe is me, O my Son! How is it that Thou diest, O Life and Hope of the faithful?”

Canon of the Theotokos

Irmos: The fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!

Sanctify my soul, which hath been defiled by the passions, O all-pure Bride of God, and quickly bring an end to the grievous captivity of my mind, the perplexity of my heart and the onslaughts of the demons.

Enliven my mind, which hath been done to death by carnal passions, O most immaculate one, and strengthen me to do works pleasing unto God, that I may magnify thee and ever glorify thy compassion.

O Virgin Mother, who alone gavest birth unto God, mortify my carnal pleasures and quickly remove the defilement of my soul. Deliver me from the inquisition of the demons, and save me.

Arrayed in godly virtues, thou gavest birth to the Word Who with the Father is equally without beginning, and Who hath truly covered the heavens with virtues, O pure Virgin. Him do thou ever entreat, that He have pity on us.

ODE VIII

Canon of the Cross

Irmos: Christ God, Who saved the chanting children in the furnace and transformed the raging flames into dew, hymn ye and exalt supremely for all ages!

When Thou wast nailed to the Cross, O Savior, creation was shaken, the sun stopped its shining, and the rocks split asunder; and hades was soon emptied, unable to withstand Thy might.

O Compassionate One, Thou didst hang naked on the Tree, suffering condemnation for the condemnation of him who was cast out, receiving nakedness. Great is Thy might and long-suffering!

Martyricon: Armed with the Cross as with breast-plate, the warriors of Christ, who dwell with the incorporeal ones, arrayed themselves against the adversary and trampled him beneath their beautiful feet.

Martyricon: Their members broken, the valiant ones stood with crowbars in the midst of the tribunal, demolishing the edifice of deception and razing the temples of the demons.

Theotokion: Beholding Him Who alone is most high uplifted upon the Tree and putting down the uprisings of the enemy, she who is more exalted than the heavens hymned Him aloud.

Canon of the Theotokos

Irmos: Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!

In godly manner He Who is incorporeal became incarnate of thee. Him do thou beseech, O all-pure one, that He slay my carnal passions and give life to my soul, which hath been slain by my sins.

O all-pure one, thou gavest birth to God the Savior, Who healeth the contrition of Adam, who had been fashioned from dust. Him do thou entreat, that He heal the incurably painful wounds of my soul.

Raise me up who lie in the depths of evils, vanquish now him who wageth war against me, O pure one, and disdain not my soul, which hath been wounded by unseemly pleasures. Have pity, O all-pure one, and save me.

By thy vigilant prayers unto God are we, who know thee to be the blessed and joyous Theotokos, delivered from all manner of temptations, O all-pure one.

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 pure Mother, with hymns do we magnify thee: the unconsumed bush which Moses saw, the animate ladder which Jacob beheld, and the portal of heaven, through which Christ our God did pass.

O how the disobedient people gave over to the Cross Thee, the only Long-suffering One, Who didst impoverish Thyself of Thine own will, accepted sufferings, and by dispassion becamest a Mediator for all who had stumbled, from Adam on.

Thou didst undergo ignominious crucifixion in the flesh, O Christ, desiring to honor man who was dishonored by irrational passions and had marred his ancient beauty. Glory to Thy lovingkindness, which passeth understanding!

Martyricon: To the light of Thine ineffable glory and radiance didst Thou guide those who rose at dawn unto Thee, and who, led by Thy hand, traversed the darkness of sufferings, O Christ, Thou never-setting Sun. Wherefore, by their supplications enlighten us.

Martyricon: The company of the sacred martyrs vanquished the myriads of the noetic foe; they enrolled among the myriads of the holy powers, and at the behest of the Creator of all ever heal the myriad passions of our souls.

Theotokion: With the light of the Light Who shone forth from thee in the flesh, O Virgin, illumine my mind and enlighten my heart, driving away the darkness of sin and dispelling all the gloom of my despondency.

Canon of the Theotokos

Irmos: The radiant cloud upon which the unoriginate Master of all descended from heaven, like rain upon the fleece, and of whom He was incarnate, becoming man for our sake, let us all magnify as the pure Mother of God.

Loving sin, I abide in slothfulness, O pure one, and I tremble before the implacable tribunal. Keep me uncondemned thereat by thy holy supplications, O all-pure Bride of God, that I may bless thee as mine intercessor.

I am terrified of the tribunal and the unforgettable eye of thy Son, O Virgin, for I have committed many sins on earth; wherefore, I cry unto thee: O most loving Mistress, help me, deliver me from tribulations then, O pure one, and save me.

How terrible is the day of trial, O Maiden! How horrible the sentence! How bitter the misfortune! How can I endure more, O all-pure Mistress? Have mercy upon my passion-fraught soul, and before the end grant me remission, O all-pure one.

O thou who gavest birth to the divine Light Who shone forth from the Father, have pity on my soul, which hath been benighted by the deceptions of life and is become an object of the mockery of the demons, O most immaculate one; and vouchsafe unto me the light of saving repentance, O pure one.

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

Aposticha stichera of the Cross, in Tone I—

We unceasingly hymn Thee as Savior and Master, Who wast nailed to the Tree and hast given us life.

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.

By Thy Cross have angels and men been united into one flock, O Christ, and in a single

assemblage heaven and earth rejoice, crying: 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: O ye people, come, let us all honor the passion-bearers of Christ with hymns and spiritual songs: the luminaries of the world, the preachers of the Faith, the ever-flowing wellsprings from whence healings pour forth upon the people. By their supplications, O Christ our God, grant peace to Thy world and great mercy to our souls.

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "O *all-praised martyrs…"*—

The most immaculate Ewe-lamb and Mistress, beholding her Lamb upon the Cross, bereft of form and comeliness, said, weeping: "Woe is me! Whither hath Thy beauty set, O Thou Who art most sweet? Where is Thy majesty? Where the shining grace of Thine image, O Son most beloved?"

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

Friday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone I—

By food did the enemy lead Adam out of paradise, but by the Cross did Christ lead back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

When Thou wast crucified, O sinless Christ, Thou didst take the sins of all upon Thyself; and when Thou wast pierced in the side, Thou didst pour forth blood and water, torrents of salvation, rebuilding that which had been broken down by corruption.

O compassionate Jesus our God, Who wast nailed to the Tree of Thine own will, Thou didst take away all the passion-fraught understanding of Adam; and by Thy precious wounds didst wound the multitude of the demons.

Martyricon: Having emulated the sufferings of Him Who suffered willingly in the flesh, O glorious martyrs, ye ever heal incurable sufferings and drive ailments away from men by the power of the Spirit.

Glory…: Thee do we glorify, the Trinity equal in power and one in honor, the unoriginate God; and with faith we magnify the Father, the Son and the Holy Spirit, the single Godhead in three Hypostases.

Now & ever…: When she who gave Thee birth in the flesh saw Thee nailed to the Cross O Christ God, she exclaimed, weeping: "How hath the iniquitous assembly of the Jews rewarded Thee, O my Son?"

Tone I

Saturday

Friday Evening at Vespers

On "Lord, I have cried…": these stichera of the holy martyrs, hierarchs and the venerable, in Tone I: Special Melody: "O all-praised martyrs…"—

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

The one triumphal procession of the martyrs drowned a multitude of the demons in the streams of their blood, caused all the abominable sacrifices to cease, and set at naught the deception of the idols, for they suffered patiently. And they now entreat Christ to grant our souls peace 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.

With wise words and doctrines the most sacred pastors taught all to glorify the threefold Godhead in Unity, divinely avoiding the confusion and division of Its Persons; and they now pray that peace and great mercy be granted our souls.

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

The company of the venerable lulled carnal desires to sleep and restrained the onslaughts thereof, showing their life to be angelic; wherefore, they now join chorus in the habitations of heaven, entreating Christ to grant our souls peace and great mercy.

Then these other stichera, of the martyrs, in the same tone—

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

Through the supplications of all the saints and the Theotokos, O Lord, grant us Thy peace, and have mercy upon us, for Thou alone art compassionate.

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

The confession ye made before the tribunal reviled the power of the demons, O saints, and freed men from deception. Wherefore, when ye were beheaded ye cried out: O Lord, let the sacrifice of our lives be well-pleasing to Thee, for having loved Thee, we have spurned this transitory life, O Thou Who lovest mankind.

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

O your goodly commerce, O saints! For ye gave your blood and inherited heavenly things; and having undergone trials for a time, ye rejoice everlastingly. Of a truth your commerce was goodly! For, having forsaken corruptible things, ye received those things which were incorrupt; and joining chorus with the angels, ye unceasingly hymn the consubstantial Trinity.

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

Let us hymn the Virgin Mary, the glory of the whole world, who sprang forth from men and gave birth unto the Master, the portal of heaven, and the subject of the hymnody of the incorporeal hosts; for she hath been shown to be heaven and the temple of the Godhead. Having destroyed the middle-wall of enmity, she hath brought forth peace and opened wide the kingdom. Therefore, having her as the confirmation of our faith, we have as champion the Lord born of her. Be of good courage! Yea, be ye of good cheer, O people of God, for He

vanquisheth the foe, in that He is almighty!

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

Aposticha stichera of the holy martyrs, in Tone I—

Automelon: O all-praised martyrs, the earth did not hide you, but heaven received you, and unto you were opened the gates of paradise. And since ye have entered therein, ye delight in the tree of life. Pray ye unto Christ, that He grant our souls peace and great mercy.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord

And in the same melody: *Nekrosimon:* What sweetness of life remaineth untouched by grief? What glory standeth immutable on the earth? All are but insubstantial shadows, all are most deluding dreams! But a single instant, and death taketh all these things. Yet in the light of Thy countenance and in the enjoyment of Thy beauty, O Christ, grant peace unto those whom Thou hast chosen, in that Thou lovest mankind.

Stichos: Their souls shall dwell amid good things.

Nekrosimon: No one among men is without sin, save Thou alone, O Immortal One; wherefore, by Thy lovingkindness, in that Thou art our compassionate God, reckon Thy servants in the light, with Thine angelic choirs, overlooking their iniquities and granting them forgiveness.

Glory…, Now & ever…: Theotokion—

Truly past understanding are thy wondrous mighty works, all the all-glorious things that all the prophets proclaimed, O Bride of God thine Offspring. Incomprehensible and ineffable were the conception and birthgiving whereby He saved the world, in that He is full of lovingkindness, O most hymned one.

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

Friday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Let us all chant a hymn of victory unto God, Who wrought wondrous miracles with His upraised arm, and saved Israel, for He hath been glorified!

Thou art a haven of salvation and protection for those who call upon thee, O all-pure Theotokos. Wherefore, I fervently cry out to thee from the depths of my soul: O Mistress, save me!

O all-pure Mary, Mother of the Creator, in that thou art good and easy to reconcile, heal thou my lowly soul which hath been corrupted by the passions and transgressions.

Glory…: O Mistress unwedded, cease thou never to entreat my Creator and God in behalf of one who doth ever flee to thy protection, that I may receive mercy.

Now & ever…: O animate palace and fiery throne of the King, with the holy martyrs and apostles do thou ever entreat Christ, that He deliver us from perils.

ODE III

Irmos: The Stone which the builders rejected hath become the head of the corner. Christ is the Rock whereon He established the Church, which He redeemed from among the nations.

The darkness of transgressions surroundeth my heart, O Mistress, and I dare not lift up mine eyes to heaven. Wherefore, I cry: Enlighten my mind, soul and heart with the precepts of Christ!

I gaze upon thy divine image, and I honor thee, the seal of the Master, the all-pure Mother, as the prototype. And I kiss it, and bow down, and praise it, knowing thine honor and His

alone.

Glory…: Halt the cruel assaults of the body, and quench thou the flame of the passions, O Virgin, wherewith the cruel serpent weaveth greatly tangled bonds of offenses round about me, desiring to drag me down to destruction.

Now & ever…: Issuing forth bodily, the Word clothed Himself wholly in Adam through thee. Him do thou therefore beseech, that He deliver us from the passions, from divers perils and everlasting fire.

ODE IV

Irmos: Foreseeing the incarnation of the Word in the Spirit, O Prophet Habbakuk, thou didst proclaim, crying aloud: When the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth. Glory to Thy power, O Lord!

Having given birth to the Creator and Fashioner of all, O Virgin, thou hast ineffable power and invincible might, and thou savest those who approach thee with faith. Wherefore, I cry to thee: O Mistress of the world, help me!

Set at naught the battles of the invisible and noetic foe who assail in vain my wretched heart, O Mistress, and grant me divine serenity and peace, that I may hymn thee in gladness.

Glory…: Thou art the hope of the hopeless, helper of the poor, consolation of those who weep, cleansing of the sinful, guide of the lost, healer of the sick and righting of the fallen.

Now & ever…: O pure and blessed Virgin Mary, who alone hast done away with the curse of all: with the apostles, martyrs and prophets entreat Him Who issued forth from thy womb, that He save the souls of those who hymn thee.

ODE V

Irmos: Grant us Thy peace, O Son of God, for we know none other God than Thee. We call upon Thy name, for Thou art the God of the living and the dead.

Save me from the abyss of perils, tribulations, griefs and bodily passions, O Mistress, and preserve my soul in divine tranquillity.

Thou art my fervent and steadfast preservation all throughout my life, O all-immaculate one. Wherefore, I beseech thee: even after my death, extend unto me thy rich lovingkindness.

Glory…: O thou who gavest birth to the Creator and Deliverer of all, deliver me from the bodily passions which consume my heart and drag me into unseemly deeds.

Now & ever…: In that thou art shown to be the place of noetic sanctity, O Virgin Mistress, wholly sanctify me, and with the holy and wise apostles pray that I be saved.

ODE VI

Irmos: Emulating the Prophet Jonah, I cry: Lead up my life from corruption, O good Savior of the world, and save me who cry: Glory to Thee!

Thou preservest me alive, delivering me from dangers. In thy lovingkindness do thou also stand before me when I depart this earth for life everlasting, O Virgin Mother.

Thou art an indestructible rampart, thou art a firm wall of protection, thou art a mighty intercessor for thy servant, O good Theotokos; wherefore, I ever call upon thee.

Glory…: Having acquired powerful supplications before God, O good Theotokos, disdain not me who fervently flee to thy protection and cry aloud: Have mercy on me, O Mother of the God of all!

Now & ever…: Reject me not, neither spurn me, O Savior, for the ewe-lamb who gave Thee birth in the flesh entreateth Thee with Thine apostles, prophets and passion-bearers.

Then, "Lord, have mercy!": thrice; Glory…, Now & ever…

Sessional hymn, in Tone I—

O all-pure Maiden, the prophets foretold thee as the cloud of the eternal light of God, the

ark, the candlestand and jar, and the unquarried mountain; for in latter times Christ our God came forth from thee without seed, as was the Father's good pleasure.

ODE VII

Irmos: The fire neither touched nor harmed Thy children in the furnace, O Savior; for then the three, as with a single mouth, hymned and blessed Thee, saying: Blessed is the God of our fathers!

Hastening in thy lovingkindness, O all-pure Mistress, deliver me, who am brought to despondency by transgressions and the pleasures of the flesh and who am thrust into the abyss of destruction, O pure one.

O Theotokos, thou art the refuge and mighty protection of all the faithful. Be thou for me a guide to the Creator, granting me deliverance from transgressions in thy compassion.

Glory…: Thou hast destroyed the curse, O pure one who gavest birth to Christ our joy. By thy power, O all-immaculate one, break thou also the curse which I have incurred through sin, and grant me joy.

Now & ever…: O all-holy and pure one, thy servants ever entreat thee day and night, praying with contrite thoughts. Grant us deliverance from our offenses by thy supplications.

ODE VIII

Irmos: Him of Whom the angels and all the armies of heaven are in awe as Creator and Lord, do ye hymn, O priests; glorify, ye children; ye people, bless and exalt Him supremely for all ages!

Arise, go forth and do battle against the enemies who vex and oppress us in vain, delivering us by thy power, O holy virgin, thou helper of the world!

Thou hast saved the world from death and corruption by thy divine birthgiving, O good Virgin; and now, by thy supplications, rescue from the passions and save us who praise thee.

Glory…: Great and ineffable is thy might, O Virgin, and many and invincible are thy divine compassions and lovingkindness. Wherefore, save us who call upon thee in truth.

Now & ever…: As an animate vine, O Virgin, thou didst put forth for us the ripe Cluster, Who hath poured forth the wine of remission and dried up the drunkenness of sin.

ODE IX

Irmos: We all magnify the pure Mother of our God as the luminous cloud upon which the unoriginate Master of all descended from heaven, like rain upon the fleece, and took on flesh, becoming man.

Greatly tempest-tossed upon the sea of life by carnal pleasures, I fall down before thee and cry aloud: Have mercy on me, who flee unto thee, O Mistress, and extend to me a hand of salvation, delivering me from the abyss of destruction!

To thee do I confess my sins, O Virgin; before thy face do I disclose my shame; and I cry to thee from the depths of my soul" Have mercy and take pity, O all-pure one, for on thee and God have I set my firm hope!

Glory…: With all my soul I call upon thee who gavest birth without seed to the Creator and Master, and I cry out earnestly: Save me from the corruption of manifold transgressions, and deliver me from the unquenchable fire, O all-holy and good Theotokos!

Now & ever…: O pure one, thou impassable door, gate of paradise, path of the saved, way of salvation: with the martyrs and prophets, the righteousand venerable, and the divine apostles, pray thou, that our souls be saved.

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

Saturday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the martyrs, in Tone I—

O Lord, the glorious passion-bearers were invested by Thee with the boast of suffering and the dignity of crowns; for by enduring wounds they vanquished the iniquitous, and by divine power they received victory from heaven. Through their supplications free me also from the invisible foe, O Savior, and save me.

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

As valiant warriors, believing with oneness of mind, ye were undaunted by the threats of the tyrants, O holy ones. Ye eagerly came to Christ, taking up the precious Cross, and having finished the race ye received victory from heaven. Glory to Him Who strengthened you! Glory to Him Who crowned you! Glory to Him Who through you worketh healings for all!

Stichos: Their souls shall dwell among good things.

Nekrosimon: Special Melody: "Thy tomb, O Savior…": In a place of light, among the choir of the righteous, do Thou grant rest unto thosewho

have passed over to Thee, O Savior; for they placed their trust in Thee, O Thou Who lovest mankind. Accept our supplication for our fathers and children, whose memory we keep, and justify them, in that Thou art greatly merciful.

Glory…, Now & ever…: Theotokion—

When Gabriel announced to thee, "Rejoice!", O Virgin, the Master of all became incarnate within thee, the holy tabernacle, at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

After the second chanting of the Psalter, these Sessional hymns, in Tone I—

Be Thou entreated by the pangs of the saints, which they suffered for Thee, O Lord; and heal all our pangs, we pray Thee, O Thou Who lovest mankind.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

We all pray to the martyrs of Christ, approaching them with love, for they make entreaty for our salvation, pour forth the grace of healings and repel the hordes of the demons, in that they kept the Faith.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Nekrosimon: Abolishing the dominion of death, O Christ, Thou didst pour forth incorruption upon mortals; for those who believe on Thee do not die, but live continually in Thee. Wherefore, grant rest to the souls of Thy servants, O Lord, and number them among Thy saints, granting them forgiveness and resurrection through the supplications of the Theotokos.

Glory…, Now & ever…: Theotokion—

O Virgin Theotokos, thou only mighty and fervent intercessor for the human race, with the prophets and martyrs, the holy hierarchs, the fasters and the venerable, unceasingly entreat God the Word, to Whom thou gavest birth supernaturally, that He save us all.

ODE I

Canon of the holy martyrs, hierarchs, the venerable & the departed, the acrostic whereof is "I sing a divine hymn unto those beloved of God": the composition of Joseph, in Tone I—

Irmos: Guiding Israel with a pillar of fire and cloud, as God He divided the sea and overwhelmed the chariots of Pharaoh in the deep. Let us chant a hymn of victory, for He alone is

glorious!

Protected by the shield of piety, the godly athletes went forth to do battle; and they destroyed all the power of the enemy, chanting a hymn of victory unto Christ, Who strengthened them.

Ye tended the flock of God on the mystical pasture, O divine shepherds, driving away the wolves with the staff of your sacred words; and ye made your abode, rejoicing, in the fold of heaven, where the great Shepherd is.

O ye who by fasting and pangs mortified the flesh, at the behest of God ye live even after death, O venerable ones. Ever entreat Christ, Who died for our souls, that He have compassion upon us.

Nekrosimon: When Thou didst die, Thou gavest unto the dead Thy divine and immortal life. Give those who with faith have passed from this corrupt life a share in Thy kingdom, in that Thou art compassionate and alone art greatly merciful.

Theotokion: The martyrs who were wounded with the love of Christ, the women who were crowned by God, and all the venerable honor thee, who art good and most immaculate among women, as the most honored Queen; and they rejoice with faith.

Another canon, of the departed, we chant when there is no Menaion, the acrostic whereof is "With faith I offer a first hymnody unto those who have fallen asleep": in Tone I—

Irmos: Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

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

Martyricon: By Thy death thou didst break the gates and bars of death, O Immortal One. Open the gates of immortality which are past Open the gates of immortality which are past understanding, O Master, unto those who have fallen asleep, through the supplications of Thy passion-bearers.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: That we might be vouchsafed having looted its strongholds, Thou didst lead us up therefrom; and now, O Bestower of life, give rest to those who have departed unto Thee.

Glory…: Nekrosimon: Assuming my corrupt and dead body, Thou didst invest it with incorruption, and didst bear it unto endless and blessed life. There do Thou grant rest unto those Thou hast taken to Thyself, in that Thou art compassionate.

Now & ever…: Theotokion: O ye faithful, let us hymn her who through God gave birth to God the Word, for she, the most pure one, is become the path of life for those who have died. Let us glorify her as the God-receiver and Theotokos.

ODE III

Canon of All Saints

Irmos: Let my heart be made steadfast in Thy will, O Christ God, Who didst establish the second heaven above the waters and didst found the earth upon the waters, O Almighty One.

Having endured many torments, ye have been vouchsafed many good things, O sacred multitude of martyrs; wherefore, by your supplications cleanse me of the incalculable multitude of mine evils.

The sacred ones, having been clothed in the grace of righteousness, and the council of the venerable, having acquired gladness and beauty, made themselves like unto the immaterial ministers.

O ye prophets of Christ, ye divine martyrs, ye company of sacred women who suffered

manfully, ye have been glorified in asceticism. By their supplications, O Savior, grant Thy mercies unto all.

Nekrosimon: O Christ Who of Thine own will and with Thine own hand fashioned man out of the earth, vouchsafe the good things of heaven unto all Thy servants who have departed from us with faith.

Theotokion: O Theotokos who knewest not wedlock, bear the petitions of all unto God our Creator, Who was born of thy womb, that we may obtain complete deliverance from our evils.

Canon of the Departed

Irmos: O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou dost gird me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

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

Martyricon: In that Thou alone art good, in that Thou alone art greatly merciful, unto those who in piety have departed unto Thee grant rest in the mansions of heaven, where gladness and delight abide, and where the council of the martyrs rejoiceth.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: Thou alone hast appeared on the earth, O my sinless Savior Who takest away the sins of the world, in that Thou art full of lovingkindness. In the courts of Thy saints, in the sweetness of paradise, grant rest unto the

souls of those who have departed this world in faith, O Thou Who lovest mankind.

Glory…: Nekrosimon: Casting down the dominion of death, O Master, Thou didst pour forth endless life unto all the faithful; therein do Thou number those who have departed, overlooking their immeasurable transgressions, and forgiving their sins, O Thou Who lovest mankind.

Now & ever…: Theotokion: Conceived without seed, O pure one, the eternal Word came to us in the flesh, destroying the might of death, and granting resurrection and everlasting life unto the dead in His lovingkindness.

ODE IV

Canon of All Saints

Irmos: I have heard report of Thee, O Lord, and I was afraid; I have understood thy works, the prophet said, and have glorified Thy power.

O martyrs who withstood every wound with valiant resolve, ye brought yourselves as unblemished lambs unto Christ, the Life Who was sacrificed for all.

Taught by the word of God, the holy hierarchs became divine mouths, and delivered men's souls from the mouth of the deceiver. And we honor them with pious intent.

Mighty in the divine Spirit, O godly fathers, by grace ye mightily vanquished the spirits of evil, O venerable ones.

Nekrosimon: Having died of Thine own will upon the Tree, O Thou Who lovest mankind, vouchsafe life everlasting unto those who have passed on to Thee with faith.

Theotokion: The choir of women who suffered manfully did not deny the Lord, nor were the saints overwhelmed by the pleasures of the body, for they had thee as an ally, O all-pure one.

Canon of the Departed

Irmos: Habbakuk, gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

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

Martyricon: Slaying hades with Thine invincible power, Thou wast reckoned among the dead, O Christ Who alone art free [among the dead]. Through the entreaties of the holy martyrs, free the souls of the pious from damnation thereto.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: As Master of all, Thou didst offer Thy sacrifice as a deliverance and ransom to annul the curse of Adam; wherefore, we beseech Thy compassions: Give rest unto those who have departed, granting them remission of offenses.

Glory…: Nekrosimon: Thou didst receive a place in the grave, O my Savior, and as God didst raise up the dead condemned to abide in the graves. Vouchsafe eternal life now unto the departed, in that Thou alone lovest mankind.

Now & ever…: Theotokion: The human race was saved by thy birthgiving; for unto us thou gavest birth to hypostatic Life, the destruction of death, Who giveth access unto life, O all-immaculate Mistress Theotokos.

ODE V

Canon of All Saints

Irmos: Shine forth thy radiant and everlasting light upon us who rise early unto the judgments of Thy commandments, O Master Christ our God, Who lovest mankind.

Armed with piety, ye were shown to be unwounded by the arrows of the foe, O martyrs, and having become victors through grace, ye have received crowns.

The Lord hath anointed with divine oil His priests who have shepherded multitudes of the faithful in holiness and have led them to the fold of heaven.

O most sacred hieromartyrs, all ye venerable, who kept the laws of the Spirit and came to share in the kingdom, ye have been divinely glorified.

Nekrosimon: O Master and Lord, unto those whom Thou hast taken to Thyself at Thy com-mand, vouchsafe Thy kingdom with the saints, overlooking their ancient offenses.

Theotokion: The women who found glory through asceticism and suffering destroyed the dominion ‘of the serpent, having thee as an intercessor, O all-pure one.

Canon of the Departed

Irmos: O Christ Who hast enlightened the ends of the world with the radiance of Thy coming and hast illumined them with Thy Cross: with the light of Thy divine knowledge enlighten the hearts of those who hymn Thee in Orthodox manner.

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

Martyricon: Thou didst accept death, counteracting the venom of death, and didst break the sting of mortality. Do Thou Thyself grant rest unto those Thou hast taken to Thyself, O Bestower of life, through the entreaties of the martyrs.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: O Thou Who didst free men from mortality and corruption, the souls of those who have departed in faith do Thou cause to dwell in the courts of Thy saints, whence all sorrow is fled, and where gladness abideth.

Glory…: Nekrosimon: Thou didst open paradise unto him who was suspended with Thee, O Master. Accept now the souls who have departed unto Thee with faith, granting that they may dwell in the Church of the firstborn.

Now & ever…: Theotokion: Delivering the dominion of those who trust in thee, steer them calmly into the harbor of the will of God by thy maternal boldness toward thy Son, O blessed and most immaculate one.

ODE VI

Canon of All Saints

Irmos: Emulating the Prophet Jonah, I cry out: O Good One, free my life from corruption! O Savior of the world, save me who cry out: Glory to Thee!

Done to death through the infliction of many wounds, together ye have inherited true life, praying that all of us may be saved, O holy martyrs.

Known on earth as radiant morning-stars, ye illumined the faithful with the light of piety, O all-glorious sword-bearers of Christ, ye all-wise and holy hierarchs.

Ye were shown to be sojourners on the earth and citizens of heaven, O God-bearing fasters, who mortified carnal-mindedness by asceticism and humility.

Nekrosimon: O Thou Who lovest mankind, show forth the faithful, whom Thou hast taken to Thyself, as sharers in Thy never-waning light and in true delight; and reckon them among the council of the saints.

Theotokion: Those who suffered mightily and fasted ardently have through thee been led to Christ, the King of all, in thy train, as saith the psalm, O most hymned Theotokos.

Canon of the Departed

Irmos: The uttermost abyss hath surrounded us, and there is none to deliver us. We are accounted as lambs for the slaughter. Save Thy people, O our God, for Thou art the strength and correction of the weak!

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

Martyricon: In that Thou art full of lovingkindness, grant forgiveness of transgressions unto the departed, bestowing upon them the everlasting delight where the radiance of Thy countenance shineth and illumineth Thy passion-bearers.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: O Christ Who hast redeemed the world by the Blood which flowed from Thy side, by Thy precious sufferings deliver those who have fallen asleep in faith, for Thou didst pay Thyself over· as a ransom for all men.

Nekrosimon: O Thou Who of old didst fashion me with Thine all-pure hands and gavest me a spirit, and hast most beautifully restored me who have fallen grievously: Do Thou Thyself grant rest unto the souls of the departed.

Glory…: Nekrosimon: Vouchsafe, O Lord, that those who have fallen asleep in faith in Thee may dwell in Thy splendid bridal-chamber, and overlook their transgressions, in that Thou art good, and full of lovingkindness, and greatly merciful.

Now & ever…: Theotokion: We hymn thee, O blessed and pure one, for because of thee the never-setting Sun of righteousness hath shone forth upon us who are in darkness and the shadow of death; for thou hast become the mediatress of our salvation.

ODE VII

Canon of All Saints

Irmos: The fire neither touched nor vexed Thy children in the furnace, O Savior; for then, as with one mouth, the three hymned and blessed Thee, saying: Blessed is the God of our fathers!

Tried by all manner of tortures like gold in the fire, in the love of God the martyrs were shown to be more lustrous than any gold, and were deposited in the treasuries of heaven.

As priests, as ministers of God, O all ye sacred hierarchs, ye offered unbloody sacrifices unto God; and having shepherded the people, ye have made your abode where the great Shepherd dwelleth.

Refusing to submit to the passions of the flesh, and having clothed yourselves in

dispassion as in a mystic robe, O venerable ones, ye were shown to dwell with the angels. By their supplications, O Christ, deliver us from temptations.

Nekrosimon: Where there is mystical food, where the light of Thy countenance shineth, O Christ, there through grace cause those who have departed from us in faith to dwell, that with piety they may glorify Thy goodness.

Theotokion: The holy women, having thee, O all-pure one, as their adornment, joyfully join chorus with the angels and glorify God the Word Who in the flesh was born of thee in His great lovingkindness.

Canon of the Departed

Irmos: O Theotokos, we, the faithful, perceive thee to be a noetic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

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

Martyricon: O Christ, grant that those who have gone to Thee out of the tempest of the world may be illumined by the splendors of Thine all-pure glory; and vouchsafe that with the martyrs they may cry unto Thee: Blessed art Thou, O praised God of our fathers!

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: Thou wast truly the new Adam, O Creator of Adam, for Thou alone didst annul the curse of Adam. Wherefore, we pray to Thee: In the sweetness of paradise grant rest unto the departed, O Christ, in that Thou alone art full of lovingkindness.

Glory…: Nekrosimon: O Christ Who, as the good and merciful God, alone knowest the weakness of our nature, cause all whom Thou hast taken to Thyself to dwell where the never-waning light of Thy countenance shineth, O praised and all-glorious God of our fathers.

Now & ever…: Theotokion: Through thy birthgiving the tabernacle of the law and the ancient foreshadowings have passed away; for thou didst shine forth upon us the light of divine grace, whereby we have been delivered from our ancient debts, O pure one, hymning God Who is all-glorious.

ODE VIII

Canon of All Saints

Irmos: Him of Whom the angels and all the hosts of heaven stand in awe as their Creator and Lord, hymn, ye priests; glorify, ye children; bless, ye people, and exalt Him supremely for all ages!

All-gloriously cooled by the fire of the divine Spirit, all the martyrs passed the mouths of the lions and the boiling of cauldrons unharmed.

Having granted Thy prophets to foresee things afar off, in sacred manner Thou didst make wise Thy holy hierarchs. Through their supplications, O Christ God, enlighten the hearts of those who hymn Thee with faith.

O venerable ascetics, who crucified yourselves to the world, ye have inherited heavenly life with those who from all the ages pleased God in holiness and righteousness.

Nekrosimon: O Thou Who as God didst fashion man from the earth, in that Thou art good Thou hast taken the faithful from the earth. Vouchsafe unto them the food of paradise, overlooking all things they have committed.

Theotokion: Knowing thee manifestly to be good and immaculate among women, the women who suffered make entreaty with thee unto God, O pure Virgin, that thy servants may be saved from misfortunes.

Canon of the Departed

Irmos: The children of Israel in the furnace, shining more brightly than gold in a crucible

in the beauty of their piety, said: Bless the Lord, all ye works of the Lord; hymn and exalt Him supremely for all ages!

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

Martyricon: Having washed away all defilement from Thy departed servants with the dew of Thy love for mankind, vouchsafe that they may hymn Thee with songs: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Nekrosimon: Show forth the faithful whom Thou hast translated, O Savior, to be intercessors at Thy right hand, justifying them by the supplications of the passion-bearers, that they may chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

Glory…: Nekrosimon: O Thou Who hast all authority over death and life, be Thou well-pleased that those who have fallen asleep in faith may receive Thine effulgence, and may cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Now & ever…: Theotokion: Thou wast for us the mediatress of salvation, O most immaculate one, and our sojourn in radiance for mons untold. Thee, O pure Virgin, do all of the works of the Lord, ever bless and exalt supremely for all ages.

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

ODE IX

Canon of All Saints

Irmos: O ye faithful, let us magnify the Theotokos, the ever-flowing, Life-receiving well-spring, the light-bearing lamp of grace, the animate temple, the all-pure tabernacle which is more spacious than heaven and earth.

Rejoicing, let us honor the sacred contests of the sacred martyrs, the sufferings and wounds, nailings and banishments, and blessed sacrifice, whereby they were shown to be heirs of Christ.

As priests of God the divine favorites were clothed in righteousness; for having lived in holiness those who manifestly reached the end of their life in fasting rejoice, magnifying Christ.

As divine mouths of the Lord, all the prophets proclaimed beforehand His light unto all; and with them now rejoice the women who struggled mightily and pleased God by fasting.

Nekrosimon: O Power Who reignest over all, those whom Thou hast taken from the earth do Thou show to share with Thy saints in Thy kingdom; and in Thine all-great goodness, O God of all, overlook the things they have committed.

Theotokion: O thou who gavest birth to the divine and timeless Light, remit all my transgressions in time by thine entreaties; and enlighten my mind, which is ever benighted by slothfulness, that I may hymn and magnify thee with faith.

Canon of the Departed

Irmos: The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

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

Martyricon: In that Thou art a merciful God Who lovest mankind, have pity on Thy creation, and grant rest unto those who have departed in the habitations of Thy saints, where all the martyrs rejoice, O greatly Merciful One.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

*Nekrosimon:*O Thou Who lovest mankind, and art possessed of an abyss of mercies which overwhelmeth the transgressions of Thy servants, receiving those whom Thou hast chosen, give rest to them in the bosom of Abraham, and cause them to dwell with Lazarus in Thy light.

Glory…: Nekrosimon: As the Deliverer and Savior of the human race, for the sake of Thy crucifixion vouchsafe divine sweetness, life incorruptible, gladness and radiance unto those whom Thou hast now taken from among us, as our Benefactor.

Now & ever…: Theotokion: O thy wonders which pass understanding! For thou alone, O Virgin, hast granted all under the sun to understand the newest miracle of thine incomprehensible birthgiving. Wherefore, we all magnify thee, O all-pure one.

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

On the Praises, these stichera of the martyrs, in Tone I—

Come, O ye people, let us all honor the passion-bearers of Christ with hymns and spiritual songs, for they are the luminaries of the world and the preachers of the Faith, the ever-flowing fountain from whence healings pour forth upon the faithful. By their supplications, O Christ our God, grant peace to Thy world and great mercy to our souls.

The warriors of the great King opposed the edicts of the tyrants, bravely paid no heed to tortures, and, having trampled all deception underfoot, have been crowned as is meet. And they ask of the Savior peace and great mercy for our souls.

Neither tribulation, nor oppression, nor starvation, nor persecution, nor wounds, nor the raging of wild beasts, nor the sword, nor the threatening fire were able to separate you from God, O most lauded martyrs; and ye forgot your own nature, struggling as in others' bodies out of great love for Him, and spurning death. Wherefore, as is meet ye have received reward for your pangs, and have become inheritors of the kingdom of heaven. Pray ye unceasingly in behalf of our souls.

Rejoice in the Lord, O ye martyrs, for ye fought the good fight: ye opposed emperors and vanquished tyrants; ye were not daunted by fire and the sword, nor by the wild beasts who devoured your bodies, but, sending up hymnody to Christ with the angels, ye received crowns from heaven. Ask that He grant peace to the world and great mercy to our souls.

Nekrosimon: In deed Thou revealest that Thou art the resurrection of all, O my Savior, and by Thy word Thou didst raise up Lazarus from the dead, O Word. And when the dead arose from the graves and the gates of hades were harrowed, death became for men as but a dream. O Thou Who earnest for the salvation of Thy creatures and not for their condemnation, grant rest unto those Thou hast chosen, in that Thou lovest mankind.

Glory…, Now & ever…: Theotokion—

Rejoice for us, O holy Virgin Theotokos, pure vessel of the whole world, inextinguishable lamp, receptacle of Him Who cannot be contained, indestructible temple! Rejoice, thou through whom the Lamb of God was born Who taketh away the sins of the whole world.

Aposticha stichera of the departed, the composition of Theophanes, in Tone I: Special Melody: "O all-praised martyrs…"—

We entreat Thee, O Savior: Vouchsafe Thy sweet fellowship unto those who have fallen asleep, and by Thy lovingkindness cause them to dwell with Thy saints in the habitations of the righteous and the abodes of heaven, overlooking their iniquities and granting them rest.

Stichos: Blessed are those whom Thou hast chosen and taken to Thyself, O Lord.

Surpassing visible things, O Savior, are Thy promises, which eye hath not seen, nor ear heard, and which have never entered the heart of man. We beseech Thee, O Master: Vouchsafe that those who have passed over to Thee may receive Thy sweet fellowship; and grant

them life everlasting.

Stichos: Their souls shall dwell amid good things.

Rejoicing in Thy Cross and setting their hope thereon, Thy servants have passed over to Thee, O Thou Who lovest mankind. Unto them now grant Thy Cross, and the Blood Thou didst shed for the life of the world, as deliverance from their transgressions, forgiving their offenses in Thy kindheartedness, and illumining them with the light of Thy countenance.

Stichos: Their memory shall be unto generation and generation.

No one among men is without sin, save Thou alone, O Immortal One; wherefore, by Thy lovingkindness, in that Thou art our compassionate God, reckon Thy servants in the light, with Thine angelic choirs, overlooking their iniquities and granting them forgiveness.

Glory…, Now & ever…: Theotokion—

O Virgin Mother, beseech Christ, thine Offspring, that He grant forgiveness of offenses to thy servants who have truly proclaimed thee to be the Theotokos and have blessed thee with words of piety; and vouchsafe unto them the splendor and gladness of the saints in the kingdom.

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

Saturday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone I—

By food did the enemy lead Adam. out of paradise, but by the Cross did Christ lead back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

The countless multitude of Thine athletes—the holy hierarchs, the all-wise women and the all-glorious prophets—entreat Thee, O Jesus our God: Grant us remission of transgressions, and great mercy.

O most sacred athletes of Christ, who have finished your race, with the sacred hierarchs and prophets ye have been vouchsafed to dwell in the heavenly city, rejoicing with the angels.

O Christ, in never-waning light settle those whom Thou hast taken to Thyself, overlooking their transgressions, in that Thou art the compassionate God, that we may glorify Thine incalculable mercy, O Benefactor.

Glory…: We worship the Father, we glorify the Son, and all of us, the faithful, hymn the all-holy Spirit. Remember us who cry to Thee, O God the consubstantial Trinity and Unity.

Now & ever…: We hymn thee, O pure one, as the spacious palace, the throne of glory and the cloud of light; and we pray: Dispel the gloomy cloud from our souls by thy divine supplications.

THE END OF TONE I

The Octoechos

Tone II

Sunday

Saturday Evening at Little Vespers

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

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

Come ye, let us worship God the Word, Who was begotten of the Father before the ages, and became incarnate of the Virgin Mary: for, having endured the Cross, He was given over to burial, as He Himself desired; and having risen from the dead, He hath saved me, a man astray.

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.

Christ our Savior, having nailed to the Cross the record which is against us, hath erased it and abolished the might of death. We worship His resurrection on the third day.

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

With the archangels let us hymn the resurrection of Christ; for He is the Deliverer and Savior of our souls, and shall come again in awesome glory and mighty power, to judge the world which He hath created.

Glory…, Now & ever…: Dogmatic theotokion—

O mystery most great! Beholding the wonders, I proclaim [Christ's] divinity; for Emmanuel, in that He loveth mankind, hath opened the gates of nature, yet, as God, He hath not broken the keys of virginity; but He hath issued forth from the womb just as He had entered [it] at the sound [of the archangel's salutation]. Thus did He become incarnate just as He had been conceived: He entered in dispassionately and issued forth ineffably, according to the prophet, who said: "This gate shall be closed! No one shall pass through it, save the Lord God of Israel, Who hath great mercy."

Then, "*O gladsome Light…". The Prokimenon, "The Lord is king…": with its stichoi.*

And after "Vouchsafe, O Lord…": the priest doth not intone the litanies, but we chant the first sticheron of the resurrectional aposticha—

Thy resurrection, O Christ our Savior, hath illumined the whole universe; and Thou hast called forth Thy creation. O Lord almighty, glory be to Thee!

And these other stichera, of the Theotokos, Special Melody: "When from the tree…": in Tone II—

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

O joy of all who sorrow and intercessor for the oppressed, feeder of the hungry, comfort of travellers and staff of the blind, visitation of the infirm, protection and aid for those who labor, and helper of the orphaned: thou art the Mother of God Most High, O all-pure one. Haste thou, we pray, that thy servants may be saved!

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

Wretch that I am, I have committed every iniquity with impunity and every sin without restraint; and I deserve all condemnation. O Virgin, grant me occasions of repentance, that I be not shown to be condemned to that place. For thee do I call my mediator in prayer; thee do I call mine advocate. Put me not to shame, O Bride of God!

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

No other refuge have we before the Creator and Master than thee, O pure Mother of God. Turn not away from us in thy fervent intercession, neither put us to shame who with love have recourse to thy protection, O Mother of our God. Haste thou, and grant [us] thy help, and save us from the present wrath!

Glory…, Now & ever…: Dogmatic theotokion, in Tone II—

Who worthily praiseth and calleth thee blessed, O Maiden Bride of God, for the deliverance wrought for the world through thee? Therefore, in thanksgiving we cry out to thee, saying: Rejoice, thou who hast deified Adam and united the disparate [natures]! Rejoice, thou who hast illumined our race with the light-bearing resurrection of thy Son and our God! For we, the Christian race, unceasingly call thee blessed.

Then, "Now lettest Thou Thy servant depart…", Trisagion through Our Father…, the resurrectional troparion, Glory…, Now & ever…, its theotokion (see Great Vespers). Little litany, and Dismissal.

Saturday Evening at 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 II—

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

Come ye, let us worship God the Word, Who was begotten of the Father before the ages, and became incarnate of the Virgin Mary: for, having endured the Cross, He was given over to burial, as He Himself desired; and having risen from the dead, He hath saved me, a man astray.

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

Christ our Savior, having nailed to the Cross the record which is against us, hath erased it and abolished the might of death. We worship His resurrection on the third day.

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

With the archangels let us hymn the resurrection of Christ; for He is the Deliverer and Savior of our souls, and shall come again in awesome glory and mighty power, to judge the world which He hath created.

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

The angel proclaimed Thee, the Master Who had been crucified and buried, and he said to the women: "Come ye, and see where the Lord lay; for He hath arisen, as He said, in that He is almighty!" Wherefore, we worship Thee Who alone art immortal. O Christ, Bestower of life, have mercy upon us!

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

By Thy Cross hast Thou annulled the curse which began with the Tree; by Thy burial hast Thou slain the might of death; and by Thine arising hast Thou enlightened the human race. Wherefore, we cry out to Thee: O Christ our God and Benefactor, glory be to thee!

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.

The gates of death opened unto Thee in fear, O Lord, and the gatekeepers of hades, seeing Thee, were afraid; for Thou didst shatter the brazen gates, didst break their chains of iron, didst lead us forth from darkness and the shadow of death, and didst rend our bonds asunder.

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

Come ye, let us all fall down before the house of the Lord; and chanting, let us send forth from our mouth a hymn of salvation, saying: O Thou Who wast crucified on the Tree, Who rose from the dead and art in the bosom of the Father, cleanse us of our sins.

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. Special Melody: "In despair over my life…": in Tone VI—

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

O all-hymned Mary, pure Theotokos, who art the sure hope of the hopeless and salvation of the sinful: Accept this mine entreaty, and in thy maternal supplications ask for me the remission of all the sins I have committed in this life; and save me from misfortunes and the judgment which is to come, O Mistress, in thy great mercy.

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

Wicked is the time of my life, wicked and full of every evil. When evil Satan doth grievously trouble me, O all-holy Theotokos, deliver me from his buffeting, and draw me forth from his maw; for on thee have I set all my hope. Save me by thy vigilant supplications!

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

Rejoice, O unashamed intercessor! Rejoice, O all-good Theotokos! Rejoice, mercy-seat of the world! Rejoice, joy of the sorrowful and haven of the tempest-tossed! Rejoice, thou who helpest all who are in need! And do thou likewise keep me from all sorrows, O all-immaculate Virgin and Mistress!

Glory…, from the Menaion.

Now & ever…: The dogmatic theotokion—

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so did the Virgin give birth and yet remain a virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the salvation of our souls.

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 II—

Thy resurrection, O Christ our Savior, hath illumined the whole universe; and Thou hast

called forth Thy creation. O Lord almighty, glory be to Thee!

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

By the Tree, O Savior, hast Thou abolished the curse which began with the tree; by Thy burial hast Thou put the might of death to death; and by Thine arising Thou hast illumined our race. Wherefore, we cry out to Thee: O Christ our God, Bestower of life, glory be to Thee!

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

Appearing, nailed to the Cross, O Christ, Thou didst alter the beauty of created things. The soldiers, displaying their inhumanity, pierced Thy side with a lance, and the Jews, refusing to acknowledge Thine authority, asked that Thy tomb be sealed. O Lord Who in the lovingkindness of Thy compassion didst accept burial and arose on the third day, glory be to Thee!

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

O Christ, Bestower of life, Who of Thine own will endured suffering for the sake of mortal men, as One mighty Thou didst descend into hades, and there, having rescued from the hands of the mighty one those who awaited Thy coming, Thou gavest them to live in paradise instead of hades. Wherefore, grant also cleansing from sins and great mercy unto us, who glorify Thine arising on the third day.

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

O new wonder greater than all the wonders of the past! For who hath ever known a mother to give birth without having known a man, and to bear on her arm Him Who sustaineth all creation? Yet it was the will of God to be born. O all-pure one, who bore Him in thine arms as an infant and hast maternal boldness before Him: Cease not to pray in behalf of those who honor thee, that He have compassion and save our souls.

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

Resurrectional troparion, in Tone II—

When Thou didst descend unto death, O Life immortal, then didst Thou slay hades with the radiance of Thy divinity; and when Thou didst raise up the dead from the nethermost depths, all the hosts of heaven cried aloud: O Christ our God, Bestower of life, glory be to Thee!

Theotokion: All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

And the rest of the service followeth in order.

Saturday Night at 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 II—

ODE I

Irmos: Overwhelming power once laid low the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

O good Theotokos, who dost readily hear all in tribulation and helpest those in grief: grant grace unto those who make bold to hymn thee, O Mistress, thou joy of those who

sorrow.

Having acquired grace of abundant richness, O Mistress, by thy bold supplication most gloriously rescue me, thy poor servant, from temptations, O joy of those who sorrow.

Glory…: From enemies visible and invisible deliver us who have recourse to thee, we pray, O Theotokos, and confound every counsel of those who war against us.

Now & ever…: Take from me the reproach of men and the false accusations of the traitorous, I pray thee, O Theotokos, that I may eagerly glorify the Lord Whom thou didst nourish.

ODE III

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant the fear of Thee in the hearts of us who hymn Thee.

Scatter the vain plots of the enemy, O most hymned Theotokos, and by thy supplications fail not to keep us safe who praise thee.

With thy merciful eye, O pure one, look upon me, and deliver me from every plot of enemies, visible and invisible, blinding their eyes.

Glory…: With the dew of thy prayers, O Virgin, quench the evil assault, burning like fire, of the enemies who ever seek to destroy us.

Now & ever…: O inextinguishable lamp, ever-shining ray, who gavest birth to Christ, the Sun of glory: By thy supplications illumine me who am beset by the night of afflictions.

ODE IV

Irmos: He whom Thou didst call "the voice of one crying in the wilderness" heard Thy voice as Thou didst thunder over many waters, bearing witness to Thy Son. And, wholly filled with the Spirit which had come, he cried out: Thou art Christ, the Wisdom and Power of God!

We entreat thee, thou bridge of salvation, tireless entreaty and steadfast help: Have pity and behold our unbearable grief, our pangs, afflictions and sufferings, O Mother of God, and visit us for the better, granting us speedy joy.

We are not without a share of thine aid amid afflictions, O Mistress; wherefore, quickly help us now, who are grievously tempest-tossed, stretching forth thy hand, O pure one. Be thou merciful to our pain, O Mother of God, granting us speedy joy.

Glory…: They who are iniquitous, who roar to shed unjustly the blood of their neighbor, have not set their hope on thee, O Mistress, but have trusted in a boastful tongue, the tongue of man, which ever poureth forth jealously; but do thou, O pure one, break their jaws.

Now & ever…: O Mistress, humble thou the haughty neck of the boastful enemy, their counsels and malignant ways, and their hearts which daily meditate evils against me; and give strength and victory to those who call upon thee, O Mother of God, granting us speedy joy.

ODE V

Irmos: The Sun—the live Coal which was revealed beforehand to Isaiah—shone forth from the Virgin's womb, granting the enlightenment of divine knowledge to those gone astray in darkness.

O true supplicant, hope of Christians, O joyous one, accept the entreaties of us who earnestly call upon and pray to thee.

Acknowledging thee to be the well-spring of Life, pouring forth the waters of immortality, O pure one, we, the earthborn, call thee blessed. *Glory…:* The enemy hath wickedly armed himself against us, desiring to destroy us with his tongue, as with a sword; but go before us, O Theotokos, in thy might.

Now & ever…: Who can measure the abyss of the assistance of thy power, O pure one? Wherefore, quickly go before us who are in need.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

As the mediatress of chastity, reveal thyself now to those who call upon thee, and deliver them from all misfortunes and perils, O Bride of God.

Destroy the evil works of the enemy and scatter the false accusations of the unjust, O all-pure and blessed one, delivering the innocent from tribulation.

Glory…: Surrounded by grievous sins and drowning in perilous misfortunes, O Mother of Christ God, we flee beneath thy divine protection.

Now & ever…: Having given birth to the Lord without knowing man, thou hast been shown to be a virgin still, even after giving birth. O the all-glorious wonder that was wrought within thee, O Bride of God!

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

Sessional hymn, in Tone II—

We earnestly cry out to thee, O Mistress Theotokos, thou fervent supplication, unassailable rampart, wellspring of mercy and refuge for the world: Go before us, and deliver us from perils, O thou who alone dost speedily intercede.

ODE VII

Irmos: That Thou mightest manifestly prefigure Thine all-glorious nativity from a virgin, O Christ, in the furnace Thou didst preserve unconsumed the youths who chanted to Thee in hymns: O God of our fathers, blessed art Thou!

O thy compassion, O pure Virgin! For thou dost loose immeasurable griefs and misfortunes for those who cry out in need and adverse circumstances. Wherefore, O blessed one, even now help those who praise thee.

Show forth thy speedy assistance; show it forth, as thou art able, in that thou art the Mother of God. We call upon thee with all our heart, falling down in tears: Quickly ease the affliction and pain of thy servants.

Glory…: The mouths of men, like those of ferocious lions, have yawned more terribly than the grave, bitterly to swallow me; but as thou art revealed as the hope of the hopeless, O blessed Theotokos, cast down their strength.

Now & ever…: Let the enemy behold and be ashamed, and let them understand and see thy power, which warreth for us against them. Cast them down into the nethermost gulf, O blessed one, thou hope of the hopeless.

ODE VIII

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

O Theotokos, our refuge, joy of the world: haste thou to take pity, and quickly grant thy grace unto us who are afflicted, O good one, and help thy servants.

The vain council of the assembly of the ungodly took counsel wickedly against us, like Ahitophel of old. Yet we cry out: Scatter it by thy supplications, O Theotokos, casting down their strength!

Glory…: Quickly hearken, O Theotokos, to those who truly call upon thee from their soul amid every tribulation and divers pangs and grievous perils, ever delivering them by thy supplications, O Mistress.

Now & ever…: That thy name might be glorified on the earth, O Theotokos, He Who shone forth from thee hath given thee to sinners as a mighty hope and rampart; for through thee

doth everything that hath breath hasten to God.

ODE IX

Irmos: Every tongue is at a loss how to praise thee as is meet, and even an intelligence from above the world is in doubt how to hymn thee, O Theotokos; yet, as thou art good, accept our faith, for thou knowest our longing inspired by God; for thou art the intercessor of Christians, and we magnify thee.

Let every tongue which meditateth evils be stopped; and let false lips and mouths, which unjustly speak iniquity against the righteous man with pride and hostile envy, fall silent, through the supplications of the Theotokos and the saints of Christ.

Afflicted with pain and sorrow, we all call upon the pure Theotokos, who is vigilant in prayer, crying: O pure Mistress, ever deliver thy servants quickly from besetting pain, for, after God, we have none other helper.

Glory…: O Theotokos, thou art a great refuge for the despairing, a calm haven for the tempest-tossed; wherefore, we have recourse unto thee, crying: Let us not be put to shame, O Mother of the true Life, but let us magnify thee, giving thanks with fervor.

Now & ever…: O all-pure Maiden, accept our divine hymn, imparting grace unto those who trust in thee, and ask that peace ever be sent upon the churches of God and victory and triumph to the Orthodox, that the tongue of every Christian may magnify thee.

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

Sunday Morning at 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 hymn Thee, the threefold light of the Godhead": the composition of Metrophanes of Smyrna, in Tone II—

ODE I

Irmos: Overwhelming power once laid low the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

With songs let us hymn the essence of the Godhead which is threefold yet one in rule, saying: As Thou hast an essential and inexhaustible depth of mercy, preserve and save those who worship Thee, in that Thou lovest mankind.

O Thou Who as the Father art the Source and Root, and art the Origin of the unified Godhead in the Son and Thy Holy Spirit: Pour forth upon my heart the three-Sunned light, and illumine me through participation in deifying effulgence.

Glory…: O thrice radiant and divine Unity, dispel all the darkness of my sins and passions by the most sweet partaking of Thy brilliant rays, and make me a temple and all-pure tabernacle of Thine unapproachable glory.

Now & ever…: The ancient course of our nature, which suffered because of evil and fell headlong into corruption, did the Word of God, Who became incarnate within thy womb, O all-pure one, illumine in His love for mankind, mystically teaching us of the thrice radiant Godhead.

ODE III

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I chant: There is none holy as our God, and none

righteous save Thee, O Lord!

I glorify Thee, O Godhead one in honor and equal in essence as to Thy Persons; for Thou art our one God—Life Who issued forth incorruptibly from Life—and there is none holier than Thee, O Lord.

Thou didst create the immaterial ranks of heaven as reflections of Thy goodness, O only indivisible Trinitarian Godhead, that they may hymn Thee unceasingly. Accept now also the praise which we offer Thee with mouths of clay.

Glory…: O three-Sunned Unity, establish the hearts and minds of Thy servants upon the rock of faith, and enlarge them by the depth of Thy love; for Thou art our God, in Whom we set our hope. Let us not be put to shame.

Now & ever…: He Who in the beginning brought every form of creature into being, in His boundless goodness took form in thy womb, O Theotokos, and hath shone forth upon all the three-Sunned light of the one Godhead and Dominion.

Sessional hymn, in Tone II: Special Melody: "Of the lovingkindness…"—

When Thou didst form Adam in the beginning, O loving Lord, Thou didst exclaim to Thy hypostatic Word: "Let Us create him according to Our likeness." And the Holy Spirit was also present as Creator. Wherefore, we cry unto Thee: O God our Creator, glory be to Thee!

Glory…, Now & ever…: Theotokion—

When God was well pleased to come unto us, He made His abode within thy most precious womb, O all-pure one, and through thee saved humanity, granting the kingdom of heaven unto all. Wherefore, we cry unto thee, O pure Theotokos: Rejoice, O Mistress!

ODE IV

Irmos: I hymn Thee, O Lord, for I heard report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

Even the ranks of the immaterial angels are unable to comprehend Thee, O Unoriginate Unity and Trinity; wherefore, with faith we hymn and glorify Thine essential goodness with tongues of clay.

As the Maker of human nature, as the Seer of all, O Almighty, Thou now beholdest all mine infirmity; wherefore, have pity on Thy servant and lead me up again to the higher life.

Glory…: Let us hymn the three unconfused Persons of the primal Unity as possessing individual and separate Hypostases, yet unified and indivisible in counsel, glory and divinity.

Now & ever…: The Maker of all found thee alone, from among all the ages, to be a pure and immaculate temple, O Ever-virgin Theotokos; and having made His abode within Thee, He formed human nature anew, in that He loveth mankind.

ODE V

Irmos: O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing: rising early unto Thee, O King of the world, may I be enlightened by Thy radiance, for I know none other God than Thee.

In that Thou dost in every way extend the pacifying and salvific rays of Thy providence upon all, O King of peace, maintain me in Thy peace, for Thou art the life and peace of every creature.

When Thou didst appear unto Moses in a vision of fire in the bush, Thou didst call Thyself an angel, O Word of the Father, revealing beforehand Thy coming unto us, whereby Thou hast openly proclaimed unto all the might of the one Godhead in three Hypostases.

Glory…: O Holy Trinity one in rule, Thou settest forth essential and equally eternal glory. Vouchsafe that those who hymn Thee with Orthodox faith may behold the one unoriginate

and three-Sunned radiance of Thy glory.

Now & ever…: God the Word, Who in His essence controlleth all the ages, was ineffably contained within thy womb, O Virgin Mother, calling men to the oneness of the sole dominion.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

O three-Sunned God Who willest mercy, have mercy upon those who believe on Thee, and deliver Thy servants from transgressions, sufferings and perils. *Twice*

Glory…: In the ineffable abyss of goodness grant unto me the incomprehensible and light-giving radiance of the effulgence of Thy thrice-radiant divinity.

Now & ever…: The Most High ineffably became man through thee, O Virgin, clothing Himself wholly in man, and He hath illumined me with the light of the threefold Sun.

Sessional hymn, in Tone II: Special Melody: "Of the lovingkindness…"—

O Merciful One, unoriginate Trinity and Unity, Who hast extended unto us the depth of Thy lovingkindness, accept us, look upon the people who glorify Thee, and accept the hymnody of those who petition Thee; for on Thee, the God of all, do we set our hope, that Thou mayest grant us forgiveness of transgressions.

Glory…, Now & ever…: Theotokion—

Thou art merciful, O good Theotokos, having given birth to the Well-spring of lovingkindness; for thou art the only help of the faithful and consolation of the sorrowful. Wherefore, we all now fall down before thee with faith, that, enriched by thy help alone, we may find remission of evils.

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

Thou dost ever appoint the angelic armies to be immutable, O Lord Who alone art immutable and of three Hypostases. Wherefore, show forth my heart as ever immutable, that I may fervently glorify Thee and hymn Thee with piety. *Twice*

Glory…: The noetic choirs of the immaterial beings are illumined by Thy rays, O three-Sunned God, Thou sole Ruler, and by their position they become secondary luminaries. Through their effulgence and fellowship show me forth as light, in that Thou art the thrice-radiant Giver of light.

Now & ever…: Fail not to guide and lift us who love Thee up to the heavens, O Thou Who, in thine ineffable love for mankind, becamest man in the Virgin's womb and, having deified man, sittest with the Father on the throne of glory.

ODE VIII

Irmos: The thrice-blessed youths, disdaining the golden image and beholding the immutable and living image of God, chanted in the midst of the flame: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

O Lord of all, unapproachable, equally eternal Trinity, equally without beginning, divine, immutable in all things save Thy light-bearing characteristics: Set at naught every evil counsel of the adversaries and the vexations of the demons, ever preserving me unharmed. *Twice*

Glory…: O uncircumscribable, three-Sunned sole Ruler, Who all-wisely and omnipotently fashioned the world and preservest it in perfect, intact order: Abide in my heart, that with the angelic choirs I may hymn and glorify Thee unceasingly for all ages.

Now & ever…: O Wisdom of the Father, unapproachable, ineffable Word of God, without changing Thine immutable nature Thou didst mercifully assume human nature; and as the Lord of all ages, Thou hast taught all to worship the one Trinity.

ODE IX

Irmos: Thee do we magnify, O blessed and most pure Theotokos, who through thy virginal womb ineffably didst make God incarnate, the Luminary Who shone forth before the sun and hath come to us in the flesh.

The Son Who is equally without beginning shone forth as Light from the unoriginate Light, and the Spirit issued forth as consubstantial Light ineffably and divinely, assuring us of Their incorrupt generation and ineffable procession.

Thy thrice-radiant light, O three-Sunned Godhead, do Thou shine forth in the hearts of those who hymn Thee, and grant them the intelligence to understand and do Thy good and perfect will in all things, and to magnify and glorify Thee.

Glory…: As God Who art incomprehensible in nature, possessing an incalculable depth of compassions, O Trinity, Thou didst have pity in the beginning. Wherefore, have pity now upon Thy servants, and deliver them from transgressions, perils and evil circumstances.

Now & ever…: O my God, Who art ineffably hymned in three Persons, and Who alone art God almighty, save me from all temptation and oppression, and preserve Thy flock through the supplications of the Theotokos.

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

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

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one Sovereignty 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 God: the unoriginate 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, 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 ineffably became incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

Hypacoï, in Tone II—

The women who after Thy Passion went to Thy tomb to anoint Thy body, O Christ God, beheld angels in the sepulchre and were afraid; for they heard them say that the Lord is risen, granting the world great mercy.

The rest of Nocturns, and the Dismissal.

Sunday Morning at Matins

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

After the first chanting of the Psalter, these resurrectional Sessional hymns, in Tone II—

The noble Joseph, taking Thine all-pure body down from the Tree and wrapping it in a clean winding-sheet, enclosed it in a new tomb with sweet spices; yet Thou didst arise on the third day, O Lord, 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.

Standing before the myrrh-bearing women at the tomb, the angel cried: "Myrrh is meet for the dead, yet Christ hath shown Himself to be a stranger to corruption! But cry aloud: The Lord hath risen, granting the world great mercy!"

Glory…, Now & ever…: Theotokion—

All-glorious art thou, O Virgin Theotokos! We hymn thee, for thy Son hath cast down hades through the Cross; death hath been slain; we, the dead, have arisen, and have been vouchsafed life. We have received paradise, our ancient delight. Wherefore, giving thanks, we glorify Christ our God as mighty, the only most Merciful One.

After the second chanting of the Psalter, these resurrectional Sessional hymns, in Tone II—

Without hindering [the Jews] from sealing the stone of the tomb, in arising Thou didst bestow the rock of faith upon all. O Lord, glory be to Thee!

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

With one accord the choir of Thy disciples rejoiceth with the myrrh-bearing women; and with them we celebrate a common feast to the glory and honor of Thy resurrection. And through them we cry out to Thee, O Lord Who lovest mankind: Grant Thy people great mercy!

Glory…, Now & ever…: Theotokion—

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory be to Thee!

Then, "Blessed are the blameless in the way…": followed by the troparia "The assembly of the angels…". little litany, and this hypacoï, in Tone II—

The women who after Thy Passion went to Thy tomb to anoint Thy body, O Christ God, beheld angels in the sepulchre and were afraid; for they heard them say that the Lord is risen, granting the world great mercy.

Songs of Ascent, in Tone II, the verses being repeated—

ANTIPHON I

I cast the eyes of my heart toward Thee in heaven, O Savior. Save me by Thine overshadowing.

Have mercy on us who offend Thee greatly every hour, O my Christ, and grant that we may offer Thee repentance before the end.

Glory…: It is fitting that the Holy Spirit reign, sanctify and move creation, for He is God, consubstantial with the Father and the Word.

Now & ever…: The foregoing is repeated.

ANTIPHON II

If the Lord were not with us, who would be preserved whole from the enemy, the slayer of men?

Give not Thy servant over to the teeth of mine enemies, O Savior, for they move against me like lions.

Glory…: The Holy Spirit is the Source of life and worship, for by His power as God He preserveth all created things in the Father by the Son.

Now & ever…: The foregoing is repeated.

ANTIPHON III

They who hope in the Lord are like a holy mountain: they are in nowise moved by the assaults of the enemy.

Let those who live godly lives stretch not their hands forth to iniquities, for Christ will not withhold His staff from such in His portion.

Glory…: Through the Holy Spirit doth all wisdom flow: through Him have the prophets received vision, hath grace come upon the apostles, and have the martyrs been crowned with the endurance of suffering.

Now & ever…: The foregoing is repeated.

Prokimenon, in Tone II—

Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, and a congregation of people shall surround Thee. *Stichos:* O Lord my God, in Thee have I hoped. Save me.

Let every breath praise the Lord.

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

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

Psalm 50: "Have mercy on me, O God…"

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

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

Then, in Tone VI:

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

Then, this sticheron:

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

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

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

ODE I

Canon of the Resurrection, in Tone II

Irmos: Overwhelming power once laid low the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

Stichos: Glory to Thy holy resurrection, O Lord!

The prince of this world, under whom we have enlisted, not having obeyed Thy commandment, was condemned by Thy Cross, O Good One; for the weak one attacked Thee as one mortal, recoiled from the might of Thine authority, and was exposed as weak.

Thou earnest into the world, the Deliverer of the human race and Author of life incorruptible; for by Thy resurrection Thou didst break asunder the bonds of death. This do we all glorify, for gloriously hast Thou been glorified.

Theotokion: Thou wast revealed as higher than all creation, visible and invisible, O pure Ever-virgin; for thou gavest birth to the Creator, in that He was well pleased to become incarnate in thy womb. Entreat Him with boldness, to save our souls.

Canon of the Cross & Resurrection, the acrostic whereof is:
"I sing praise to the life-bearing Word"

Irmos: Traversing the impassable…

O Christ, through the suffering of Thy flesh Thou becamest the power of the weak, the resurrection of the fallen and the incorruption of the dead, for Thou hast been glorified.

God the Creator, the Restorer Who was put to death, had compassion on His fallen image, raised it up which was broken down, and hath given life unto all, for He hath been glorified.

Canon of the All-holy Theotokos, the acrostic whereof is:
"I sing praise to the Life-bearing Maiden"

Irmos: Traversing the impassable…

Of old, the immaterial ladder and the strangely solidified path amid the sea revealed thy birthgiving, O pure one, which we all hymn, for it hath been glorified.

The Power of the Most High, the perfect Hypostasis, the Wisdom of God, Who became incarnate of thee, O most pure one, drew nigh unto men, for He hath been glorified.

The Sun of righteousness passed through the impassable door, thy closed womb, O pure one, and shone forth upon the world, for He hath been glorified.

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

ODE III

Canon of the Resurrection

Irmos: The desert, the barren Church of the nations, blossomed like a lily at Thine advent, O Lord; and therein hath my heart been established.

During Thy suffering creation was altered, beholding Thee, Who founded all by Thy divine gesture, in pauper's form, mocked by the iniquitous.

With Thy hand Thou didst fashion me out of dust, in Thine image; and having descended into hades, O Christ, with Thyself Thou didst raise me up who had again been broken down into the dust of death for my sins.

Theotokion: The ranks of the angels marvelled, O most pure one, and the hearts of men have been filled with awe at thy birthgiving; wherefore, we honor thee, the Theotokos, with faith.

Canon of the Cross & Resurrection

Irmos: The bow of the mighty hath been broken…

Christ Who is higher than all became a little lower than the nature of the angels through His suffering in the flesh.

Reckoned as dead with the iniquitous, O Christ, after the resurrection Thou didst appear to the women, resplendent in a crown of glory.

Canon of the Theotokos

Irmos: The bow of the mighty hath been broken…

He Who, as the Creator of time, far transcendeth all time, was of His own will formed of thee as a babe, O Virgin.

Let us hymn the womb which is more spacious than the heavens, through which Adam, rejoicing, dwelleth in the heavens.

ODE IV

Canon of the Resurrection

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

O God my Master, Thou standest before the judgment-seat as one condemned, without crying out, bringing forth judgment in behalf of the gentiles. Thereby Thou hast wrought salvation for the whole world through Thy suffering, O Christ.

Through Thy suffering, O Christ, the weaponry of the enemy failed, and by Thy descent into hades the cities of the adversary were destroyed and the audacity of the tyrant set at naught.

Theotokion: O Theotokos and Mistress, all of us, the faithful, know thee to be the haven of salvation and an immovable rampart; for through thy supplications thou dost deliver our souls from perils.

Canon of the Cross & Resurrection

Irmos: I have heard, O *Lord, of Thy glorious dispensation…*

Beholding Thee nailed to the Tree, O Christ, the Virgin who gave birth unto Thee without pain endured a mother's pangs.

Death was vanquished when, dead, Thou didst storm the gates of hades; for when the all-devouring one was destroyed, all things which are past nature were given to me.

Canon of the Theotokos

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.

Lo! as the dwelling-place of the Lord, the Mother of God, the divine mountain, hath most clearly been exalted far higher than the hosts of heaven.

Having given birth beyond the laws of nature unto Him Who hath dominion over creation, O only Virgin, thou wast vouchsafed a divine calling.

ODE V

Canon of the Resurrection

Irmos: Thou art a Mediator between God and man, O Christ God; for by Thee, O Master, are we led up out of the night of ignorance to Thy Father, the Source of light.

Thou didst break the audacity of the nations by Thy will, as if they were cedars, O Christ Master, for it was Thy will to be lifted up in the flesh upon the cypress, the pine and the cedar.

They laid Thee, dead and bereft of breath, in a deep pit, O Christ; yet, wounded, through thy wounds Thou didst raise up with Thyself the forgotten dead who slept in the graves.

Theotokion: Entreat thy Son and Lord, O pure Virgin, that He grant peace unto those who hope in thee and deliverance from the assaults of adversaries unto captives.

Canon of the Cross & Resurrection

Irmos: The Sun, the burning Coal…

The first Adam refused to fast and ate of the deadly tree; yet his sin was erased when the second Adam was crucified.

By human nature Thou becamest able to experience suffering and death, O Christ Who in Thine immaterial divinity art dispassionate; and untouched by corruption Thou didst raise up the dead from the nethermost parts of hades.

Canon of the Theotokos

Irmos: The Sun, the burning Coal…

O ye clouds, rain down the delight of gladness upon those on earth, for a Child hath been

given, He Who hath existed from before time: Our God who is incarnate of the Virgin.

Light hath shone upon my life and flesh and destroyed the gloom of sin! In latter times the Most High became incarnate of the Virgin without seed.

ODE VI

Canon of the Resurrection

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

The Righteous One was condemned as a malefactor and nailed to the Tree with iniquitous men, through His blood granting remission to the guilty.

Through one man, the first Adam, did death enter the world of old, and through the one Son of God hath the resurrection been revealed.

Theotokion: Thou gavest birth without having known a man, O Virgin, and thou remainest a virgin eternally, revealing the images of the true divinity of thy Son and God.

Canon of the Cross & Resurrection

Irmos: Hearkening to the sound…

Thou didst set the cherubim as guardians of the tree of life against the fallen one, yet, beholding Thee, the doors were opened; for Thou didst appear escorting the thief into paradise.

Hades was emptied and overthrown by the death of One; for the one Christ emptied it for us all of the great treasure which it had hoarded.

Canon of the Theotokos

Irmos: Hearkening to the sound…

Human nature, enslaved to sin, hath through thee obtained its freedom, O pure Mistress; for thy Son is slaughtered like a lamb for all.

We all cry out to thee, the true Mother of God: Deliver thy servants, who move God to wrath, for thou alone hast boldness before thy Son.

Kontakion, in Tone II—

Thou didst arise from the tomb, O all-powerful Savior; and hades, beholding the wonder, was stricken with awe, and the dead arose. Creation, seeing Thee, rejoiced, and Adam was glad, and the world, O my Savior, ever hymneth Thee.

Ikos: Thou art the light of those in darkness; Thou art the resurrection of all and the life of men, and hast raised up all with Thyself, O Savior, abolishing the dominion of death and breaking down the gates of hades, O Word. And the dead, beholding the wonder, marvelled, and all creation rejoiceth in Thy resurrection, O Thou Who lovest mankind. Wherefore, we all glorify and hymn Thy condescension; and the world, O my Savior, ever hymneth Thee.

ODE VII

Canon of the Resurrection

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

In thy lovingkindness, O Master, Thou couldst not bear to see man tormented by death; and, becoming man, Thou didst come and save him by Thy blood. Blessed and most glorious is the God of our fathers!

Seeing Thee arrayed in the vesture of vengeance, O Christ, the gate-keepers of hades were affrighted; for Thou didst come to slay Thy servant, the mindless tyrant. Blessed and most glorious is the God of our fathers!

Theotokion: We understand thee to be holier than the Holy of holies, for thou alone gavest birth to the immutable God, O blameless Virgin, unwedded Mother; for thou hast poured

forth incorruption upon all the faithful through thy divine birthgiving.

Canon of the Cross & Resurrection

Irmos: The youths of old showed themselves to be rhetors…

Of old, in Eden, disobedience condemned our forefather; yet the most divine and most glorious God of our fathers was willingly condemned, loosing the transgressions of him who had transgressed.

Thou didst save him who was wounded in Eden by the tongue [of the serpent] through the jealousy of the slayer of man; for by Thy voluntary suffering Thou didst heal the bite he willingly took. Most divine and most glorious is the God of our fathers!

To the light Thou didst call me who walk in the shadow of death, O Thou Who didst clothe dark hades with the lightning of divinity. Most divine and most glorious is the God of our fathers!

Canon of the Theotokos

Irmos: The youths of old showed themselves to be rhetors…

At night, Jacob beheld as in a vision the incarnate God, Who through thee hath appeared in splendor to those who chant: Most divine and most glorious is the God of our fathers!

Manifesting within thee beforehand the signs of the ineffable descent whereby He united Himself unto men of His own will, O pure one, the most divine and all-glorious God of our fathers wrestled with Jacob.

Abominable is he who doth not with undoubting faith and tongue proclaim thee the Son of the Virgin, Who art one of the most hymned Trinity, crying out: Most divine and most glorious is the God of our fathers!

ODE VIII

Canon of the Resurrection

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

Beholding the vesture of Thy flesh stained with Thy blood, O Christ, the ranks of the angels were filled with awe and trembling at thy great longsuffering, crying aloud: Bless the Lord, all ye works of the Lord!

By Thine arising, O Compassionate One, Thou hast clothed my mortality in immortality; wherefore, in gladness Thy chosen people thankfully hymn Thee, O Christ, crying out to Thee: Death is swallowed up in victory!

Theotokion: Without seed thou didst conceive Him Who is inseparable from the Father, and He dwelt in thy womb as God and man; and thou didst ineffably give birth unto Him, O all-pure Theotokos. Wherefore, we acknowledge thee as the salvation of us all.

Canon of the Cross & Resurrection

Irmos: The thrice-blessed youths, disdaining the golden image…

O Thou Who art rich in mercy, Thou wast seen to be nailed to the Cross and buried of Thine own will; and Thou didst arise on the third day, O Thou Who lovest mankind, and hast delivered all men, who chant with faith: Let all creation hymn the Lord and exalt Him supremely for all the ages.

Thou didst descend into the nethermost parts, O Christ, Thou Word of God, to deliver from corruption, by Thy divine power, that which Thou hadst created; and fashioning it without corruption, Thou didst make it a partaker of Thine everlasting glory, that, crying out, it may chant: Let all creation exalt Christ supremely unto the ages!

Canon of the Theotokos

Irmos: The thrice-blessed youths, disdaining the golden image…

Through thee the One Who is incomparable in goodness and power was seen on earth and dwelt with men. And, chanting unto Him, all of us, the faithful, cry: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Truly proclaiming thee to be the pure Theotokos, we glorify thee; for thou gavest birth to the One of the Trinity Who became incarnate, to Whom, with the Father and the Spirit, we all chant: Let all creation hymn the Lord and exalt Him supremely for all the 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: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

The thrice-rich tree of Thine all-pure Cross was planted on Golgotha as in paradise, O Savior; and watered with the blood and divine water of Thy side, as by a divine spring, O Christ, it hath budded forth life for us.

Crucified, O Omnipotent One, Thou didst cast down the mighty; and raising up human nature, which lay below in the stronghold of hades, Thou didst set it upon the throne of the Father. And worshipping Thee Who wilt come therewith, we magnify Thee.

Triadicon: Chanting, O ye faithful, in Orthodox manner let us glorify the threefold Unity, the consubstantial Trinity, the indivisible, all-divine essence, the thrice-radiant, the only incorrupt and never-waning Effulgence, which hath shone forth light upon us.

Canon of the Cross & Resurrection

Irmos: O ye faithful, with hymns let us magnify…

On Golgotha Thou wast lifted up on the Cross like a lamb between the condemned, O Christ, and pierced in the side by a spear. In that Thou art good, Thou didst give life unto us who are made of dust, who honor Thy divine resurrection with faith.

O all ye faithful, let us worship God Who by His own death abolished the might of death with power; for He Who raised up with Himself the dead of ages past bestoweth life and resurrection upon all.

Canon of the Theotokos

Irmos: O ye faithful, with hymns let us magnify…

In thy womb, O pure one, the Word of God was given to corrupt nature as a staff of strength; and He raised it up which had fallen headlong into hades. Wherefore, O most pure one, we magnify thee as the Theotokos.

O Master, mercifully accept as advocate for us Thy Mother, Whom Thou didst choose. All things will be filled with Thy goodness, that we may all magnify Thee as our Benefactor.

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 II—

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

Every breath, all creation, glorifieth Thee, O Lord, in that Thou hast abolished death by the Cross, that Thou mightest show men Thy resurrection from the dead, in that Thou alone lovest mankind.

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

Let the Jews say how the soldiers who kept watch lost the King! Why did the stone not keep in the Rock of life? Either give up the buried corpse or worship the Risen One, saying with us: Glory to the magnitude of Thy compassions, O our Savior! Glory be to Thee!

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

"Rejoice and be glad, O ye people!", the angel, seated upon the stone of the tomb, announced to us, saying: "Christ is risen from the dead, the Savior of the world; and He hath filled all things with sweet savor. Rejoice, ye people, and be glad!"

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

Before Thou wast conceived, O Lord, the angel brought the salutation 'Rejoice!' to her who is full of grace; and an angel rolled away the stone of Thy glorious tomb at Thy resurrection: the one, instead of grief, announcing tidings of gladness; and the other, instead of death, proclaiming to us the Master and Bestower of life. Wherefore, we cry out to Thee: O Lord, Thou Benefactor of all, glory be to Thee!

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

With tears the women poured forth myrrh upon Thy tomb; but their mouths were filled with joy when they could say: The Lord is risen!

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

Let the nations and peoples praise Christ our God, Who of His own will endured the Cross for our sake and spent three days in hades; and let them worship His resurrection from the dead, whereby the ends of the whole world have been enlightened.

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

Crucified and buried wast Thou, O Christ, as Thou didst will. Thou didst overthrow death and didst rise in glory as God and Master, granting 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.

O ye truly iniquitous ones who sealed the stone, ye have granted us to see greater wonders! The watch understood that Christ had issued forth from the tomb, and they said: "Say that while we were sleeping His disciples came and stole Him." But who would steal a dead man, and moreover one who is naked? He arose Himself, of His own accord, as God, leaving His grave clothes behind in the tomb. Come, ye Jews, and see! How broke He not the seals, Who had trampled down death, bestowing everlasting life and great mercy upon the human race?

Glory…: The matins Gospel sticheron.

Now & ever…: Theotokion, in Tone II—

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory be 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.

Sunday at Divine Liturgy

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: Remember us in Thy kingdom, O Savior! For the forgiveness of transgressions we offer unto Thee the Cross which Thou didst accept for our sake, O Thou Who lovest mankind.

We bow down in worship, O Master, before Thy burial and rising, whereby Thou hast delivered the world from corruption, O Thou Who lovest mankind.

By Thy death hath death been slain, O Lord, and by Thy resurrection hast Thou saved the world, O Savior.

Risen from the tomb, Thou didst meet the myrrh-bearing women; and Thou didst tell Thy disciples to announce Thine arising.

Those who slept in darkness, beholding Thee, the Light, in the nethermost parts of hades, O Christ, were raised from the dead.

Glory…: Let us glorify the Father; let us all worship the Son, and let us hymn the Holy Spirit with faith.

Now & ever…: Theotokion: Rejoice, fiery throne! Rejoice, bride unwedded! Rejoice, O Virgin who for men gavest birth unto God!

Prokimenon, in Tone II—

The Lord is my strength and my song, and He is become my salvation.

Stichos: With chastisement hath the Lord chastened me, but He hath not given me over unto death.

Alleluia, in Tone II—

Stichos: The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee.

Stichos: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

Tone II

Monday

Sunday Evening at Vespers

On "Lord, I have cried…": 3 stichera of repentance, in Tone II: Special Melody: "When from the Tree…"—

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

O all-good Father, Son and Word of the Father, and Holy Spirit, uncreated Essence, Who art possessed of a well-spring of lovingkindness and pourest forth depths of mercy: Accept our supplication and prayer, granting forgiveness unto all amid their transgressions, in that Thou art compassionate and lovest mankind.

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

As Thou art God, Thou art by nature wholly compassionate, merciful and good; wherefore, we beseech Thee, O Christ our Savior, and falling down before Thee, we cry, ever calling out to Thee: Grant unto Thy servants remission of their many transgressions and forgiveness of every thing wherein they have committed offenses, in that Thou art the compassionate God Who loveth mankind.

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

Desiring to save all for whose sake Thou hadst become man, O Savior, as God Thou didst manifest Thyself as man. Save us who bow down before Thy commandments, for Thou didst not come to save the righteous, but through the grace of divine baptism to loose us who are bound by many sins in the chains of our transgressions, O Thou Who lovest mankind, in that Thou art compassionate and lovest mankind.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the incorporeal hosts, in the same melody—

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

The thrones, cherubim and seraphim, the dominions and powers, and the honorable authorities, and with them the angels, archangels and principalities, together chant unceasing hymns unto Him Who fashioned their incorruptible essence, teaching all to worship in Trinity the One Being Who is conjoined, equal in honor, and equally enthroned.

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

The primary choirs of the immaterial beings, the rays emitted by the Godhead, receiving effulgence directly therefrom, in their ranks proclaim the divine radiance unto the rest; and they impart these to us through the law of love, and likewise by dignity, unto each according to his yearning for purity of heart.

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

Lifting up the heart's eye of our soul within our souls, we ever stretch forth the yearnings of our mind with divine love, that, illumined by the rays emitted thereby, we may escape the darkness of the passions, hoping that we may stand with the angels before the dread throne of the Creator, and be transformed from light to light.

Glory…, Now & ever…: Theotokion—

With thrice-holy voices, O all-pure one, the multitude of the angels of thy Son hymn thee who for Him art ever a fiery throne, an animate palace, a divine bridge leading to Him from the earth. And together with the Archangel Gabriel they cry out to thee: Rejoice, O joyous one, for thou gavest birth to the Source of joy!

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

Aposticha stichera of compunction, in Tone II—

Like the prodigal son I have sinned against Thee, O Savior. Accept me who am penitent, O Father. Have mercy on me, O God!

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.

With the cry of the publican I call out to Thee, O Christ my Savior: Cleanse me as Thou didst him, and have mercy on me, O God!

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

Martyricon: Having hated the pleasures of the earth, the passion-bearers were vouchsafed the good things of heaven and became fellow citizens with the angels. By their supplications, O Lord, have mercy and save us.

Glory…, Now & ever…: Theotokion—

Rejoice, O Mary Theotokos, temple both indestructible and holy, as the prophet crieth: Holy is Thy temple, wondrous in righteousness!

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

Sunday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Once, almighty power overwhelmed the whole army of Pharaoh in the deep, and the incarnate Word destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

Having taken our form from thee, the never-setting Sun manifestly showed thee forth as a noetic and most splendid heaven. Wherefore, deliver me from the stench of the passions, that with love I may hymn thee, the only Virgin Mother.

I beseech thee, O Mistress, who art the tongs which held the noetic Ember which purified human nature: Wash away the defilement of my manifold transgressions, and by thy supplications deliver me from defiling passions.

Glory…: O all-pure Theotokos, who gavest birth to Christ, the Wellspring of mercy, and hast opened Eden to men: open unto me the portals of thy mercy, and grant me forgiveness of offenses, O Mistress of the world.

Now & ever…: Rend asunder the bonds of my transgressions, O Ever-virgin Mistress, entreating thy Son and God; and cast down sin which oppresseth me, that, saved, I may ever hymn thee, O all-immaculate one.

ODE III

Irmos: Having established me upon the rock of faith, thou hast enlarged my mouth over mine enemies; for my spirit rejoiced when it sang: There is none as holy as our God, and none

more righteous than Thee, O Lord!

Dispel the gloom and darkness of my passions with the rays of thy supplications, and enlighten me, O all-pure Mistress who gavest birth to Christ, the never-setting Sun Who shone forth from the Sun before the morning-star.

By thy birthgiving, O all-pure one, thou hast restored the fallen and broken tabernacle of David thy father; wherefore, O Theotokos, raise me up, thy servant, who am crushed by trangressions and the passions.

Glory…: Be thou a sword, O Virgin, driving away the sins and passions of my soul, and show me to be another garden of paradise, preserved by thee unassailed, offering thee the flowers of the Spirit.

Now & ever…: Stretching forth the hand of compassions, receive me, O Theotokos, and from all condemnation rescue me who flee to thee, fall down before thee and call upon thine aid.

ODE IV

Irmos: I hymn Thee, for I heard report of Thee, O Lord, and was afraid; for Thou comest to me, seeking me who am lost. Wherefore, I glorify The great condescension toward me, O greatly Merciful One.

Taking the leaven of human nature like dough, the Creator made it undefiled and holy; and washing me clean of the defilement of the passions, He hath cleansed me of the mire of my transgressions.

With the remedy of thy prayers, as with bandages and oil, O pure Mistress, heal now the stripes of my soul and the wounds of sin, in that thou gavest birth to the divine Healing of nature.

Glory…: Loose thou the bonds of my passions, O Mistress, and cleave asunder the chains of my sins with the sword of thy prayers, O thou who gavest birth to Christ Who granteth deliverance to those bound in hades.

Now & ever…: Cure thou the passions of my soul which most wretchedly shroud me in gloom, and enlighten my thoughts, O pure one, driving far away the darkness of the demons who oppress me and lay traps for me all the day long.

ODE V

Irmos: O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of the despairing, I rise early unto Thee: Illumine me with Thine effulgence, for I know none other God than Thee.

Thou hast delivered the world from the ancient curse, O Mistress who gavest birth to Christ, the Blessing of the world. Deliver me from unseemly thoughts and from all grief, for thou alone art the joy of the faithful.

A horde of demons surroundeth the city of my soul and striveth mightily to take it captive. O all-glorious Mistress, thou city of the King of all, defend me with thy supplications as with entowered ramparts, and save me.

Glory…: The cruel storm of the sedition of the spirits of evil doth trouble my mind. Quickly anticipate my need, and still it, O thou who gavest birth to Christ, the only almighty Helmsman of all creation.

Now & ever…: O Theotokos, shine the light of repentance upon me who am enclosed in the darkness of perdition. Give a helping hand to me who lie prostrate, and by thy supplications raise me up, O pure one, that I may accomplish the judgements of God.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy

lovingkindness: Lead me up from corruption, O God!

As thou gavest birth to Life everlasting, O all-pure one, when my soul departeth from my body, slay death by thy supplications.

The serpent who hateth man pursueth me, subjecting me to trials. O Mistress, set him at naught, for thou gavest birth to Him Who crushed the heads of the serpents.

Glory…: O thou who gavest birth to Christ our God, the Way of life, to the straight path direct me who walk with faltering steps.

Now & ever…: Heal the sufferings of my soul and vanquish the perplexity of grief, O all-pure one who gavest birth to God, for the salvation of men.

Then, "Lord, have mercy!": thrice. Glory…, Now & ever.··

Sessional hymn, in Tone II—

As the well-spring of lovingkindness, O Theotokos, vouchsafe mercy unto us. Look upon the people who have sinned, and show forth, as ever, thy power; for, trusting in thee, we cry out to thee: Rejoice!", as once did Gabriel, the supreme commander of the incorporeal beings.

ODE VII

Irmos: The all-wise children did not worship the golden body, but entered into the flame themselves and mocked the gods of the heathen. They cried aloud in the midst of the flame, and the Angel bedewed them, saying: The prayer of your mouths hath already been heard.

The waves of the passions vex my mind and shake my soul; yet, O Virgin who gavest birth to Him Who by His divine command restrained the raging sea, transport me to the tranquility of dispassions and halt the turmoil of my flesh.

Knowing thee to be the gate of the noetic East who hast appeared from heaven, O Virgin, I, thy servant, pray that through thee I might enter into the heavens. Wherefore, accept me, O Mistress, and guide me by thy light.

Glory…: Crucified on the Cross of His own will, Christ thy Son put the princes of darkness to shame and destroyed the corrupting power of death. Thereby, O all-pure Mistress, do thou slay the passion-plagued understanding of my flesh.

Now & ever…: Cease not, O pure one, to pray to God Who was born of thee, for those who approach thee with faith and ask deliverance, O only helper of the world, thou hope and help of the despairing and aid of those who are ever tempest-tossed amid evils.

ODE VIII

Irmos: The thrice-blessed youths, disdaining the golden image and beholding the immutable and living image of God, chanted in the midst of the flame: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

O Virgin, thou divinely made tabernacle of the Holy of holies, of Him Who showed thee forth as the image of the ancient tabernacle, having the great High Priest in thy midst: Show forth my heart as a holy tabernacle of the Most High: Christ, the King of all.

Having borne, O Virgin, the divine ark and the tablets of the law—the all-pure Word of God, Christ, thine uncircumscribable Son, —with thy prayers, as with the finger of God, inscribe Him upon the surface of my soul.

Glory…: As from a mountain hath a precious Stone been cut from thy womb, O all-immaculate Mistress, and as the only Almighty One He hath broken the pillars of all falsehood. Thereby do thou now destroy the images of the passions of my soul, having broken the jaws of the noetic foe.

Now & ever…: With the waters of life, O Virgin Theotokos, water thou my heart which hath been seared by the flame of sin, ever preserving me in compunction, who chant with fear: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

ODE IX

Irmos: Thee do we magnify, O blessed and most pure Theotokos, who through thy virginal womb ineffably didst make God incarnate, the Luminary Who shone forth before the sun and hath come to us in the flesh.

Thou didst shine forth Christ, the Sun of righteousness, O pure one, and wast shown to be an all-radiant heaven. By thy supplications destroy the night of my passions, illumine my soul, and enlighten and make bright my heart.

Condemn and trample underfoot mine adversary, O Theotokos, and deliver me from his oppression; for thou gavest birth to the Good and Righteous One Who resteth in the bosom of the Godhead and hath condemned death.

Glory…: He Who as God formed the essence of the incorporeal ones became incarnate of thee, O Virgin Maiden. Wherefore, by thy supplications deliver me, thy servant, from the evil circumstances and the carnal understanding of the passions of the flesh.

Now & ever…: Thou hast done away with the grief of Eve, having given birth to the new Adam Who created the nature of the first Adam. Wherefore, erase also with the record of my transgressions, freeing me from perils, sorrows and the passions.

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

Monday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of compunction, in Tone II—

Like the waves of the sea have mine iniquities risen up against me, and I alone founder, like a ship upon the deep, under the weight of many offenses; but steer me to the calm harbor of repentance, O God, and save me.

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

I am a barren tree, in nowise producing the fruit of repentance, O Lord; and I fear lest I be hewn down, and am terrified of that unquenchable fire which is to come. Wherefore, I entreat Thee: Before those misfortunes, do Thou turn and save me!

Glory…, Now & ever…: Theotokion—

As thou art a well-spring of lovingkindness, O Theotokos, vouchsafe mercy unto us, look down with pity upon sinful men, and show forth thy power as ever; for, trusting in thee, we cry out to thee: "Rejoice!", as once did Gabriel, the supreme commander of the incorporeal ones.

After the second chanting of the Psalter, these Sessional hymns, in Tone II—

"Have mercy on me, " said David; and I cry unto Thee: "I have sinned, O Savior! Cleanse me of my sins through repentance, and have mercy upon me!"

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

"Have mercy on me, O God, have mercy on me!", David wept over his two sins; and I cry out to Thee over my tens of thousands of transgressions. He made his bed moist with tears, but I shed nary a one. I am in despair, and pray: "Have mercy on me, O God, according to Thy great mercy!"

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

Martyricon: Having as their vesture Thee Who dost clothe the sky with clouds, the saints endured torments in the world at the hands of the iniquitous, and set at naught the falsehood of the idols. By their supplications, O Savior, free us from the invisible foe, and save us.

Glory…, Now & ever…: Theotokion—

We magnify thee, O Theotokos, crying out: Rejoice, O cloud of the never-setting Sun, who

didst bear the Lord of glory in thy womb!

After the third chanting of the Psalter, these Sessional hymns, in Tone I: Special Melody: "As a well-spring of lovingkindness…"—

Sinning in ignorance and in knowledge, night and day, I, alone on the earth, anger Thee by mine iniquities, O Christ. O Good One, Who alone art sinless, and Who in Thy lovingkindness hast come to call sinners to repentance, save me at the entreaties of Thine angels.

The all-holy choirs of the incorporeal ones beseech Thee, the good Master, to have pity at the hour of judgment, and that from bitter torment, the malice of the demons, the darkness of the passions and every threat Thou wilt deliver us who with love have recourse to their protection.

Glory…, Now & ever…: Theotokion—

O pure, unwedded Theotokos, who without seed gavest birth to the Master of all, with the angels entreat Him, that we may be delivered from all doubt, and that He grant compunction and light unto our souls, and the cleansing of offenses, O thou who alone art quick to help.

ODE I

Canon of repentance to our Lord Jesus Christ & His holy martyrs, the acrostic whereof is "Grant me an outpouring of tears, O Word of God": the composition of Joseph, in Tone II—

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

O Word Who becamest incarnate, and Who hast not come to call the righteous, but sinners to repentance: Accept me, who have greatly sinned, and save me!

I alone have been enslaved to sins; I alone have opened the door to the passions! O Thou Who alone art easy to appease, turning me, save me in Thy lovingkindness.

Martyricon: Wearing crowns, the passion-bearers stand before Thy judgment-seat, O Lord, having triumphed over the audacity of the evil one and been enriched with immortality.

Martyricon: Pouring forth streams of healings upon us, the passion-bearers always dry up the torrents of our carnal passions through the power of the divine Spirit.

Theotokion: O Maiden who gavest birth to the Wellspring of dispassion, heal me, who have been wounded by the passions, and rescue me from everlasting fire, O thou who alone art full of the grace of God.

Another canon, of the holy, incorporeal angelic hosts of heaven, the acrostic whereof is: "I sing praise to the angelic choir": the composition of Theophanes, in Tone II—

Irmos: Traversing the impassable, uncommon path of the sea dryshod, Israel the chosen cried aloud: Let us chant unto the Lord, for He hath been glorified!

The choirs of the incorporeal beings who glorify Thee as almighty, O Christ, didst Thou show to be God-bearing coals set afire by the radiance of Thine essence.

Having acquired the power of incorruption and been given the glory of immortality, the angels are enlightened by drawing nigh unto Thee, O Christ.

As perceptible images of purity, the angels were revealed as light-bearers, showing forth the immaterial nature of their essence in their forms, O Christ.

Theotokion: Rejoicing, O pure Virgin, the ranks of the angels ministered at thy birthgiving, which transcendeth nature; for thou gavest birth to their God and Lord.

ODE III

Canon of Repentance

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant the fear of

Thee in the hearts of us who hymn Thee.

O Christ Who didst enter into an incorrupt womb, through repentance restore my soul, which hath been corrupted by the passions, and show it to be full of everlasting light.

I have been obedient to the enraging enemy, have committed every sin, and have mindlessly angered Thee, the only Long-suffering One, O Thou Who lovest mankind.

Martyricon: Protected by the Cross, in God the invincible warriors and martyrs of the Savior valiantly demolished the fortresses of falsehood as though they were ramparts.

Martyricon: Your weakness strengthened by divine power, O valiant passion-bearers, ye gave the might of the adversary over to utter destruction.

Theotokion: O Mary, thou golden censer, dispel the stench of my passions, and make me steadfast, who am shaken by the assaults of the lying enemy.

Canon of the Angels

Irmos: The bow of the mighty hath been broken by Thy might, O Christ, and the strengthless have girded themselves with power.

God Who by nature is deathless, all-wisely acting through grace, revealeth the immortal armies. *Twice*

Standing now in your uttermost desire before Christ, O angels, pray ye that all of us may be saved.

Theotokion: The Creator of the ages is known to have accepted a beginning under time through thee, O Ever-virgin.

ODE IV

Canon of Repentance

Irmos: I hymn Thee, O Lord, for I heard report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

Falling into the mire of sin, I destroyed my higher comeliness, O Lord, and I fear torment. Wherefore, with the beauty of repentance enlighten my humbled soul.

With lying words the deceiver who stole me away from Thee hath made me food for him to devour. O God of all, rescue me from his malice, and call me to Thee through examples of repentance.

Martyricon: Having Christ as your helper when ye were cast forth to be devoured by the wild beasts, burned with fire, maimed and dismembered, O martyrs, ye did not deny Him. Earnestly beseech Him in behalf of me, the wretched one.

Martyricon: Worshipping the Unity in essence, the Trinity of Persons, the uncreated Godhead, and in nowise worshipping any created thing, ye were known as martyrs of Christ; wherefore, ye endured all manner of tortures.

Theotokion: Of His own will, the Lord took flesh of thy pure blood and united Himself unto men, O pure and all-pure one; and, ever appeased by thine entreaties, He receiveth the repentant, who from of old have been immersed in sin.

Canon of the Angels

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.

I bring before Thee the incorporeal ones as advocates, O Compassionate One. Accepting them, in that Thou art full of lovingkindness, deliver me from sins.

Purified, the divine intelligences draw nigh to the all-accomplishing Mind, and are enlightened with transcendent understanding.

Adorned by the divine Spirit, the divine adornments of the heavenly ranks are immutably

preserved.

Theotokion: Perceiving thee from afar, Isaiah foretold thee as the one who would bear God incarnate in thine arms, O Virgin.

ODE V

Canon of Repentance

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

O Thou Who broughtest light to the eyes of the blind man, enlighten my blinded soul, and strengthen it to keep awake for the doing of good, and utterly to hate the sleep of slothfulness.

O only Savior, Who of old healed the wounds of him who fell among thieves, heal Thou my soul, which hath truly sustained a grievous wound.

Martyricon: Enduring multifarious torments, the company of honored athletes put the council of iniquitous tyrants to shame; and it now ever rejoiceth with the sacred bands of the angels.

Martyricon: The all-radiant martyrs have been shown to be stars of great brilliance, emitting rays of patience and enlightening the souls of the faithful with the divine Spirit.

Theotokion: Unto us thou gavest birth to the preëternal God as a little babe, having two volitions and two activities, in that He is both man and God, O most hymned one.

Canon of the Angels

Irmos: The Sun—the live Coal which was revealed beforehand to Isaiah—shone forth from the Virgin's womb, granting the enlightenment of divine knowledge to those gone astray in darkness.

The cherubim and seraphim, shining forth in splendor with the all-exalted thrones near the divine Godhead, divinely illumine all other beings. *Twice*

O Word of God, Bestower of all effulgence, Thou didst bring into being the 1uminous reflections, who receive Thy radiance with gladness and sure understanding.

Theotokion: The sacred Archangel Gabriel, having flown down from heaven, O pure Bride of God, declared unto thee the "Rejoice!" which releaseth our first parents from grief.

ODE VI

Canon of Repentance

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

I have fallen headlong through the malice of the serpent, and lie upon the bed of despair. O Christ Who by Thy word didst raise up paralytics, raise me up also.

Save me, as Thou didst Peter, O Lord, for I am buffeted by the winds of the serpent and am ever engulfed by the billows of sin.

Martyricon: Far exceeding the limits of nature, ye supernaturally endured tortures, O martyrs; wherefore, ye have been vouchsafed good things past understanding.

Martyricon: As ones good, ones comely, ones honorable, O all-glorious martyrs, ye have united yourselves to the Beautiful One, the Creator of the good; and ye ever pray for us.

Theotokion: O most immaculate one, the Creator chose thee from among all generations, as the beauty of Jacob, whom He hath loved; and, shining forth from thee, He revealed Himself.

Canon of the Angels

Irmos: Hearkening to the sound of the cries of entreaty which issue forth from a soul in pain, O Master, deliver me from my grievous sins, for Thou alone art the Cause of our

salvation.

The divine points of the glory of Thy primary light, glowing with the effulgence of Thy splendor, O Master Christ, remain eternally brilliant in radiance. *Twice*

Strengthened by divine power, and crying out the thrice-holy hymn with unceasing voices, the seraphim lead in worshipping the Essence in three Hypostases.

Theotokion: The Lord swore in truth unto David, as He said of old; and in issuing forth from thy womb He fulfilled His word, for thou gavest birth unto Him Who reigneth over heaven and earth, O Maiden.

ODE VII

Canon of Repentance

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

With debauchery of mind and the attacks of the demons am I replete with all manner of shame; and like the prodigal I find myself at far remove from Thy commandments. But turning now, I cry: "I have sinned like him, but despise me not, O Jesus Who becamest incarnate for my sake!"

O God of all, of old Thou didst save the repentant Ninevites from the chastisement which would have brought death upon them. Thus also, O Thou Who alone lovest mankind, deliver from grievous torments my heart which hath been defiled by gross fornication, yet turneth now to Thee.

Martyricon: O divine martyrs blessed by God, the malicious one who desired to wound you was cruelly wounded and remaineth unhealed; but your wounds have been shown to be healing for all the faithful, who have been wounded by the assault of him who of old caused us to stumble.

Martyricon: Ye feared neither savage beasts, nor tyrants' threats, nor fire, nor stripes, nor the severing sword, nor red-hot instruments, O great martyrs, but endured them all as though in others' bodies; wherefore, ye have been crowned.

Theotokion: O all-pure Maiden, Bride of God, thy womb became the abode of the immaterial Light, Who hath dispelled ungodliness with the radiance of divine understanding; and, hymning Him, we cry: Blessed is the God of our fathers!

Canon of the Angels

Irmos: The youths of old showed themselves to be rhetors with the greatest love of wisdom; for, theologizing with their lips, they chanted from the depths of their God-pleasing souls: O most divine God of our fathers, blessed art Thou!

Ever joining chorus round about the throne of Thine ineffable glory, the celestial intelligences sing with unceasing voices: O all-divine God of our fathers and of us, blessed art Thou! *Twice*

When the angelic ranks beheld Thee upborne in the flesh into the heavens, they threw wide the celestial gates unto Thee, saying: O all-divine God of our fathers and of us, blessed art Thou!

Theotokion: Showing thee to be the beginning of the law and the prophets, Gabriel cried out, O Maiden: "Lo! thou who alone art most hymned shalt give birth to the all-divine and blessed God of the fathers and of us!"

ODE VIII

Canon of Repentance

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God,

consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

I have fallen to the evil one, and been held in thrall by his wiles; and, seeing me stuck fast in utter hopelessness, the deceiver boasteth greatly; wherefore, rescue me, O Compassionate One, Who art the conversion of those in error.

Loose me, who am held fast by the unbreakable bonds of carnal passions, O Christ, Thou Savior of the world, Who didst loose those fettered with everlasting chains; and guide me to flee unto the ways of salvation.

Martyricon: They who wreak the passions have truly brought all their malice to bear upon me, the lowly one; but, O blessed martyrs, who were truly emulators of the sufferings of Christ, deliver me from the harm they cause.

Martyricon: Refusing to bend their knees before graven images, the all-praised martyrs were cast, like the children of old, into the furnace of wounds; yet through divine dew they were shown to be unburned, hymning Christ forever.

Theotokion: By thy healing entreaties, O Virgin Theotokos, show forth as hale my wretched soul, which hath been weakened by the many assaults of the evil one, that I may glorify thee for all ages.

Canon of the Angels

Irmos: The thrice-blessed youths, disdaining the golden image and beholding the immutable and living image of God, chanted in the midst of the flame: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Thou didst create the angels who carry out Thy commandments with might, to be likenesses of Thy goodness, O Word; and they help all the faithful to cry: Let all existing creation hymn and exalt the Lord supremely for all ages!

The life of heaven, the ranks of the holy angels, didst Thou adorn with divine virtues, O Christ, enlightening them; and they cry unto Thee: "Let all existing creation hymn and exalt the Lord supremely for all ages!"

Rejoicing in splendor, without fail let us unfailingly chant the divine hymn of the incorporeal ones; and, theologizing concerning the Master, let us cry out with them in hymnody: "Let all existing creation hymn and exalt the Lord supremely for all ages!"

Theotokion: The Righteous One, Who in wisdom setteth all things aright, loved thee, as is meet, the immaculate and all-pure Virgin, ineffably making His abode within thee, O all-holy Theotokos, and we glorify thee, saying: "Let all creation hymn and supremely exalt the Lord for all ages!"

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

ODE IX

Canon of Repentance

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption through eating, and Who became ineffably incarnate of the holy Virgin for our sake.

Now is the time to act! Why dost thou mindlessly sleep in deep despondency? Arise, and replenish thy lamp with tears! Haste thou, for the Bridegroom draweth night unto men's souls! Tarry not, lest thou remain outside the divine doors.

O how awesome is Thy tribunal, which layeth every action bare before angels and men! O how grievous is the sentence which Thou shalt pronounce upon sinners! Before the end, O Christ, deliver me therefore, granting me tears of conversion.

Martyricon: Marked with the divine blood of the Lamb and Shepherd, the glorious and divine athletes rejoiced as they were slain like innocent lambs; and in the heavens they now truly enlighten all the holy Church of the first-born.

Martyricon: As ye were shown to be beacons of the radiance of the Sun, O valiant athletes, ye illumine every soul with the beams of your sufferings, and dispel all the darkness of deception; wherefore, with faith we call you blessed, as is meet.

Theotokion: Spare me, spare me, O Lord, when Thou shalt render judgment! Condemn me not to the fire, neither rebuke me in Thine anger. The Virgin who gave Thee birth entreateth Thee, O Christ, as doth the multitude of the angels and the company of martyrs.

Canon of the Angels

Irmos: Thou art all desire, all sweetness, O Word of God, Son of the Virgin, God of gods, all-holy Lord of the saints. Wherefore, we magnify Thee and her who gave Thee birth.

The angels, appearing in garments of dazzling white, told Thy godly disciples of Thy second coming, O Christ. With them do we all magnify Thee in theology. *Twice*

As the Benefactor of all rational nature, in Thy surpassing goodness Thou didst first create for Thyself a secondary radiance; wherefore, giving thanks, we all magnify Thee.

Theotokion: Perceiving thy luminous virginity, and stricken with awe, the divine supreme commander offered thee his salutation, O all-pure one; wherefore, we all magnify thee, the Theotokos.

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

Aposticha stichera of compunction, in Tone II—

Mindful of the unseemly sins I have committed, I flee to Thy compassions, emulating the publican, the harlot who wept, and the prodigal son; wherefore, I fall down before Thee, O Merciful One, and say: Before Thou condemnest me, O God, have pity and mercy upon me!

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

Overlook mine iniquities, O Lord Who wast born of the Virgin; and purify my heart, making it a temple for Thy Holy Spirit. Turn not Thy face away from me, O Thou Who art possessed of great and boundless mercy.

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 suffered for Christ even unto death, O passion-bearers and martyrs. And though your souls are in the heavens, in the hand of God, your relics are venerated throughout the whole world. The priests and the people all bow down; and we cry out, rejoicing: Precious in the sight of the Lord is the death of His saints.

Glory…, Now & ever…: Theotokion—

We have placed our trust in thee, O Theotokos. Let us not fall away from hope, but save us from misfortunes, O helper of the perplexed, and set at naught the counsels of the adversary. For thou art our salvation, O blessed one.

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

Monday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

Save me, O Lord my God, and cause me to share in the portion of those who loved Thee with all their soul.

With fear all the armies of heaven serve Thee as God. By their supplications save us.

Martyricon: With the sword of the Faith ye vanquished the hordes of the enemy, O athletes, and were brought before God.

Glory…: With the human race the noetic ranks worship the simple Trinity, the Godhead one in essence.

Now & ever…: O all-pure Mistress who gavest birth unto God without seed: Beseech Him, that we be saved.

Tone II

Tuesday

Monday Evening at Vespers

On "Lord, I have cried…": 3 stichera of repentance, in Tone II: Special Melody: "When from the Tree…"—

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

O Christ, Who alone art without sin, Who alone art without guile, Who alone art the Well-spring of goodness: Behold mine oppression, behold my tribulation. Wash all the wounds of my stripes, and in Thy mercy save Thy servant, that, having driven far away the clouds of slothfulness, I may glorify Thee, mine all-good Savior.

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.

Look, O my lowly soul! Behold thy works, which are all-defiled! Behold thy nakedness and, alas, thine isolation! For thou shalt be separated from God and the angels, and wilt be cast into endless torment. Come to thy senses, arise, make haste and cry out: I have sinned, O Savior! Grant me forgiveness, and save me!

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

Grievously have I defiled my body and brought corruption upon my soul and heart by my vile thoughts; I have wounded all my senses, have blinded mine eyes, have stopped up mine ears with filth, and have defiled my tongue; and all that I have is shameful. Wherefore, falling down before Thee, I cry out: O Master Christ, I have sinned against Thee! I have sinned: forgive and save me!

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Forerunner, in the same melody—

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

Haste thou, I pray thee, and rescue me from temptations, O glorious Forerunner of the Lord; for the bitter demons who wage war on me have hurled themselves in vain against me, seeking to capture the soul of thy servant like a helpless bird. Leave me not utterly alone, O most blessed one, but let them understand that thou art my refuge.

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

O most holy offspring of a barren woman, wondrous scion of the desert, beauteous swallow, right melodious nightingale, golden dove: Ever show forth my wretched soul to be fruitful in good works, that, bearing grain an hundredfold, O blessed one, it may bring divine praise unto thee.

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

Deliver me from everlasting fire, from the darkness which is utterly devoid of light, from necessity and tribulation, from all affliction, from all oppression, I pray thee, O Forerunner; and by thy supplications show unto me, who am condemned by my transgressions, the portion of the saved, where the dancing and joy of the saints is ineffable, O good one.

Glory…, Now & ever…: Theotokion—

Tribulation, cruel assaults, and divers passions bestorm my lowly soul, O Maiden who

knewest not wedlock, Mother of Christ God. Show thyself to be my pilot on the sea of life, and still the tempest that assaileth me, to the calm harbors of repentance and coolness steering me, who have recourse to thy divine protection.

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

Aposticha stichera of compunction, in Tone II—

Like the prodigal son I have sinned against Thee, O Savior. Accept me who am penitent, O Father. Have mercy upon me, O God!

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.

With the cry of the publican I call out to Thee, O Christ my Savior: Cleanse me as Thou didst him, and have mercy on me, O God!

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: When the holy martyrs pray for us and hymn Christ, all deception ceaseth, and the human race is saved by faith.

Glory…, Now & ever…: Theotokion—

All of my hope do I set on thee, O Mother of God; keep me under thy protection.

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: Once, almighty power overwhelmed the whole army of Pharaoh in the deep, and the incarnate Word destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

With the Archangel Gabriel the Church offereth in hymnody an ever-flowering wreath of laudation, which sprang forth through the Spirit unto thee, the Bride of God, O pure one, chanting "Rejoice!" and crowning thee with honor.

Having cultivated Christ God, the life-bearing vine, O all-hymned Mother of God, thou wast shown to be the holy ground of the Father in manner past understanding, and hast watered the whole world with life-bearing drink, O pure one, full of the grace of God.

Glory…: O all-pure one, thou gavest birth to the God of the whole world which is cruelly battered and engulfed by the waves of transgressions, the Lord of us all, Christ the Helmsman, Who doth faithfully pilot us to the haven of salvation.

Now & ever…: We all faithfully entreat thee, O Mary, Mother of God, thou refuge and city of salvation, and we make supplication unto thee fervently: Accept the entreaties of us, thy servants, and release us all from the condemnation of transgressions.

ODE III

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

The beguilement of Eve was the beginning of the estrangement between God and men; but the holy Theotokos hath led us back to God.

The glorious Joachim begat thee, the treasury of Life, for the world, O all-hymned one,

and he rejoiceth in thee, his goodly offspring, for thou didst come as the expectation of thy barren parents.

Glory…: From Anna hath joy blossomed forth for our race. Thou givest birth to the King as a Virgin. And women, released from the curse by thee, rejoice in thy birthgiving.

Now & ever…: The bush on Sinai prefigured thine all-glorious birthgiving, O Virgin; for, receiving the fire of the Godhead within thy womb, O pure one, thou wast not consumed.

ODE IV

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.

In godly manner Jacob foresaw thee as a ladder, O Virgin, upon whose summit God established Himself.

Through thee, O all-pure one, was the descent of the angels revealed beforehand to signify the advent of the Word to us.

Glory…: Blessed is thy womb and thy breasts, O all-hymned Virgin; for for their sake have we all found Life.

Now & ever…: With Orthodox voices we mystically hymn thee, O Mother of God, for by thy supplications is the Church preserved.

ODE V

Irmos: O Christ my Savior, Thou enlightenment of those who lie in darkness and salvation of the despairing, I rise early unto Thee: Illumine me with Thine effulgence, for I know none other God than Thee.

We hymn thee, O Mary Theotokos, as one more honorable than the ark of the law, for thou, O all-hymned one, didst bear the Creator and God of all like the tablets of the law.

We glorify thee as the throne of God the Word, sitting whereon God revealed Himself as man; and thou hast become more exalted than the cherubim.

Glory…: Thou hast released the whole human race from bitter bondage, O Virgin, and hast honored the nature of women with the freedom of Christ in thy divine birthgiving.

Now & ever…: Thou gavest birth to the Son, O Virgin, and women manifestly vanquish the enemy; wherefore, holding fast to virginity, they hasten to thee, O Maiden.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

With the angel we faithfully cry out to thee: Rejoice, O pure virgin, thou joy of the world! Vouchsafe us thy joy, and do away with our grief!

Unto us who with faith praise thee, the dwelling-place of joy which cannot be taken away, O Ever-virgin Mother, vouchsafe thy joy and do away with our grief.

Glory…: In thy divine glory thou hast been shown to be a heaven more exalted than the heavens, O Bride of God; for making His abode within thee, our God hath appeared unto me.

Now & ever…: Now hath the nature of women rejoiced! Now hath grief ceased and joy blossomed forth! For Mary hath given birth to joy: Christ, our God and Savior.

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

Sessional hymn, in Tone II—

Looking upon the grievous slothfulness of my soul and the utter weakness of my heart, O Mother of God, heal me by thy supplications and vouchsafe unto me the portion of the saved, delivering me from darkness and torment, in that thou alone art my hope and consolation.

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths

spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

The fleece of Gideon prefigured the descent of the Word of God upon thee, O pure one, for thou didst accept conception like dew, O incorrupt Virgin. Wherefore, we all cry out to thee: Blessed is the Fruit of thy womb, O pure one.

New and awesome, full of faith and wondrous are thy mysteries, O Mary, Mother of Christ our God; for through thee have we all been reconciled with God the Master; and we chant now with the angels: Blessed is the Fruit of thy womb, O pure one.

Glory…: Of old Gideon manifestly foretold thy divine birthgiving, O pure one, setting forth a bowl full of water from the wringing out of the fleece; for God dwelt wholly within thee, O all-pure one. Blessed is the Fruit of thy womb, O pure one.

Now & ever…: In giving birth to the God and Savior of all, O Mary, thou becamest the correction of the despairing, the restoration of sinners, the hope of the hopeless and the help of those who chant: Blessed is the Fruit of thy womb, O pure one.

ODE VIII

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

Thou hast been shown to be a new garden of paradise, containing the tree of Life, not that of death, O all-holy Theotokos; for like a garden thou didst without seed produce the Lord, through Whom we all partake of immortal life.

The whole Church of Christ doth hymn thy birthgiving, O Theotokos, for all sinners and poor folk are saved, who flee to thee with love; for Christ hath come to earth to save men.

Glory…: Through thee, O Virgin Theotokos, hath thy first mother been freed from condemnation. And, lo! women now suffer for Christ, and female nature rejoiceth, as Thecla, the first martyred woman, doth exclaim.

Now & ever…: No one hath perished who in Orthodox manner hath acquired the hope of faith in thee, O pure Virgin Mother of God; but he is cast aside who with jealousy refuseth to venerate thy depicted image.

ODE IX

Irmos: Thee do we magnify, O blessed and most pure Theotokos, who through thy virginal womb didst ineffably make God incarnate, the Luminary Who shone forth before the sun and hath come to us in the flesh.

Incline thine ear, O all-holy Virgin, unto me who with faith hymn thy birthgiving with words of praise; and, accepting the hymnody of my lips like the widow's gift, beg thou the forgiveness of my sins.

Thy beauty shineth forth and emitteth the radiance of purity, O pure one; and thy birthgiving shineth even more than these, for God, the Creator of the sun and all creation, hath been born of thee. Wherefore, we all magnify thee.

Glory…: Divinely chanting in hymns with a voice of praise, O Theotokos, we beseech thee, the light of purity, the staff of virginity and Mother of God: establish us in virginity and preserve us in purity.

Now & ever…: In that thou hadst preserved thy body and soul undefiled for God, O pure one, Christ the King desired thy beauty and showed thee to be the Mother of His incarnation, accomplishing my salvation, O all-glorious Mary.

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

Tuesday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of compunction, in Tone II—

Mindful of the dread day of trial, O my soul, tremble at the sentence to everlasting torment, and in repentance cry out, weeping: I have sinned, O God! Have mercy on me!

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

Testing my condemned conscience, I am in fear of Thy dread tribunal, O Lord; for in me there are no works of salvation. Yet as Thou art possessed of a wealth of lovingkindness, O Christ God, have pity on me, and save me.

Glory…, Now & ever…: Theotokion—

Thee do we magnify, O Theotokos, crying aloud: Rejoice, O staff from whence God sprang forth without seed and destroyed death on the Cross.

After the second chanting of the Psalter, these Sessional hymns of compunction, in Tone II—

"Have mercy on me, " said David; and I cry unto Thee: "I have sinned, O Savior! Cleanse me of my sins through repentance, and have mercy on me!"

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

"Have mercy on me, O God, have mercy on me!", David wept over his two sins; and I cry out to Thee over my tens of thousands of transgressions; he made his bed moist with tears, but I shed nary a one. Wherefore, I am in despair, and pray: "Have mercy on me, O God, according to Thy great mercy!"

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

Martyricon: O Christ God Who, in that Thou art good, hast made Thy saints to shine with greater luster than gold, and hast glorified Thy holy ones, entreated by them grant peace to our lives, in that Thou lovest mankind, and set their prayer before Thee like incense, O Thou Who alone restest in the saints.

Glory…, Now & ever…: Theotokion—

O Theotokos, spurn me not who am in need of help from thee; for on thee doth my soul set its hope. Have mercy on me!

After the third chanting of the Psalter, these Sessional hymns, in Tone II: Special Melody: "As the well-spring of lovingkindness…"—

In the streams of the Jordan thou didst immerse the abundant Wellspring of lovingkindness, O John; wherefore, I earnestly beseech thee: Guide me by thy right acceptable prayers to the haven of life, for every day I am cruelly engulfed by many passions and the abyss of life.

In the lovingkindness of Thy mercy, O Good Christ, Thou didst come to save Thy creature, bowing down the heavens in Thy condescension; wherefore, hymning Thine awesome dispensation, we cry unto Thee: Through the entreaties of Thy forerunner, grant us cleansing of sins, in that Thou alone art full of lovingkindness.

Glory…, Now & ever…: Theotokion—

Who hath seen, who hath heard of a mother giving birth to her own Creator, without knowing man, and giving suck unto Him Who giveth nourishment to all flesh? O the wonder! Thy womb hath been shown to be the throne of the cherubim, O gracious Theotokos. Pray for our souls.

ODE I

Canon of repentance, to our Lord Jesus Christ and the holy martyrs, the acrostic whereof is: "Thou accedest to my lamentations, O Savior": the composition of Joseph, in Tone II—

Irmos: Taking up the hymn of Moses, cry aloud, O my soul: My Helper and Protector hath

He been for my salvation! He is my God, and I shall glorify Him!

Before our departure let us weep bitterly over ourselves, O brethren, that by goodly tears we, who are devoid of ought that is profitable, may avoid torment at that time.

Ten thousands of times I vowed to repent, O Christ, but my soul is numb, and I fall into transgressions. Have pity on my weakness, O Savior.

Martyricon: O passion-bearers of Christ, who endured the fire of torment, with divine dew deliver from the fire of Gehenna me who wallow in grievous passions.

Martyricon: Shown to be mighty in divine power over the enemy, O right laudable martyrs of Christ, ye cast down their feeble force.

Theotokion: O fire-bearing tongs, which Isaiah once beheld, burn up the base passions of my heart, and destroy them utterly, O Theotokos.

Another canon, of the holy and most honorable prophet, John the Forerunner, the acrostic whereof is "O Baptist, accept this entreaty": the composition of Joseph, in Tone II—

Irmos: Overwhelming power once laid low the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

O Baptist and Forerunner of Christ, pilot my mind, which is ever overwhelmed by bodily pleasures, and still the waves of the passions, that I may hymn thee in divine serenity.

Illumined with inconceivable enlightenment, like a star of great radiance thou didst advance before the noetic Dawn. Thereby, O Baptist, I pray: Let my heart be enlightened which hath been benighted by all the assaults of the demons.

In the river, O most wise one, thou didst once immerse the Abyss Who by grace doth accomplish the drowning of all transgression. And I pray, O blessed one: By thy divine mediationdry up the torrents of my transgressions.

Theotokion: Thou wast the kinsman of the pure Virgin who gave flesh unto God; and we who now dwell in thy divine temple honor thee with her, and we pray: Make us also temples of the Holy Spirit.

ODE III

Canon of Repentance

Irmos: By Thy compassion show forth my barren mind to be fruitful, O God, Thou Husbandman of good things and Planter of blessings.

I have weighed my soul down with the slumber of slothfulness. But rouse me, O Christ unto the wakefulness of repentance, that I may do Thy commandments.

Let me not be seen as desperate on the dread day, O Jesus, but, converting me before the end, deliver me from cruel torments.

Martyricon: O passion-bearers of Christ, who emulated well His sufferings, heal the grievous passions of my soul.

Martyricon: That ye might be vouchsafed eternal good things in the heavens, O passion-bearers, on earth ye steadfastly endured every trial of the cruel.

Theotokion: As a mother thou givest suck to the Nourisher of all, and in thine arms thou hearest Him Who ever holdeth all things in His hand.

Canon of the Forerunner

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

Heal the stripes of my soul, O Forerunner of the Lord, and with thy divine mediation illumine my mind, which hath been obscured by indifference; and deliver me from every

machination of the adversary, I pray.

Born in accordance with the providence of God, O all-wise prophet, thou didst free thy mother from barrenness; wherefore, by thy mediation make my barren heart now fruitful, O Forerunner of the Lord, that it may put forth the virtues as shoots.

In thy love pray that those who with faith serve thy temple may receive the heavenly life of Him Who createth the divine abode; and by thy mediation, O Baptist and Forerunner, make them temples of the divine Spirit.

Theotokion: Carried in the womb of thy mother, O Forerunner, thou didst rejoice and pay homage to the Lord, Who was borne in the womb of her who is full of grace. Him do thou entreat, that He deliver me from all tribulation.

ODE IV

Canon of Repentance

Irmos: Foreseeing thy nativity from the Virgin, the prophet lifted his voice in proclamation, crying: I heard report of Thee, and I was afraid, O Christ, for Thou hast come from Thæman, from the holy mountain which is overshadowed!

Seeing me everywhere robbed and reduced to penury, the enemy, the crafty deceiver, rejoiceth, O Word. But deliver me from his malefactions, O Lord of glory, O Enricher of the poor.

I have defiled my hands and eyes, having done those things which I ought not to have done, O Lord; and I have turned Thy compassions to wrath, squandering Thy long-suffering. But look down, O Good One, and have pity on me.

Martyricon: How wondrous is our God in the saints who heeded Him, who overturned the graven images down to their destruction, and have inherited the broad expanse of paradise, from whence Adam was expelled of old.

Martyricon: With the streams of your blood, O blessed ones, ye put an end to the blood once offered to the demons, which was destructive ruination for all men who offered it up in sacrifice; wherefore, ye are ever called blessed.

Theotokion: Taught by the Spirit, in sacred images and divers ways the all-glorious choir of the prophets depicted beforehand the mystery of thee, which passeth understanding, O Theotokos, the end whereof we splendidly behold.

Canon of the Forerunner

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

With thy right hand, thou didst bow the head of Him Who bowed down the heavens and conversed with men, O thou who art most rich. Preserve me also thereby, maintaining my heart in humility.

The trackless desert had thee dwelling within it, O blessed Forerunner; wherefore, I cry unto thee: Keep safe my soul, which is devoid of any divine activity.

Observing the law of God, thou was iniquitously slain; wherefore, I pray to thee: Set me aright, who ever commit iniquity and am led astray by the deceptions of the demons.

Having made thyself a temple for the King and Master, O Forerunner, thou hast now passed over to the divine habitations. Pray thou that those who have raised up a divine house unto thee may receive it.

Theotokion: Look down upon me who am ailing, O most immaculate one, and free me from my grievous and nigh incurable passions, that I may magnify thee who hast magnified all humanity.

ODE V

Canon of Repentance

Irmos: Dispelling the darkness of my soul, O my Savior, with the light of the commandments illumine me, in that Thou alone art the King of peace.

Mindlessly do I heap sins upon sins, and there is no uplifting in my death. Woe is me! How shall I appear before Christ?

Misfortune hath smitten me like a ship, and I have cast overboard the freight Thou gavest me, O Compassionate One; and, now impoverished, I cry: Disdain me not, O Christ!

Martyricon: Having disdained base glory as worthy to be trampled underfoot, O passion-bearers, abiding with Christ ye have been vouchsafed the glory of heaven.

Martyricon: Having cut your mind off from the love of the flesh, O passion-bearers, with faith ye lovingly embraced tortures, becoming Christ's.

Theotokion: In the Spirit, O Theotokos, Daniel beheld thee as the great mountain from whence the Stone was quarried Who crusheth the graven images of the demons.

Canon of the Forerunner

Irmos: O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing: rising early unto Thee, O King of the world, may I be enlightened by Thy radiance, for I know none other God than Thee.

O Forerunner, who baptized Christ, the Stream of incorruption, in the torrents of the Jordan: Beseech Him to dry up the effluvia of my passions, that I may inherit torrents of sweetness and the beautiful joy of the righteous.

Already I lament, and am constrained by fear, and am ever stuck fast in perplexity, thinking upon the things I have done and the terrible judgment which is to come. O compassionate Lord, have pity on me, through the entreaties of Thy Forerunner.

O Forerunner, who didst tell the people that the law of salvation lieth in repentance for their transgressions, thou didst stand before the law and grace; wherefore, we entreat thee: Enlighten us with examples of repentance.

Time to repent do Thou grant unto me who have wasted all the time I have despondently passed through, O Benefactor and Word, for Thou hast John, the great Forerunner and universal preacher of repentance, entreating Thee for this.

Theotokion: I have been done to death by the assaults and pursuit of the deceiver, O most immaculate Mistress. Enliven me, O Theotokos who gavest birth to the hypostatic Life of all, that with piety I may hymn thee, the most immaculate one.

ODE VI

Canon of Repentance

Irmos: Stuck fast am I in the abyss of sin, O Savior, and tempest-tossed on the deep of life; yet lead me up from the passions and save me, as Thou didst Jonah from the sea monster.

Like the Canaanite woman of old do I cry unto Thee: O Son of God, have mercy and pity on me! For my soul suffereth in its grievous deeds, and doth not itself desire to come to its senses.

The tempest of countless passions vexeth me. As once Thou didst rebuke the sea and save Thy holy disciples, O Jesus Christ, so raise me up and save me.

Martyricon: The incorporeal angelic choirs marveled at your bodily endurance, O honored athletes, and they praised Him Who granteth you power and the reward for your toils.

Martyricon: Soaked by the streams of your own blood, your eyes plucked out, chilled by the perishing cold, O martyrs, ye passed over to the warmth of life, hymning Christ.

Theotokion: Like a table, O most hymned one, thou didst hold the mystical Bread, of

Whom those who eat will no longer hunger, knowing thee to be truly the Mother and Nourisher of Christ, the God of all.

Canon of the Forerunner

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God! O voice who proclaimed the Word, accepting the cries of us all, ask that He grant forgiveness of sins unto those who hymn Him with faith.

Heal the broken state of my soul, loose the burden of my sins, and by thy supplications save me who am beyond hope, O blessed Forerunner.

Entreat Jesus, Whom thou didst baptize with thy hand, O most glorious Forerunner, that from the hand of sin He deliver me who ever lift up my hands unto Him.

Theotokion: I am stuck fast in the slumber of slothfulness, and the sleep of sin weigheth heavily upon my heart. But by thy vigilant mediation raise me up, O all-pure one, and save me.

ODE VII

Canon of Repentance

Irmos: Emulating the cherubim, the youths danced in the midst of the furnace, crying: Blessed art Thou, O God, for in truth and judgment Thou hast brought all these things up us because of our sins! All-hymned and all-glorious art Thou for all ages!

I have rejected Thy laws and made myself subject to irrational lusts, doing unseemly things, O Christ, for I have become vain in my mindlessness more than any other men on earth. But in Thy lovingkindness leave me not to perish, O Savior.

Behold, I have been conceived in iniquities, O Lord: like David I cry out, like the harlot I weep, and like an offensive servant I have offended Thee, the only good God. But in Thy lovingkindness leave me not to perish, O Savior.

Martyricon: The martyric assembly of the passion-bearers struggled and were crowned as martyrs by the life-bearing right hand of God; for they truly loved God, Who created all things by His word. And rejoicing now in the heavens, they enjoy a divine inheritance.

Martyricon: Their eyes plucked out, their hands and feet severed, the right glorious ones ran right speedily to the heavenly course, treading on the feet of the one enemy. By their supplications, O Word, save all who glorify Thee.

Theotokion: The cherubim, the seraphim, the thrones, authorities and dominions ever glorify and hymn thy birthgiving, which is past understanding, O most hymned Mary, for thou alone gavest birth to God in the flesh. Him do thou entreat, O pure one, that we who honor thee with love may be saved.

Canon of the Forerunner

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

Having hewn down the wounds of my passion-plagued heart with thine axe of repentance, O Forerunner, plant in their stead divine dispassion and the most pure fear of God, which remove me from all evil.

As thou didst baptize in the streams of the Jordan the Lord Who covereth His chambers with the waters, beseech Him ever to give the water of divine compunction to mine eyes, O glorious Forerunner.

Having preached the Lamb of God, Who taketh away the sin of the world, O glorious Forerunner, beseech Him to deliver me from the lot of the goats, and to number me among the lambs at His right hand.

Theotokion: A barren womb bore thee, O Virgin, who didst bear in thy womb the Word incarnate, Whom the great Forerunner, rejoicing, acknowledged with godly leaps as the most holy and seedless Fruit, bowing down before Him.

ODE VIII

Canon of Repentance

Irmos: Hymn and bless Him Who, on Mount Sinai of old, prefigured the miracle of the Virgin in the bush for Moses, and exalt Him supremely for all ages!

That Thou mightest deify us, in Thy mercy Thou becamest incarnate. This have I not understood, in thrall as I am to pleasures. But in Thy goodness convert me, O Christ, Thou salvation of all.

O Word, good Shepherd, turn Thou and save my wretched soul, which hath become lost in the mountains of transgression, and let not the deceiving foe slay me utterly.

Martyricon: "Let us stand manfully together!" the comely athletes cried one to another as they were cruelly wounded. "Behold, Christ extendeth crowns of victory to us for all ages!"

Martyricon: With your mighty pangs, as with strong cords, did ye choke the serpent who desired to deceive you with evil machinations; and ye have been shown to be inheritors of the food of paradise.

Theotokion: That God might deify us, He took flesh of thy pure blood and became man, O Virgin Theotokos. Him do thou ever entreat in behalf of those who honor thee.

Canon of the Forerunner

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

Extend thy right hand unto me who lie on the ground, O Forerunner who, extending thy right hand, didst wash the Undefiled One in the waters. Deliver me from bodily corruption, cleansing me wholly with repentance; and save me.

As thou hast time to repent, O my soul, shake off the heavy sleep of slothfulness, and hasten to keep watch, crying out to thy Master: Have pity on me, O Thou Who art full of loving-kindness, through the entreaties of him who baptized Thee.

The torrents of the passions and the waters of evil have entered in unto my soul, O blessed Forerunner. Haste thou quickly to rescue me, O thou who in the river's streams did wash the most tranquil Deep of dispassion.

Alas for me who have done much evil! Woe is me, who alone have angered the all-good God! O thou who didst baptize Christ, help me, and by thy mediations grant me the remission of my transgressions and the cancellation of my debts.

Theotokion: O thou who gavest birth in the flesh unto God Most High, raise me up from the mire of the passions which vex me, O all-pure one, and with the divine virtues enrich me who am grievously and wholly impoverished, that, saved, I may hymn 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: Who among mortals hath ever heard or seen such a thing as a virgin being found to have conceived in her womb and given birth to a babe without pain? Such a miracle was thine, O pure Theotokos, and we magnify thee.

O how awesome is the tribunal at which I shall await judgment, O Christ; yet I in nowise feel terror thereof, spending all my time in idleness. But convert me, O only Creator, Who

converted the sinful Manasseh.

Stanch the torrents of my boundless evils, I cry unto Thee, O Christ, granting me outpourings of tears which wash away the defilement in which I wallowed in mine insanity; and in Thy mercy save me, O Thou Who didst save the harlot who repented with all her soul.

Martyricon: Shining forth upon us like the sun, the splendid memory of the divine passion-bearers sheddeth light upon all the ends of the earth, and with the divine Spirit dispelleth the gloom of the madness of idolatry and the darkness of the soul-corrupting passions.

Martyricon: The honored regiment, the victorious army, the chosen company, the assembly of the holy martyrs, the divine choir have united themselves to the choirs of the incorporeal ones. By their supplications, O Christ, grant us all a share of Thy kingdom.

Theotokion: With the radiant effulgence of Him Who shone forth upon us from thy womb and destroyed the night of ungodliness, O Mary, Virgin Mother, enlighten all who honor thee with faith; and at the hour of condemnation, deliver them from the darkness which is devoid of light.

Canon of the Forerunner

Irmos: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

Deliver me from the mire of sin, O only sinless and greatly merciful Lord, through the entreaties of the Baptist who to the whole world proclaimed Thee the Lamb of God Who taketh away the sins of men.

Having thee as a fragrant rose, as a right redolent cypress-tree, as a never-fading lily, as precious myrrh, O Forerunner of the Lord, running to thy protection I am delivered from the stench of my deeds by thy supplications.

O most blessed one, make me ever fruitful in the virtues who am become barren through my fruitless deeds, making me a child of the Lord, a sharer in the divine kingdom and a dweller with the council of the saints.

From heaven grant remission of evils, correction of life and deliverance from transgressions unto us who love thee, who honor thee with love and join chorus in thy divine temple, O Forerunner of the Lord.

Theotokion: Thou didst pay homage unto Him Who was borne in the womb of the Mother of God and holdeth all things in His hand, O prophet. With her pray that my lowly soul may be saved, for every day it falleth into many offenses.

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

Aposticha stichera of compunction, in Tone II—

I have surpassed all in sin! From whom shall I learn repentance? If I sigh like the publican, I only burden the heavens; if I weep like the harlot, I defile the earth with my tears. But grant me remission of sins, O God, and have mercy on 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.

Overlook mine iniquities, O Lord Who wast born of the Virgin; and purify my heart, making it a temple for Thy Holy Spirit. Turn not Thy face away from me, O Thou Who art possessed of great and boundless mercy.

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.

Taking up the Cross of Christ as a trophy of victory, O holy martyrs, ye set at naught all the power of the devil; and receiving heavenly crowns, ye are become bulwarks for us, praying to the Lord in our behalf.

Glory…, Now & ever…: Theotokion—

Rejoice, O Theotokos Mary, thou temple indestructible and surpassing holy; as the prophet crieth out: Holy is thy temple, wondrous in righteousness!

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

Tuesday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

I have surpassed the thief and the harlot in my passions. O Savior, have pity on me who am self-condemned!

O Forerunner who immersed the Abyss of lovingkindness in the waters, by thy supplications decrease my passions.

Martyricon: O passion-bearers of Christ, who dried up the torrents of deception with the torrents of your blood, ye are glorified as is meet.

Glory…: As it is written, even the rhetorical mind of man is unable to hymn the one Principle of the Godhead in three Hypostases.

Now & ever…: With songs of praise let us all unceasingly hymn her who, without being consumed, gave birth to the all-unoriginate God.

Tone II

Wednesday

Tuesday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the Cross, in Tone II: Special Melody: "When from the Tree…"—

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

When Thou didst set upon the Cross, O Word, the luminaries, not bearing to shine, dimmed their rays; the earth quaked, and the rocks split asunder; the majesty of the temple was rent in twain; the graves opened, and the dead arose; hades released all who were below, and the demons were vanquished; and death was reckoned by all to be but sleep.

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 good-hearted thief beheld Thee, the fruitful Vine, O Christ, he became a better thief and more skilled, for with a few words he quite naturally stole the forgiveness of the an-cient offenses. Let us all, then, make haste to emulate him, crying: Remember us also, O Thou Who lovest mankind!

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

Truly Thy divine Cross shineth like a star in the sky, O Christ, burning up the demons, shedding light upon the faithful, and casting shame upon the faces of those who crucified Thee. By it Thou didst lead our first parents forth from the slavery caused by the tree which was the image of the Cross, and in the desert didst cause [Thy people] to suck forth honey from a rock.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone II: in the same melody—

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

He Who in His lovingkindness clothed Himself in our nature through thee and underwent crucifixion and death for our sake, O Mistress, hath shown thee to be the intercessor for all men, the great refuge of all, the helper of all Christians. Wherefore, unceasingly entreat Him, that He send down the cleansing of transgressions upon all, O Bride of God.

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

Of old, beholding Him Who was born of her womb hanging upon the Tree as one con-demned, between two thieves, the Virgin and Ewe-lamb said, exclaiming: "O my Son and God, strange is this awesome mystery to be-hold, yet is none able to fathom the depths of Thy wisdom. I hymn Thy long-suffering!"

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

"Where is the majesty of Thy countenance? Where hath the beauty of Thy comeliness hidden itself, O my Son? How is it that Thou, O God Who in Thy good things hast wrought ineffable things and art beauteous in good things, dost for all men hang suspended upon the Tree, inglorious and dishonored, bereft of form and beauty, O my Son?" the all-good Virgin cried out, groaning and weeping.

Glory…, Now & ever…: Stavrotheotokion—

The light of the sun and moon dimmed, obscured by the noetic Light Who hung naked upon the Cross; for that which is lesser is ever vanquished by the greater, and the lower giveth place to the higher. "How then can it not be fitting for perceptible radiance to hide itself before the radiant Christ?" the all-pure one asked the worthy bodies of light, when she gazed upon Thee.

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

Aposticha stichera of the Cross, in Tone II—

O Christ God my Savior, Who saved Peter in the sea, save me by the power of the Cross, and have mercy on 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.

They who ever enjoyed Thy gifts cried out, "Crucify Him!"; they who slew the righteous ones asked that a malefactor be given them instead of the Benefactor. But Thou didst keep silence, O Christ, enduring their savagery, desiring to suffer and thus save us, in that Thou lovest mankind.

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: The choirs of the martyrs opposed the tyrants, saying: "We fight for the King of hosts! And even if ye have subjected us to fire and tortures, we will not reject the power of the Trinity!"

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "When from the Tree"—

Enduring much pain in the crucifixion of thy Son and God, O all-pure one, thou didst groan, weeping and exclaiming: "Woe is me, O sweet Child! How dost Thou suffer unjustly, desiring to deliver mortals, the descendants of Adam?" Wherefore, O all-pure Virgin, we entreat thee with faith: Render Him merciful unto us.

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

Tuesday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

The discourse of mine acquisition is in nowise for hymnody, O most pure one, for the darkness of my sins doth cover me; yet accept my limitations, O Theotokos.

I finally flee from my countless sins to thy protection, O all-pure one. Render our God and Master easily reconciled with me, and save me, O pure one.

Glory…: Thou art my fervent mercy-seat, O Mistress, and, fleeing to thee, I am saved and obtain salvation of soul; for thou canst do all things, in that thou art the Mother of the God of all.

Now & ever…: The deceiver of souls hath lured me into the pit of destruction; but stretch forth to me thy mighty hand, O Virgin Theotokos, and quickly lead me up to the light.

ODE III

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear

of Thee in the hearts of us who hymn Thee.

Having fallen among many thieves, wretch that I am, I have been stripped naked, wounded and left for dead; but disdain me not, O pure Theotokos.

The serpent who wrought deception through the tree stripped Adam naked, and hath now easily made my soul captive. Yet do I entreat thee, O Mistress: Have pity on me!

Glory…: I now bring my secret deeds before thee, my true intercessor and protection, that thy Son may not denounce them to me at His righteous judgment.

Now & ever…: Have mercy, O pure one, have mercy, for we derive no salvation from our deeds. Wherefore, with ardent faith we cry out to thee: Have mercy upon thy servants!

ODE IV

Irmos: I hymn Thee, for I heard report of Thee, O Lord, and was afraid; for Thou comest to me, seeking me who am lost. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

Disdain me not who am incurably ill and infirm, O Mistress; but grant unto me the oil of thy goodness, O Virgin, and enrich me with thoughts of thee, as with incorruptible gold from God.

I have been stripped bare of all good works and lie arrayed in evils more than all who fell of old; but do thou now adorn me with good deeds and deliver me from wickedness, O Bride of God.

Glory…: In word and volition I have surpassed the harlot in fornication and the publican in usury; yet before the end vouchsafe that I may acquire the repentance of both, O Mistress.

Now & ever…: I have dwelt in the desert of grief and have withdrawn from thee, O Theotokos. Who will give me wings, that I may fly and go to thee, my hope, who savest me from faint-heartedness, wretch that I am?

ODE V

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

In that the never-waning Light shone forth from thy womb upon those on earth, O Mistress, illumine my fœtid soul, and drive all the darkness from my heart, O pure one.

The cruel night of my wicked and evil deeds covereth me, O Mistress; yet I cry out to thee: Guide me to the divine light of thy Son and Master, O most hymned one.

Glory…: O pure one, accept me as thy Son, the Creator of all, accepted the prodigal son, for I cry out with him: I have truly sinned! Save me, O Mistress!

Now & ever…: In that thou art merciful, O all-pure one, heal thou my heart, which hath been wounded by the assaults of the evil one, for thou ineffably gavest birth to Him Who was wounded in the flesh on the Cross.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

I have fallen into the pit of sin and, held fast by fear, I cannot lift my gaze to our unforgettable God; yet do I cast myself down before thee, O Bride of God.

By thine omnipotent supplication, O Virgin Theotokos, pilot my heart, which hath been grievously covered by the waves of mine incomprehensible transgressions.

Glory…: In that thou art my confirmation, O Mistress, vouchsafe that I may behold the beauty of thy glory when my soul shall be sundered from my flesh, that I may thus know remission.

Now & ever…: By thy supplications to God deliver thy servants, who have recourse to thee

with faith, from perils, misfortunes and sorrows, O holy Mistress.

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

Sessional hymn, in Tone II—

We magnify thee, O Theotokos, crying aloud: Rejoice, O rod from whence God, springing forth without seed, hath destroyed death on the Tree!

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

Gaping wide, the enemy now striveth to devour me, for from every quarter he bringeth temptations and snares to bear upon me, wholly cutting off my progress; yet anticipating my need, O Virgin Mother, deliver me from his wicked assault.

The adversary defileth and vexeth my senses and mind and doth strive to drag me down into the pit of despair; wherefore, I cry out to thee alone: O Bride of God, my refuge, deliver me from the hands of this evil one!

Glory…: O my Christ Who art Thyself the Word, Who of old delivered the three youths from the furnace, by the entreaties of Thy Mother who knew not wedlock, bedew me and deliver me from the flame which I have kindled by my boundless evil deeds.

Now & ever…: Coming upon my material heart, the corrupter hath slain it; but by thy divine power cause rain to fall upon me, O Mother who knewest not wedlock, and vouchsafe that I may vanquish him, that I may cry out to thee with faith: Blessed art thou who gavest birth to God in the flesh.

ODE VIII

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

Cruelly buried beneath my many evils and weighed down by the multitude thereof, I dare not in anywise lift up mine eyes to heaven, but cry to thee: Have mercy upon me who have fallen, O only Theotokos!

I have fallen under the wrath of thy Son and God, O pure one. Deliver me, and in the hour when He shall hold trial, be thou my helper, O all-pure one, and deliver me from standing with the goats on the left side.

Glory…: O Maiden Bride of God, raise me up who have been spiritually slain by my countless sins, and by thine entreaty deliver me from all the deception of the soul-corrupting enemy and murderer.

Now & ever…: How hast thou besmirched thy pristine beauty with evil, O my soul incorrigible in wickedness? How hast thou broken all thy promises to thy Creator and accepted evils? Yet go thou and hasten with piety to the Theotokos.

ODE IX

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who became ineffably incarnate of the holy Virgin for our sake.

I have truly defiled my senses with grievous works and am wholly filled with shameful deeds; but cleanse me, O all-pure one, asking for me time for goodly compunction, that I may unceasingly magnify thee.

When the hidden deeds of everyone shall be manifestly revealed, O Theotokos, do thou justify me, for thou dost truly have power. Deliver me from darkness, and by thy

supplications cause me to dwell in the land of light, where there is ineffable joy.

Glory…: I beseech Thee, O Word: Before Thy final coming grant me fervent repentance, tearful compunction, chastity and humility, divine love, and a place in Thy flock, through the entreaties of her who gave Thee birth.

Now & ever…: O Virgin who dost surpass all noetic and material beings in glory and honor, except for God, disdain me not who have surpassed in transgressions all people, past and present, who have sinned on the earth; but by thy supplication save me.

Then, "It is truly meet…": and prostration. Trisagion through Our Father. And the rest as usual. Dismissal.

Wednesday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the Cross, in Tone II—

Thou didst work salvation in the midst of the earth, O Christ God, and on the Cross didst stretch out Thine all-pure hands, gathering to Thee all the nations, who cry: Glory to Thee, O Lord!

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

Just as the enemy made Adam captive by the fruit of the tree, so didst Thou Thyself make the enemy captive by the tree of the Cross and Thy suffering, O Lord; for Thou earnest as the Second Adam for this purpose, to seek out the lost and bring life to the dead. Glory to Thee, O Lord!

Glory…, Now & ever…: Stavrotheotokion—

Thee do we magnify, O Theotokos, crying aloud: Rejoice, O staff whence God sprang forth without seed and destroyed death on the Tree!

After the second chanting of the Psalter, these Sessional hymns, in Tone II—

The life-creating Cross of Thy goodness, which Thou hast bestowed upon us, the unworthy, O Lord, do we offer unto Thee in supplication: Save Thy city, granting it peace for the sake of the Theotokos, O Thou Who alone lovest mankind.

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

O good Shepherd, Who hast enlightened mortals and summoned sinners by the Cross, cut me not off from Thy flock, but seek me out who am lost, O Master, and number me among Thy flock, O Thou Who alone art good and lovest mankind.

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

Martyricon: O Christ God Who, in that Thou art good, hast made Thy saints to shine more brightly than gold and glorified Thy holy ones: Entreated by them grant peace to our lives, in that Thou lovest mankind, and set their supplication before Thee like incense, O Thou Who alone restest in the saints.

Glory…, Now & ever…: Stavrotheotokion—

The Virgin, Thy Mother, O Christ, beholding Thee stretched out dead upon the Cross, said, bitterly weeping: "O my Son, what is this awesome mystery? How is it that Thou, Who givest life everlasting unto all, dost willingly die a violent death?"

After the third chanting of the Psalter, these Sessional hymns, in Tone II: Special Melody: "As the well-spring of lovingkindness…"—

For our sake Thou didst endure crucifixion and death, O Jesus, Bestower of life, that in the multitude of Thy compassions Thou mightest deliver the creation of Thy hands from condemnation to death, in that Thou art the compassionate God Who loveth mankind, and alone art without sin.

Like the thief do I confess and cry out to Thee, the Good One: Remember me, O Lord, in Thy kingdom! Reckon me with him, O Thou Who didst willingly accept sufferings for our sake.

Glory…, Now & ever…: Stavrotheotokion—

Preserved by the precious Cross of thy Son, O pure Mistress Theotokos, we all easily vanquish every attack of the enemy; wherefore, as is meet, we bless thee as the Mother of God, the only hope of our souls.

ODE I

Canon to the precious & life-creating Cross of the Lord, the acrostic whereof is: "The setting up of the Cross is the fall of the demons": the composition of Joseph, in Tone II—

Irmos: Overwhelming power once laid low the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

Of old, through the tree death befell the first-created man, when he broke the first commandment; but the Immortal One, Who was lifted up upon the Tree and tasted death, hath given immortality to all men.

When the Cross was planted in the earth the arrogance of the enemy fell and was thus destroyed; and man, who before was cast out, entereth again into paradise. Glory to Thee, our only God, Whose good pleasure this was!

Martyricon: Slaughtered like lambs, as reason-endowed sheep, your members pitilessly severed, O all-praised martyrs, ye offered yourselves as sheep unto Him Who was slain, and now illumine the Holy Church of the firstborn.

Martyricon: Ever making a mighty stand, O wise ones, hewn down by the sword and cast into fire and water, ye brought low the wicked enemy; wherefore, ye were vouchsafed a good end, O passion-bearers.

Theotokion: The sacred choir of the prophets called thee the impassable gate, the chosen land and the unquarried mountain, O all-pure Mistress; for thou gavest birth to the Master of all, Who of His own will deigned to be crucified in the flesh.

Another canon, of the all-holy Theotokos, in Tone II—

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

Come, all ye faithful, and together let us chant unto the Theotokos; for she gave birth to Christ in manner past all human understanding, and unceasingly prayeth that He save us all.

He Who is the image of the Hypostasis of the Father took on matter from thee, O Theotokos, and hath glorified our corrupted form and restored it.

As one higher in honor than the cherubim, thou transcendest the circles of heaven; for in manner past understanding thou didst contain God in thy womb without suffering.

Thou gavest birth unto the Lord and Benefactor, the deliverance from our sins, changing the mortality of our forefather Adam; and thou hast lifted our nature up to the heavens.

ODE III

Canon of the Cross

Irmos: The desert, the barren Church of the nations, blossomed like a lily at Thine advent, O Lord; and therein hath my heart been established.

When Thou wast crucified, Thou didst shake all creation, O Lord, but didst make steadfast the faithful, who hymn Thy power and Thine ineffable condescension, O Word.

By Thy Cross Thou didst open paradise, O Master, and didst lead therein the thief who acknowledged Thy kingship and the richness of Thy divine lovingkindness.

Martyricon: In the noetic vales the martyrs blossomed forth like fragrant roses: they have dispelled the fœtor of deception and perfumed the hearts of the faithful.

Martyricon: O beacons for the whole world, ye holy saviors of the faithful, with the radiant beams of the Spirit enlighten all who bless you as is meet.

Theotokion: When she beheld the Bestower of life uplifted upon the Tree, of His own will dying and granting life unto all, the womb of the most immaculate one was wracked with pain.

Canon of the Theotokos

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant the fear of Thee in the hearts of us who hymn Thee.

O Virgin, we all truly call thee the golden censer, the jar of manna, the mountain of God and the divine and beauteous palace.

In that thou art the temple and sacred dwelling-place of the Word, O all-pure and Ever-virgin Theotokos, be thou for me the cleansing of offenses.

Neither the tongue of mortals nor the mind of the incorporeal beings is able to describe thy birthgiving, O Theotokos, for thou gavest birth to the Creator in manner transcending nature and comprehension.

O Virgin Theotokos, be thou the confirmation and refuge of those who have recourse unto thee with faith and declare thee to be the Mother of God.

ODE IV

Canon of the Cross

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

When Thou wast uplifted upon the Tree Thou didst abolish the rule of the cruel prince of this world, and didst annul the curse. Wherefore, saved by Thee, O only Lord, we glorify Thee.

Beholding Thee stretched out upon the • Tree, the sun hid its light, the mountains and rocks split asunder, and the veil of the temple was rent in twain, O Almighty One.

Martyricon: Slain, ye utterly slew the enemy; and lacerated with implements of iron, ye stripped away the grossness of mortality as it were a skin, O martyrs of the Lord, and were clothed in glory.

Martyricon: With their severed heads the martyrs beheaded the evil powers in awesome manner; and, rejoicing, they have inherited lasting glory.

Theotokion: Christ, the Effulgence of the Father, shone forth from thy womb, O Maiden who knewest not wedlock; and, crucified, He enlightened the whole world, and destroyed the darkness of the demons.

Canon of the Theotokos

Irmos: Same as the foregoing.

Rain down upon me drops of compunction, O Mistress, removing all corruption from my heart and stanching the turbid torrents of my mind.

O all-pure one, disdain me not who have been stabbed by the sword of the pleasures and lie wounded; and heal me with the spear and Blood of thy crucified Son and our God.

O most immaculate one, who hast been enriched by dominion over all creation, with divine grace have pity on me who have been sorely impoverished, that I may magnify thee as my good intercessor.

Cool me with repentance, O Virgin, and send down rain upon my heart, which hath dried up under the burning heat of the passions, pouring out upon me the oil and healing of thy

mercy.

ODE V

Canon of the Cross

Irmos: Thou art a Mediator between God and man, O Christ God; for by Thee, O Master, are we led up out of the night of ignorance to Thy Father, the Source of light.

Nailed to the Cross, Thou didst shake the foundations of the earth; and pierced by the spear, Thou didst slay the serpent, the author of evil, and didst pour forth streams of salvation upon all, O Christ.

Thou couldst not bear to see lost that which Thou didst create with Thine own hands; and, slain, Thou didst stretch out Thy hands upon the Tree, O Word; and by the Tree Thou didst bring life unto him who died of old.

Martyricon: O friends of Christ, fervent helpers of men, precious flowers, all-adorned vessels of the Spirit, wise passion-bearers: ye are worthily called blessed.

Martyricon: The choir of Thy holy athletes suffered lawfully, O only Bestower of the law; they put the iniquitous to shame by Thy power and, having finished their race, as martyrs received crowns.

Theotokion: Thou wast shown to be incorrupt even after giving birth, O pure one, for of thee was born God incarnate. Yet when thou didst see Him crucified, thou didst cry out from pain in thy womb, unable to bear the sight.

Canon of the Theotokos

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

O Theotokos, we, the faithful, have come to know the Son Who was born, incarnate, of thee without seed: true God and man by nature. Wherefore, we glorify thee.

Ever fleeing with faith beneath thy protection and help, O all-pure Virgin, because of thee we are delivered from every grievous circumstance.

Deliver us from temptations, from the tempest of thoughts, from all wrath and every sin, from famine and plague, and from everlasting torment, O all-pure Virgin.

As thou art our intercessor, salvation and the hope of Christians, O Mistress, save those who ever hymn thee with faith and love, O most hymned Virgin.

ODE VI

Canon of the Cross

Irmos: From the belly of the sea monster, Jonah cried out: Lead me up from the abyss of hell, I pray, that with a spirit of truth and in a voice of praise I may sacrifice to Thee, as to my Deliverer!

Jacob once laid his hands upon the heads of his grandsons, prefiguring the Cross on which Thou, O Word, didst stretch out Thy hands; and Thou didst deliver mankind from the hand of the lying adversary, O Christ.

When Thou wast crucified of Thine own will, O Christ our King, reigning sin was overthrown; and Adam, who once, of old, was driven out of paradise, was brought to dwell therein again, hymning Thee.

Martyricon: With unwavering hearts let us hymn the truly beloved martyrs of the Lord, sacred and beautiful in their wounds, who were adorned with celestial majesty.

Martyricon: Keeping their lamp burning continuously, the divine martyrs fed it abundantly with their own blood, and, rejoicing, have obtained entry into the bridal-chamber of God.

Theotokion: O most hymned one, we hymn thee as the one who gave birth to the all-

hymned God, Who on the Tree destroyed the adverse foe and delivered from corruption those who hymn His sufferings.

Canon of the Theotokos

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

He Who of His own will created all things deigned to make His abode within the womb of her who knew not wedlock; and, in that He is full of lovingkindness, He enriched with incorruption those sick with corruption.

O all-immaculate One, who art more exalted and holy than the hosts on high, in supernatural manner thou didst contain in thy womb the uncontainable Word.

O Mistress, unto the ways of repentance guide me who have strayed from the path of life and often wander lost amid the trackless wilderness of sin.

Disdain not our the entreaties of us, thy servants, who set our hope on thee, O pure one; for thou art the refuge and cleansing of men's souls, O Mistress.

ODE VII

Canon of the Cross

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

The sword which before was unsheathed is now withdrawn for me since Thou, O compassionate Lord, wast lifted up upon the Cross and pierced with a spear; wherefore, finding dispassion through thy precious suffering, I magnify thee.

The serpent which was lifted up by Moses on a tree prefigured the divine lifting up of Christ, Who slew the lying serpent and hath given life unto all, who became dead through disobedience.

Martyricon: By divine communion ye became children of the unoriginate Father, O saints, emulating the all-pure sufferings of the Son Who is equally without beginning; wherefore, He calleth you brethren and heirs to His kingdom.

Martyricon: Hung upon crosses like your Master, pierced by spears, run through with swords, cast into fire and water, and broken on the wheel, the God-bearing martyrs rejoiced.

Theotokion: As the pure one beheld hanging on the Tree the ripe Grapes which she had produced without being cultivated, the pure one cried out: O my sweet child, pour forth the juice which removeth the drunkenness of the passions!"

Canon of the Theotokos

Irmos: Same as the foregoing.

O Mistress, who art my might, hymn and salvation, famous aid and unassailable bulwark: Vanquish the demons who war against me and who ever seek to slay me. *Twice*

From Thy virgin blood thou gavest flesh unto God Who hath deified mankind, O Virgin; wherefore, by thy supplications deliver me who have been defiled by the passions and made corrupt by the wiles of the enemy.

The furnace, O most immaculate one, prefigured thy birthgiving; for the flickering fire did not consume the youths, just as the Fire of the Godhead did not consume thy womb. Wherefore, we beseech thee: Deliver thy servants from everlasting fire.

ODE VIII

Canon of the Cross

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

By the blood which flowed from Thine incorrupt side hath creation been sanctified, O Long-suffering One, the rivers of polytheism were dried up, and showers of piety have brought an end to the drought of deceptions.

The sun was appalled by Thy crucifixion and hid its rays; the rocks split asunder, and hades, below, was terrified; and the souls of the righteous leapt up, trusting in their ultimate deliverance, O Word.

Martyricon: The remains of the passion-bearers pour forth healings upon the faithful and ever heal the ill affects of all but incurable diseases; for "Wondrous art Thou in Thy holy martyrs!" we cry, O Lord.

Martyricon: O passion-bearers, ye steadfastly braved the mouths of wild beasts, the boiling of cauldrons, freezing cold and ice, the burden of the heat of day, and violent death; wherefore, ye are glorified with Christ.

Theotokion: Thy Son, the Invisible One, desiring to receive flesh of thy womb, O divinely joyous one, became visible, and accepted crucifixion, and was called accursed, delivering all from the curse.

Canon of the Theotokos

Irmos: Same as the foregoing.

O unblemished Ewe-lamb, who gavest birth unto the Lamb of God, the living and abundant salvation of us mortals: Spurn me not who cry: Bless the Lord, all ye works of the Lord!

O all-pure one, thy divine Offspring hath restored us and shown us all to be sons and children of the day and light; and, saved, we cry out: Bless the Lord all ye works of the Lord!

O pure one, from thy virgin womb thou gavest birth to the living Water, and hast poured forth remission upon the faithful from thy well-spring of healings; wherefore, we all cry out: Bless the Lord, all ye works of the Lord!

Thou gavest rise to the ripe Grapes of life, O pure one; for thou art the vine which sweeteneth the earth with good things, and hymning thee, we cry: Bless the Lord, all ye works of the Lord!

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: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

By Thy wounds mend my broken and contrite state, O unfathomable Word, and by Thy suffering, O Lord God of my salvation, cleanse mine image, which hath been buried under wicked passions.

In Thy goodness Thou wast seen to be uplifted upon the cypress, the pine and the cedar, that Thou mightest save mankind, O Master, Who art One of the Holy Trinity, possessed of a single Hypostasis in two natures.

Martyricon: Armed with the Cross as with a shield, O martyrs, ye were shown to be unharmed by all the arrows of the author of evil; wherefore, ye now trample him underfoot, ever mocking him as a bird of ill omen.

Martyricon: Gaping wide, the earth received your blood, but heaven received your divine spirits, and ye stand before the throne of God with the fiery ranks, O passion-bearing martyrs, unshakable pillars of the Church.

Theotokion: Having supernaturally given birth to the Author of all creation, yet remaining

virgin still, thou didst restore the corrupted nature of our first father. And, beholding Him suspended on the Cross of old, thou didst cry out, O all-pure Virgin Mother.

Canon of the Theotokos

Irmos: Same as the foregoing.

Vouchsafe unto me the love of God for men, O Maiden, who alone ineffably gavest birth unto God Who loveth mankind and took flesh from thee. And from the flame which is to come, and from all torment deliver me who glorify thee with love. *Twice*

Having acquired thee alone as a sure intercessor, our hope, bulwark and trust, steadfast protection, an unassailable foundation, a haven safe from storms, and a mighty refuge, O most hymned one, we are all saved.

O Maiden who gavest birth to the divine Light, enlighten my heart, which hath been darkened by the many assaults of the passions and the plots of the alien one, and ever let fall upon me the drop which cleanseth me of the defilements of sin, O Virgin.

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

Aposticha stichera of the Cross, in Tone II—

O Christ God, Thou hast shown the tree of Thy Cross to be a tree of life for us who believe on Thee; and thereby Thou hast abolished the dominion of death and brought life unto us who have been slain by sin. Wherefore, we cry out to Thee: O Lord, Benefactor of all, 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.

Having willingly impoverished Thyself for the sake of Adam's poverty, O Christ God, Thou didst come to earth and wast incarnate of the Virgin; and Thou didst accept crucifixion, that Thou mightest free us from slavery to the enemy. 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: Every city and land honoreth your relics, O passion-bearers and martyrs; for, having contended lawfully, ye have received heavenly crowns: wherefore, ye are the boast of hierarchs and the majesty of the Churches.

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "When from the Tree…"—

When thou didst behold the most ripe Grapes, which thou hadst borne in thine untilled womb, suspended upon the Tree, O pure one, thou didst exclaim and cry out, lamenting: "O my Child and Benefactor, exude the sweetness whereby all the drunkenness of the passions is dispelled, being entreated in Thy lovingkindness by me who gave Thee birth!"

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

Wednesday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

When Thou wast lifted up upon the Cross, O Savior, Thou didst lift human nature up with Thyself, and it unceasingly hymneth Thee.

With Thy spear Thou didst rend asunder the record of Adam's sin, entering him in the

book of the living, O Thou Who lovest mankind.

Martyricon: As emulators of Him Who endured crucifixion, O martyrs, ye were shown to share also in His glory.

Glory…: Let the all-unoriginate Father, the Son Who is equally without beginning, and the Holy Spirit, be hymned in one worship and glory.

Now & ever…: When thou beheldest on the Cross the One to Whom thou hadst given birth without seed, O Maiden, weeping, thou didst hymn His long-suffering.

Tone II

Thursday

Wednesday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the holy apostles, in Tone II.· Special Melody: "When from the Tree…"—

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

Like spiritual rivers issuing forth sepa-rately from Eden, O wise ones, ye have watered the whole earth and, having ploughed it, have sown the preaching of salvation and reaped right fruitful grain, the souls of the saved, laying them up in the noetic granaries like riches of great price, O disciples of the Lord.

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

From the darkness of passions and plea-sures free my heart, which is sorely distressed by the passions, O ye who are luminaries of the noetic East, all-radiant heralds of the Sun, who announce unto all Him Who hath banished the night of unbelief. Him do ye entreat, that He enlighten also our minds, in that ye were eye-witnesses unto Him.

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

Bearing the saving Word which was written by the Spirit through the finger of the Father, ye were truly shown to be divinely inscribed tab-lets of the new grace, initiates of His mys-teries and animate scrolls; wherefore, ye traversed all the ends of the earth, manifestly show-ing all men the Orthodox Faith and the path which leadeth to the heavens.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for Saint Nicholas, the great wonderworker, in the same melody—

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

Having lived bodily in Myra, thou wast truly shown to be myrrh; and, anointed with no-etic myrrh, O holy Nicholas, hierarch of Christ, thou spreadest the sweet-smelling fragrance of immortality upon those who with faith have recourse to thy protection, releasing them from perils, misfortunes and tribulations by thy supplications to the Lord, O father.

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

Held fast by a multitude of temptations, surrounded by the threefold billows of life, en-gulfed by the waves of evil circumstances, and beset by griefs, I place all my hope on thee, O father Nicholas. By thy supplications unto God our Master, O blessed one, grant me the remis-sion of all mine evils.

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

Come, and with the light of grace illumine me who am beset by the darkness and gloom of wicked thoughts and the deceptions of the de-mons, am bestormed by carnal passions, and am overcome by the law of sin; for, illumined with divine effulgence, O right bles8ed Nicho-las, thou art a light amid the world.

Glory…, Now & ever…: Theotokion—

Like a great Sun, the Word, Who is equal in honor with the Father and the Spirit, and Who in latter times shone forth upon the earth through the divine Virgin Maiden, emitted you, O

glorious apostles, like rays illumining with the light of Faith all men who languish in the darkness of deception, with divine teachings lead them unto Him.

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

Aposticha stichera of the apostles, in Tone II—

Throughout the whole world Thou didst magnify the names of Thy preeminent apostles, O Savior, for they learned heavenly things and imparted ineffable healings unto mortals. They who were fishermen healed diseases by their handkerchiefs alone; they who were Jews theologized the doctrines of grace. For their sake, O Thou Who art full of lovingkindness, grant us great mercy.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Be-hold, 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.

We, who are ever assailed by the actions of the unrighteous, yet truly find refuge in Thee, Who art God, offer unto Thee the voice of Thy disciples, saying: Save us, O our Instructor, for we are perishing! And we pray: Show now to our enemies that Thou protectest men and savest them from misfortunes through the supplications of the apostles, overlooking their sins in Thy great goodness. O Lord, glory be 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: Great is the glory ye have acquired by faith; for ye not only vanquished the enemy in your sufferings, but in death ye drive away evil spirits and heal the infirm, O physicians of souls and bodies. Pray ye to the Lord, that ow· souls may find mercy.

Glory…, Now & ever…: Theotokion—

Like a fruitful olive-tree did the Virgin put Thee forth, the Fruit of life, to bear for the world great and rich mercy as fruit.

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

Wednesday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

From cruel misfortunes, infirmities and transgressions, O all-pure one, do thou now save me who with my soul and mouth piously confess thee to be the Theotokos.

We have come to know the whole depth of grace which lieth in thee; wherefore, fleeing earnestly to thy divine protection, O Theotokos, we are saved.

Glory…: Entreat Him Who was incarnate of thine all-pure and precious blood, O all-pure one, in behalf of us who hymn thee, that we may be delivered from transgressions and bitter pain.

Now & ever…: All of us, the faithful, have acquired thee as our refuge, confirmation and joy, the salvation of our souls, our hope and bulwark, O thou who art full of the grace of God.

ODE III

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

By thy supplications, O pure one, render God, to Whom thou gavest birth, easily reconciled with thy servants, who have recourse to thy protections and worship thy birthgiving with faith.

O all-hymned Virgin, hearken unto my prayers, which issue forth from the depths of my heart, and which I offer unto thee; and save me from sufferings and perils.

Glory…: Direct my whole life, O Virgin, my hope and intercessor, delivering me from temptations and the visitation of necessities, O Bride of God.

Now & ever…: In that thou didst bear the hypostatic Wisdom of God in thine arms, O Mother of God, pray thou that we be delivered from ignorance and error.

ODE IV

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.

O Mistress who gavest birth to God, grant me release from the wounds of my soul and the defilements of the flesh.

With faith and hope, O Virgin, make me steadfast, who have been defiled by the passions, evil thoughts and the threefold waves of life.

Glory…: By thy supplications deliver me from the visitation of tempest and tribulations, O only all-hymned Mother of God.

Now & ever…: Rescue me who am battered by the waves of life, O Virgin, guiding me to thy harbor.

ODE V

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

Having thee as an invincible weapon against the divers temptations of the enemy, we who acknowledge thee to be the pure Theotokos are manifestly delivered from all affliction.

More exalted than the cherubim, thou gavest birth to the fullness of the law: the only-begotten Son, God the Word incarnate. Him do thou beseech in behalf of thy servants.

Glory…: As thou didst bear the Creator of all in thine arms, O pure one, by thine entreaties render Him easily reconciled with us who now flee to thee with all our heart.

Now & ever…: In oppression and pain of soul I offer entreaty unto thee, wretch that I am: O thou who alone gavest birth to the Word, the Source of compassions, taking pity, save me!

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

I know thee to be the haven of salvation, O Mistress, and sailing the sea of life, which is full of great grief, I cry out to thee: Be thou the pilot of my soul!

I have been stripped bare of the vesture of my chastity and am afflicted; yet grant me a robe of joy, O Ever-virgin Mother who gavest birth to God.

Glory…: I have fallen away from a pure life and live in slothfulness, beguiled by the passions; yet raise me up, O blessed Mistress, bringing me back to the precepts of thy Son.

Now & ever…: Vouchsafe unto me thy mercy, O Theotokos who gavest birth to the all-merciful Word Who by His own blood hath delivered men from corruption.

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

Sessional hymn, in Tone II—

By thy supplications, O pure Ever-virgin, vouchsafe me divine entry, and, having broken asunder the bonds of my cruel passions, free me from the flame which is to come.

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

He Who became incarnate of thee, O Theotokos, and was nailed to the Cross hath rent asunder the record of Adam. Him do thou now beseech, O Virgin, that they may be delivered from all evil who cry out with faith: Blessed art thou who gavest birth to God in the flesh!

O Mistress, thou art the goodly hope and helper of the faithful; and we now pray to thee, that thou grant an abyss of mercy unto all who set their hope on thee and cry out to thee: Blessed art thou who gavest birth to God in the flesh!

Glory…: Beset by the cruel darkness of life, I have found no-one to share my suffering and pain. O Virgin, with thy radiance loose thou the darkness of transgressions and illumine me, that I may hymn thee: Blessed art thou who gavest birth to God in the flesh!

Now & ever…: Having been clothed through baptism in the beautiful robe of the saving commandments, I have besmirched it with slothfulness, wretch that I am; and I now flee to thee, O Virgin, asking that through thee I may be clothed again in the vesture of salvation.

ODE VIII

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

My mind now faileth, having fallen into the abyss of dishonor, for I have been beset from every quarter by divers evils; yet do thou, O Virgin, heal me, clothing me in the light of dispassion.

Having acquired thee through faith as a steadfast tower and foundation of strength, a protector and helper, O all-pure one, we are now saved, hymning thine Offspring and exalting Him supremely for all ages.

Glory…: O Theotokos, we know thee as a ray and well-spring of immortality, for thou gavest birth to the Word of the immortal Father, Who delivereth from death all who exalt Him supremely for all ages.

Now & ever…: O pure one, thou dost ever pour forth streams of healings upon us, the faithful, and taking abundant grace therefrom, O pure one, we hymn thine Offspring and exalt Him supremely for all ages.

ODE IX

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption, and Who became ineffably incarnate of the holy Virgin for our sake.

O Maiden blessed by God, I have earnestly placed all my hope on thee: Save me, O Mother of the true Life, and pray thou, O pure one, that I who with faith and love magnify thee with hymns may be filled with everlasting sustenance.

O Virgin who wast shown to be the portal of the divine Light, by thine immaterial light and radiance illumine the darkness of my soul, and by thy mediations vouchsafe that I may be delivered from eternal fire, that I may magnify thee unceasingly.

Glory…: Looking upon those sick in soul and body and cast into cruel sufferings, O Mistress, O Mistress, and healing them in thy compassion, grant release to those who are now troubled by grief, that they may magnify thee with faith and love.

Now & ever…: The Son Whom the preëternal Father begat of Himself made His abode within thy womb, becoming perfect man, O Mother of God, and hath shown thee forth as a

well-spring of grace for us who worship thine ineffable birthgiving with faith.

Then, "It is truly meet…": and a prostration.

Trisagion through Our Father. And the rest as usual. Dismissal.

Thursday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the apostles, in Tone II—

O Christ God, Who in Thine ineffable love for mankind didst make fishermen wiser than rhetors and didst send them forth as preachers throughout the whole world, for their sake make steadfast Thy Church, and send down Thy blessing upon the faithful, O Thou Who alone restest in the saints.

Stichos: Their sound hath gone forth into all the earth, and their words unto the end of the world.

As disciples and eye-witnesses to the Wisdom of God, the divine apostles exposed the foolish wisdom of even the wisest rhetors as foolish, by the simplicity of their preaching making the nations wise, that they might hymn the only Creator and Lord in Orthodox manner.

Glory…, Now & ever…: Theotokion—

Thee do we magnify, O Theotokos, crying aloud: Rejoice, cloud of the never-waning Light; for thou didst bear Him Who is the Lord of glory in thy womb.

After the second chanting of the Psalter, these Sessional hymns, in Tone II—

Fishing for the nations with the net of the Spirit, the fishermen taught the ends of the earth to worship Thee, and the Father and the Spirit, O Christ God. For their sake make steadfast Thy Church, and send down Thy blessing upon the faithful, O only Merciful One Who lovest mankind.

Stichos: The heavens declare Thy wonders, O Lord.

The foregoing sessional hymn is repeated.

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

Martyricon: O passion-bearers of the Lord, blessed is the ground which was drenched in your blood, and holy the temples which have received your bodies; for ye rebuked the enemy at your trials, and preached Christ with boldness. Entreat Him, in that He is good, we pray, that our souls may be saved.

Glory…, Now & ever…: Theotokion—

Through thee, O Ever-virgin Theotokos, have we come to share in the divine essence; for unto us thou gavest birth to the incarnate God. Wherefore, we all piously magnify thee as is meet.

After the third chanting of the Psalter, these Sessional hymns, in Tone II: Special Melody: "The well-spring of thy lovingkindness…"—

Having sent Thy disciples into the world as radiant beacons, O Word, Thou didst enlighten all the earth, delivering all men from the darkness of ignorance. Ever entreated by their supplications, O Thou Who lovest mankind, illumine my soul, which is in darkness, and save me.

With rays of miracles, thou dost enlighten the whole world, dost dispel the gloom of tribulations and repellest the attacks of misfortunes, O Nicholas, in that thou art a most fervent intercessor.

Glory…, Now & ever…: Theotokion—

O all-pure, holy and unwedded Theotokos, who knewest not wedlock, with the apostles ever beseech thy Son, to Whom thou gavest birth in the flesh in manner transcending nature,

that He grant unto all who hymn thee forgiveness of offenses, correction of life and release from the passions.

ODE I

Canon of the holy apostles, the composition of Theophanes, in Tone II—

Irmos: Overwhelming power once laid low the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

O radiant apostles of the Savior, who through faith became the lightning-bolts of the divine Light, enlighten me, who have wholly become darkened by the blackness of pleasures and have passed all my life in slothfulness. *Twice*

O disciples and friends of Christ, deliver me who, because of mine affinity for evils, am become a friend of the enemy, and impel my soul toward the love of Him Who, in His goodness, hath loved the human race.

O my lowly soul, before my death haste thou to repent, and weep for thyself, who hast been done to death, that He Who in His lovingkindness raised up Lazarus who was four days dead might raise thee up also, at the entreaties of the apostles.

Theotokion: O all-pure and all-immaculate one, who gavest birth to the good God Who doeth good unto all who are held fast by corruption: Entreat Him with the prophets, martyrs and apostles, that He deliver all from perils.

Another canon, of the holy myrrh-bearing Nicholas, the great wonderworker, the acrostic whereof is "Accept my loving entreaty, O Nicholas": the composition of Joseph, in Tone II—

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

Ever standing before the divine throne of grace, O Nicholas, pray that grace and mercy be given to thy servants, who call upon thee with faith.

On earth, God hath shown thee to be a great intercessor for the afflicted; wherefore, stand up for me day and night, preserving me from the temptations of the adversary.

Knowing thee to be a daystar, O father Nicholas, let me be delivered by thy radiant beams from the darkness of temptations, from misfortunes and every sin.

Theotokion: Deliver me from bodily pains; heal the unmentionable sores of my soul; and rescue me from everlasting fire, O thou who alone art full of the grace of God.

ODE III

Canon of the Apostles

Irmos: The desert, the barren Church of the nations, blossomed like a lily at Thine advent, O Lord; and therein hath my heart been established.

Having acquired the Wisdom of God as your Teacher through the Spirit, O saints, ye rendered foolish the wisdom of the pagans, O right wondrous beholders of God. *Twice*

Loose ye the barrenness of my soul, O most lauded ones, and cause it to produce fruitful acts in the virtues, in that ye are right blessed eye-witnesses of the Word.

At the entreaties of Thine apostles, O greatly merciful Benefactor of all, heal me, who have now been grievously wounded by the venomous sting of the enemy.

Theotokion: With all the apostles entreat the all-good God, O all-pure one, that we who honor thee may be delivered from every harm, evil circumstance and misfortune.

Canon of Saint Nicholas

Irmos: Establish us in Thee, O Lord Who hast slain sin by the Tree, and plant the fear of Thee in the hearts of us who hymn Thee.

As thou art a well-spring of healings, O holy one, cure thou the passions of my soul and

preserve my life, keeping me, thy servant, free from harm.

Granting my mind recovery from defeat, O great Nicholas, as mine intercessor save me from the harm wrought by the enemy, visible and invisible, who wage war on me.

He Who alone is good hath given thee to men as a good helper; wherefore, I beseech thee: Free me from all evils!

Theotokion: O most immaculate one, thou art my might, joy and gladness, a steadfast bulwark and intercessor, delivering me from temptations and misfortunes.

ODE IV

Canon of the Apostles

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

O Thou Who alone lovest mankind, at the divine entreaties of the apostles who preached Thee throughout the world, nourish with the food of salvation me who am ever starving and famished by hunger. *Twice*

Into the sea of the world Thou didst ride all Thy glorious apostles like steeds, O Thou Who lovest mankind, and they roil its salty waters of bitter unbelief.

O all-praised apostles, who announced Christ the Sun to those in darkness, enlighten me who lie in the darkness of sin, and restrain the wicked thoughts of my heart.

Theotokion: O most hymned one who gavest birth to the all-hymned God, with the apostles pray for those who hymn thee, that we may be delivered from sins, misfortunes and afflictions.

Canon of Saint Nicholas

Irmos: I hymn Thee, O Lord, for I heard report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

Adorning thy cathedra with the virtues, O Nicholas, thou wast shown to be the precious ornament of hierarchs; wherefore, I entreat thee: Make beautiful the ugliness of my soul, and save me from the temptations of the world.

Smooth thou the way which leadeth to heaven, O all-blessed one; let me ride lightly upon the waves of life; and steer me into the harbor of life, for I have been made rich by thee, the great intercessor, O Nicholas.

O great Nicholas, who hearest words divine, hearkening unto my words deliver me from the temptations of the enemy, from iniquitous men, and from the evil circumstances which beset me.

Theotokion: O holy Mistress Theotokos, sanctify me night and day, and preserve and guide me to salvation, for I have fallen into many sins and am brought low by the assaults of the demons.

ODE V

Canon of the Apostles

Irmos: Thou art a Mediator between God and man, O Christ God; for by Thee, O Master, are we led up out of the night of ignorance to Thy Father, the Source of light.

The great Shepherd sent you forth, His godly apostles, like sheep among wolves, transforming them by the divine grace of baptism and the goodness of your words. *Twice*

With divine light ye illumined the hearts of those who languished in the darkness of deception, O apostles; wherefore, I beseech you: Enlighten me who have been benighted by dark pleasures, O divinely blessed ones.

O my wretched soul, before the end make haste and repent, crying out to the Lord: I have sinned against Thee, O Master! For the sake of the apostles forgive and save me, in that Thou art full of lovingkindness.

Theotokion: With thy light illumine me who lie in darkness, O abode of the Light, and with the apostles pray that by thy supplications He may deliver me from all need, O all-immaculate one.

Canon of Saint Nicholas

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

O fulfiller of the law of God, entreat the good God, that I may observe the laws of God; and rescue me from the iniquitous foe and the harm wrought by the demons, O most blessed Nicholas.

As of old thou didst stand forth, delivering the three youths, O holy one, so now by thy supplications deliver me from every sin, O divinely wise Nicholas.

O great wonderworker, sacred minister of Christ, surety of sinners: Entreat God, the Bestower of good, that He not put me to shame at the hour of judgment.

Theotokion: O pure one who gavest birth to the Lord, in that thou art good stand forth and deliver me who am beset by many passions, that, saved, I may hymn thee with soul, heart and tongue.

ODE VI

Canon of the Apostles

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

In that ye bear the Water of life, O disciples of the Savior, give drink to my soul, which withereth away under the burning heat of sin, I pray. *Twice*

As noetic heavens, O divinely radiant apostles, ye declared the ineffable glory of God. Pray ye that all of us may also receive it.

Tempest-tossed on the cruel deep, I come to Thee Who art the Helmsman of all, O Christ. For the sake of Thine apostles pilot me to the harbor of salvation.

Theotokion: With all the hosts on high, with the prophets, apostles and martyrs, entreat thy Son in our behalf, O Bride of God.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

O Nicholas, primate of the people of Myra, with thy good works thou didst perfume the assemblies of the faithful. Deliver me from fœtid transgression.

Having acquired a heart more brilliant than the sun, O father Nicholas, wholly enlighten me, dispelling the darkness of temptations and tribulations.

As one possessed of the broad expanse of mercy, O Nicholas, deliver me from all straits, and strengthen me to walk the narrow path which leadeth to the Lord.

Theotokion: Every hour I call upon thee, O all-pure one, that I may find thee to be a helper rescuing me from all affliction and dreadful torments.

ODE VII

Canon of the Apostles

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

Having first been ignited by the fire of the divine Spirit, O apostles, ye quenched the burning coals of deception and enkindled the love of God in the minds of all the faithful;

wherefore, we honor you aloud. *Twice*

Ye hated the world and those in the world, and ye loved Christ, Who in the world united Himself to the flesh of men. Him do ye beseech, O divine apostles, that He free me from all evils in this life.

O righteous Judge Who knowest the hearts of men, Who alone knowest my secret offenses: At the hour of judgment condemn me not, neither send me into the fire, through the supplications of Thine apostles.

Theotokion: Ineffably giving birth without tasting of wedlock, thou wast not consumed by the fire of the Godhead, O Virgin; wherefore, O pure one, pray with the apostles that He free me, who glorify thee, from the everlasting flame.

Canon of Saint Nicholas

Irmos: When the golden image was worshipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

Every day I experience the fire of temptations, O father Nicholas; I pass among snares like a bird, and hasten under thy compassionate protection. Preserve me untouched by harm, entreating the good God and Lord.

Swiftly hearkening to my words, O father Nicholas, haste thou to come to the aid of me who am bestormed by the tribulations and necessities of life and the affliction of the demons, that, saved, I may hymn thine intercession.

O father Nicholas, who of old appeared in a dream to the emperor, delivering the innocent who were set to be executed, ever deliver me from the assaults which beset me, from sickness of body and pain of soul.

Theotokion: Thee alone do I have as a helper, O all-pure one; thee do I declare to be the preserver of the life of all. Disdain me not, thy servant, O thou who alone art the intercessor for the world, but save me who chant: Blessed is the God of our fathers!

ODE VIII

Canon of the Apostles

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

The all-holy Spirit, in material form descending on you in the guise of fire, made you torches burning up ungodliness and enlightening all the pious, O divine apostles of the Word. *Twice*

O Compassionate One, I pray: Heal Thou my heart, which is bestormed by the passions and is not set aright. And at the entreaties of Thine apostles, enlighten my soul, and direct my mind, which hath inclined unto evil.

Sigh, O my soul, shed tears in earnest, and weep for thyself before the end, lest inconsolable lamentation overtake thee; and cry out to the Lord: Save me, O Merciful One, at the supplications of Thine apostles!

Theotokion: The furnace which once failed to burn the children prefigured thy birthgiving, O most immaculate Virgin; wherefore, I beseech thee: With the apostles and all the prophets, pray that I be delivered from the fire of Gehenna.

Canon of Saint Nicholas

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

O divinely wise father Nicholas, who received from God the authority to loose and to bind, by thy supplications loose the bonds of mine evils, and bind me to the divine love of the Master Who desired to become man.

Visit me day and night with thy divine presence, smoothing the way for my lowly soul, O holy Nicholas; and preserve me unwounded by the temptations of the evil one, which assail me.

Grant me a hand to stretch forth for the help of God, and preserve me from the cruel expectation of the enemy, O Nicholas who once didst deliver the youths from bitter death, that I may honor thee as my good intercessor.

When Thou shalt sit on Thy dread throne to judge the world, O God, enter not into judgment with Thy servant, but, through the supplications of Nicholas, vouchsafe unto me the portion of the saved.

Theotokion: By thy birthgiving, O Theotokos, thou didst supernaturally magnify us who have been brought low by great and unimaginable evils. Wherefore, we pray to thee, O all-pure one: Magnify thy rich mercies within us.

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: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

O glorious apostles, blessed apostles, disciples of the Savior, most wise preachers: Deliver me from all harm, from all wrath, from all sin, from every evil circumstance, and from divers perils. *Twice*

At the prayers of Thine apostles, O Lord, return me who am condemned, who am incorrigible, who have ignored Thy precepts and, sick of mind, have followed the beguilements of the demons.

I possess a soul which is incorrigible, a conscience buried under transgressions, a heart defiled and a mind bemired, O Thou Who lovest mankind, yet I cry unto Thee: For the sake of the apostles have pity on me in Thy mercy!

Theotokion: O all-pure one, the apostles preached thy Son—God and man—throughout the whole world; wherefore, with them make entreaty, that those who magnify thee with faith may be delivered from torments on the dread day of judgment.

Canon of Saint Nicholas

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God, Who from God came in His ineffable wisdom to renew Adam who had grievously fallen into corruption through eating, and Who became ineffably incarnate of the holy Virgin for our sake.

I know thee to be a standard for the priesthood and model of meekness, O wise Nicholas. By thy supplications still thou the storm of passions and misfortunes which assaileth me all the days of my life, and keep me unharmed, O most sacred father.

As a most sacred vessel deemed worthy of the divine Myrrh which is mercifully poured forth upon the earth, perfume the hearts of us all, O wise one who wast the chief hierarch of the people of Myra, dispelling the stench of temptation by thy supplications.

Bring peace to my soul, which is sorely vexed by the invisible horde; and allay for me the countless temptations which the deceiver hurleth at me day and night, showing thyself to be my good intercessor, O Nicholas.

The dread day of the Master approacheth and draweth nigh. What then shalt thou do, O my soul, being possessed of a multitude of sins. Haste thou before it is too late, and cry out earnestly to the Lord: Through the supplications of Thy holy hierarch Nicholas, save me!

Theotokion: Have pity, have pity on me, O Lord, when Thou shalt come to render judgment, and condemn me not to the fire, neither rebuke me in Thine anger; for the Virgin who gave Thee birth, the multitude of the apostles, and the glorious Nicholas entreat Thee, O Christ.

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

Aposticha stichera of the apostles, in Tone II—

Throughout the whole world Thou didst magnify the names of Thy preeminent apostles, O Savior, for they learned heavenly things and gave ineffable healings unto mortals. They who were fishermen healed diseases by their handkerchiefs alone; they who were Jews theologized the doctrines of grace. For their sake, O Thou Who art full of lovingkindness, grant us great mercy.

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.

We, who are ever assailed by the actions of the unrighteous, yet truly find refuge in Thee, Who art God, offer unto Thee the voice of Thy disciples, saying: Save us, O our Instructor, for we are perishing! And we pray: Show now to our enemies that Thou dost protect men and savest them from misfortunes through the supplications of the apostles, overlooking their sins in Thy great goodness. O Lord, glory be 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 multitude of Thy saints entreateth Thee, O Christ: Have mercy and save us, in that Thou lovest mankind!

Glory…, Now & ever…: Theotokion—

All of my hope do I set on thee, O Mother of God; keep me under thy protection.

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

Thursday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

Passing over the ends of the world, O all-wise apostles, ye delivered men from the darkness of deception and impiety.

With the net of grace ye wisely drew all men forth from the depths of vanity, O disciples of the Savior.

Martyricon: O ye faithful, together let us hymn the passion-bearers of the Lord, who finished the race and kept the Faith.

Glory…: Let us hymn the uncreated Trinity, preaching the Son, Who in activity is equal with the Father, and the Spirit.

Now & ever…: O all-pure Virgin, thou art the boast of the apostles, the adornment of

athletes and the salvation of the world.

Tone II

Friday

Thursday Evening at Vespers

On "Lord, I have cried…": *3 stichera of the Cross, in Tone II: Special Melody: "When from the Tree…"—*

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

When Thou wast nailed to the Cross, O Savior, the sun saw and dimmed its rays in fear of Thee, and the veil of the temple was rent in twain; the earth quaked, and the stones likewise split asunder with trembling, unable to bear the sight of their Creator and God suffering unjustly upon the Tree of His own will and reviled by 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.

Wholly cast down to the ground, wholly wounded, the most wicked serpent was brought low by a strange fall when Thou wast uplifted upon the Tree, O Thou Who lovest mankind. And Adam was loosed from the curse; he who before was condemned became saved. Wherefore, we also pray: Save us all, O Compassionate One, and vouchsafe us Thy kingdom!

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

When the Cross was set up and Thou wast pierced in the side with a spear, O Sinless Savior, the sun hid itself, unable to bear the sight; the earth trembled, and the rocks split asunder in fear when Thou wast reviled. And all creation cried out to Thee: Glory to Thy crucifixion whereby Thou hast saved all men, O Word Who lovest mankind!

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone II: in the same melody—

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

Beholding Thee lifted up upon the tree of the Cross, O Jesus, she who knew not wedlock wept and said: "O my sweet Child, wherefore hast Thou forsaken me who alone gave Thee birth? O unapproachable Light of the all-unoriginate Father, haste Thou and glorify Thyself, that those who glorify Thy divine sufferings may receive divine glory!"

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

When the Virgin beheld Life dying on the Tree, His side painfully pierced by a spear, she exclaimed, weeping: "O my Son and God, how hath the ungrateful assembly rewarded Thee? Woe is me! My womb, which did not suffer the pangs of childbirth, is wracked with pain, beholding Thee suffering them, O Master!"

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

When the Maiden who knew not man beheld her Son taken down from the Tree, laid simply, as a man bereft of breath, upon the ground, she clasped Him to her bosom and, kissing His mouth and eyes, exclaimed to Him in wonder: "How can I be unmoved when I see Thee now, bereft of voice, Who givest life unto all?"

Glory…, Now & ever…: Stavrotheotokion—

When the unblemished Ewe-lamb beheld her Lamb of His own will led as a man to the slaughter, she said, lamenting: "Dost Thou hasten now to leave me childless who gave Thee

birth, O Christ? What is this that Thou hast done, O Deliverer of all? Yet do I hymn and glorify Thine utter goodness, which passeth understanding and recounting, O Thou Who lovest mankind."

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

Aposticha stichera of the Cross, in Tone II—

O Christ God my Savior, Who saved Peter in the sea, save me by the power of the Cross, and have mercy on 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.

They who ever enjoyed Thy gifts cried out, "Crucify Him!"; they who slew the righteous ones asked that a malefactor be released unto them instead of the Benefactor. But Thou didst keep silence, O Christ, enduring their savagery, desiring to suffer and thus save us, in that Thou lovest mankind.

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

Martyricon: Having hated the pleasures of life, the passion-bearers were vouchsafed the good things of heaven and have made their abode together with the angels. By their supplications, O Lord, have mercy and save us.

Glory…, Now & ever…: Stavrotheotokion—

When iniquitous men raised Thee, the Life of all, up upon the Tree, O Savior, Thy pure and all-immaculate Mother, standing forth and lamenting, exclaimed: "O my sweet Child, light of mine eyes, woe is me! How hast Thou suffered to be nailed to the Cross between two evildoers, O Thou Who hast suspended the earth upon the waters?"

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

Thursday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Once, almighty power overwhelmed the whole army of Pharaoh in the deep, and the incarnate Word destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

God chose thee as beauteous, all-comely, immaculate among women, and made His abode within thine immaculate womb. Him do thou beseech, O most immaculate one, that He deliver all who hymn thee from the disgrace of sins.

According to the psalm, thou dost stand as Queen at the right hand of the King Who shone forth from thy womb, O pure one. Him do thou beseech, O most immaculate one, that on the day of retribution He set me to stand on the right side.

Glory…: O thou who gavest birth to the Rain of heaven, thou hast renewed the nature of man which hath become dry because of unseemly deeds; wherefore, I pray: Show forth the dry furrows of my soul to be fertile, O Bride of God.

Now & ever…: We who were slain by the tree of knowledge have been called to life everlasting by Christ God, the Tree of life, Who blossomed forth from thee, O pure one, in manner past understanding. Entreat Him with boldness, that our souls be saved.

ODE III

Irmos: The desert, the barren Church of the nations, bloomed like a lily at Thine advent, O Lord; and therein hath my heart been established.

Issuing forth from thy womb, O all-pure one, the Creator clothed Himself in me, a man, granting the raiment of incorruption to me who have been stripped naked by my manifold evil deeds.

Thou gavest birth to the all-honored Word of God, O Mistress. Him do thou earnestly beseech, that He have pity on my lowly soul, which is beset by the indignity of pleasures.

Glory…: Heal thou the wounds of my soul, O all-pure one, and with thine effective therapy cure my lowly heart, which hath been afflicted by the venom of the serpent.

Now & ever…: As thou hast boldness before thy Son, O Mistress and Mother, beg help for thine oppressed people and cast down the arrogance of the iniquitous.

ODE IV

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

Let fall upon me a drop of compunction, O Mistress, easing all the burning heat of my heart and dispelling my grief and the buffeting assaults.

Disdain me not, who have been pierced by the sword of pleasure and lie in my wounds, O all-pure one, but heal me with the spear and blood of thy crucified Son and our God.

Glory…: O thou who hast been enriched by all the edification of the Master, vouchsafe divine grace unto me who am grievously impoverished, that I may magnify thee as my good helper, O most immaculate one.

Now & ever…: Christ, the Effulgence of the Father, shone forth from thy womb, O Maiden who knewest not wedlock, and, crucified, hath enlightened the whole world and destroyed the darkness of the demons.

ODE V

Irmos: Thou art a Mediator between God and man, O Christ God; for by Thee, O Master, are we led up out of the night of ignorance to Thy Father, the Source of light.

O all-pure one who gavest birth to the Way of life, direct me not to the narrow path, for unknowingly I have stumbled headlong into a trackless waste and the brink of grievous falls.

Having mindlessly estranged myself from the understanding of God, I have lived prodigally, lost in the far country of the passions; yet, having brought me back, O pure Virgin, save me by thy consolation.

Glory…: With thy living waters give drink to thy servant who burneth with the flame of sin and am consumed by the assaults of the demons, O all-pure Virgin Mother.

Now & ever…: Lo! thou didst have Christ God in thy womb in manner past recounting, O all-pure Theotokos, as Isaiah proclaimed, and thou gavest birth to Him supernaturally, O Theotokos.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Let me not be shown to be a delight for the demons at the judgment which is to come, O Mistress, but directing upon me a gaze of reconciliation, entreat the Judge, thy Son.

Having driven Thee away with my wicked thoughts and mine impure acts, O Lord, I bring before Thee Thy Mother to make supplication. Have pity and save me!

Glory…: From condemnation, O Mistress, deliver me who have condemned myself

through my transgressions, for thou gavest birth to the Judge and God of all, O all-hymned one.

Now & ever…: Beseech Jesus the Savior to Whom thou gavest birth supernaturally in the flesh, O all-pure Virgin Mother, that thy servants be delivered from misfortunes.

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

Sessional hymn, in Tone II: Special Melody: "As thou art full of lovingkindness…"—

Thy Virgin Mother, beholding Thee, O Christ, stretched out dead upon the Tree, said, weeping bitterly: "O my Son, what is this strange mystery? How is it that Thou Who grantest life everlasting unto all dost of Thine own will die a shameful death upon the Cross?"

ODE VII

Irmos: The command of the iniquitous tyrant, opposed to God, raised a lofty a flame; but Christ spread a spiritual dew upon the reverent youths: He Who is blessed and most glorious.

As thou art my strength and song, my salvation, firm help and invincible bulwark, O Mistress, vanquish the demons which war against me, ever seeking to slay me.

Giving flesh to God of thy virginal blood, O Virgin, thou hast deified mankind; wherefore, I pray thee: by thy supplications deliver me, who have been defiled by the passions and corrupted by the wiles of the enemy.

Glory…: The furnace prefigured thy birthgiving, O most immaculate one, for it did not consume the children, just as the unbearable Fire did not consume thy womb. Wherefore, we entreat thee: Deliver thy servants from eternal fire.

Now & ever…: Remaining a virgin, thou alone didst show forth an all-pure conception and an incorrupt birthgiving, for thou didst conceive Christ, Who is God over all and became man, O pure one, for the salvation and deliverance of the faithful.

ODE VIII

Irmos: Once, in Babylon, the fiery furnace divided its activity, consuming the Chaldæans at the command of God, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

Be zealous for good works, O my soul, withdrawing from evils with care for godly acts, having the Theotokos praying for thee, the unashamed helper of all, in that she is merciful and loving.

Thou hast broken the bonds of men's ancient condemnation; wherefore, I beseech thee, O Theotokos: Loose all the evil bonds of my heart, binding me with the divine love of the Creator, O all-pure one.

Glory…: Having given birth to the Effulgence of the Father's glory, O Theotokos, illumine my heart, which hath become downcast because of the infamy of my transgressions, and show me forth to share in everlasting glory, that I may glorify thee with faith.

Now & ever…: Through thee, O Theotokos, hath the true Sun of righteousness been revealed to us, illumining all things with rays of divinity. Him, the Most High incarnate, do we hymn.

ODE IX

Irmos: Our God and Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, let us magnify the all-hymned Theotokos.

Having tasted of the food mingled with death, Adam was seized by bitterness through the tree; but thy Son Who was nailed to the Tree, O all-pure one, hath poured forth the sweetness of immortality. Wherefore, we praise thee.

Thou art the Queen, having in manner past recounting given birth to Christ, the King and

Lord, Who hath destroyed the realm of death. Him do thou earnestly entreat, O Maiden, that He vouchsafe the kingdom on high unto all who honor thee.

Glory…: As thou art the Mother of the Good One and art wholly good, bless thou my lowly heart, which is oppressed by attacks of pleasure, and lead me through the portals of good unto repentance.

Now & ever…: Thou Who wast suspended aloft, dead, upon the Cross hast therewith slain the serpent. Wherefore, I cry out to Thee: Have mercy, O Word, upon my soul which hath been slain by my wicked deeds, and give life to it through the supplications of her who gave Thee birth.

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

Friday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the Cross, in Tone II—

Thou didst work salvation in the midst of the earth, O Christ God, and on the Cross didst stretch out Thine all-pure hands, gathering to Thee all the nations, who cry: Glory to Thee, O Lord!

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

Just as the enemy made Adam captive by the fruit of the tree, so didst Thou Thyself make the enemy captive by the tree of the Cross and Thy suffering, O Lord; for Thou earnest as the Second Adam for this purpose: to seek out the lost and bring life to the dead. Glory to Thee, O Lord!

Glory…, Now & ever…: Stavrotheotokion—

The Virgin, Thy Mother, O Christ, beholding Thee stretched out dead upon the Cross, said, bitterly weeping: "O my Son, what is this awesome mystery? How is it that Thou, Who givest life everlasting unto all, dost willingly die a violent death?"

After the second chanting of the Psalter, these Sessional hymns, in Tone II—

The life-creating Cross of Thy goodness, which Thou hast given unto us, the unworthy, O Lord, do we offer unto Thee in supplication: Save Thy city, granting it peace for the sake of the Theotokos, O Thou Who alone lovest mankind.

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

We bow down before Thine all-pure image, O Good One, asking forgiveness for our transgressions, O Christ God; for of Thine own will Thou wast well-pleased to ascend the Cross in the flesh, that Thou mightest deliver that which Thou didst create from slavery to the enemy. Wherefore, we cry out to Thee in thanksgiving: O our Savior, Who camest to save the world, Thou hast filled all with joy!

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

Martyricon: Having Thee Who clothed the sky in clouds as their vesture in the world, the saints endured torments at the hands of the iniquitous, and abolished the deception of idolatry. By their supplications free us also from the invisible foe, O Savior, and save us.

Glory…, Now & ever…: Stavrotheotokion—

Standing before Thy Cross, she who gave birth to Thee without seed was unable to watch Thee suffering unjustly, O Christ, and she lamented and, weeping, cried out to Thee: "How is it Thou sufferest, O my Son most sweet, Who by nature art dispassionate? I hymn Thy surpassing goodness!"

After the third chanting of the Psalter, these Sessional hymns, in Tone II—

Like the thief do I confess and cry out to Thee, the Good One: Remember me, O Lord, in Thy kingdom! Reckon me with him, O Thou Who didst willingly accept sufferings for our sake.

O good Shepherd, Who hast enlightened mortals and summoned sinners by the Cross, cull me not off from Thy flock, but seek me out who am lost, O Master, and number me among Thy sheep, O Thou Who alone art good and lovest mankind.

Glory…, Now & ever…: Stavrotheotokion—

Preserved by the precious Cross of thy Son, O pure Mistress Theotokos, we all easily prevail over every attack of the enemy; wherefore, as is meet, we bless thee as the Mother of God, the only hope of our souls.

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "When the Cross was planted, the deception of the demons fell": the composition of Joseph, in Tone II—

Irmos: Traversing the impassable, uncommon path of the sea dryshod, Israel the chosen cried aloud: Let us chant unto the Lord, for He hath been glorified!

Thou didst accept crucifixion, being ignominiously pierced with nails, O Word, desiring to honor all men who glorify Thy voluntary sufferings.

Thou didst stretch out Thy hands upon the Cross, O Savior Who stretched out the sky like a skin, and thereby didst embrace the nations and men who glorify Thy voluntary sufferings.

Martyricon: Shouldering their cross, the passion-bearers earnestly followed the crucified Christ, conforming themselves to His divine sufferings.

Martyricon: Beholding your sufferings, the angelic hosts sang, but the multitude of the demons lamented, O victorious martyrs who gaze upon God.

Theotokion: The word of the honorable prophet hath been fulfilled, for a sword pierced thy heart, O Mistress, when thou didst see thy Son nailed to the Cross.

Another canon, of the all-holy Theotokos, in Tone II—

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

O Maiden, who gavest birth to the Source of dispassion, heal me who am wounded by the passions, and rescue me from the everlasting fire, O thou who alone art full of divine joy.

Deliver me from bodily illness, and cure the unseemly passions of my soul, and rescue me from everlasting fire, O thou who alone art full of the grace of God.

I flee now beneath thy goodness, O all-pure Virgin Mother: Deliver thy servant from pain of soul, from spiritually corrupting passions and everlasting fire.

O Mistress, thou art my fervent sanctuary: unto thee do I flee and am saved, and acquire salvation of soul. For thou canst save all, in that thou art the Mother of God.

ODE III

Canon of the Cross

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

Hanging upon the Tree, the incorrupt Grapes—Jesus, the Deliverer of our souls—exuded the divine sweetness which gladdeneth the hearts of men and which by grace taketh away the drunkenness of evil.

Of Thine own will Thou wast raised up upon the Tree, O Jesus, and didst foil all the malefactions of the devil; and Thou didst raise up men who had fallen into destruction through their depraved minds, O greatly Merciful One.

Martyricon: Enkindled by the fire of divine love, the valiant ones were undaunted by the fire and unafraid of death, trusting that they would receive gifts of immortality, endless joy and never-waning light.

Martyricon: Having dyed an all-splendid robe in their own blood and clothed themselves therein, and holding the divine Cross in their hands like a scepter, the passion-bearers ever reign with the Lord.

Theotokion: The ranks of incorporeal beings honor thee, for thou, O Maiden Bride of God, gavest birth to the incarnate Master Who by the Tree hath released all who were bound and hath bound the faithful to His love.

Canon of the Theotokos

Irmos: Same as the foregoing.

Unto the King, Who is without beginning and Who had received flesh from thee, O Virgin Mother, thou gavest birth. Entreat Him as the One Who loveth mankind, that He save thy servant from all tribulation and the damnation which is to come.

Resolve the perplexity of my heart, heal my wounds and rid me of festering corruption by thy divine power; and grant me a stream of compunction, O thou who gavest birth to the Source of everlasting life.

O Theotokos, heal my soul, which hath become sick through despondency and the assaults of the demons; grant tears of repentance to my heart, and plant therein the fear of my Master, O all-pure one.

Having wasted my life in slothfulness and defiled my heart with the passions, I come to thee in compunction of soul, O Mistress, and pray: Have pity and save me, making me steadfast by models of repentance.

ODE IV

Canon of the Cross

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

Thou wast suspended upon the Tree, O Almighty, Who suspended the earth upon the waters; and, pierced in the side by a spear, Thou didst pour forth blood and water for the salvation of all.

When Thy side was pierced, it healed my sickness; when thou wast smitten on the cheek by the hand of man, I received freedom; and by Thy tasting of gall, O Christ, we have been delivered from the sweet taste of the fruit in Eden.

Martyricon: Having been lashed by the whips of the deceiving serpent, ye heal the stripes of our hearts, ever pouring forth grace from the well-springs of the Savior, O divine martyrs.

Martyricon: Bloodied by your wounds, stretched out upon crosses, and maimed, ye dealt a blow to the whole body of the enemy, O most honored passion-bearers who behold God.

Theotokion: The Most High became incarnate of thine all-pure blood; and beholding Him, unjustly suspended upon the Tree, O all-pure one, thou didst groan, weeping, and didst magnify His lovingkindness.

Canon of the Theotokos

Irmos: I hymn Thee, O Lord, for I heard report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

I truly hymn thee, O most hymned one, who supernaturally gavest birth to the all-hymned Word of God; and I pray: Heal the pangs of my lowly soul, and deliver me from grievous

condemnation.

Rain down upon us the riches of thy mercy, as is thy wont, O Virgin, ending our infirmities and loosing the divers passions of our souls; and free my heart from the bonds of sin and from many pangs.

I have defiled my soul with the passions; but do thou, who becamest the most pure dwelling-place of the All-pure One, O Theotokos, cleanse me, guiding me to the light of repentance and rescuing me from the fire which is to come.

Enlighten my mind, O all-pure Mistress, I pray thee; and still the waves of my passion-plagued heart, putting down carnal desires and leading me to the divine haven.

ODE V

Canon of the Cross

Irmos: The Sun—the live Coal which was revealed beforehand to Isaiah—shone forth from the Virgin's womb, granting the enlightenment of divine knowledge to those gone astray in darkness.

Having accepted the Cross in Thy lovingkindness, O Master, Thou didst draw me forth from the abyss of evils, and by sitting with the Father Thou didst honor me, who of mine own will have become dishonored.

Crowned with thorns, O Word who crownest the whole world with flowers, Thou dost hew down the thorns of my passions at the root, and plantest the understanding of Thee within me.

Martyricon: Arrayed of your own will in the strength of your weakness, O holy martyrs, fortified, ye destroyed the might of the demons therewith.

Martyricon: Having struggled greatly upon the earth, O saints, ye have found great glory in the heavens, and deliver from great misfortunes us who honor you.

Theotokion: He Who in the heavens is divinely borne upon the shoulders of the cherubim, and who truly sat upon thine arm, O all-pure one, when He was crucified delivered all from corruption.

Canon of the Theotokos

Irmos: O Christ my Savior, enlightenment of those who lie in darkness and salvation of the despairing: rising early unto Thee, O King of the world, may I be enlightened by Thy radiance, for I know none other God than Thee.

O most immaculate Mistress Theotokos, who gavest birth to the hypostatic Life of all, enliven me who have been done to death by the assaults and pursuit of the deceiver, that I may piously hymn thee, the most hymned one.

As the Virgin Mother of the Lamb and Shepherd, shepherd me whose conduct is wrongful, and vouchsafe that on the day of judgment I may be reckoned with the lambs on the right hand of God, that I may hymn thy saving grace.

By thine entreaties, O Maiden, deliver me, I pray, from the darkness of the passions, from temptations caused by the assaults of the alien one, and from the everlasting torments which await sinners.

O Bride of God, in whom dwelt the one divine Word Who enlighteneth the whole world: Shine upon me the radiance of true repentance, and illumine me with beams of salvation, dispelling the darkness of my passions by thine entreaties, I pray.

ODE VI

Canon of the Cross

Irmos: Hearkening to the sound of the cries of entreaty which issue forth from a soul in pain, O Master, deliver me from my grievous sins, for Thou alone art the Cause of our

salvation.

Having given Thy shoulders over to stripes, Thy cheek to buffeting, and Thy face to spitting, O Savior, Thou didst save me who have sinned greatly against Thee in knowledge and in ignorance.

Thou wast led like a lamb to the slaughter, O Christ my God, leading back to life those who had been slain by the poisonous bite of the noetic wolf. Glory to Thy crucifixion!

Martyricon: Observing the laws of the Master, the martyrs utterly rejected the iniquitous counsel of the violators of the law; and, dying, they received the life which is to come.

Martyricon: Having arrayed yourselves, rejoicing, against the adverse princes, O saints, ye vanquished them with the weaponry of God, and have received from Him crowns of victory.

Theotokion: That He might deify man, O Virgin, God was born of thee, and crucified, and tasted death, by His Cross slaying him who of old brought death upon me.

Canon of the Theotokos

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

I flee now unto thee, O all-hymned one. Save and preserve me by thy supplications; for whatsoever thou desirest, thou canst do, in that thou art the Mother of Him Who strengtheneth all.

O Virgin Theotokos, save thy servant, who am bestormed by the tempest of griefs and am overwhelmed by the battery of threefold waves.

Vouchsafe thy lovingkindness unto me who am an object of pitilessness and malice; and rescue me from the retribution which lieth before me and from everlasting fire.

O most immaculate one who, having conceived, gavest birth to the all-pure Lamb Who taketh away the sins of the world, cease not to pray to Him, that He grant me the forgiveness of my sins.

ODE VII

Canon of the Cross

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

When Thou wast uplifted upon the Cross, O Word Who art the resurrection and uplifting of all, Thou didst raise me up who had fallen through disobedience; and Thou didst cast down the adversary who caused me to fall, showing him to be wholly impotent and dead. Glory to Thy dominion!

By Thy nails Thou didst transfix the sins of our forefather; and, beaten with the reed, thou didst sign a writ of manumission for all men. Glory to Thy suffering, whereby we have been delivered from the darkness of the passions!

Martyricon: The right victorious great martyrs of Christ were dismembered by the hands of vile murderers, yet in spirit they remained inseparable from God, felling and slaying the deceiving enemy with the sword of valor.

Martyricon: Possessed of the invincible might of the crucified Christ, the invincible army utterly destroyed the army of perdition; and, having suffered, they received crowns of victory and a blessed life which cannot be destroyed.

Theotokion: O Virgin, thou wast shown to be the animate palace of the King and the fiery throne, on which, having sat, He raised all men up from the primal fall and honored them by sitting with the Father.

Canon of the Theotokos

Irmos: Same as the foregoing.

O pure one, who for us gavest birth to the hypostatic Life Who manifestly destroyed death by His death, slay thou the passions of my soul, and grant me a fountain of tears, that I may ever glorify thee.

Hope unashamed, certain trust, an unassailable rampart, protection and helper, O most immaculate one, be thou unto me who set my hope on thee; and guide me to the light of repentance and compunction, O pure one.

That thy servant may be delivered from all the evil of the demons, from grief and damnation, and from everlasting fire, entreat thy Son, that I may ever glorify thee with faith.

Thou alone hast been shown to be the one whose conception was all-pure and whose birthgiving was incorrupt, so that thou didst remain a virgin; for thou didst conceive Christ, the God of all, Who became man, O pure one, for the salvation and deliverance of the faithful.

ODE VIII

Canon of the Cross

Irmos: The thrice-blessed youths, disdaining the golden image and beholding the immutable and living image of God, chanting in the midst of the flame: Let all existing creation hymn the Lord and exalt Him supremely for all ages!

Disobedient men, who without compunction wrought all manner of iniquities, raised up upon the Tree between two malefactors Thee, Who dost justify sinners, crucifying Thee, O Compassionate One; but all creation glorifieth Thee as Lord and Master, hymning Thy long-suffering.

Nailed to the Tree, Thou didst bloody Thy fingers, O Christ, and Thou didst bring an end to the blood sacrificed of old to the demons unto the damnation of those who offered it up. Wherefore, all creation glorifieth Thee, hymning Thy love for mankind, O God of all.

Martyricon: The immeasurable quantity of your blood quenched the fire of ungodliness and did away with the deception of pagan polytheism, O saints; and it hath illumined all the faithful, who chant: Let all creation hymn the Lord and exalt Him supremely for all ages!

Theotokion: The unblemished Ewe-lamb, the adornment of the prophets and martyrs, beholding Thee lifted up upon the Tree like a lamb, O Word Who art without beginning, wept bitterly and said: "Let all existing creation hymn the Lord and exalt Him supremely for all ages!"

Canon of the Theotokos

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

O all-pure Virgin, refuge and helper of Christians, disdain me not who am surrounded by evils and am ever beset by misfortunes and the many onslaughts of the wicked demons.

Forget not the cry of those who pray to thee, O awesome intercessor, but by thine entreaties rescue them from all pain and every threat; for thy maternal supplication inclineth God to mercy.

Still now the tempest of my passions, O pure and blessed Maiden, and vanquish all the incorporeal foes who pitilessly assail my poverty, that I may hymn thee with faith.

At the hour of mine end, O only Theotokos, intercessor for the faithful, rescue me from the furnace of temptations, the flame of sins and the fire of the passions, from Gehenna and the assaults of the demons.

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: Every tongue is at a loss how to praise thee as is meet, and even an intelligence from above the world is in doubt how to hymn thee, O Theotokos; yet, as thou art good, accept our faith, for thou knowest our longing inspired by God; for thou art the intercessor of Christians, and we magnify thee.

Of old, Isaac was bound, that he might provide an image of Thy suffering; and as a symbol of remission [Abraham] freed the lamb who was caught in the thicket, and then truly released the involuntary sacrifice. For when Thou wast sacrificed of Thine own will, we were freed from evils.

Glory to Thy lovingkindness, O only loving Lord Christ, Who art comely in beauty more than the sons of men, yet wast bereft of form and beauty when Thou wast hung upon the tree of the Cross, transforming the ugliness of the whole human race into beauty!

Martyricon: Ye were shown to be divine inhabitants of the heavenly Sion and fellow citizens equal in honor with the angels, O martyrs; and ye illumine with splendor the Church of the firstborn, O saints, shining with light divine, wearing your torments as crowns.

Martyricon: O holy martyrs and beloved friends of the Lord Who all-gloriously loved you: Deliver me from the friendship of the deceiver, which is of the flesh; and ask that sanctification, enlightenment and the remission of transgressions be given to all who keep your memory.

Theotokion: The beauty of the heavenly orbs left its usual course when they beheld Thee, the Sun of righteousness, uplifted upon the Cross of Thine own will; and with the virginal disciple the Virgin exclaimed, weeping and crying aloud: "Woe is me! What is this strange sight?"

Canon of the Theotokos

Irmos: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

In manner past understanding and recounting thou gavest birth to the only greatly merciful Lord Who loveth mankind. Him do thou beseech, O Virgin, that at the dread hour of judgment He deliver thy servant from everlasting fire.

O Bride of God, from heaven grant remission of evil unto us who hymn thee, who glorify thee with faith, and ever hasten to thy divine protection; and deliver us from the despotic passions, from torments and judgment.

The fruit of sin which brought death upon me was beautiful to behold, yet most bitter to taste; yet because I ate of it to satiety, I await the dread judgment. But rescue me therefore, O all-holy Virgin Mother.

In that thou didst bear the Good One and art wholly good, O all-pure one, bless my lowly heart, which hath been restrained by the bars of the pleasures; and lead me through the beautiful doors unto repentance.

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

Aposticha stichera of the Cross, in Tone II—

O Christ God, Thou hast shown the tree of Thy Cross to be a tree of life for us who believe on Thee; and thereby Thou hast abolished the dominion of death and brought life unto us who have been slain by sin. Wherefore, we cry out to Thee: O Lord, Benefactor of all, 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.

Having willingly impoverished Thyself for the sake of Adam's poverty, O Christ God, Thou didst come to earth and wast incarnate of the Virgin; and Thou didst accept crucifixion, that Thou mightest free us from slavery to the enemy. 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: Having suffered like Christ even unto death, O passion-bearing martyrs, your souls are in heaven, in the hand of God, and your relics are venerated throughout the world. The priests bow down, and all of us, the people, cry aloud, rejoicing: Precious in the sight of the Lord is the repose of His saints!

Glory…, Now & ever…: Stavrotheotokion—

When the unblemished Ewe-lamb beheld her Lamb of His own will led as a man to the slaughter, she said, lamenting: "Dost Thou hasten now to leave me childless who gave Thee birth, O Christ? What is this that Thou hast done, O Deliverer of all? Yet do I hymn and glorify Thine utter goodness, which passeth understanding and recounting, O Thou Who lovest mankind."

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

Friday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

Thou didst uproot the thorns of evil when of Thine own will Thou didst wear the crown of thorns, O long-suffering Master.

When Thou wast crucified on Golgotha, O Sinless One, Thou didst crush the head of the serpent and save all men.

Martyricon: Broken, O martyrs, ye broke all the power of the enemy and have received crowns of victory.

Glory…: Enlightened by the sprinkling of the divine Blood, we, the faithful, honor the one Godhead in three Persons.

Now & ever…: Beholding Christ hanging like a lamb upon the Tree, the most immaculate one, lamenting and weeping, magnified Him.

Tone II

Saturday

Friday Evening at Vespers

On "Lord, I have cried…", these stichera of the holy martyrs, hierarchs & the venerable, in Tone II: Special Melody: "When from the Tree…"—

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

Giving your flesh over to wounds and enduring most bitter torments and violent death, O all-praised martyrs, ye put the tyrants to shame and truly abolished the worship of idols, preaching Christ, the one God and Master. Intercede before Him with the angelic hosts, O glorious ones who have been crowned.

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.

The foregoing sticheron is repeated.

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

Ye showed yourselves to be divine preachers of the Word Who appeared on earth, and taught piety unto all, setting forth Orthodoxy in divine words, whereby ye drove heresy far from the Church of Christ. Wherefore, ever dwelling in the habitation of God, O blessed ones, as sacred ministers of the Trinity, lead into it all men.

Then these other stichera, of the martyrs, in the same tone—

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

Having hated the pleasures of the earth, the passion-bearers were vouchsafed the good things of heaven and became fellow citizens with the angels. By their supplications, O Lord, have mercy and save us.

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

When the holy martyrs pray for us and hymn Christ, all deception ceaseth, and the human race is saved by faith.

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

The choirs of the martyrs opposed the tyrants, saying: "We fight for the King of hosts! And even if ye subject us to fire and tortures, we will not deny the power of the Trinity!"

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

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so the Virgin gave birth and yet remained a Virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the salvation of our souls.

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

Aposticha sticheron, in Tone II—

Martyricon: Great is the glory ye have acquired by faith; for in your sufferings ye not only vanquished the enemy, but in death ye drive away evil spirits and heal the infirm, O physicians of souls and bodies. Pray ye to the Lord, that our souls may find mercy.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord

Nekrosimon: Every man fadeth like a flower and passeth by like a shadow, and is no more; but when the trumpet shall sound, in the midst of an earthquake all the dead shall arise to meet Thee, O Christ God. Then, O Master, do Thou settle in the abodes of the saints the souls of Thy servants whom Thou hast taken from among us.

Stichos: Their souls shall dwell amid good things.

Nekrosimon: Woe is me! What a struggle the soul will have when it is separated from the body! Alas! How many tears will it then shed? Yet there will be none to have mercy on it! Raising its eyes unto the angels, it will pray in vain; stretching forth its hands to men, it will find none to help. Wherefore, my beloved, mindful that our life is short, let us ask of Christ rest for the departed and great mercy for our souls.

Glory…, Now & ever…: Theotokion—

Save thy servants from misfortunes, O Theotokos, for we all flee unto thee after God, as to an indestructible rampart and protection.

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

Friday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Come, ye people, let us chant a hymn to Christ God, Who divided the sea and guided the people whom He had led forth from the bondage of Egypt, for He hath been glorified.

Thou art the well-spring of Life, O pure Virgin Mother, having. given birth to the Source, Lord and Life of all, bedewing those who glorify thee with faith.

We who confess thee to be the Theotokos, O all-pure one, have thee as an intercessor and a firm foundation which enricheth us, and we are saved from the threefold billows of life, O most immaculate Virgin.

Glory…: As thou gavest birth to the Well-spring of life, O Maiden, heal me who am wounded by the passions, and rescue me from everlasting fire, O thou who alone art full of the grace of God.

Now & ever…: As the refuge of the faithful and the mighty help of those who have recourse unto thee, O Ever-virgin, save us from all want and the harm of the adversary.

ODE III

Irmos: Establish us in thee, O Lord Who hast slain sin by the Tree, and plant Thou the fear of Thee in the hearts of us who hymn Thee.

O Virgin, we truly call thee the golden cen-ser, the jar of the Manna, the divine mountain, the all-comely palace.

As thou art the temple and sacred dwelling-place of the Word, O Theotokos, be thou ever for me the cleansing away of transgressions, O all-holy Virgin.

Glory…: Neither the tongue of mortal man nor the mind of the incorporeal beings can describe thy birthgiving; for in manner tran-scending nature and understanding, O Theotokos, thou gavest birth to the Creator.

Now & ever…: O Virgin Theotokos, be thou the confirmation, refuge and protection of those who have recourse to thee with faith and con-fess thee to be the Mother of God.

ODE IV

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unap-proachable power, O Thou Who lovest mankind.

Thee have we Christians acquired as our great help, O Theotokos. Rescue us from cruel misfortunes.

O Mistress who knewest not wedlock, having conceived God in thy womb, deliver us all from perils and grief.

Glory…: We, the faithful, have acquired thee as an invincible rampart and a mighty hope amid danger, O pure one.

Now & ever…: Having acquired thy supplication as a firm foundation, O Mistress, we are delivered from divers sorrows.

ODE V

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

O Theotokos, we, the faithful, know the Son Who was incarnate and born of thee without seed to be truly God and man by nature. Wherefore, we glorify thee.

Ever fleeing with faith beneath thy protection and help, O all-pure Theotokos, we, the faithful, are delivered by thee from every grievous invasion.

Glory…: O all-pure Virgin, deliver us from perils, the tempest of evil thoughts, from all wrath and every sin, from famine and plague, and from everlasting torment.

Now & ever…: As thou art our helper and salvation, the hope of Christians, O Mistress, save those who ever hymn thee with love and faith, O most hymned Virgin.

ODE VI

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

He Who made all things by His will, having willingly made His abode within the womb of her who knew not wedlock, hath enriched with incorruption those afflicted by corruption, in that He is full of lovingkindness.

Thou art more exalted and holy than the hosts on high, O most immaculate one, having supernaturally contained the infinite Word within thy womb.

Glory…: O Mistress, to the paths of repentance guide me who am lost on the path of life and have often wandered into sins as into trackless wastes.

Now & ever…: Disdain not the entreatiesof thy servants who set their hope on thee, O pure one, for thou art the refuge and cleansing of our souls, O Mistress.

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

Sessional hymn, in Tone II—

Thou didst conceive the Word without seed, and gavest birth to the one Christ; for thou didst bear a new Child, thy Creator. Wherefore, we magnify thee, O Theotokos.

ODE VII

Irmos: When the golden image was wor-shipped on the plain of Dura, Thy three youths spurned the ungodly command, and, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O God of our fathers!

By the power of the all-holy Spirit thou gavest flesh to the noetic Son Who is of the same nature as the Father, O Mistress full of the grace of God. Wherefore, unceasingly entreat Him that He have pity upon those who chant: Blessed art thou who gavest birth to God in the flesh!

O pure Virgin who knewest not wedlock, O holy and blessed one, thou setting aright of the fallen and deliverance of sinners: Save me, O save me, prodigal though I am, for I cry out to thy Son: Blessed art thou who gavest birth to God in the flesh

Glory…: As thou art a sure haven' an awesome intercessor, an impregnable bulwark for

those who languish in want and are tempest-tossed in grief, O Theotokos, by thy supplications to thy Son save thy servants from multifarious temptations.

Now & ever…: O Theotokos who art the sole hope and help of the faithful, haste thou to help thy servants who are overwhelmed by sorrows, who are thus at a loss amid their pain, and flee to thee with love of soul.

ODE VIII

Irmos: God, Who descended into the fiery furnace for the Hebrew children and transformed the flame into dew, hymn ye as Lord, O ye works, and exalt Him supremely for all ages!

As thou gavest birth to the Wellspring of life, the Water of life, O Virgin Theotokos, bedew my soul, which is being laid waste by the flame of sin, that I may glorify thee for all ages.

Having given birth to Christ our God, the Author of life, O pure and blessed Virgin Mistress, thou alone hast raised up those slain and cast down into the dust of death and corruption.

Glory…: O pure Mistress, deliver me from everlasting fire and condemnation, and rescue me from corrupt men who seek to trip my heels, that I may ever bless thee whom all creation calleth blessed in manner divine.

Now & ever…: Through thee, O pure Virgin, did the All-divine One become visible in the likeness of the flesh. Him do thou unceasingly beseech, that He have mercy upon us who live in evil and tremble in the expectation of ever-lasting torment.

ODE IX

Irmos: O ye faithful, with hymns let us magnify in oneness of mind the Word of God Who from God came in His ineffable wisdom t renew Adam who had grievously fallen into corruption, and Who became ineffably incar-nate of the holy Virgin for our sake.

Vouchsafe unto me God's love for man O Maiden who alone ineffably gavest birth to God Who loveth mankind, Who borrowed flesh from thee, and deliver me from the coming flame and all torment, for I glorify thee with love.

Having acquired thee as a mighty helper, our hope and bulwark, our foundation and steadfast protection, an invincible confirmation, a harbor unbeset by storms and a refuge of strength, O all-hymned one, we are all saved.

Glory…: O all-hymned Virgin, Mother of the Light, drive away the clouds from my soul, and grant that I may gaze in purity upon the saving beauty which shone forth ineffably from thine all-holy womb to enlighten the nations.

Now & ever…: O Virgin Maiden Who gavest birth to the divine Light, illumine my heart, which hath been darkened by many passions and the assaults of alien thoughts, ever granting me teardrops which cleanse away the defilements of sin.

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

Saturday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the martyrs, in Tone II—

Having as their vesture Thee Who dost clothe the sky with clouds, in the world the saints endured torments at the hands of the iniquitous, and set at naught the falsehood of the idols. By their supplications, O Savior, free us from the invisible foe, and save us.

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

O ye apostles, martyrs and prophets, ye venerable and righteous, who ran the race well and kept the Faith: As ye have boldness before the Savior, entreat Him in our behalf, in that

He is good, we pray, that our souls may be saved.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Special Melody: "As the well-spring of lovingkindness…":

O Bestower of life, Who as God hast dominion and authority over all the living and the dead: Accept the entreaty of Thy servants; show forth Thy mercy, O Thou Who lovest mankind, and in Thy lovingkindness grant remission unto the souls whom Thou hast taken to Thyself because of their hope in Thee, in that Thou art good.

Glory…, Now & ever…: Theotokion—

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

After the second chanting of the Psalter, these Sessional hymns, in Tone II—

O Christ God Who, in that Thou art good, hast made Thy saints to shine with greater luster than gold and hast glorified Thy holy ones, entreated by them grant peace to our lives, in that Thou lovest mankind, and set their supplication before Thee like incense, O Thou Who alone restest in the saints.

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

O passion-bearers of the Lord, blessed is the ground which drank your blood, and holy the temples which have received your bodies; for ye rebuked the enemy at your tribunals, and preached Christ with boldness. Entreat Him, in that He is good, we pray, that our souls may be saved.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Nekrosimon: Remember the souls of Thy servants, O Lord, in that Thou art good, and insofar as they have sinned in this life, forgive them; for no-one is sinless save Thee, Who alone art able to give rest to those who have reposed.

Glory…, Now & ever…: Theotokion—

O Mary, Virgin Theotokos, who gavest birth to Christ, the Deliverer and Savior, with the apostles, martyr and prophets, the venerable and the hieromartyrs, entreat His goodness, that He grant us cleansing of sins and great mercy

ODE I

Canon of the holy martyrs, hierarchs, the venerable & the departed, the acrostic whereof is "I bear praise unto the close servants of God": the composition of Joseph, in Tone II—

Irmos: Taking up the hymn of Moses, cry aloud, O my soul: My Helper and Protector hath He been for my salvation! He is my God, and I shall glorify Him!

Cruel banishments and grievous wounds did ye patiently endure, O athletes, and by divine power ye drove all deception from the ends of the earth.

The ministers and holy hierarchs of God, manifestly shining with noetic light, guided the fullness of all the pious to the light of piety.

Humbling the prideful mind, O venerable ones, ye passed over to the good land; and having been exalted by your godly ideals, ye ever help all the lowly.

Nekrosimon: Thy faithful servants whom Thou hast transported from transitory things, O our all-good God, do Thou show forth as sharers in the most radiant light and everlasting gladness, in that Thou art God.

Theotokion: The honored women, who struggled mightily in asceticism, cast down the enemy by their patience; and, rejoicing, they stand before thee, O Theotokos.

Another canon, of the departed, we chant when there is no Menaion,
the acrostic whereof is "I weave a second hymn for the dead": in Tone II—

Irmos: Let us chant unto the Lord Who by His divine command dried up the impassable and turbulent sea, and guided the people of Israel across it on foot, for gloriously hath He been glorified!

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

Trampling down death by Thy death, Thou didst pour forth the eternity of life divine, which do Thou bestow upon the souls of the departed, O Good One, at the entreaties of Thy martyrs, granting them remission of transgressions.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

O Christ, Who ever pourest forth rich mercy, in that Thou art full of lovingkindness grant a place of ease in Thy dwelling-place, in Thy wondrous tabernacle, unto Thy servants who ever piously accept Thee.

Glory…: Thou wast stronger than death, O Christ; wherefore, binding it, Thou didst deliver us, and hast now, as God, delivered the departed from its prison. Grant that they may share in Thine effulgence.

Now & ever…: Theotokion: Making my wavering mind steadfast, O Mother of God, strengthen me with the divine precepts of Him Who was born of thy sanctified womb and hath abolished the dark kingdom of hades, O Mistress.

ODE III

Canon of All Saints

Irmos: By Thy compassion show forth my barren mind to be fruitful, O God, Thou Husbandman of good things and Planter of blessings.

Aflame with the fire of the love of Christ, O passion-bearers, ye quenched the burning of torments with the dew of the all-accomplishing Spirit.

O most holy hierarchs of Christ, and ye honored assemblies of the venerable, in behalf of us all entreat God Who loveth mankind.

The most sacred choir of the divine prophets was magnified, and the multitude of the women who suffered manfully hath received glory.

Nekrosimon: Dying on the Cross, O Christ, Thou didst grant immortality unto the dead. Grant that they who have departed unto Thee in faith may also receive it.

Theotokion: With all the prophets and the sacred women do thou now earnestly entreat Him Who was born of thee, O Virgin, that He have pity on us.

Canon of the Departed

Irmos: Establishing me upon the rock of faith, Thou hast enlarged my mouth against mine enemies, for my spirit doth exult when I chant: There is none holy as our God, and none righteous save Thee, O Lord!

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

Be Thou well-pleased that those who have fallen asleep in the Faith may with Thy martyrs be illumined by the splendor of Thy beauty, O Thou Who art rich in mercy, for Thou art our God, and there is none righteous save Thee, O Lord.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

In that Thou art compassionate, vouchsafe that Thy servants may dwell in a place of coolness, in the bosom of Abraham Thy chosen one, for They cry out to Thee: Thou art our God, and none is righteous save Thee, O Lord.

Glory: Thy lamp-bearing servants, who by Thy will Thou didst translate from among fleeting things, O Master Who alone lovest mankind, do Thou cause to dwell in the bridal-

chamber of heaven, entering therein with the wise virgins.

Now & ever…: Theotokion: In giving birth to the Bestower of life, thou didst raise me up, who was slain and given back to the earth; and from the uttermost depths of hades thou didst lead me forth, who glorify thee, the Theotokos, with faith and honor thee, the most hymned one, O all-pure one.

ODE IV

Canon of All Saints

Irmos: Foreseeing thy nativity from the Virgin, the prophet lifted his voice in proclamation, crying: I heard report of Thee, and I was afraid, O Christ, for Thou hast come from Thæman, from the holy mountain which is overshadowed!

The right glorious passion-bearers, who emulated well the sufferings of Christ, rejoiced when they were racked by many tortures, looking forward to their heavenly rewards; and having received them, they are ever called blessed.

Keeping the laws of the Spirit, O ye primates of the Churches, like most excellent pilots ye all-wisely guided the people into the divine harbor; and having turned away from the tumults of life, ye have passed over to the tranquillity of Life.

Ye showed yourselves to be sojourners on the earth, O fathers, turning your life unto heaven with pious mind, and taming the passions of the flesh with the pangs of asceticism by the power of Christ.

The honorable women, desiring a godly death, and truly asking thee to pray for endless life, O all-pure Mistress, have through thee been vouchsafed it; and they pray to thy Son and God in our behalf.

Nekrosimon: Vouchsafe life everlasting, O Master, unto the great multitude of those who worshipped Thee in the Orthodox Faith, and whom Thou hast taken away from this transitory life, reckoning them among the multitude of the saved.

Theotokion: The Prophet Habbakuk saw thee as the mountain overshadowed by the virtues, whence God ineffably appeared, Who covered the heavens with virtue and saved the human race from corruption, O Theotokos.

Canon of the Departed

Irmos: I hymn Thee, O Lord, for I heard report of Thee, and I was afraid; for Thou comest to me, seeking me who have strayed. Wherefore, I glorify Thy great condescension toward me, O greatly Merciful One.

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

In Thy great love for mankind, and at the entreaties of the chosen martyrs, O Christ, vouchsafe Thy glory, which is past understanding, unto Thy servants, who live by hope, love and an Orthodox understanding.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

In that Thou art possessed of an ever-flowing torrent of sweetness, O Lord, ever give drink unto the elect; and in Thine ineffable lovingkindness, O Christ, with them Thou dost feed by the rivers of remission those who have now departed unto Thee.

Glory…: Thou art Lord of the living and hast dominion over the dead, O Master, and by Thy power Thou dost raise up the dust in the earth; wherefore, those who have passed over to Thee, O Savior, do Thou cause to dwell in Thy courts.

Now & ever…: Theotokion: Thou didst mend the broken state of Eve and annul the ancient curse; for thou gavest birth to the Creator, Who is able to set us aright who have been cast down by transgressions, O Theotokos, only Mother of God.

ODE V

Canon of All Saints

Irmos: Dispelling the darkness of my soul, O my Savior, with the light of the commandments illumine me, in that Thou alone art the King of peace.

Loving Thee, O Compassionate One, the valiant passion-bearers, subjected to tortures, spurned all earthly things by rejecting the flesh.

O holy hierarchs, prophets, and ye God-bearing venerable ones, ye enlighten the world with the rays of the Spirit, dispelling the darkness of the passions.

The venerable fathers, prophets and hierarchs, and the ever-glorious women earnestly pray to Thee, the Master of all, in our behalf.

Nekrosimon: We beseech Thee, O Word: Enrolling those Thou hast taken from among us in the choir of Thine elect, show them to be sharers in the higher life.

Theotokion: O all-pure Virgin Mother, thou boast of the martyrs, the venerable and the righteous, free us from all the tyranny of the evil one.

Canon of the Departed

Irmos: O Lord, Bestower of light and Creator of the ages: guide us in the light of Thy commandments, for we know none other God than Thee.

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

From the dark chambers of hades Thou didst lead forth and rescue us who had been given over to death and corruption, O Good One, enrolling us in the armies of the holy angels.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

As Thou didst come to save us with Lazarus, O Christ, in the bosom of Abraham, receive now those who have passed over to Thee in piety, in that Thou art good.

Glory…: Thou didst first bring an end to my long and lengthy battle for Thee, the Mediator and Advocate of reconciliation, O Master. In Thy pity grant rest now to Thy servants.

Now & ever…: Theotokion: They who trust in thee find safety beneath thy protection, O Mother of God; for thou gavest birth for us to the Bestower of life, Who by His will imparteth life unto us.

ODE VI

Canon of All Saints

Irmos: Stuck fast am I in the abyss of sin, O Savior, and tempest-tossed on the deep of life; yet lead me up from the passions and save me, as Thou didst Jonahfrom the sea monster.

Arrayed in strength of heart against the enemy, the athletes cast him down and have received crowns of victory from God; and they now pray earnestly in behalf of all mortals.

Saved from all wrath, tribulation and the assault of the enemy by their entreaties, with faith let us honor the holy hierarchs of God and bless His venerable ones.

The godly choir of women suffered, and pleased God in fasting, and hath received the heavenly kingdom. At their supplications have pity on Thy world, O God.

Nekrosimon: O Christ, Bestower of life, Who fashioned man out of earth, give rest unto those whom Thou hast taken from us, granting them remission of evils, in that Thou art full of lovingkindness and lovest mankind.

Theotokion: O holy Theotokos, sanctify our thoughts, strengthen our mind, and preserve unharmed by the arrows of the enemy us who glorify thy mighty works, O most hymned one.

Canon of the Departed

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

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

Unto those whom Thou hast taken from the earth by Thine all-accomplishing will, O Thou Who lovest mankind, do Thou vouchsafe ineffable and divine radiance where the choirs of the martyrs are.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

The foregoing is repeated.

Glory…: O Master, vouchsafe that those who have departed this life, and have passed over to Thine ineffable light, may be illumined with the beauty of Thy glory.

Now & ever…: Theotokion: Thou didst show thyself to be the deliverer of those who call upon thee, O all-pure Mistress who gavest birth to God, Who hath dominion over life and death.

ODE VII

Canon of All Saints

Irmos: Emulating the cherubim, the youths danced in the midst of the furnace, crying: Blessed art Thou, O God, for in truth and judgment Thou hast brought all these things upon us because of our sins! All-hymned and all-glorious art Thou for all ages!

The saints cast down the enemy by their patience, enduring every temptation of cruel tortures, for they truly loved God Who suffered for our sins. At their supplications, O Word, from perils and misfortunes save all of us who glorify Thee.

O radiant hierarchs, ye venerable and righteous, O right glorious multitude of hiero-martyrs, and sacred company of holy women who shone forth in suffering and asceticism: Ever make entreaty unto God, that He have mercy on us.

The multitude of the martyrs entreateth Thee, O Christ our Benefactor. From all woes, tribulations, grievous perils, all transgressions, and from harm, do Thou save me who am perishing, O Word.

Nekrosimon: Where the light of Thy countenance shineth, O Christ, whence all sickness, sighing and grief are fled, and where the assemblies of the saints now join chorus, do Thou number the souls of all who have departed unto Thee, overlooking all their transgressions, in that Thou alone art merciful, O Thou lovest mankind.

Theotokion: With the martyrs and the venerable fathers, with all the prophets and holy women, O all-pure one, entreat Him Who alone resteth in the saints, that He sanctify all of us who forever glorify thee with holy voices, O pure one.

Canon of the Departed

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

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

O Lord Who art everywhere present, Thou didst come down to save the human race, which was led astray of old; wherefore, the martyrs entreat Thee: Unto those whom Thou hast translated from the earth, O Savior, grant rest in the land of the meek.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Only Thou art free among the dead, O Christ, and Thou didst shake off the mortality of death. Deliver Thy servants now from the mortality of sin, O Master, showing them to be heirs of Thy kingdom.

Glory…: In Thy great and ineffable lovingkindness and the unfathomable depths of Thy love for mankind, O Christ, grant remission of transgressions unto the departed, and show them to be cleansed by Thy grace.

Now & ever…: Theotokion: Thou wast a lamp of divine glory, O Virgin, for through the Spirit thou didst bear Effulgence: Him Who appeared to us in the flesh and with the radiance

of His divinity destroyed the gloom of hades, O divinely joyous one.

ODE VIII

Canon of All Saints

Irmos: Hymn and bless Him Who, on Mount Sinai of old, prefigured the miracle of the Virgin in the bush for Moses, and exalt Him supremely for all ages!

The streams of your blood sanctified all creation and manifestly dried up the effluvia of deception, O passion-bearers of the Lord; and they give drink in abundance to the souls of the faithful.

With the assembly of holy hierarchs and women, and the glorious prophets, the choir of ascetics hath appeared, which is equal to that of the angels; for on earth they lived the life of the angels through the Spirit.

O passion-bearers of the Lord, ye primates and prophets, ye multitude of the venerable, and holy women: From the arrows of the enemy deliver all of us who praise you.

Nekrosimon: Those whom Thou hast taken from us, O Savior, do Thou cause to dwell in the bosom of Abraham, and give them rest with all the elect, granting remission of their sins unto all, in that Thou art most compassionate.

Theotokion: O pure Theotokos, with all the holy prophets and martyrs, with the venerable, the hieromartyrs and the holy women, beseech the Savior to have pity on us.

Canon of the Departed

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

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

By Thy condescension Thou didst show us the death of our enemies, in that Thou art immortal; and by Thy divine power thou didst reveal to us entry into life, which Thy martyrs have now received as is meet, O Immortal One.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Vouchsafe that the departed may delight in Thy noetic beauty, cleansing them of the shame of ignominious sin, in that Thou lovest mankind; for Thou alone wast revealed as foreign to sin, O Master.

Glory…: Nekrosimon: Thou hast set aright us who had fallen into the dust of death, O Christ, by Thy death granting life, the food of immortality, and everlasting joy, which Thou dost vouchsafe unto those who have now fallen asleep, in that Thou art merciful.

Now & ever…: Theotokion: Great and awesome is the mystery of thy birthgiving, O Mother of God, for thou gavest birth unto God Whom death could not abide and the grave did not corrupt; wherefore, all of us, the nations of the earth, glorify thee, O all-pure one.

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, in unceasing hymnody let us magnify her who supernaturally conceived in the flesh of her womb the Word Who shone forth from the Father before time began.

Shown to be mighty against the passions and powerful against the enemy, O passion-bearers, having contended lawfully ye took the prize and were crowned by God.

As godly sacred ministers and emulators of the good Shepherd, O divinely glorious primates, ye tended His sheep in holiness.

With the venerable, the ascetics and the sacred prophets let us honor the multitude of women who suffered and cast down the enemy by fasting.

Nekrosimon: The all-glorious multitude of Thy saints unceasingly entreateth Thee, O Lord: Show forth as sharers in everlasting life those in the Faith, whom Thou hast brought over to Thyself, O Christ.

Theotokion: O pure Virgin Mother, who gavest birth in the flesh to compassionately loving God, with all the saints ever entreat Him, that He save us from misfortunes.

Canon of the Departed

Irmos: Thee do we magnify, O blessed and most pure Theotokos, who through thy virginal womb ineffably didst make God incarnate, the Luminary Who shone forth before the sun and hath come to us in the flesh.

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

O Ruler Who hast authority over the living and the dead: Unto those who have passed over to Thee from life do Thou grant the inheritance of heaven and the splendor of the saints and Thine all-glorious passion-bearers, O Master.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

O Word, Who of old bestowed upon me most essential life, and now givest it well to me again: In that Thou art merciful, cause Thy departed servants to dwell in the longed-for bosom of Abraham our ancestor.

Glory…: O my Savior, Thou art wholly most splendid delight, Thou art wholly desire which cannot be satisfied! Give the torrents of Thy sustenance and the water of remission as drink to those who have fallen asleep, and who unceasingly glorify Thee.

Now & ever…: Theotokion: We, the faithful, now bless thee as is meet, O Theotokos, following thy divinely inspired words; for unto mortals thou alone gavest birth to God, Who destroyed the power of death, O Virgin Mother.

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 II—

Ye suffered for Christ even unto death, O passion-bearers and martyrs. And though your souls are in the heavens, in the hand of God, your relics are venerated throughout the whole world. Priests and all the people bow down before them, and we cry out, rejoicing: Precious in the sight of the Lord is the death of His saints.

Every city and land honoreth your relics, O passion-bearers and martyrs; for, having suffered lawfully, ye have received heavenly crowns: wherefore, ye are the boast of hierarchs and the majesty of the Churches.

O holy martyrs, taking up the Cross of Christ as an ensign of victory, ye set at naught all the power of the devil; and receiving heavenly crowns, ye are become bulwarks for us, praying to the Lord in our behalf.

Nekrosimon: Woe is me! What manner of struggle will the soul have when it is parted from the body! Alas! How many tears will it then shed? But there will be none to have mercy on it! Raising its eyes unto the angels, it will pray in vain; stretching forth its hands to men, it will find none to help. Wherefore, my beloved, mindful that our life is short, let us ask of Christ rest for the departed, and great mercy for our souls.

Glory…, Now & ever…: Theotokion—

Come, and with unceasing hymns let us all glorify the Mother of the Light, for she gave birth to our salvation; and let us cry out "Rejoice!" to her who alone gave birth to the chief Cause of all: God Who is before time. Rejoice, thou who hast restored Eve who gave birth!

Rejoice, all-pure Virgin, who knewest not wedlock!

Aposticha stichera of the departed, in Tone II: Special Melody: "When from the Tree…"—

By Thy life-bearing death Thou didst stem the onslaught of death and corruption, O Master; Thou hast poured forth life everlasting upon all and given resurrection unto mortals who have died. Wherefore, we pray to Thee, O Savior: Grant rest unto those who have departed unto Thee with faith, and vouchsafe them Thine incorruptible glory, O Thou Who lovest mankind.

Stichos: Blessed are those whom Thou hast chosen and taken to Thyself, O Lord.

That Thou mightest enable men to share in Thy divine kingdom, O Christ, Thou didst endure crucifixion, and didst willingly accept death. Wherefore, in Thy lovingkindness show forth as sharers in Thy kingdom those who with faith have passed over to Thee; and vouchsafe Thy sweet beauty unto them.

Stichos: Their souls shall dwell amid good things.

Desiring to save Thy creation, rejoicing Thou didst work the truly awesome mystery of Thy dispensation, in that Thou art all-good; and with Thy precious blood as a ransom Thou didst redeem the whole world. Wherefore, we pray: Vouchsafe deliverance with all the saints unto those who have passed on to Thee with faith.

Stichos: Their memory shall be unto generation and generation.

Standing before Thy dread, terrible and awesome throne, O Christ, those who have died from the beginning of time will await Thy just sentence and receive divine justice. Then, unto Thy servants who have passed on to Thee in faith, O Savior, grant rest where the choirs of the saints are, and the joy is ineffable.

Glory…, Now & ever…: Theotokion—

When my soul must needs sever its fleshly bond and depart this life, then stand before me, O Mistress. Set at naught the counsels of the incorporeal foe, and crush the jaws of those who seek to slaughter me without pity, that, unhindered, I may elude the myriad princes of darkness who inhabit the air, O Bride of God.

Then, "It is good to give thanks…" Trisagion through Our Father…

Troparion. Litany. First Hour, and Dismissal.

Saturday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone II—

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

Having emulated the sufferings of Christ, O martyrs, ye ever heal the divers sufferings of men.

The apostles, prophets and righteous teachers were well-pleasing to the Creator of all.

In that Thou lovest mankind, O Lord, we pray: Number among all Thy saints all Thy servants who have departed in the Faith.

Glory…: O transcendent Trinity, have pity on those who worship Thee, ever delivering them all from the deceit and wiles of the enemy.

Now *&* ever…: Disdain not the entreaties of Thy servants, O most immaculate one, saving us from all misfortunes and tribulations.

THE END OF TONE II

The Octoechos

Tone III

Sunday

Saturday Evening at Little Vespers

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

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

By Thy Cross hast Thou destroyed the might of death, O Christ our Savior, and hast set at naught the deception of the devil. And the human race, saved by faith, ever offereth a hymn unto 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.

All things have been illumined by Thy resurrection, O Lord; paradise hath again been opened, and all creation, praising thee, ever offereth a hymn unto Thee.

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

I glorify the power of the Father and the Son, and I hymn the authority of the Spirit: the indivisible and uncreated Godhead, the consubstantial Trinity, Who reigneth unto the ages of ages.

Glory…, Now & ever…: Dogmatic theotokion—

O wonder most great! A virgin hath given birth, and her Offspring is God Who was begotten and revealed before the ages, and is perfect beyond nature. O awesome mystery! He remaineth ineffably noetic and, though seen, is not comprehended. Blessed art thou, O all-pure Maiden, daughter of the earthly Adam, who hast been shown to be the Mother of God Most High! Him do thou entreat, 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 III—

O Christ Who by Thy suffering didst darken the sun, and with the light of Thy resurrection hast illumined all things: Accept Thou our evening hymnody, O Thou Who lovest mankind.

And these other stichera, of the Theotokos, in Tone III: Special Melody: "Bowing down before Thy Cross…"

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

We know thee, O pure one, to be the noetic ark which bore for us the divinely inscribed tablets: the Law-giver and Creator. Him do thou beseech that our souls be saved.

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

God the Word, Who is invisible by nature, yet assumed our flesh and made His abode within thy womb, O pure one, showed thee to be heaven on earth; and thou lettest fall upon all the dew of immortality, O thou who knewest not wedlock.

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

Through thy supplications do we have salvation, O Virgin; for thereby do we ever escape

the tempest of misfortunes and temptations. Wherefore, we beseech thee to pray unceasingly in our behalf, that our souls be saved.

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

Through thee, O all-pure Mary, do we know the restoration and new life of human nature: the Fashioner of creation, Who joined [the human and divine natures] in thy womb, Who rose from hades and death, and hath bestowed upon us life everlasting, that we may cry out to thee, O Ever-virgin: Rejoice, thou who hast united those below to those in heaven! Rejoice, hope, intercession and help of all the ends of the earth! Rejoice, thou who through the resurrection of thy Son hast enlightened all things and grantest to the world great mercy!

Then, "Now lettest Thou Thy servant depart…": Trisagion, through Our Father…, the resurrectional troparion, Glory…, Now & ever…, its theotokion. Little litany, and Dismissal.

Saturday Evening at 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 III—

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

By Thy Cross hast Thou destroyed the might of death, O Christ our Savior, and hast set at naught the deception of the devil. And the human race, saved by faith, ever offereth a hymn unto Thee.

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

All things have been illumined by Thy resurrection, O Lord; paradise hath again been opened, and all creation, praising thee, ever offereth a hymn unto Thee.

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

I glorify the power of the Father and the Son, and I hymn the authority of the Spirit: the indivisible and uncreated Godhead, the consubstantial Trinity, Who reigneth unto the ages of ages.

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

We bow down before Thy precious Cross, O Christ, and we hymn and glorify Thy resurrection; for by Thy stripes have we all been healed.

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

We hymn the Savior incarnate of the Virgin; for, crucified for our sake, He arose on the third day, granting us 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.

Descending, Christ proclaimed the glad tidings to those in hades, saying: "Be of good cheer! Now have I triumphed! I am the resurrection! And, breaking down the gates of death, I will lead you up!"

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

Standing unworthily in Thine all-pure house, O Christ God, we send up our evening hymnody, crying out from the depths of our souls: O Thou Who lovest mankind, Who illumined the world with Thy resurrection on the third day, rescue Thy people from the hands of Thine enemies.

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 VII: Special Melody: "Today Judas keepeth watch…"—

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

O Virgin, thou hast shown thyself to be merciful, kind and right heedful tome who truly invoke thy divine grace in all that befalleth me; for on thee have I set all the hope of my soul, and in all things I trust in thy divine foreknowledge. Do thou vouchsafe me divine life and the glories which are to come.

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

The burning coals of my passions have been kindled within me, O Theotokos, by wrath and anger, by drunkenness and fornication, by greed, hardness of heart and grievous mortification, by despondency and vexation, by vain-glory and the trampling down of my conscience. From these things, I pray thee, deliver my soul, and save me, O Mistress.

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

With pure conscience let us all fall down before the Theotokos, crying out unceasingly from within our hearts: O holy Mistress, save us all from wrath and misery, from misfortunes and falls; for, saved by thee, we have acquired thee as a rampart and support, having recourse to thy shelter.

Glory…, from the Menaion.

Now & ever…: The dogmatic theotokion, in Tone III—

How can we not marvel at thy giving birth to the God-man, O all-honored one. For without having accepted the temptation of a man, O all-immaculate one, without a father thou gavest birth in the flesh to a Son Who was begotten without a mother before the ages, without His undergoing change, confusion or division, yet preserving intact the character of both essences. Wherefore, O Virgin Mother and Mistress, entreat Him, that the souls of those who in Orthodox manner confess thee to be the Theotokos 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 III—

O Christ Who by Thy suffering didst darken the sun, and with the light of Thy resurrection hast illumined all things: Accept our evening hymnody, O Thou Who lovest mankind.

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

Thy life-bearing resurrection hath illumined the whole universe, O Lord, and restored corrupted creation. Wherefore, loosed from the curse of Adam, we cry out: O almighty Lord, glory be to Thee!

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

Though Thou art God immutable, yet suffering in the flesh Thou wast altered. Creation, unable to bear the sight of Him hanging [on the Cross], fell prostrate in fear and groaned; and

it hymneth Thy longsuffering. Having descended into hades, Thou didst arise on the third day, granting life and great mercy to the world.

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

Thou didst endure death, O Christ, that Thou mightest deliver our race from death; having risen from the dead on the third day, Thou didst raise with Thyself those who acknowledged Thee as God; and Thou hast enlightened the world. O Lord, glory be to Thee!

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

Through the divine Spirit, by the will of the Father, without seed thou didst conceive the Son of God Who hath existed without mother from before the ages, and for our sake thou gavest birth in the flesh unto Him Who came forth from thee without father; and thou didst nurture Him on milk as a babe. Wherefore, cease not to pray that our souls be delivered from tribulations.

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

Resurrectional troparion, in Tone III—

Let those in heaven be glad, and let those on earth rejoice! For the Lord hath wrought might with His hand; He hath trampled down death by [His] death, and is become the firstborn of the dead. From the belly of hades hath He delivered us, and hath granted the world great mercy.

Theotokion: We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the Lover of mankind.

And the rest of the service followeth in order.

Saturday Night at 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). Psalm50 (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 III—

ODE I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

With pure hymns, O all-pure Bride of God, we, the faithful, crown thee as her who, through the divine Spirit and at the good pleasure of the Father, wast shown to be the Mother of God; and with the archangel we greet thee with hymns, untoour salvation.

Eve was formed from theside of Adam by God's creative action of old, and Christ, Who is our God, appeared out of the womb of the Theotokos and became immutably man: the Preëternal came under time.

Glory…: He Who is our God condemned the womb of Eve to give birth amid grief and pain, yet He made His abode within thy womb, appeared in the flesh in manner past recounting, and loosed the debt of our first mother.

Now & ever…: Having fallen, heavy laden, into the abyss of despair, O Theotokos, we earnestly cry out to thee: O Mistress, help us who are drowning because of our deeds of wicked transgression! For thee alone do we have as our hope after God.

ODE III

Irmos: O Most High, Thou Ruler of all, Who out of non-existence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

The staff of Aaron, which blossomed forth without being watered, showed thee forth, O all-pure Theotokos, who without seed gavest birth to God Who became immutably incarnate.

In the Spirit, O all-pure one, the prophet foresaw thee as a lampstand bearing the divine Fire, conveying sweet fragrance and life everlasting to those in the world.

Glory…: Let us approach the Archangel Gabriel, in hymns declaring to the Theotokos: Rejoice! for through thee hath the curse of our first parents' condemnation been loosed!

Now & ever…: Having thee as a bulwark of salvation, O all-holy Theotokos, we sinners are saved. O Mistress, disdain not, neither spurn thou our supplications!

ODE IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

Of old, Habbakuk, perceiving thee with divine vision, O all-pure one, proclaimed thee to be the noetic mountain, the tabernacle of the virtues, for the Word Who came forth from Thæman received flesh of thee.

In the Spirit Daniel beheld thee as a great and unquarried mountain, revealing the purity of thy virginity as not newly violated, O Mistress, from whom Christ the Word, the Rock, was cut, casting down the falsehood of idolatry.

Glory…: David foretold thee to be a wondrous and rich mountain; for the only-begotten Son of the Father was well-pleased to make His abode within thee, incarnate. Wherefore, in the Spirit we cry out to thee: Rejoice!

Now & ever…: As thou art the wholly good and fervent intercessor for the sinful and lowly, O all-pure Mistress Theotokos, save Thy servants from misfortunes, sorrows and sins.

ODE V

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: O accursed am I, for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

The Virgin Mary, the rod of Jesse, without seed, through the divine Spirit of the Father, put forth the never-fading Blossom of the unoriginate God, Who hath dominion over the mighty kingdoms of the nations, and upon Whom the gentiles set their hope.

Incarnate of thee, O Theotokos, the Prince of peace hath come to reign upon the throne of David. O the wonder! And setting warfare at naught, He hath struck down the princes of Moab and shown thee to be the Queen who gave birth.

Glory…: Revealing thine immaculate goodness, through which Christ was clad in the flesh without seed, O Virgin, Isaiah cried out, exclaiming: The Lord of glory cometh upon a light cloud, and, dispelling the darkness of falsehood, He bestoweth light upon us!

Now & ever…: Having conceived by the Holy Spirit the Word Who is consubstantial with the Father, O Virgin, thou gavest birth to Him in two natures, perfect God and perfect man. His manifestation in the flesh do we honor with faith.

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

In hymns the all-wise one described thee beforehand, O most hymned one, as the couch whereon God, Who was incarnate of thee hypostatically, did rest; and He Who was born of

thee without confusion hath glorified thee.

O most hymned Virgin, as one chosen thou becamest the chosen vesture of the Word, for, taking flesh of thee as it were a robe of divine purple, He hath reigned, arrayed in majesty.

Glory…: O Bride of God, thou becamest the receptacle of the divine Union, more lustrous than gold; for through thee God became man and conversed with men as a man.

Now & ever…: The evil of heresy hath brought death upon those who refuse to honor thee, O most hymned Virgin; for in their malice they hide at the sight of the all-glorious likeness of thine image.

Lord, have mercy! *Thrice*

Glory…, Now & ever…

Sessional Hymn, in Tone III—

In the fervor of faith I cry out to thee with unworthy lips and a heart defiled, O Theotokos: Save me who am drowning in sins! Take pity on one who is slain by despair, that, saved, I may cry out to thee: Rejoice, O Virgin, thou help of Christians!

ODE VII

Irmos: The three children would not bow down before the golden image, the object of the Persians' worship, but chanted in the midst of the furnace: O God of our fathers, blessed art Thou!

Having been united conformably and both been shown to be incorrupt, the bush and the flame manifestly show thee forth, O Virgin; for thou gavest birth to God, yet remainest a virgin.

The fleece and the dew, shown forth in change, prefigured thy birthgiving for Gideon; for thou alone hast borne the divine Word in thy womb, as He were rain, O Virgin Mother.

Glory…: The fire of my sin createth for me a flame surpassing that of Gehenna, O pure one. By thy mercy do thou quench it, guiding me to the light by repentance.

Now & ever…: Venerating the appearance of thy countenance as the primal image, O all-pure Theotokos, we all ever have thee as a helper and a right effective protection before God.

ODE VIII

Irmos: The Babylonian furnace did not consume the children, nor did the fire of the Godhead harm the Virgin. Wherefore, O ye faithful, let us cry out with the children: Bless the Lord, ye works of the Lord!

Finding thee as an all-radiant lily amid thorns, shining with the splendor of beauty through the divine Spirit, the Father desired thee, the Bride who knew not wedlock, as a habitation for His Son.

Without hesitation I manifestly glorify thee, the all-immaculate Virgin, as more holy than the host on high; for thou didst bear in thy womb their Creator, Who in unconfused union received flesh of thee.

Glory…: Having preserved thy virginity intact, O Virgin, thou wast truly shown to be the Mother of the Son of God, becoming a Bride through the Father's good pleasure and the incorrupt receptacle of the Spirit of glory.

Now & ever…: God Who is immaterial and invisible by nature was ineffably and supernaturally born as a man of the holy Virgin, becoming visible, two natures in a single hypostasis, wherein He is seen and depicted.

ODE IX

Irmos: A wonder new and divine: the Lord manifestly passeth through the closed door of the Virgin, naked at His entry; and God doth reveal Himself as corporeal as He issueth forth; and yet the gate remaineth shut. Ineffably let us magnify her as the Mother of God.

A holy fruit sprang forth from a holy root of the barren and sanctified one: the Maiden Theotokos who, by the law of God the Father, hath blossomed forth never-withering and perfecting Life. And Anna rejoiceth, receiving in her old age a babe, the Mother of God, whom we glorify.

New and godly is the birthgiving of thy holy and God-bearing womb, O pure one; for therein was the incarnate holy Son depicted in human image by the finger of the Father and by the Holy Spirit. Him do we magnify as both God and man without confusion.

Glory…: All judgment crieth out against me, for the deeds of my sinful actions lift up their voice to forbid me, and my whole soul knoweth those things whereby it will be condemned, and it trembleth before the flame of Gehenna. O Mistress, before the end, deliver me therefrom by thy supplications.

Now & ever…: After giving birth thou wast shown to be incorrupt, O pure one, for in manner transcending nature, O Theotokos, thou gavest birth immutably to the Creator of all as a man in the flesh, though He was not separated from the essence of the Father; and through the divine Spirit thou didst remain a Virgin. Wherefore, glorifying thee, we lift our voices in hymnody.

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

Sunday Morning at 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 hymn Thee, O Trinity, the One Godhead": the composition of Metrophanes, in Tone III—

ODE I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

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

O sole unapproachable Dominion, Thou one Godhead of the Trinity, vouchsafe me Thy thrice-radiant light, that I may hymn Thee Who art unceasingly hymned with thrice-holy hymns by the mouths of the angels.

All the immaterial ranks hymn Thee in sanctity as the one creative, thrice-radiant and manifestly originating Cause; and with them we, the multitudes of men, likewise hymn and faithfully glorify Thee with our mouths of clay.

Glory…: In symbolic manner the theologians fittingly call Thee Mind, and Word and Spirit, signifying the dispassionate begetting of the Son from the unbegotten Father, as well as the procession of the divine Spirit, O God Who art the sole source of all.

Now & ever…: Having assumed human nature in that Thou lovest mankind by nature, O Word of God, Thou didst shine forth the Trinitarian light of the one Godhead, which is the sole and only source, pointing out unto all the all-pure and all-glorious Virgin who gave Thee birth.

ODE III

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

Elijah of old, having commanded that water be poured forth on the split wood, mystically

manifested the Trinitarian Hypostasis of the one divine dominion.

The corrupt nature of mortals hymneth Thee, the one, thrice-radiant and immutable Creator; and it crieth out unto thee, O Master: Deliver and save me from every manner of change.

Glory…: Uttering the same words as the prophets, the glorious apostles and the preachers of the Faith, we, the faithful, glorify Thee, the Trinity equal in activity, O God of all.

Now & ever…: Through thee, O all-pure one, Christ descended from His exalted throne, elevating man, in that He loveth mankind; and He hath shone forth the three-Sunned light upon all.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone III: Special Melody: "Awed by the beauty of thy virginity…"—

O Christ, our only transcendent Lord, Scion of the all-unoriginate Father, and Thou, O most divine Spirit, have mercy upon Thy servants: for we all have sinned, yet have we not turned away from Thee. Wherefore, we beseech Thee, O Lord in three Hypostases: In that Thou hast authority, save Thy creation from every evil circumstance.

Glory…, Now & ever…: Theotokion—

In His goodness, the transcendent God and Lord became incarnate of thee, assuming our essence; and He dwelt among us. Wherefore, honoring His divine manhood, we proclaim thee to be the Theotokos who knew not wedlock, glorifying the all-great wonder of thy seedless birthgiving.

ODE IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

A double branch sprouted forth from the Father, as from a root: the Son and the upright Spirit, consubstantial offshoots divinely planted, blossoms equally without beginning. For there are the three Lights of the Godhead. *Twice*

Glory…: The multitudes of noetic intelligences unceasingly hymn thee, the inconceivable God; and with them we render glory, saying: O transcendent Trinity, save Thy servants, in that Thou lovest mankind.

Now & ever…: Thou hast set us afire for Thy love, O greatly merciful Word of God Who for our sake became immutably incarnate, mystically teaching us about the one thrice-radiant Godhead. Wherefore, we glorify Thee.

ODE V

Irmos: I rise at dawn unto Thee, the Creator of all, Who passest all worldly understanding; for Thy commandments are light, wherein do Thou direct me.

When Isaiah mystically beheld God, the one Sovereign Lord, glorified in three Persons by the all-pure voices of the seraphim, he was straightway sent to proclaim the thrice-radiant Essence, the three-Sunned Unity. *Twice*

Glory…: O three-Sunned Unity Who in the beginning created the essence of all things, visible and invisible, out of nothing, and Who hast delivered from all temptations those who with faith hymn Thee as the one God: vouchsafe unto us Thy glory.

Now & ever…: With love we hymn and bless thee, O Virgin, Who art become the radiant and pure bridal-chamber of God; for of thee Christ was born in two natures and wills, Who is One of the Trinity and the Lord of glory.

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

As a sojourner, Abraham was vouchsafed mystically to receive the one Lord in three Hypostases, made manifest in the forms of men. *Twice*

Glory…: Guide the hearts of Thy servants to the unapproachable light, O three-sunned Lord, and grant the effulgence of Thy glory unto our souls, that we may be illumined by Thine ineffable goodness.

Now & ever…: Open unto me the portals of the light of Him Who was born of thy womb, O all-pure one, that I may behold the thrice brilliant rays of His divinity and glorify thee, O most radiant Mistress.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone III: Special Melody: "Of the divine Faith…"—

We hymn the three-Sunned dominion of the consubstantial divine nature, and with thrice-holy voices we cry: Holy art Thou, O all-unoriginate Father! Holy art Thou, O equally-beginningless Son, and Thou, O Holy Spirit, O our only God Who art indivisible, O Creator of all, Who lovest mankind!

Glory…, Now & ever…: Theotokion—

O all-great wonder! How did the Infinite One come to be contained within thy womb, and become incarnate, and appear as man, without enduring change or separation from the divine and immutable Divinity, O most pure Maiden? Wherefore, we ever proclaim and glorify thee, the Theotokos, with faith.

ODE VII

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

Through Thy light-giving radiance, O Master, show me to be the all-splendid temple of Thy thrice-radiant godhead, far above the cruel darkness of sin and the passions. O God of our fathers, blessed art Thou!

We proclaim the one face of the Godhead in three Hypostases and individual traits—the Father, the Son and the Spirit—crying out: Blessed art Thou, O God of our fathers!

Glory…: Of old, God in three Hypostases appeared to Abraham at the Oak of Mambre, mercifully giving him Isaac as a reward for his hospitality. Him do we now glorify as the God of our fathers.

Now & ever…: The Creator of all appeared on earth, divinely becoming man through thy virginal and all-pure womb; and He hath deified us, O blessed, most pure and all-pure Theotokos.

ODE VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

The Word and the Spirit Who are equally without beginning [sprang forth] from the root of the unoriginate Father, and as offshoots of the transcendent Godhead they have shown forth the one glory and power of the Trinity, Whom all of us, the faithful, hymn forever. *Twice*

Glory…: By Thine effulgences Thou directest the ranks of heaven continually to chant thrice-holy divine hymns to the thrice-radiant Dominion equal in power, O Father, O Word of like form with Him, and Thou, O Spirit. Wherefore, we hymn Thee for all ages.

Now & ever…: Perceiving thy birthgiving from afar, the sayings of the prophets praised it as being without seed, O Theotokos, and praised Him Who was born of thee in manner transcending nature, O Mistress. And with them, we also sing to Him as Lord and exalt Him supremely for all ages.

ODE IX

Irmos: A wonder new and divine: the Lord manifestly passeth through the closed door of the Virgin, naked at His entry; and God doth reveal Himself as corporeal as He issueth forth; and yet the gate remaineth shut. Ineffably let us magnify her as the Mother of God.

The God-beholding ranks of the incorporeal ones desire to mount on high with their wings, to see clearly the thrice-radiant glory; yet they are in exceeding great awe of the unapproachable Light, and unceasingly cry out hymns. And together with them we glorify Thee, the only Trinity. *Twice*

Glory…: Having received from Thee a noetic and reason-endowed soul with insatiable love, with our whole heart we hymn Thee, O Master, God of all, Who art truly the only Essence, the Trinity of Persons. Wherefore, as Thou art greatly merciful, O Compassionate One, have pity on us.

Now & ever…: Show me to be a splendid temple of Thy thrice-radiant Godhead Which alone is the source of all, that I may serve Thee, the Creator of all, in purity, and noetically behold Thine ineffable glory: through the supplications of the only Theotokos, whom we fittingly magnify as all-glorious.

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 Sovereignty 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 God: the unoriginate 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, 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 ineffably became incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

Hypacoï, in Tone III—

Amazing the myrrh-bearing women by the sight of Him, and refreshing them by his words, the radiant angel said to them: "Why seek ye the Living in the tomb? He Who hath emptied the graves hath arisen! Understand the Changer of corruption to be immutable! Say ye unto God: How awesome are Thy works, for Thou hast saved the human race!"

The rest of Nocturns, and the Dismissal.

Sunday Morning at Matins

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

After the first chanting of the Psalter, these resurrectional Sessional hymns, in Tone III—

Christ hath arisen from the dead, the first-fruits of those who have fallen asleep, the firstborn of creation, the Creator of all that existeth; and in Himself He hath restored the nature

of our race which had become corrupt. No longer dost thou have dominion, O death, for the Master of all hath destroyed thy realm!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end. Having tasted the fruit of death, O Lord, Thou didst cut off the bitterness of death by Thine arising, and hast strengthened man against it, revoking the defeat of the primal curse. O Lord, Defender of our life, glory be to Thee!

Glory…, Now & ever…: Theotokion—

Awed by the beauty of thy virginity and thine all-radiant purity, Gabriel, marvelling, cried out to thee, O Theotokos: "What praise can I bring which is worthy of thee? What shall I call thee? I am at a loss and filled with awe! Wherefore, as I have been commanded, I cry unto thee: 'Rejoice, O thou who art full of grace!'"

After the second chanting of the Psalter, these resurrectional Sessional hymns, in Tone III: Special Melody: "Awed by the beauty of thy virginity"—

Terrified of Thine immutable divinity and voluntary suffering, O Lord, hell lamented to itself, saying: "I tremble before a Being of incorrupt flesh; I behold One invisible, Who mystically contendeth against me. Wherefore, I hold fast to those who cry: Glory to Thy resurrection, O Christ!"

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

O ye faithful, let us theologize concerning the incomprehensibility of the crucifixion, the ineffability of the resurrection, the unspeakable mystery; for today death and hell have been made captive, and the human race hath been clothed in incorruption. Wherefore, giving thanks, we cry unto Thee: Glory to Thine arising, O Christ!

Glory…, Now & ever…: Theotokion—

O Theotokos, thou didst mystically contain in thy womb the Unapproachable and Uncircumscribable One, Who is consubstantial with the Father and the Spirit, and through thy birthgiving we have learned to glorify in the world the one and unconfused power of the Trinity. Wherefore, with thanksgiving we cry out to thee: Rejoice, O thou who art full of grace!

Then, "Blessed are the blameless in the way…": followed by the troparia "The assembly of the angels…". little litany, and this hypacoï, in Tone III—

Amazing the myrrh-bearing women by the sight of Him, and refreshing them by his words, the radiant angel said to them: "Why seek ye the Living in the tomb? He Who hath emptied the graves hath arisen! Understand the Changer of corruption to be immutable! Say ye unto God: How awesome are Thy works, for Thou hast saved the human race!"

Songs of Ascent, in Tone III, the verses being repeated—

ANTIPHON I

Thou didst move the captivity of Sion away from Babylon, O Word. Draw me also forth from the passions unto life.

They who sow in the south with tears divine shall joyfully reap the grain of life everlasting.

Glory…: Unto the Holy Spirit, as to the Father and the Son, shineth all thanksgiving, wherein all things live and move.

Now & ever…: The foregoing is repeated.

ANTIPHON II

If the Lord buildeth not the house of the virtues, in vain do we labor; and when the Spirit protecteth it, no one will destroy our city.

Through the Spirit are the saints ever adopted by Thee, O Christ, as the fruit of Thee and the Father.

Glory…: Through the Holy Spirit are all holiness and wisdom perceived; for He bringeth every created thing into existence. Him do we worship, for He is God, like the Father and the Word

Now & ever…: The foregoing is repeated

ANTIPHON III

Blessed are they who fear the Lord, who walk the path of the commandments; for they shall eat of all the fruits of life.

Be Thou glad, O Chief Shepherd, beholding Thine offspring round about Thy table, bearing the branches of goodly works.

Glory…:: From the Holy Spirit are all the riches of glory; from Him are grace and life for every creation: for He is hymned with the Father and the Word.

Now & ever…: The foregoing is repeated.

Prokimenon, in Tone III—

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

Stichos: O sing unto the Lord a new song.

Let every breath praise the Lord.

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

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

Psalm 50: "Have mercy on me, O God…"

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

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

Then, in Tone VI:

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

Then, this sticheron:

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

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

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

ODE I

Canon of the Resurrection, in Tone III

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

Stichos: Glory to Thy holy resurrection, O Lord!

Our God is He Who cursed the earth to bring forth as fruit thorns through the sweat of the transgressor, and in the flesh receiveth a crown of thorns from the hands of the transgressors of the law. He hath abolished the curse, in that He hath been glorified.

He of Whom death was afraid hath appeared as the vanquisher and victor over death·' for having assumed animate flesh subject to sufferings, and contended against the tyrant, He hath raised all up with Himself. He is our God, for He hath been glorified.

Theotokion: All nations glorify thee as the true Theotokos who gave birth without seed; for He is our God Who, having descended into thy sanctified womb, became of our essence. God and Man was born of thee.

Canon of the Cross & the Resurrection

Irmos: O *ye people, let us chant a new song…*The human race was enslaved by the sin-loving tyrant, but Christ redeemed it by His divine blood, and having deified it hath restored it, in that He hath been glorified.

Christ, Who is the treasury of life, desiring to experience death as one mortal, tasted thereof; and as One immortal by essence, He imparted life to mortals, for He hath been glorified.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

Every heavenly being fittingly bendeth its knee, with those of earth and those in the nethermost parts, before Him Who became incarnate of thee, O Virgin; for He hath been glorified.

O the reconciliation which took place within thee! For He Who abundantly bestoweth gifts hath as God given us the divine Spirit, having received flesh of thee, O Maiden, in that He hath been glorified.

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

ODE III

Canon of the Resurrection

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

The ungodly one was confounded by Thy Cross, for he fell into the pit which he dug; but in Thy resurrection, O Christ, Thou didst raise up the lowly.

The preaching of piety to the nations covered them like the water of the sea, O Thou Who lovest mankind; for having risen from the tomb, Thou didst reveal the light of the Trinity.

Theotokion: All-glorious things have been said of thee, O animate city of Him Who reigneth forever; for through thee, O Mistress, did God come to dwell with those on earth.

Canon of the Cross & Resurrection

Irmos: Thou hast broken the bow of the enemy…

O all-precious Cross, thou hast been shown to be the cleansing away of the impurities of the idols, for Jesus all-divine stretched forth His hands upon thee.

O Life-receiving tomb, all of us, the faithful, bow down before thee; for Christ our God was truly buried in thee and hath arisen.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

The Virgin, having sprung forth as the rod of the root of Jesse, as said the prophets, put Thee forth as a flower for us, O Christ. Holy art Thou, O Lord!

That Thou mightest cause mortals to partake of the divine, Thou didst abase Thyself, receiving our flesh from the Virgin. Holy art Thou, O Lord!

ODE IV

Canon of the Resurrection

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

In Thy mercy Thou didst withstand wounds and stripes, O Christ, enduring the malice of blows to Thy cheeks; and with long-suffering deigning to be spit upon, Thou didst thereby accomplish salvation for me. Glory to Thy power, O Lord!

Thou didst partake of death in a mortal body, O Life, for the sake of the suffering of the poor and the groans of Thy paupers; and having brought corruption upon the corrupter, O All-glorious One, Thou didst resurrect all with Thyself, in that Thou hast been glorified.

Theotokion: Remember, O Christ, the flock which Thou hast acquired by Thy suffering; and accept the merciful entreaties of Thine all-glorious Mother, deliver it by Thy power, O Lord, visiting it in its affliction.

Canon of the Cross & the Resurrection

Irmos: Strange and ineffable was the mystery…

O Thou Who lovest mankind, Who fashioned man in Thine image: crucified on Golgotha for the sake of him who was slain by the sin of disobedience, Thou didst save him.

Death surrendered the dead whom it had sacrificed; and the corrupt kingdom of hell was destroyed when Thou didst arise from the grave, O Lord.

Theotokion: O pure Mary, thou golden censer, when God the Word, as One of the Trinity, became incarnate, descending into thee, He filled the world with sweet fragrance.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

O Master, Who set the mountains in the scales of divine understanding, Thou wast cut from the stone of the Virgin without the aid of men's hands. Glory to Thy power, O Thou Who lovest mankind.

Thou hast healed our infirm nature, O Master, within the Virgin uniting to it Thine all-pure divinity, a most speedy remedy, O Word.

Thou art my portion and desired inheritance, O Lord, Who, having become a hypostasis in flesh from the Virgin, hast united me to Thy Hypostasis, O Word.

ODE V

Canon of the Resurrection

Irmos: I rise at dawn unto Thee, the Creator of all, Who passest all worldly understanding; for Thy commandments are light, wherein do Thou direct me.

Through the envy of the Jews Thou wast given over to an unjust judge, O Beholder of all. And Thou who judgest the whole earth with justice hast delivered ancient Adam from condemnation.

O Christ Who hast risen from the dead, grant Thy peace unto Thy Churches through the invincible power of Thy Cross, and save Thou our souls.

Theotokion: O only Ever-virgin, thou hast been shown to be the holy tabernacle and more spacious than the heavens, in that thou didst receive the Word of God, Whom all creation cannot contain.

Canon of the Cross & Resurrection

Irmos: Thou hast appeared on earth, O Invisible One…

Pierced by a spear in Thy side, O my Christ, Thou didst free from the curse her who was formed from the side of man, and who brought destruction upon all men.

O Christ our Savior, Who art equal to the Father in essence, Thou didst raise from the dead the sacred temple of Thine all-pure and most precious body.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

Thy Son, the Word of God, O Virgin, the Creator of Adam the first-formed, is not a created being, even though He fashioned animate flesh for Himself out of thee.

Thy Son, the Lord Jesus, the Word of God, O Virgin, a Hypostasis perfect in two natures, is perfect God and perfect man.

ODE VI

Canon of the Resurrection

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

An abyss of mercy and compassions hath surrounded me through Thy compassionate descent; for having become incarnate and taken on the form of a servant, O Master, Thou didst deify me, glorifying me with Thyself.

The slayer underwent death, beholding Him Who was dead alive again. These were images of Thy resurrection, O Christ, and of Thine all-pure, vanquishing sufferings.

Theotokion: O all-pure one who alone dost mediate before the Creator and men, in manner past understanding: entreat thy merciful Son, and be thou a champion for thine all-sinful servants.

Canon of the Cross & Resurrection

Irmos: As a natural image of a sojourn…

Having been tested with wounds by Thy suffering of the Cross, Thou didst raise up with Thyself those wounded by hell. Wherefore, I cry out: Lead up my life from corruption, O Thou Who lovest mankind!

The gates of hell opened unto Thee in fear, and the vessels of the enemy were plundered. Wherefore, the women met Thee, receiving joy instead of grief.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

He Who shareth no form receiveth our form from the incorrupt Virgin, becoming man in form and matter without changing in His divinity.

O all-pure one, deliver me from the abyss of sins and the tempest of the passions, for thou art a haven and an abyss of miracles for those who have recourse unto thee with faith.

Kontakion, in Tone III: Special Melody: "Today the Virgin…"—

Thou didst arise today from the tomb, O Compassionate One, and didst lead us up from the gates of death. Today Adam danceth and Eve rejoiceth, and together the prophets and patriarchs unceasingly hymn the divine might of Thy power.

Ikos: Let heaven and earth join chorus today and with one mind hymn Christ God, for He hath raised the prisoners up from the graves. All creation rejoiceth, offering worthy hymns to our Deliverer, the Creator of all; for having led men up from hell today, in that He is the Bestower of life, He exalteth them to the heavens with Him, doth cast down the arrogance of the enemy, and breaketh down the gates of hell by the divine might of His authority.

ODE VII

Canon of the Resurrection

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

The splendid veil of the temple was rent in twain at the crucifixion of the Creator,

revealing the truth hidden in the Scripture unto the faithful who cry: O God of our fathers, blessed art Thou!

When Thy side was pierced, O Christ, with the drops of Thy divinely flowing and life-creating blood, which fell upon the ground according to Thy design, Thou didst restore those on earth, who cry: O God of our fathers, blessed art Thou!

Triadicon: Let us glorify the good Spirit with the Father and the only-begotten Son, O ye faithful, worshipping the one Godhead and Sovereignty in three, crying: O God of our fathers, blessed art Thou!

Canon of the Cross & Resurrection

Irmos: Proud was the tyrant…

Beholding God incarnate, and not a simple man, hanging upon the Cross, the sun was darkened. And unto Him do we chant: O Lord God of our fathers, blessed art Thou!

Terrified, hell received the Bestower of incorruption Who is mighty in divinity, and it vomited forth the souls of the righteous, who cried: Blessed art Thou, O Lord God of our fathers!

Theotokion: O all-pure one, thou hast been shown to be a priceless treasure of blessing for those who with a pure heart confess thee to be the Theotokos; for from thee did the God of our fathers become incarnate.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

O Thou Who art the Lord of glory, Who ruleth the heavenly hosts, Who sittest with the Father, and art borne in the Virgin's arms: O Lord God of our fathers, blessed art Thou!

Harsh is death, yet when Thou didst unite Thyself to it, having become divinely hypostatic flesh through the Virgin, Thou didst destroy it. Blessed art Thou, O Lord God of our fathers.

We have all come to know thee as the Theotokos who gave birth unto God; for thou didst bear one of the Trinity, Who had become incarnate of thee. Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Canon of the Resurrection

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

The splendor of the temple was rent in twain when Thy Cross was planted on Golgotha, and creation fell down in fear, singing: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Thou didst rise from the tomb, O Christ, and by Thy divine power didst set aright him who fell, deceived into eating of the tree; and he crieth and saith: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Theotokion: Thou hast been shown to be the temple of God, an animate habitation, and the ark; for thou, O all-pure Theotokos, hast reconciled the Creator with men, and all of us, His works, hymn thee fittingly and exalt Him supremely for all ages.

Canon of the Cross & Resurrection

Irmos: With immaterial flame the God-seeing children…

God, the dispassionate Word, Who in His divinity is not subject to the passions, suffereth in the flesh. Unto Him let us chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Having fallen asleep as one mortal, Thou didst arise as one immortal, O Savior; and Thou

savest from death those who chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Triadicon: Let us piously serve the Godhead in three Persons, Who is ineffably united; and let us chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

As the Mother of God and one close to Him, thou didst surpass the noetic ranks. We bless thine Offspring, O blessed Virgin, and exalt Him supremely for all ages.

Thou didst show forth a natural beauty, most comely, which illumineth the flesh of the Divinity. We bless thine Offspring, O blessed Virgin, 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: A wonder new and divine: the Lord manifestly passeth through the closed door of the Virgin, naked at His entry; and God doth reveal Himself as corporeal as He issueth forth; and yet the gate remaineth shut. Ineffably let us magnify her as the Mother of God.

Awesome is it to behold Thee, the Creator, O Word of God, uplifted upon the Tree: God suffering in the flesh for His servants, and lying in the tomb, bereft of breath, and releasing the dead from hell. Wherefore, O Christ, we magnify Thee as omnipotent.

Placed dead in the tomb, Thou didst save the forefathers from the corruption of death; and, raising up the dead, Thou didst cause life to blossom forth, guiding human nature to the light and clothing it in divine incorruption. Wherefore, we ever magnify Thee as the Light of life.

Theotokion: Thou hast been shown to be the temple and throne of God, wherein He Who is in the highest dwelt, born of thee who knewest not man, O most pure one, without in any wise opening the gates of thy flesh. Wherefore, O pure one, by thine unceasing supplications quickly and utterly subdue the barbaric nations.

Canon of the Cross & Resurrection

Irmos: Wounded with the sweet arrow…

From a dishonorable death Thou hast poured forth honor upon all men; and having tasted thereof through Thy crucifixion, O Christ our Savior, Thou hast given me incorruption through Thy mortal essence, in that Thou lovest mankind.

Rising from the tomb, O Christ, Thou didst save me; and thou didst ascend and lead me to Thy Father Who begat Thee; and Thou hast seated me at His right hand in the lovingkindness of Thy mercy, O Lord.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

The pious and faithful can never have enough of thy praises, O Virgin; for ever receiving divine and spiritual desire through desire, we magnify thee as the Mother of God.

Thou hast appointed for us an unashamed advocate, her who gave Thee birth, O Christ. Through her entreaties Thou givest us the merciful Spirit, the Bestower of goodness, Who through Thee proceedeth from the Father.

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 III—

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

Come, all ye nations, and understand the power of the dread mystery; for Christ the Savior, Who in the beginning was the Word, was crucified for our sake and buried, and rose from the dead, that He might save all. Let us worship Him.

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

Those who guarded Thee declared all the wonders, O Lord; but the council of vainglory filled their hands with a reward, intending thus to conceal Thy resurrection, which the world doth glorify. Have mercy upon us!

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

All were filled with joy, experiencing the resurrection; for Mary Magdalene went to the tomb and found an angel seated upon the stone, clad in shining raiment, who said: "Why seek ye the Living among the dead? He is not here, but is risen as He said, going before you to Galilee!"

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

In Thy light do we behold light, O Master Who lovest mankind; for Thou didst rise from the dead, granting salvation to the human race. Let all creation glorify Thee Who alone art sinless. Have mercy upon us!

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

With tears the myrrh-bearing women offered Thee a morning hymn, O Lord; for, taking sweet-smelling spices, they went to Thy tomb, intending to embalm Thine all-pure body. But an angel, seated upon the stone, announced to them: "Why seek ye the Living among the dead? For He is risen as God, trampling down death and granting great mercy unto all!"

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

The radiant angel, seated on Thy life-creating tomb, said to the myrrh-bearing women: "The Deliverer Who hath emptied the graves hath made hades captive and risen on the third day, in that He alone is God Almighty!"

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end. Arriving on the first day of the week, Mary Magdalene sought Thee in the tomb; and not finding Thee, she lamented, weeping and crying aloud: "Woe is me, O my Savior! Thou hast been stolen, O King of all!" But the two life-bearing angels within the tomb cried out: "Why weepest thou, O woman?" "I weep, " said she, "because they have taken the Lord from the tomb, and I know not where they have laid Him!" But turning around, she straightway cried out as she saw Thee: "O my Lord and my God, glory be to Thee!"

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

The Jews closed Life within the tomb, but the thief opened up delight with his tongue, crying aloud and saying: "He Who was crucified with me for my sake joined me on the Tree, and hath revealed Himself to me, seated on the throne with the Father; for He is Christ our God, Who hath great mercy!"

Glory…: The matins Gospel sticheron. Now & ever…: Theotokion, in Tone II—

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

Great Doxology, and resurrectional troparion—

Today is salvation come unto the world; let us sing to Him Who arose from the tomb, and is the Author of our life. For having destroyed death by death, He hath given us the victory and great mercy.

And the Dismissal.

Sunday at Divine Liturgy

On the Beatitudes, these troparia, in Tone III—

From paradise didst Thou drive [our] forefather Adam, who had broken Thy commandment, O Christ; but, O Compassionate One, Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying out: "Remember me, O Savior, in Thy kingdom!"

With the curse of death didst Thou condemn us who had sinned, O Lord, Bestower of life; yet having suffered in Thy flesh, O sinless Master, Thou hast granted life unto mortals who cry out: "Remember us also in Thy kingdom!"

In rising from the dead, Thou hast raised us up from the passions with Thyself through Thy resurrection, O Lord; and all the power of death hast Thou destroyed, O Savior. Wherefore, with faith we cry out to Thee: "Remember us also in Thy kingdom!"

O Thou Who as God grantest life, by Thy three days in the tomb Thou didst raise up with Thyself the dead in hell, and as One Who is good Thou hast poured forth incorruption upon all of us who with faith ever cry out: "Remember us also in Thy kingdom!"

Risen from the dead, O Savior, Thou didst first appear to the myrrh-bearing women, crying out: "Rejoice!" and through them Thou didst announce Thy resurrection to Thy friends, O Christ. Wherefore, with faith we cry out to Thee: "Remember us also in Thy kingdom!"

Moses, stretching out his arms on the mountain, prefigured the Cross and [thus] conquered Amalek. And, receiving it with faith as a mighty weapon against the demons, we all cry out: "Remember us also in Thy kingdom!"

Glory…:

O ye faithful, let us hymn the Father, Son and Holy Spirit, the one God, the one Lord, as from a single Sun; for the Trinity is thrice-luminous and enlighteneth all who cry out: "Remember us also in Thy kingdom!"

Now & ever…: Theotokion:

Rejoice, O portal of God, through which the incarnate Creator passed without breaking thy seal! Rejoice, thou light cloud which bore Christ, the divine Rain! Rejoice, ladder and throne of heaven! Rejoice, honored mountain of God, fruitful and unquarried!

Prokimenon, in Tone III—

O chant unto our God, chant ye; chant unto our King, chant ye!

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Alleluia, in Tone III—

Stichos: In Thee, O Lord, have I hoped; let me not be put to shame in the age to come.

Stichos: Be Thou unto me a God to defend me and a house of refuge to save me.

Tone III

Monday

Sunday Evening at Vespers

On "Lord, I have cried…", 3 stichera of compunction, in Tone III: Special Melody: "Great is the power of Thy martyrs…"—

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

O heavenly father, accept me as Thou didst the repentant prodigal son, though I sin greatly and embitter Thee, the good Master Who art merciful by nature; and make me one of Thy hirelings.

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 passed the measure of my life in slothfulness and have drawn nigh to the end, wretch that I am. I give no thought to the judgment which awaiteth me, nor to my falling away from God. But, turning me, O Savior, rescue me therefrom.

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

From Gehenna, from the gnashing of teeth, and every other eternal retribution do Thou deliver my lowly soul, O all-good Lord; that with faith I may hymn the merciful God, Who by natureloveth mankind.

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

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

Thou didst create the choirs of incorporeal beings, O Lord, unto all showing forth the richness of Thy goodness; and out of nonexistence Thou didst bring into being those who now glorify Thy glory with voices which are never stilled.

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

Great is the power of Thine angels, O Christ; for, bodiless, they protect the world, preserving the Churches by Thy power, O Master; and they entreat Thee in behalf of the whole world.

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

Seeing Thy single and three-Sunned beauty, the hosts who minister to Thee reveal secondary splendors to those in the world; and shining forth as one, they impart the divine effulgence unto us.

Glory…, Now & ever…: Theotokion—

O all-pure one, who hast dominion over all creation, by thy fervent intercession and maternal supplication free my mind, which is grievously beset by the passions, and enslave me to thy Son and God.

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

Aposticha stichera of compunction, inTone III—

O Christ, we offer Thee evening hymnody with incense and spiritual songs. Have mercy 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.

Save me, O Lord my God, for Thou art the salvation of all. The tempest of the passions assaileth me, and the burden of mine iniquities causeth me to founder. Grant me a helping hand, and lead me to the light of compunction, in that Thou alone art full of kindness and lovest mankind.

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: Great is the power of Thy Cross, O Lord! For it was planted in one place, yet worketh throughout the world; and it made apostles of fishermen and martyrs of the heathen, that they might pray in behalf of our souls.

Glory…, Now & ever…: Theotokion—

O Mistress, intercessor of all who pray to thee: In thee do we find boldness, of thee do we boast, and on thee have we set all our hope. Entreat Him Who was born of thee in behalf of thine unprofitable servants.

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

Sunday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

O all-holy Virgin Mary who alone art of great renown, more glorious than the cherubim, O daughter of David and beauty of Jacob, thou Mother of our God: thy glory hath been magnified exceedingly, and we all glorify thee with faith.

Thou didst bear in thine arms as a man Him Who stretched out the sky like a skin by His word. Wherefore, do thou constantly beseech Him, O pure one, that He deliver my soul from the irrationality of the passions and from all sorrow.

Glory…: O Virgin who wast foretold before time began, thou art the all-pure purple robe of the King of glory, wherein He Who had clothed our forefather Adam in garments of skin clad Himself in latter days: cover me also with thy protection.

Theotokion: O Virgin who gavest birth to Christ, thou hast extinguished the unbearable fire of sin, which of old wrought corruption for the human race. Wherefore, dry up the torrents of the passions of my soul by thy supplications.

ODE III

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

The Master and Lord Who hath dominion over fire hath been called thy Son, O pure one; wherefore, deliver me from the works of the passions by thine intercessions, O Mistress.

From the tempest of carnal passions do thou quickly deliver me, thy servant, O all-pure one who gavest birth to the Calm of salvation and Well-spring of dispassion.

Glory…: As the luminous lampstand of the never-waning Light, O all-pure one, thou hast enlightened the world. Wherefore, with thy beams dispel the clouds from my soul.

Now & ever…: O Mistress who gavest birth ineffably to Christ, the Bestower of life, enliven me who am dead of soul because of the multitude of mine evil passions.

ODE IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

The siege of carnal understanding hath beset me and maketh my soul captive; yet do thou, O Mistress who gavest birth to the Mind which transcendeth all the understanding of the world, grant me thy peace.

From thy womb thou didst pour forth the noetic Myrrh upon the world; wherefore, free my soul from the defilements of the passions, O all-pure one, and grant me the myrrh of dispassion by thy supplications.

Glory…: Knowing thee to be the golden jar manifestly holding Christ, the God-man, the Manna of life, I pray: feed thou my soul which is famished with hunger, and give it the torrent of the Spirit to drink.

Now & ever…: Of old, unrestrained, Eve brought about death; but thou hast brought about true life by thy pure virginity. Wherefore, deliver me from a sinful death by thy supplications.

ODE V

Irmos: Thou hast appeared on earth, O Invisible One, and of Thine own will hast dwelt with men, O Unapproachable One. And rising early unto Thee, we hymn Thee, O Thou Who lovest mankind.

As our deliverance, thy Son hath delivered all from corruption, O Virgin; wherefore, deliver me from carnal understanding and from the presence of the passions.

By the fire of thy prayers burn up all the thorns of my passion-filled thoughts, O Theotokos who hast purified man as with tongs and ember.

Glory…: Thou art the divine heifer of the divine Bullock Who in His love for mankind was slaughtered for our sake. With His divine blood do thou purify my heart.

Now & ever…: Of old I acquired the beautiful robe of the virtues, yet I have cast it off in my slothfulness; but do thou, O Virgin, now clothe me in one that is yet more splendid by thy supplications.

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

The cruel wiles of evil have shaken the temple of my soul, yet do thou who gavest birth to Christ, Who established the earth upon the waters, make me steadfast by thy supplications.

In giving birth to the Pearl of great price, thou hast released mortals from their debt; wherefore, O all-pure one, do thou quickly loose the bonds of my transgressions, passions and sorrows.

Glory…: The all-good God Who was born of thy womb hath given thee to the faithful as a refuge and divine protection; wherefore, O all-pure one, cover me with thy hands, and preserve me.

Now & ever…: Often engulfed in frenzy by the billows of life, and ever tempest-tossed by the works of the enemy, I now cry out to thee: O Theotokos, help me!

Then, "Lord, have mercy!": thrice. Glory…, Now & ever…Sessional hymn, in Tone III: Special Melody: "Of the divine Faith…"—

Thou wast the divine tabernacle of the Word, O only all-pure Virgin Mother, who hast

surpassed the angels in purity. With the divine waters of thy supplications, O pure one, cleanse me who, more than all others, have become defiled by carnal transgressions, and grant me great mercy.

ODE VII

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

Crowds of wicked demons and hordes of carnal passions have surrounded me; yet as thou gavest birth to Christ, Who is mighty in battles, deliver me from frequent griefs and cruel falls.

He Who alone cannot be approached by the cherubic beings and is held in awe by the ranks of the angels made His abode within thee, O pure one, and hath renewed us. O Mistress, through Him render me terrible to invisible foes.

Glory…: O Virgin, thou wast a noetic garden of paradise which put forth the Tree of life; and Adam, partaking thereof, hath been delivered from the fruit of death. Wherefore, bring sweetness to me now, and deliver me from the taste of the passions.

Now & ever…: Deliver me from the mire of the passions of my body and from the temptations of the demons, O thou who for men gavest birth to the Deliverer, thou habitation of the Most High and hallowed temple of the God of our fathers.

ODE VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

O cloud of the Light Who fashioned the great luminaries in the universe: with thy rays dispel all the darkness, day and night, of all my passions and transgressions, and show me to be a child of the light, O Theotokos.

By the Rain which descended from heaven into thy womb, O Theotokos, enlighten and bedew my soul and heart, and extinguish the flame of passions and sorrows, that I may glorify thee fervently for all ages.

Glory…: O pure one, thou didst give birth ineffably to the Wisdom of God which united the earthly and the heavenly, bringing all things out of nonexistence; by His word grant me wisdom and understanding, that I may manifestly hymn thy divine birthgiving.

Now & ever…: O Mistress of the world, I cry aloud and pray that my soul and body may be bedewed through thy supplications, and that I may be quickly delivered from the pangs of sin and the evil of the passions; for thou art the healing of all men.

ODE IX

Irmos: On Mount Sinai Moses beheld in the bush thee who without being consumed didst conceive the fire of the Godhead within thy womb. Daniel beheld thee as the unquarried mountain. And Isaiah cried aloud: Thou art the rod sprung forth from the root of David!

Thou wast shown to be cloth divinely woven for Christ, from whence the Spirit prepared the divine raiment of the flesh. Wherefore, by thy supplications, O pure one, clothe me also into the vesture of chastity.

O noetic vine who hast put forth for us the divine Grapes, by Whom we are given the water of incorruption to drink: by thine entreaties pour forth upon my soul compunction and the wine of purification.

Glory…: O pure and holy bridal chamber, by whose nature God wedded His nature to that of men, I beseech thee: unite me to thy Son, and impart unto me divine life by thine entreaties.

Now & ever…: O Virgin who gavest birth to Christ, the Well-spring of incorruption, thou

hast transformed the pasture of corrupt human nature. Wherefore, by thy supplications deaden the stormy assault of the passions which consumeth me.

Then, "It is truly meet to bless thee…", and a prostration. Trisagion through Our Father… Troparion. The rest as usual. Dismissal.

Monday Morning at Matins

After the first chanting of the Psalter, these sessional hymns of compunction, in Tone III—

Dwelling on earth, O my soul, repent, for dust doth not chant in the grave, nor is it delivered from transgressions. But cry out to Christ God: O Thou Who knowest the hearts of men, I have sinned against Thee! Before Thou judgest me, have pity and mercy on me, O God.

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

Wherefore, O my soul, dost thou continue in offenses? Wherefore dost thou abide the setting aside of repentance? Call to mind the coming judgment, and cry out to Christ God: O sinless Lord Who knowest the hearts of men: I have sinned; have mercy on me!

Glory…, Now & ever…: Theotokion—

Awed by the beauty of thy virginity and thine all-radiant purity, Gabriel cried, marveling, unto thee, O Theotokos: "What praise can I offer that is worthy of thee? What shall I call thee? I am at a loss and filled with awe! Wherefore, as commanded, I cry to thee: Rejoice, O thou who art full of grace!

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

At the dread judgment I shall denounce myself, there being no need for accusers, and shall condemn myself, there being no need for witnesses; for the books of my conscience will be opened, and the things I have done in secret will be exposed. Wherefore, O God Who wilt examine my deeds at that universal trial, cleanse me and save me.

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

Thou knowest the depth of mine offenses, O Lord. Give me a helping hand, as Thou didst to Peter, and save me.

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

Martyricon: The goodly courage of your endurance vanquished the wiles of the enemy, the author of evil, O all-praised passion-bearers; wherefore, ye have been vouchsafed eternal blessedness. But pray ye to the Lord, that He save the flock of Christ-loving people, in that ye are witnesses to the Truth.

Glory…, Now & ever…: Theotokion—

Rejoice, O Mary, Virgin Mother, holy mountain, garden of Eden, from whom was born Christ God, the seedless Word, through Whom life hath budded forth for the world.

After the third chanting of the Psalter, these sessional hymns, in Tone III: Special Melody: "Awed by the beauty of thy virginity…"—

When we shall stand before Thine implacable tribunal and divine judgment, before which the hosts of heaven stand with trembling, how then shall I appear before Thee, O most righteous Judge? I have done deeds worthy of condemnation and fire. Yet at the supplications of Thine angels have pity on me then, and save me!

By Thy word Thou didst bring into being those in heaven and those on earth, in that Thou art almighty; and the angelic choirs, standing before Thee with fear, offer Thee unceasing hymnody, O Master, illumining all the ends of the earth with Thy light. And with them we also cry out to Thee: In Thy lovingkindness save us!

Glory…, Now & ever…:Theotokion—

As the vine which was not cultivated, O Virgin, thou didst produce the most comely Grape,

Who poureth forth upon us the wine of salvation and gladdeneth the souls and bodies of all. Wherefore, ever blessing thee as the cause of good things, with the angel we cry out to thee: Rejoice, O thou who art full of grace!

ODE I

Canon of compunction, to our Lord Jesus Christ and His holy martyrs, the composition of Joseph, in Tone III—

Irmos: Thou didst part the sea, O Lord, covering the chariots of Pharaoh in the deep, and didst save the people of Israel, who praised Thee with hymns.

O Sinless One, deliver me from the myriads of transgressions I have mindlessly committed, granting me tears of compunction, as once Thou did to the harlot.

Through the virtues show me to be Thy temple, though I am become a den of thieves through mine unseemly deeds, O Thou Who, loving mankind, wast of Thine own will born in a cave.

Martyricon: Piloted by the divine Spirit, ye navigated the tempest of torments, O divinely inspired martyr, and have put in at the harbor of God.

Martyricon: Enlightened by the grace of the Spirit, O all-praised martyrs, rejoicing, ye escaped the most profound darkness of the madness of idolatry.

Theotokion: O most holy and all-pure one, helper of sinners, restoration of the fallen: Grant the repentance of compunction unto me who have sinned greatly.

Another canon, of the holy incorporeal angels, the acrostic whereof is "I compose a third hymn for the incorporeal ones", the composition of Theophanes, in Tone III—

Irmos: O ye people, let us chant a new song unto Him Who was born of the Virgin for our salvation and hath made those on earth one with those in heaven, for He hath been glorified.

As the Light without beginning, imparting all radiance, O Christ God, enlighten my thoughts at the intercession of Thy hosts.

Rejoicing angelically, the choirs of the angels are mystically illumined by a most rich communion of Thy beauteous splendors, O Savior.

As the good Creator of life, the Spirit, Who doth good and Who proceedeth from the Father, hath made steadfast the heavenly hosts by His intangible divine grace.

Theotokion: O Gabriel most rich, divine chief captain of the incorporeal choirs: Unto her who is joyous utter the cry of joy: Rejoice, O most immaculate one!

ODE III

Canon of Repentance

Irmos: Make me steadfast, O Lord Who alone art greatly merciful; extend Thy hand unto me, as Thou didst to Peter, and save me.

As Thou didst save drowning Peter, O Thou Who lovest mankind, so do Thou lead me up from the depths of my transgressions.

The deceiver hath brought death upon me, slaying me with the passions; but do Thou, O Bestower of life, revive me by examples of repentance.

Martyricon: Unjustly consumed by material fire, O martyrs, ye were immaterially consumed by the desire for the Immaterial One.

Martyricon: Torn asunder, the martyrs set at naught the maimings and pursuits of the deceiver; and they were vouchsafed crowns.

Theotokion: O Mary of lordly name, by thy supplications free me who am beset by many soul-destroying passions.

Canon of the Angels

Irmos: Thou hast broken the bow of the enemy and hast crushed their shields by Thy

might, O Christ our Master. O Lord, our confirmation, holy art Thou!

O Good One, Thou hast shown the angelic choirs to be rivers and streams flowing with goodness, shining with the radiance of Thy hidden mystery.

That Thou mightest manifestly show forth the treasures of Thy riches and Thy might, O Master Christ, Thou didst bring forth the noetic hosts to share in Thy glory.

Standing with trembling before Thee and ministering to Thee, the angelic luminaries ever hymn Thine infinite power, O Christ.

Theotokion: The Master of all that is, immutably taking on all of humanity from thee, O Mother of God, showed thee to be a source of grace.

ODE IV

Canon of Repentance

Irmos: Nay, with the rivers wast Thou wroth, O Lord? Nay, against the rivers was Thine anger, or against the sea Thine attack?

Loose the bonds of my passions, O Lord, and, binding me with repentance, show me to be a sharer in Thy good things.

Illumine me with splendid examples of repentance, O Christ my Sun, dispelling the deep nighttime of mine evils.

Martyricon: O wise athletes, ye were shown to be burning coals consuming the tinder of ungodliness and enlightening those in darkness.

Martyricon: Ye emulated the death of Christ, O martyrs, having been subjected to divers pangs; wherefore, ye have inherited life divine.

Theotokion: Grant me true repentance, and still the tumult of my passions, O pure intercessor for the sinful.

Canon of the Angels

Irmos: Strange and ineffable was the mystery of Thy nativity. I heard report of Thee, and was afraid; and, rejoicing, I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

O clouds who received the effulgence of the threefold Sun, ornaments of the Trinity: Impelled by the power of the Spirit ye were upborne by the divine will.

The angels were sent into the world as guardians of the salvation of the pious who would believe on Thee, O Savior; and they preserve Thy servants.

The angels are mystically illumined by their pure proximity to Thee and Thy divine effulgence; and they cry: Glory to Thy power, O Thou Who lovest mankind!

Theotokion: Like a servant, I come as suppliant to Thy protection, O all-immaculate one. Deliver me from the turmoil of the passions, O Theotokos, who without suffering gavest birth to our Cause.

ODE V

Canon of Repentance

Irmos: With Thy never-waning light, O Christ God, illumine my lowly soul, and guide me to the fear of Thee, to the light of Thy commandments.

Leave me not stripped naked of good deeds at Thy tribunal, O Thou Who lovest mankind; but through repentance clothe me in the raiment of godly deeds.

I have been wounded by the sword of the passions and cast into the pit of despair. Disdain me not, O Master, but cure me with the medicine of conversion.

Martyricon: Though your nails were cruelly torn out, and ye were lacerated with wounds and slain with the sword, ye did not bend your knees before the graven images.

Martyricon: The world is ever adorned by your sufferings, O martyrs; wherefore, ye have received a dwelling-place with the angels.

Theotokion: O thou who, at the word of the archangel, didst alone give birth to the Word in the flesh, yet didst remain a virgin, deliver me from irrational acts, that I may hymn thee with honorable words.

Canon of the Angels

Irmos: Thou hast appeared on earth, O Invisible One, and of Thine own will hast dwelt with men, O Unapproachable One. And rising early unto Thee, we hymn Thee, O Thou Who lovest mankind.

Illumined with thrice-radiant light, O ye faithful, with the angelic armies let us hymn the one Godhead—the Father, the Son and the Spirit.

Luminaries revolving within the never-waning radiance of the all-divine Godhead, the angelic ranks, manifestly enriched, give utterance.

The seraphim, angels illumined by the Spirit of the Godhead, teach us to worship the one divine Principle which is wholly without beginning, manifestly giving utterance to the thrice-holy cry.

Theotokion: Descending from heaven, the Archangel Gabriel announced to thee, O most pure Maiden Theotokos, that thou wouldst without seed give birth to the Bestower of life.

ODE VI

Canon of Repentance

Irmos: O Thou Who lovest mankind, disdain not those who have reached the end of time and are assailed with destruction by the threefold billows of perils, yet cry: O Savior, save us, as Thou didst save the prophet from the sea monster!

Puffed up in mind, like the Pharisee of old I have grievously fallen through transgressions, O Christ, and seeing me, the deceiver is gladdened. O Thou Who didst humble him by the Cross, have pity on me who am now brought low.

Sin-loving in this life like no other man, O Master, I have wasted Thy longsuffering, wretch that I am, and am still senseless. But by Thy lovingkindness convert me.

Martyricon: With wrathful eagerness condemning the divinely wise to be run through and to be consumed by fire, the violators of the law showed them to be truly more lustrous than gold, and heirs to Christ.

Martyricon: Passing through trials full of battles and tremendous struggles, and wounds beyond human nature to endure, ye defeated the prince of darkness and received crowns from God, O athletes.

Theotokion: We hymn thee, the true Mother of the Creator, as the ark of the law, the table truly holy, our mercy-seat, the animate temple of God, and the lampstand all of gold.

Canon of the Angels

Irmos: As a natural image of a sojourn in the uttermost depths of hades, Jonah cried aloud: Lead up my life from corruption, O Thou Who lovest mankind!

Their voices never stilled, the archangels and angels, the principalities, authorities and powers mightily hymn the primal and all-accomplishing effulgence of the Godhead. *Twice*

O Thou Who didst invisibly adorn the noetic world with a harmonious arrangement of the ranks of angels, Thou wast well-pleased that the honored Church emulate its goodly order.

Theotokion: The Word Who dwelt within thee hath shown thee to be an ever-flowing well-spring of healings; wherefore, O Virgin Theotokos, heal thou the wounds of my soul.

ODE VII

Canon of Repentance

Irmos: The three children in the furnace prefigured the Trinity: they trampled the threat

of the fire underfoot and cried aloud, chanting: Blessed art Thou, O God of our fathers!

My time draweth to a close, O my soul. My departure is at hand. Wherefore, show forth the fruits of repentance before the doors are closed to thee, and cry out unto Christ: Save me, O Lord!

Let us till our hearts with the plough of true understanding, sowing the wheat of repentance, that we may reap the grain of righteousness for Christ, the Husbandman of our souls.

Martyricon: O martyrs of the Lord, ye beacons of piety who fought against ungodliness and enrichers of the poor: Enrich with the virtues mine all-accursed, impoverished soul.

Martyricon: O Christ Who saved the publican who sighed from the depths of his heart, accept my feeble sighing and save me, for the sake of the passion-bearers who glorified Thee by their own members.

Theotokion: O well-spring who pourest forth the water of remission, dry up the effluvia of my transgressions, granting me a shower of tears, that I may ever hymn thee as the Theotokos.

Canon of the Angels

Irmos: Proud was the tyrant; yet he was as a plaything for the children; for, trampling underfoot the flame heated sevenfold, they chanted: Blessed art Thou, O Lord God of our fathers!

Gazing upon the primal effulgence with steadfast mind and undaunted gaze, O ye angelic choirs, ye became secondary luminaries through partaking thereof, crying out: Blessed art Thou, O God of our fathers! *Twice*

Led on by unwavering desire and steadfast love, by proximity ye became secondary luminaries through the beauties of the Creator, Oye angelic choirs, crying out: Blessed art Thou, O God of our fathers!

Theotokion: In thy divine birthgiving, O Theotokos, thou gavest birth in the flesh to the preëternal Word, Who is wholly without beginning and was begotten of the Father without mother. Blessed is the Fruit of thy womb, O Mistress!

ODE VIII

Canon of Repentance

Irmos: O ye priests, bless the Lord Who with divine power descended unto the Hebrew children in the flame and hath manifested Himself as Lord, and exalt Him supremely for all ages.

For his mockery Ham was declared a slave by his father's sentence. And what dost thou do, O my soul, enslaving thyself to the passions and riotously giving thyself over to mockery, lacking all sense of shame before the heavenly father?

Mindlessly surrendering to enmity, Cain became the slayer of his brother. And thou hast shown thyself to be like unto him, for though thou hast not slain anyone, yet thou hast done thyself to death through the love of pleasures and the deceptions of life, O my soul.

Martyricon: Assembling in faith, let us hymn as is meet the choice pearls of the Lord, the precious vessels, the lamps shining with the radiance of divine grace, the passion-bearers of the Lord.

Martyricon: Accepting the blood of the wise passion-bearers like incense, O Word, at their entreaties save those who fall down before Thee in repentance, for Thou alone art merciful.

Theotokion: Because of the magnitude of my prodigal life I have now drawn nigh unto hades. O Maiden who art possessed of great lovingkindness, have pity and save me, in that thou didst ineffably give birth to the loving God.

Canon of the Angels

Irmos: With immaterial flame the God-seeing children caused the flame of the material fire to die out, and they chanted: Bless the Lord, all ye works of the Lord!

As the Creator of all, by Thy thought Thou didst bring the angels into being; and they stand before Thee with fear, crying out: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Becoming like flames by partaking of the divine fire, the celestial intelligences cry out: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Before visible things Thou didst create the immaterial and noetic angels, who unceasingly cry out to Thee: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Theotokion: O Virgin, in manner past describing thou gavest birth to the Word of the Father, incarnate, Whom all the works of the Lord hymn and exalt supremely for all ages.

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

ODE IX

Canon of Repentance

Irmos: On Mount Sinai Moses beheld in the bush thee who without being consumed didst conceive the fire of the Godhead within thy womb. Daniel beheld thee as the unquarried mountain. And Isaiah cried aloud: Thou art the rod sprung forth from the root of David!

Once, because of his temperance, Jacob received the birthright, and, unable to restrain his stomach, Esau fell from his position as elder son. How evil is intemperance, and how great is abstinence! Cease committing evil deeds, O my soul, and love the increase of good things.

Having endured many evils, the blameless Job was crowned; for the torrents of temptations, rushing at him, did not shake the tower of his heart. Him do thou ever emulate, remaining unaffected by the wiles of the evil one, O my soul.

Martyricon: Forged in the fire of the divine Spirit, ye were manifestly shown to be swords which cut down the hordes of the adversary, O passion-bearers of Christ; and, glorified by great victories, ye have been crowned by the almighty right hand of the King of all.

Martyricon: O ye multitude of martyrs, entreat God the Master, Who hath accepted your ineffable toils and enrolled you in the armies of the incorporeal ones, that He wash away the multitude of my countless evils.

Theotokion: O splendid palace of the Master, show me to be a dwelling-place of light; O impassable gate, open unto me the ways of repentance; O holy land, guide me to the land of the meek. O Mistress, show me to be free of all the dominion of the passions.

Canon of the Angels

Irmos: Wounded with the sweet arrow of thine all-pure birthgiving, O pure one, marveling at thy right desirable beauty, with angelic hymnody we magnify thee as the Mother of God, as is meet.

Standing now before the great and primal Light, O most divine angels of God, ye have become most powerful advocates for all of us who magnify you as far as we are able. *Twice*

Clearly vouchsafed to glorify the Trinity equal in power, and first illumined by the effulgence thereof, vouchsafe us who piously magnify you, that we may be illumined with reflected radiance.

Theotokion: We all know thee to be the foundation of our salvation; for by thy deifying blood thine all-pure birthgiving hath saved those who with faith hymn and glorify thee, O Theotokos.

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

usual psalms.

Aposticha stichera of compunction, in Tone III—

Bring together my scattered mind, O Lord, and cleanse my hardened heart, giving me repentance, as Thou didst to Peter, sighing, as Thou didst to the publican, and tears, as Thou didst to the harlot; that with a mighty voice I may cry out to Thee: Save me, O God, in that Thou alone art compassionate and 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.

While I chant much hymnody, I am found to be committing sin; and while intoning hymns with my tongue, in my soul I ponder unseemly thoughts. Correct both by repentance, O Christ God, and save me.

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

Martyricon: Come, O ye people, and let us all honor the memory of the holy passion-bearers; for, having been a spectacle for angels and men, they received crowns of victory from Christ, and pray in behalf of our souls.

Glory…, Now & ever…: Theotokion—

O pure Mistress of primal holiness, who art the boast of the heavenly ranks, the subject of the apostles' hymnody and the fulfillment of the prophets, accept our supplications.

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

Monday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone III—

Thou didst banish from paradise our forefather Adam, who had broken Thy commandment, O Christ; but Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying: Remember me, O Savior, in Thy kingdom!

Overlooking the multitude of mine evils in the multitude of Thy mercy, O Christ, save me, and on the dread day of condemnation deliver me from everlasting torment, O Savior, that I may hymn Thy goodness.

O ye cherubim and seraphim, ye thrones, archangels, powers, principalities, dominions, angels and all authorities, entreat the Creator, that, in that He loveth mankind, He overlook mine offenses when He shall come to judge the earth.

Martyricon: Having dyed vesture for themselves in their sacred blood, in godly manner the athletes of Christ were truly vouchsafed to reign with the King of the heavenly hosts; and they ask remission of transgressions for us who ever honor them as is meet.

Glory…: O ye faithful, piously hymning the one Godhead in three Hypostases—the Father, the Son and the Holy Spirit, the Comforter—with the angels let us cry out unceasingly with our voices: Holy, holy, holy art Thou, O God Who savest our souls!

Now & ever…: O pure one, thou radiant cloud, who gavest birth to the Light from Light: Guiding to the Light me who have been benighted by the passions and pleasures of life, set me aright, and pray that I may receive the glory which those who lived righteously have now received.

Tone III

Tuesday

Monday Evening at Vespers

On "Lord, I have cried…", 3 stichera of compunction, in Tone III: Special Melody: "In cross-wise manner…"—

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

Perceiving in me a slothfulness toward profitable works, the serpent of many shapes transformeth itself, luring me towards ever more bitter evils, showing me the sweetness of sin, his own bitter activity, which is opposed to the commandments of God. And taking advantage of my wicked character it forceth me to accept evils as good.

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.

Having eagerly trodden the whole path of iniquity and sin, and utterly departed from that which is straight, I have now drawn nigh to the gates of death; and, hemmed in, I cry: O mine all-good Jesus, Thou Path of our life, turn me to the broad expanse of true repentance; save and grant me correction; and before my death, vouchsafe me divine forgiveness!

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

I have been slain by divers sins, by multitudes of transgressions and great misdeeds; and I lie dead, truly helpless. Only my hope in Thy lovingkindness remaineth alive, O Christ, Who grantest both breath and life unto the dead and slayest the passions which kill us. Wherefore, going on before me, rescue me from everlasting death.

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

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

O Forerunner, who in thy birth loosed the barrenness of thy mother and the muteness of thy father: By thy right acceptable supplications to the loving Son of the Father, the Master and God of all, Whom the Mind [of the Father] dispassionately begot as the Word, do away with the sterility of my heart and the irrationality of my soul, and strengthen me to say and do works of love for Him.

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

Thou wast sent before the face of Christ to prepare His paths and make straight His ways. By thy supplications and manifest help, show my heart to be well trodden by Him. O thou who wast counted worthy to appear at His precious feet, vouchsafe that I may walk the ground of heaven, which the feet of the meek do tread, that with love I may honor thee as my mediator.

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

On earth thou didst emulate the life of the angels, O culmination of the prophets, first martyr of the New Covenant, who wast the first preacher to announce to those beneath the earth that the divine Word would descend thither, and wast borne witness to by Christ. O John the Baptist, friend of the Lamb and Deliverer, by thy supplications deliver thy servant from all the temptations of the enemy and from his multifarious trials.

Glory…, Now & ever…: Theotokion—

O blessed Mary, divinely joyous Maiden, cloud of the never-waning Light: Shine the light of repentance upon me who am mindlessly stuck fast in the darkness of sin; and by thy supplications deliver me from the fire of Gehenna and unremitting darkness, O all-pure Virgin, and show me to share in the never-setting day, for I flee beneath thy protection.

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

Aposticha stichera of compunction, in Tone III—

O Christ, we offer Thee evening hymnody with incense and spiritual songs. Have mercy 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.

Save me, O Lord my God, for Thou art the salvation of all. The tempest of the passions assaileth me, and the burden of mine iniquities causeth me to founder. Grant me a helping hand, and lead me to the light of compunction, in that Thou alone art full of kindness and lovest mankind.

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: Great is the power of Thy martyrs, O Christ; for while lying in their graves they drive evil spirits away; and, having struggled for piety with their faith in the Trinity, they have abolished the authority of the enemy.

Glory…, Now & ever…: Theotokion—

O Theotokos who art holy among women, Mother unwedded: Entreat the King and God Who was born of thee, that He save us, in that He loveth mankind.

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: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

Having lived out my life in slothfulness, I have drawn nigh unto the end of my life; yet do thou thyself, O all-pure one, if but one last time, grant me compunction, I pray, that I may weep bitterly over my countless transgressions.

With the passions of my flesh, O Virgin, I have mindlessly defiled the beauty of the divine image, and am afraid of God's displeasure and the terrible threat of fire; yet do thou thyself have mercy upon me who flee to thee.

Glory…: Falling to my knees, wretch that I am, I beg thy help, O all-holy Virgin: hearken thou to my pain-wracked soul, and by the radiance of thy prayers dispel the cloud of grief which weigheth upon me.

Now & ever…: Grant that the furrows of my passion-plagued soul may be watered abundantly with tears, and vouchsafe that I may produce fruit an hundredfold, O Mistress; and fill my heart with all manner of gladness, that I may glorify thee.

ODE III

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love! O good Theotokos, grant me a torrent of tears, and thereby quench the furnace of my passions, and wash away all defilement from my soul.

In iniquities have I defiled the nobility of my soul, O all-pure one, and I tremble at the thought of the interrogation, when the Word will examine the state of my worthiness.

Glory…: Beset now by the tempest of transgressions, I have been brought down into the abyss of despair; yet grant me thy hand, O pure one, and lead me to repentance.

Now & ever…: Deliver thy servant from Gehenna and every other threat at the hour of judgment, O all-immaculate one, and cause me to share in the kingdom of thy Son and God.

ODE IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

The waters of unseemly deeds have flooded my wretched soul, O pure one; wherefore, beset by material thoughts, I cry out in pain: Spurn not thy servant, O Mistress!

Noetic beasts have now mercilessly surrounded me and have striven pitilessly to seize my lowly soul, O most immaculate one; yet do thou, O all-pure one, break their soul-destroying jaws.

Glory…: O most pure Mistress, be thou merciful to thy servant, I pray, and rescue thy people from the coming threat, that we may cry out to thee in thanksgiving: Glory to Thee, O Queen of all!

Now & ever…: When the Bridegroom will come at night to judge the earth, O all-pure one, then be thou well-pleased that I may go forth to meet Him with a lighted lamp, and may worship His coming.

ODE V

Irmos: Thou hast appeared on earth, O Invisible One, and of Thine own will hast dwelt with men, O Unapproachable One. And rising early unto Thee, we hymn Thee, O Thou Who lovest mankind.

Many dogs have truly beset me, and a horde of evil spirits have surrounded me; yet set their counsels now at naught, O all-pure one.

Having dug now a pit for me, the evil one striveth to cast me into it; yet with thy right hand, O Mistress, may he fall into the pit which he hath made.

Glory…: Let me not be denounced by the wrath of thy Son at the time of His coming, neither let me be punished by His anger, O most hymned one; but save me by thine entreaties.

Now & ever…: Behold my weakness, behold the lowliness of my soul, O pure one, and the uprising of mine incorporeal enemies; and deliver me from their harm.

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

At the behest of the Creator of all, when my soul must needs part from the flesh, O most immaculate and most hymned Theotokos, free me from the hands of those who hate me.

With streams of compunction dry up the turbulent rivers of my wicked deeds, O Theotokos, and guide me to the waters of tranquility on the day of judgment.

Glory…: Thou knowest the weakness of my soul, the feebleness of my mind and the infirmity of my flesh, O all-pure one. Wherefore, save thy servant, for thee have I acquired as an

invincible ally.

Now & ever…: Grant me streams of spiritual tears, O all-immaculate Mistress, whereby I may wash away the mire of my transgressions, the tumult of the passions and the defilement of my body.

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

Sessional hymn, in Tone III: Special Melody: "Awed by the beauty of thy virginity…"—

O Mistress who bore the Merciful One in thy womb, have pity on me who flee beneath thy protection and ask thy divine help with all my soul, and vouchsafe mercy unto me when we will stand before the Author of creation, O pure one, and deliver me from everlasting fire and all condemnation.

ODE VII

Irmos: The three children would not bow down before the golden image, the object of the Persians' worship, but chanted in the midst of the furnace: O God of our fathers, blessed art Thou!

The waters of transgressions have been poured out upon me and my soul doth drown, O pure one, and the uttermost abyss hath engulfed me; yet rescue me from its threefold billows.

Sprinkle me with the blood which flowed from the side of thine Offspring and with the multitude of thy mercy; wash thou and cleanse me of all defilement with streams of tears.

Glory…: Grant thou contrition to my soul and humility to my heart, O most pure one, that I may be delivered from all the wiles of those who ever pitilessly pursue me.

Now & ever…: As thou art merciful, O Mistress Mother of God, vouchsafe mercy to those who with faith cry out to thy Son: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

With the might of thy Son thou hast broken the arrows of the archer, O pure one. Let his unrighteousness now descend upon his own head, that I may cry: All ye works of the Lord, hymn the Lord and supremely exalt Him forever!

With thy light do thou illumine my darkened heart, O Maiden, and with the sword of light open thou the portals of light to me who cry: All ye works of the Lord, hymn the Lord and supremely exalt Him forever!

Glory…: Falling into the sleep of death, I lie in the grave of despondency; yet do thou thyself raise me up, O Virgin, and grant that I may chant with vigilance: All ye works of the Lord, hymn the Lord and supremely exalt Him forever!

Now & ever…: O pure one, cease thou never to pray for those who honor thee, that, delivered in compunction from the snares of the devil, we may cry out to thy Son: All ye works of the Lord, hymn the Lord and supremely exalt Him forever!

ODE IX

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

The turbulence of the passions and the turmoil of vile thoughts bestorm my soul, and evil men ever smite me like a tempest; yet as thou lovest mankind, O Virgin, quickly deliver me from my besetting needs.

O my lowly soul, leave off thy wicked deeds and cease from doing evil and angering God; but earnestly embrace His commandments, for thou hast the Theotokos directing thy ways.

Glory…: As thou gavest birth to the Lord of all, free me from the passions and from grievous sins, and in thy surpassing lovingkindness enrich me wholly with good works, that, rejoicing, I may magnify thee, O most immaculate one.

Now & ever…: The end approacheth, O my soul, judgment is at the door! Forsake thy shameful works and undertake to live a good life; for thou hast the Theotokos as thine ally, delivering thee from all oppression.

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

Tuesday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of compunction, in Tone III—

O my soul who art a sojourner on the earth, repent, for dust doth not chant in the grave, nor doth it deliver us from transgressions; but cry out to Christ God: O Thou Who knowest the heart of man, I have sinned against Thee! Before Thou condemnest me, have pity, O God, and have mercy upon me.

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

How long, O my soul, shalt thou remain in thine offenses? How long shalt thou put repentance aside? Be thou mindful of the coming judgment, and cry out to Christ God: O Thou Who knowest the heart of man, I have sinned! O sinless Lord, have mercy upon me!

Glory…, Now & ever…: Theotokion—

O Theotokos, our refuge and power, O mighty helper of the world: By thy supplications protect thy servants from all need, O thou who alone art blessed.

After the second chanting of the Psalter, these Sessional hymns, in Tone III—

At the dread judgment I shall denounce myself, there being no need for accusers, and shall condemn myself, there being no need for witnesses; for the books of my conscience will be opened, and the things I have done in secret will be exposed. Wherefore, O God Who wilt examine my deeds at that universal trial, cleanse me and save me.

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

Thou knowest the depth of mine offenses, O Lord. Grant me a helping hand, as Thou didst to Peter, and save me.

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

Martyricon: Ye shine forth in faith, O all-radiant beacons, holy physicians of the infirm, all-praised passion-bearers; for ye were undaunted by the wounds inflicted by the torturers and cast down the ungodliness of the idols, having the true Cross as an invincible trophy.

Glory…, Now & ever…: Theotokion—

Accept me who with faith flee beneath thy protection, O Mistress, and despise me not, neither disdain me who entreat thee in repentance, O good one. Receive the entreaty which cometh from mine unworthy mouth, and by thy mediation deliver me from all snares, that I may cry out to thee with boldness: Rejoice, O joyous one!

After the third chanting of the Psalter, these Sessional hymns, in Tone III—

Fleeing under thy protection, we cry out with faith from the depths of our heart: O divinely blessed Prophet and Forerunner, quell the tumults of perils and misfortunes and the waves of infirmities, and foil the wily counsels of the enemy, asking great mercy for us.

Shaking off thy despondency by repentance before thy departure, O wretched soul, turn thou with weeping, crying out to the innocent Jesus Who loveth mankind: I have sinned against Thee, O Master, but in that Thou art full of lovingkindness, save me at the supplications of the holy Forerunner, in that Thou alone art sinless.

Glory…, Now & ever…: Theotokion—

Inconceivable and unapproachable is the awesome divine mystery which was wrought in thee, O divinely joyous Mistress; for having conceived the Incomprehensible One, thou gavest birth to Him, Who was wrapped in the flesh through thine all-pure blood. Unto Him do thou ever pray with the Forerunner, O pure one, that our souls may be saved.

ODE I

Canon of repentance, to our Lord Jesus Christ & His martyrs, the acrostic whereof is "Hearken unto my groaning, O Word of God": the composition of Joseph, in Tone III—

Irmos: Thou, O God, art He Who wondrously and gloriously wrought miracles, Who made the deep land, Who engulfed the chariots, and saved the people, who sang unto Thee as our King and God.

Before the end, O ye faithful, let us weep for ourselves with all our soul. The Bridegroom approacheth; let us light our deeds as though they were radiant lamps, that together we may enter the divine bridal-chamber.

Repenting with all his soul, Manasseh of old was saved; for he cried out to the one Master from the midst of his fetters. Him do thou emulate, O my soul, and thou shalt easily find salvation.

Martyricon: While the divine athletes endured the blinding of their eyes, the severing of their hands, the uprooting of their tongues, the amputation of their feet, and the breaking of their legs and arms, they gave thanks unto Jesus Christ.

Martyricon: O holy martyrs, the shrine of your relics hath been shown to be the cure of all of us, the faithful, whence we who ever honor you as is meet draw forth healing of our souls and bodies.

Theotokion: O most hymned Virgin, thou noetic jar who holdest Christ, the Manna of immortality: Deliver me from the bitterness of the soul-corrupting passions, that with faith I may piously glorify thee.

Another canon, of John the Forerunner, in Tone III—

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

O Forerunner of the Lord, godly offspring of a barren womb: Pray to God, that I may produce the fruits of the virtues, and loose the barrenness of my sin, dispelling the gloom from my mind.

On earth thou wast shown by faith to be a star preceding the great Sun of glory Who hath illumined the whole world. Wherefore, entreat Him, O Forerunner, that He enlighten my soul, which hath been benighted by evil thoughts.

O Prophet, who by the divine Spirit didst announce beforehand to those in hades the Light Who was drawing nigh: By thine entreaties give life to my deadened soul, and raise me up from my transgressions as from a grave, I pray, O glorious Forerunner.

Theotokion: With the archangels and angels, and all the saints, entreat the Lord Who through thee revealed Himself to us, we pray, O Virgin, that we who confess thee to be the true Theotokos may be delivered from misfortunes.

ODE III

Canon of Repentance

Irmos: O barren and sterile soul, acquire thou right glorious fruit, and cry out in gladness: I have been made steadfast by Thee, O God! There is none so holy or so righteous as Thee, O Lord!

I have senselessly broken the law of God, and must needs be condemned. And what I shall do, I know not. O most righteous Judge, have pity and save me in Thy lovingkindness.

O greatly Merciful One Who lovest mankind, Thou Dayspring of the East: Shine forth the light of righteousness upon me, I pray, rescuing me from the gloom of the passions and the darkness of torment.

Martyricon: O holy martyrs, ye have been shown to be inhabitants of the noetic land, fruitful trees of paradise, wellsprings of divine water, and chalices pouring forth a holy drink.

Martyricon: Bearing a single character in many bodies, O passion-bearers and martyrs, preaching the indivisible Trinity ye conquered the hordes of the enemy, the prince of this world.

Theotokion: O all-pure Virgin Mother, Mistress of all: Render Christ merciful unto all of us, who repent and flee unto Him, and who desire to receive release from our transgressions.

Canon of the Forerunner

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

As thou art the voice of the Word, O Baptist, unto Him direct now the cries of those who honor thee, and by thy mediation grant us remission of transgressions.

I have sinned against Thee, and have committed iniquity and sorely transgressed, O Savior, and I have defiled my soul. Wherefore, I pray Thee: Have pity on me for the sake of him who baptized Thee.

I beseech thee, O Forerunner, thou child of the desert and guide of the new people of God: To the paths of repentance guide me, who through pleasures have gone astray in the wilderness.

Theotokion: With the apostles, the sacred prophets, the martyrs and the heavenly hosts entreat thy Son, O all-pure one, that He have pity on us who hymn thee.

ODE IV

Canon of Repentance

Irmos: O pure one, Habbakuk foresaw thine all-pure womb as a mountain overshadowed; wherefore, he cried aloud: God cometh from Thæman, the Holy One from a mountain overshadowed and densely wooded.

O Christ God, Who upon the disobedient and gainsaying people didst pour forth of old water from a rock, slaking their thirst: From my stony soul draw forth a drop of compunction to wash me clean.

O Physician of the sick, as a gesture of compassion cure my heart of the passions, applying repentance to it as a poultice of divine medicine, O Savior, in that Thou art good, that I may glorify Thee with faith.

Martyricon: O passion-bearers, mercifully putting away all thought of friendship for the body, ye gave yourselves over to those who would torture you; wherefore, ye became close friends of the Creator.

Martyricon: Ye endured the agonizing wounds of multifarious torments, O athletes of Christ, and received the grace of the gifts of the Spirit; and ye drive away the chronic pangs of our passions.

Theotokion: Rejoice, O Maiden of great renown, from whom God the Word was born, releasing us from irrational and unseemly deeds! Rejoice, O radiant cloud who dispellest the clouds of our despondency!

Canon of the Forerunner

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten

Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

O Forerunner of the Lord, I entreat thee, the voice of the Word Who appeared in the flesh: From irrational actions deliver me who honor thee with my words and bless thee with faith, as is meet.

Sigh, O my soul, and cry out to God, thy Creator: I have sinned! Cleanse me, O Christ, and at the entreaties of the divine Forerunner deliver me from dreadful torment, misfortunes and tribulations.

Rescue me, who am drowning in the many waves of grievous passions, am cruelly beset by the storm and am ever foundering therein, O Baptist, and guide me to the harbor of repentance.

Theotokion: O most immaculate Mother of God, O chariot more exalted than the cherubim: With the immaterial ministers and all the saints entreat Christ to Whom thou gavest birth, that He save me, the accursed one.

ODE V

Canon of Repentance

Irmos: Rising early, we hymn Thee, O Word, Thou only-begotten Son of God. Grant us Thy peace, and have mercy upon us who hymn and worship Thee with faith.

Sprinkling me with the hyssop of repentance, purify me of the defilements of the passions, O Jesus, that I may appear before Thee clean when Thou shalt judge all men in Thy righteous judgment.

The wounds of mine all-wretched soul have festered, O Savior. O Healer of the sick and Bestower of good things, heal Thou and save me in Thy surpassing mercy.

Martyricon: On earth, the bodies of the passion-bearers were broken like vessels of clay, but the might of their souls was strengthened withal and illumined by the power of Christ.

Martyricon: The blood which the saints shed hath sanctified the whole earth; it hath given drink to the souls of the faithful and manifestly dried up the surging torrents of vanity.

Theotokion: By thy birthgiving thou didst render barren the curse upon our forefather, O Maiden, and hast poured forth rivers of blessing upon us, who bless and glorify thee with faith.

Canon of the Forerunner

Irmos: Thou hast appeared on earth, O Invisible One, and of Thine own will hast dwelt with men, O Unapproachable One. And rising early unto Thee, we hymn Thee, O Thou Who lovest mankind.

On earth thou didst manifestly live like an angel in the flesh, O blessed one; wherefore, I pray to thee: Free my soul from carnal-mindedness.

O Forerunner of the Lord, save me, who have fallen into the abyss of sin, who have defiled my soul with pleasures, and am in distress, yet flee unto thee.

Thou wast shown to be more exalted than the prophets, O Prophet, for thou thyself didst see Him Whom thou didst proclaim. Him do thou unceasingly entreat, that He enlighten our souls.

Theotokion: O divinely joyous one, who by the indwelling of the Word wast shown to be more spacious than the heavens: Free me from the sins which constrict me.

ODE VI

Canon of Repentance

Irmos: The abyss of the passions and the tempest of contrary winds have risen up against me; but going before me, save me, O Savior, and deliver me from corruption, as Thou didst

save the prophet from the beast.

I have been benighted by the gloom of sin and lie wholly dormant. O Christ God, Who wast once wounded by a spear for my sake, have pity on me in Thy lovingkindness.

I groan, yet I remain sunk in evils; I weep, yet I tremble not before the judgment; I experience pain, but am yet unfeeling. O Word of God, have pity and save me by Thy good judgments!

Martyricon: Wholly mute, like lambs which utter neither bleat nor sound, O most glorious athletes, ye were led to wounding and slaughter, hymning Christ.

Martyricon: With joyous soul ye were cast as food to the wild beasts and hurled into the depths of the sea; wherefore, O athletes, Christ hath adorned you with imperishable crowns.

Theotokion: O portal of those saved by faith, gate through which He alone Who became incarnate for us hath entered: Open the doors of righteousness unto us who hymn thee with faith.

Canon of the Forerunner

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

In the waters thou didst baptize the Torrent of sweetness, Who bowed His head beneath thy hand. Him do thou entreat, O wise one, that He send down the water of compunction upon me who have greatly sinned.

In the river, O Forerunner, thou didst wash Jesus Who loveth mankind, the Abyss of lovingkindness Who covereth the chambers of the heavens with waters. Him do thou entreat, that He pour forth remission upon me.

"Repent, for the kingdom of heaven is at hand!" thou didst cry out, O Forerunner. Wherefore, vouchsafe that those who honor thee with love and flee beneath thine honored protection may receive it.

Theotokion: O all-pure one, who didst lend thy flesh to the Creator: With the heavenly hosts, all the prophets, the apostles and martyrs, beseech Him to have pity and save me.

ODE VII

Canon of Repentance

Irmos: O Lord God of our fathers, Who bedewed the flame of the furnace and saved the children unconsumed: Blessed art Thou forever!

I have stripped myself of the garments of incorruption and clothed myself in deeds of ungodliness; wherefore, I cry out to Thee: O Compassionate God, make me splendid in the raiment of the virtues.

I have sullied myself with lustful gazes and defiled myself by unseemly touching, and am become vile in Thy sight. O Jesus, accept me as Thou didst the prodigal!

Martyricon: Loving the heavenly life, ye endured many pangs, O warriors of Christ, divine luminaries; wherefore, with faith ye are called blessed.

Martyricon: Having been enlightened with the splendor of martyrdom, ye shine forth more brightly than the sun, and have driven away all the gloom of ungodliness, O holy martyrs.

Theotokion: In that thou gavest birth to the Upholder of all, O pure Ever-virgin Theotokos, deliver me from sin and the gloom of ignorance which holdeth me.

Canon of the Forerunner

Irmos: The three children in the furnace formed an image of the Trinity: they trampled the threat of the fire underfoot and cried aloud, chanting: Blessed art Thou, O God of our fathers!

O Forerunner and Baptist of Christ, star of the Sun, my soul, which hath been darkened and blinded by slothfulness, do thou illumine, guiding me to the path of repentance.

Mindful of the hour of judgment, I am wholly seized with fear; for I wallow in a multitude of unseemly deeds. But stand forth before me, O thou who didst baptize the Lord, and deliver me from the impending fire.

O intercessor for my life, O Forerunner my helper, preserve and protect me from enemies, visible and invisible, and cause me to share in the heavenly kingdom.

Theotokion: O Virgin Theotokos, with the prophets, apostles and martyrs beseech thy Son, that from impending need He deliver us who ever honor thee.

ODE VIII

Canon of Repentance

Irmos: O ye heavens of heavens, O earth, ye mountains and hills, O abyss, ye whole generation of mankind, with hymns bless God Who is glorified unceasingly by the angels in the highest, and exalt Him supremely as Creator and Deliverer for all ages.

I have not had the fear of Thee dwelling in my heart, and, devoid of conscience, have brought carnal pleasure to fulfillment; and I tremble before Thy judgment, O King of all. Disdain me not, who am now penitent.

Washing earthly sin from me by repentance, vouchsafe that I may pass over to the holy land wherein the meek dwell, O greatly Merciful One Who wast sinlessly born on earth of the Virgin.

Martyricon: In your own blood wereyour feet dyed, which trample the enemy underfoot and in holiness traverse the heavens, O most glorious passion-bearers of Christ, the God of all.

Martyricon: With care ye arrayed yourselves for struggles and great battles, and stripped the enemy bare and clothed him in shame; wherefore, ye join chorus in the heavens, O glorious passion-bearers who have been crowned.

Theotokion: Loving thee, the beauty of Jacob, the Lord, Who is beauteous in comeliness, made His abode within thy womb, O most immaculate one, enlightening human nature with beauties and gifts past understanding.

Canon of the Forerunner

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Thou didst preach the Lamb of God Who taketh away the sins of men, O godly John the Forerunner. Him do thou beseech, that He loose the burden of my sins and vouchsafe unto me the portion of the saved.

From the furnace of burning flame and the outer darkness which is devoid of light deliver me who am wholly held fast in the darkness of evil deeds, for the sake of Thy glorious and divine Baptist, I pray Thee, O Word of God, Who art wholly without beginning.

O divine Prophet of the Lord, who through repentance preached fruitfulness to souls empty and barren: Clear my thorn-choked soul of all the pleasures, that I may produce the grain of good works.

Theotokion: As thou art the Mother of God, with the holy angels, the prophets, apostles and martyrs make supplication, that those who ever confess thee to be the Theotokos may be delivered from misfortunes, tribulations, and all the torments which are to come.

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 is the Lord God of Israel, Who hath exalted the horn of our salvation in the house of David His child, for the sake of His lovingkindness; and therein He hath visited us, the Dayspring from on high, and hath guided us to the path of peace.

Now is the right acceptable time and the day of purification! Turn, O my soul, and make it thy will henceforth to bring forth fruits of repentance, lest the dread axe of death find thee barren and, hewing thee down like the fig-tree of old, send thee into the fire.

Like the rich man of old do I wallow in the pleasures, lacking any great love for my neighbor; and I am not daunted by the unquenchable fire. Wherefore, soften the hardness of my soul, O Master, that in the end I who am benighted may if but a little be enlightened by lovingkindness.

Martyricon: Having been sealed by the divine blood of Christ, suffering lashings mightily with faith, O martyrs, ye have laid low the infidel foe and rescued many people from vile deception by your divine feats, illumining them with the light of the knowledge of God.

Martyricon: O godly martyrs of Christ, ye were shown to be sharp-edged swords cutting down the hordes of the enemy, vessels containing the radiance of the Holy Trinity, lamps shedding the light of piety upon the faithful, and true warriors of the noetic Sion.

Theotokion: The prophet foresaw thee as the radiant cloud from which Christ God, the great Sun, appeared unto us and enlightened those who before were benighted. Beseech Him, O good one, that He dispel the clouds of my passions and illumine me with light divine.

Canon of the Forerunner

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

Having entered the tabernacle of the law, thou didst richly gaze upon the splendor of divine grace, O wise prophet, enlightening the ends of the earth and dispelling the darkness of ignorance; wherefore, we honor thee.

In that thou art a martyr of Christ, the godly one who baptized Him, a beacon of repentance, the dawning of piety, the mediator between the Old and New Covenants, enlighten my lowly soul, which hath grown old through evil, renewing it with divine understanding.

At the hour of horror, the hour of terror, the hour of condemnation, from the threats that await me beyond do thou deliver me who am condemned, O wise one, for thou hast the Bridegroom, the Savior of our souls, hearkening to thine entreaties as a friend.

Theotokion: As the Mother of God, as the Mother of the Word of God Who was born of thee in the flesh, O pure one, ever pray with the incorporeal ones, with the apostles and prophets, the holy hierarchs and martyrs, that He have pity on the world, O all-pure Virgin Mother.

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

Aposticha stichera of compunction, in Tone III—

Bring together my scattered mind, O Lord, and cleanse my hardened heart, giving me repentance, as Thou didst to Peter, sighing, as Thou didst to the publican, and tears, as Thou didst to the harlot; that with a mighty voice I may cry out to Thee: Save me, O God, in that Thou alone art compassionate and 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.

While I chant much psalmody, I am found to be committing sin; and while intoning hymns with my tongue, in my soul I ponder unseemly thoughts. Correct both by repentance, O Christ God, and save me.

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

Martyricon: The warriors of Christ refused to be daunted by emperors and tyrants, and right boldly and manfully they confessed Him, the Lord God of all, our King; and they pray for our souls.

Glory…, Now & ever…: Theotokion—

Without seed thou didst conceive through the Holy Spirit, and glorifying thee, we chant: Rejoice, O all-holy Virgin!

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

Tuesday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone III—

Thou didst banish from paradise our forefather Adam, who had broken Thy commandment, O Christ; but Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying: Remember me, O Savior, in Thy kingdom!

I have acquired a soul defiled by the pleasures of life, and, wholly desperate, I approach Thy compassions and earnestly cry out to Thee, O Christ, Who alone knowest the secret things: Cleanse me in Thy lovingkindness, O Lord!

As the mediator between the Old and the New Covenants, O divine Baptist, having renewed me who have grown old through transgressions, by thine entreaties grant that I may walk without stumbling the paths of repentance that lead straight to the kingdom of Christ, O most praised one.

Martyricon: Fighting the good fight, O valiant athletes, ye endured countless myriads of pangs; and thus ye ever ease the pain of all and dispel the harm wrought by the evil spirits. Wherefore, we glorify you with faith, O holy ones.

Glory…: The Unity in three Hypostases is truly light and life, the Creator of all, Whom we glorify; for the Master and Lord is known to be the one God in three Persons—the Father, the Son and the Spirit—the Unity which sustaineth all things.

Now & ever…: O Virgin Mother, have pity on me who ever sin and anger the good God, and by examples of repentance make me steadfast now, in that thou art good, that, having escaped the torments which are to come, I may earnestly hymn thy supplication, O Maiden.

Tone III

Wednesday

Tuesday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the Cross, in Tone III: Special Melody: "Great is the power of Thy Cross…"—

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

Creation was transformed by Thy crucifixion, O Word: the sun withdrew its rays in fear and the veil of the temple was parted; and every one of the faithful was saved. Wherefore, we glorify Thine infinite riches.

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.

God the Master, Who in His compassion assumed our flesh, was nailed to the Tree; and when He was lifted up bodily, as He was well-pleased, in the lovingkindness of His mercy He raised us up who were cast down.

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

The world was recreated by the drops of divinely shed blood and water which flowed from Thy side, O Lord; wherefore, in that Thou art compassionate, with water Thou dost wash away the sins of all, and by Thy blood Thou givest us forgiveness to drink.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in the same melody—

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

Lying upon the bed of my negligence, I have reached the end of my life in slothfulness; and I fear the hour of my departure. Yet, rousing me to repentance by thy supplication, O Maiden, save me.

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

Heal thou the sicknesses of my heart, bring an end to the deception of my mind, O pure one, and vouchsafe that with a pure heart I may hymn thee, and ask grace, and find mercy on the day of judgment.

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

Cast off the heavy burden of evil, and draw nigh, weeping and crying aloud: O pure Virgin, grant that I may bear the easy yoke of thy Son and God.

Glory…, Now & ever…: Stavrotheotokion—

A sword pierced thy heart, O all-pure one, when thou didst behold thy Son upon the Cross; and thou didst cry out: "Show me not to be childless, O my Son and God, Who didst keep me a virgin even after I gave birth!"

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

Aposticha stichera of the Cross, in Tone III—

I bow down, O Christ, before Thy precious Cross: the guardian of the world, the salvation of us sinners, the great purification and boast of the whole world.

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.

The tree of disobedience put forth death for the world; but the Tree of the Cross put forth life and incorruption. Wherefore, we worship the crucified Lord, crying: Let the light of Thy countenance be signed upon us!

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

Martyricon: The prophets, the apostles of Christ and the martyrs enlightened and taught the erring nations to hymn the consubstantial Trinity, and made the children of men companions of the angels.

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "Great is the power of Thy Cross…"—

When Thy Mother, the unblemished Ewe-lamb who gave Thee birth, saw Thee lifted up upon the Cross, O my Christ, she lamented and cried out, weeping: "Show me not to be childless, whom Thou didst preserve pure even after giving birth!"

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

Tuesday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

Knowing thee, the Mother of God, to be a wellspring of lovingkindness and mercy, approaching thy goodness, I pray: Grant me compunction, that I may grieve and weep over my transgressions, O most pure Mistress.

Grant me drops of spiritual tears to wash away all the defilement of my acts and wicked thoughts, to cleanse my soul of impurity and make me a temple of the divine Spirit.

Glory…: Beset by the waves and threefold billows of my transgressions, and ever cruelly drowned by the works of the adversary, sinking now into the abyss of destruction, I cry to thee, O all-immaculate one: Save me!

Now & ever…: For the sake of thy lovingkindness, O Mistress of all, have mercy on my wretched soul, and deliver me from everlasting fire and the assault of the demons, for I flee now beneath thy protection, O Theotokos.

ODE III

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

With divine light illumine my mind, which hath been benighted by evil thoughts, O most hymned one; for thou gavest birth to the ever-lasting Light Who hath shone forth from the Father.

Tripping the feet of my soul, the enemy of the righteous hath caused me to fall to the ground; yet with thy right hand, O pure Mistress, raise me up again.

Glory…: With the voice of the publican I cry to thee, wretch that I am: Cleanse me, O Mistress, and by thy supplication grant remission of transgressions unto thy servant.

Now & ever…: Heal thou the wounds of my soul, O Mistress, and still the most turbulent

waves of my thoughts; and grant me the armor of peace.

ODE IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

I have defiled my flesh with pleasures and luxuries, have besmirched the purity of my soul with vile thoughts and have darkened my mind. O Mistress, disdain not thy servant.

Be thou my deliverance, refuge and might, the horn of my salvation, O pure helper, ever delivering me from all sorrow and putting all mine enemies to shame.

Glory…: I am now beset by many perils, wretch that I am, and am ever engulfed by the wiles of the demons; yet I flee to thee now: by thy fervent supplication save me, thy servant.

Now & ever…: The night of the passions, devoid of light, embraceth me, wretch that I am; yet by thy light, O good one, dispel the clouds of my soul and guide me to the light of the precepts of God, O most immaculate one.

ODE V

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: O accursed am I, for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

The time of my life hath vanished like smoke, and I have arrived at the portals of death. I fear the assault of the demons, for I have ever done their works. O most immaculate one, have pity and save me!

Drying up the abyss of mine evils, O Virgin, grant me rivers of tears. Quench all the flame of my passions, O Maiden, and vouchsafe that I may be delivered from fire and other torments on the day of judgment.

Glory…: With the oil of thy mercy heal my soul which is tormented with the pain of my sins, and vouchsafe that I may ever observe the precepts of thy Son in humility, that I may receive His goodness.

Now & ever…: "Thy divine Church, stripped of its bridal raiment, O my Son, hath been arrayed in the holy blood which flowed from Thy side. And I, beholding all Thy pain on the Cross, do likewise suffer!" the Mother of the Word said, lamenting.

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

The Son of God, incarnate of thy pure blood, hath shown thee, O Bride of God, to be a great refuge; wherefore, be thou merciful to thy servants.

O good one, with thy radiance illumine the eyes of my heart which have been darkened by unseemly thoughts; make me a child of the Light, and cause me to dwell in a place of light.

Glory…: Waves of passionate thoughts ever batter me, O all-pure one, and the tempest of the evil spirits engulfeth me; yet set me firmly upon the rock of dispassion.

Now & ever…: I have fallen asleep in the death of my soul, and lie in the grave of despondency; but grant me thy hand, I pray, and raise me up, guiding me to the life of repentance.

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

Sessional hymn, in Tone III—

We who have acquired the Cross of thy Son as a staff of power, O Theotokos, thereby cast down the arrogance of the enemy, magnifying thee unceasingly with love.

ODE VII

Irmos: The three children would not bow down before the golden image, the object of the Persians' worship, but chanted in the midst of the furnace: O God of our fathers, blessed art Thou!

O pure one, with strength do thou gird my soul, which hath grown weak through sins, and save me who cry out to thy Son: O God of our fathers, blessed art Thou!

Fearing the hour of death because of eternal and everlasting torment, I fall down before thee: O Mistress Theotokos, save me from the snares of those who pursue me!

Glory…: O Theotokos who didst contain the infinite God within thy womb, free thou my mind, which hath been confined by many transgressions, from their condemnation.

Now & ever…: The human race entreateth thee, O Theotokos: O Mistress, have mercy on thy servants who with faith cry out to thy Son: O God of our fathers, blessed art Thou!

ODE VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Having truly emulated the prodigal and ended my whole life in sins, I now cry out: I have sinned against thee! O Mistress, make me as one of the hirelings of thy Son and Creator, that I may glorify thee for all ages!

My soul hath been filled with evils, and I have been reckoned with all who go down into the pit; yet do thou, O Virgin Theotokos, lead me up from the pit of the passions and from the mirey clay of mine evils.

Glory…: Pray thou to Christ, O Theotokos who gavest birth to Him from thy holy womb, that He grant me forgiveness of my manifold transgressions, that I may chant: O all ye works of the Lord, hymn the Lord, and exalt Him supremely forever!

Now & ever…: When my soul must needs depart from this life at the command of God, from the snares of those who pursue us, O all-pure one, do thou rescue those who cry to thee: O all ye works of the Lord, hymn the Lord, and exalt Him supremely forever!

ODE IX

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

The human race, now enriched by thine invincible supplication, O all-immaculate one, crieth out day and night: Cease not ever to beseech thy Creator and Son, that He take pity on those who hymn thee.

The darts of unseemly passions have wounded my soul with demonic assaults, and ever vex my mind with the arrows of adverse thought; wherefore, heal mine incurable wounds, O Maiden.

Glory…: O pure Bride of God, quickly remove from me the wounds inflicted upon me by the enemies who war against me, for, wretch that I am, I can no longer bear their assaults, their great wickedness and insolence; yet haste thou to deliver me.

Now & ever…: Thou knowest the weakness of my lowly body, the wounds of my soul, the groaning of my heart, and the error and deception of my mind; wherefore by thy lovingkindness grant me healing of them all.

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

Wednesday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the Cross, in Tone III—

The Cross was planted in the earth yet touched the heavens, not because it reached the full stature of a tree, but because thereon Thou didst fulfill all things. Glory to Thee, O Lord!

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

Thou wast uplifted upon the cypress, the pine and the cedar, O Lamb of God, that Thou mightest save those who worship Thy voluntary crucifixion with faith. Glory to Thee, O Christ God!

Glory…, Now & ever…: Stavrotheotokion—

We who have acquired the Cross of thy Son as a rod of power thereby cast down the arrogance of the enemy, O Theotokos, unceasingly magnifying Thee with love.

After the second chanting of the Psalter, these Sessional hymns, in Tone III—

O Lord Who wast buffeted for the human race, yet wast not stirred to wrath, free our life from corruption, and save us.

Special Melody: "Awed by the beauty of thy virginity…"—

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

Beholding Thine infinite authority and voluntary crucifixion, the angelic armies marveled: How is He who is invisible wounded in the flesh, desiring to deliver mankind from corruption? Wherefore, we cry out to Thee as the Bestower of life: Glory to Thy lovingkindness, O Christ!

In the same melody—

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

Martyricon: Arraying yourselves in the full armor of Christ, and wielding the sword of faith, as martyrs ye hewed down the hordes of the enemy; for, in hope of life, ye earnestly endured all the threats and wounds of the tyrants of old. Wherefore, ye have received crowns, O stout-hearted martyrs of Christ.

Glory…, Now & ever…: Stavrotheotokion: In the same melody—

Thy pure Mother who knew not wedlock, O Christ, beholding Thee hanging dead upon the Cross, weeping, said maternally: "How hath the iniquitous and ungrateful assembly of the Jews, who enjoyed Thy many and great gifts, rewarded Thee, O my Son? I hymn Thy divine condescension!"

After the third chanting of the Psalter, these Sessional hymns, in Tone Ill: Special Melody: "Awed by the beauty of thy virginity…"—

Accepting crucifixion and death, O Christ our Savior, Thou didst pour forth immortal life upon us and didst free the world from corruption. Wherefore, O Bestower of life Who lovest mankind, we glorify Thy salvific sufferings, whereby all of us are saved, who possess Thy Cross as peace and an invincible weapon.

Thou didst endure the infamy of the Cross, O Master Who dost transcend all creation, that Thou mightest honor me who before was in grievous dishonor. And Thou wast pierced in Thy side by a spear, O Long-suffering One, desiring to deliver me, Thy creature, from corruption. I hymn Thy great lovingkindness and goodness, O Thou Who lovest mankind!

Glory…, Now & ever…: Stavrotheotokion—

When the pure Virgin, Thine immaculate Mother, who knew not wedlock, beheld Thee uplifted upon the Tree, O Master, she cried out: "Woe is me, O my Son most sweet! How hath the most iniquitous council condemned Thee, the Creator and Master of all, to the Tree? I

hymn Thine utter goodness!"

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "By Thy pangs Thou hast brought an end to the pangs of men": the composition of Joseph, in Tone III—

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

Thou didst cause the greatly painful passions to cease, O Word, and didst save men, whom the adversary wounded of old, yet who piously worship Thine ineffable dispensation.

He who by deceit bound man through the violation of the commandment in paradise is bound by the unbreakable bonds wherewith Thou wast bound, having become incarnate of Thine own will, O Lord Who lovest mankind, loosing our transgressions.

Martyricon: Seeing creation unfortunately overwhelmed by the deceptions of the demons, the passion-bearers of great renown showed themselves to be calm harbors for the faithful, drowning all the power of the prideful one in the streams of their blood.

Martyricon: The choir of the martyrs, having radiantly joined the ranks on high, is ever illumined by the splendors of the uncreated Godhead, and enlighteneth those on earth who with faith glorify His wonders.

Theotokion: Thou wast shown to be more exalted than the heavenly ranks, O all-pure one, who on earth gavest birth to God the Word, Who in His goodness hath led us up to the heavens by His sufferings and precious Cross.

Another canon, of the all-holy Theotokos, the acrostic whereof is "I offer a third hymn to the Theotokos": in Tone III—

Irmos: Same as the foregoing.

Thee whom the Prophet Habbakuk foresaw in the Spirit as the mountain overshadowed, do I beseech thee: O all-pure one, overshadow me who am pierced through by passion and am in the shadow of death, that I may be freed of the passions which assail me. *Twice*

With the sprinkling of the divine streams which flow from the divine side of thy Son, wash clean the wounds of my heart, that, as is meet, I may magnify and glorify thee, the ever-blessed and all-immaculate one.

Thou gavest birth to the Word Who is the equal of the One Who begat Him, and hath made the essence of man divine. Entreat Him, O pure one, that He vouchsafe divine consolation unto me who am confused and weakened by the wiles of the enemy.

ODE III

Canon of the Cross

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

By the Tree did the assembly of the Jews slay Thee, Who in the essence of Thy divinity art dispassionate, yet in Thy goodness becamest subject to suffering in the flesh, and dost make us immortal.

O Word Who suspended the earth upon the waters, of Thine own will Thou wast suspended upon the Tree, leading up to the heavens me who have fallen into the pit of evil.

Martyricon: Replete with wounds, O most lauded martyrs of Christ, ye stand before the Lord, receiving rewards from His most generous hand.

Martyricon: With joyous soul the martyrs received wounds, bringing utter grief upon the serpent and filling the angelic choirs with joy.

Theotokion: Beholding Christ uplifted upon the Cross, she who knew not wedlock said,

weeping: "O Sun of glory, Thou hast set from before mine eyes, bringing light to those in darkness!"

Canon of the Theotokos

Irmos: Same as the foregoing.

O most holy one, who art merciful, beseech Him Who is rich in ineffable mercy and compassions, that He have pity on us who are oppressed. *Twice*

O pure Virgin, who art the dwelling-place of the Creator of all, entreat the Comforter to abide within me, who have become a den for soul-corrupting thieves.

In that thou hearest in thine arms Him Who holdeth all things in His divine hand, O Theotokos, look upon me, and deliver me from mine unseemly inclination toward the passions.

ODE IV

Canon of the Cross

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

Beaten about the head with a reed, Thou didst endure mockery, O Master Who dost truly surpass all honor, that Thou mayest honor me who have been dishonored by disobedience, O Christ Who lovest mankind.

As the King of truth Thou wast crowned with a crown of thorns as Thou didst desire, O Long-suffering One, and Thou didst uproot thorny sin. I hymn Thy sufferings, O Savior!

Martyricon: O martyrs, ye remained unbroken by the infliction of wounds, breaking the deception of the enemy and trampling underfoot him who boasted beyond measure yet wholly fadeth away in his mindlessness.

Martyricon: Through your corruptible bodies ye acquired divine incorruption, by your sufferings steadfastly emulating the honored suffering of the Dispassionate One, O most lauded martyrs who have been reckoned with all the incorporeal ones.

Theotokion: Once, the prophet beheld thee, O Maiden, as the scroll whereon the finger of the Father inscribed the incarnate Word, Who with the spear hath rent asunder the record of our forefather's sin, O all-pure one.

Canon of the Theotokos

Irmos: Same as the foregoing.

As Thou didst endure wounds and slaughter, O only greatly merciful Christ, at the supplications of her who gave Thee birth heal my soul, which hath been wounded by the afflictions of the rapacious demons.

O Creator, my body is the creation of Thy hands, yet I have been broken by the malice of the serpent and the pleasures of life. Wherefore, at the divine entreaties of her who gave Thee birth, refashion me, O Christ.

In manner past describing thou gavest birth to the Word Who hath released men from all irrationality. Him do thou earnestly beseech, that He free me who am held captive by irrational passions, O only Ever-virgin.

Thou dost ever pour forth healing upon us from thy hands, O thou who art wholly the tabernacle of Holiness, who art wholly filled with Light, and dost wholly exude the Myrrh of sweet savor, O all-pure Bride of God.

ODE V

Canon of the Cross

Irmos: Thou hast appeared on earth, O Invisible One, and of Thine own will hast dwelt with men, O Unapproachable One. And rising early unto Thee, we hymn Thee, O Thou Who

lovest mankind.

Thou wast uplifted upon the Tree like a lamb, O Good One, didst offer Thyself to the Father as a sacrifice for us, O Almighty, and didst abolish idolatrous sacrifice.

Pierced in the side with a spear, O Bestower of life, Thou pourest forth two streams of salvation upon those who declare Thee to be one of the Trinity, yet having two natures.

Martyricon: Finding Thee through faith to be a mighty fortress and unshakable rock, O Jesus, the mighty passion-bearers built themselves up as priceless stones.

Martyricon: Strengthened by the power of God through faith, ye made war upon all the cruel power of the deceiver, O passion-bearing martyrs, and have been crowned with splendor.

Theotokion: In that thou gavest birth unto Christ without corruption, thou hast refashioned our nature, which of old had become corrupt through disobedience, O all-holy Mistress, thou intercession for our souls.

Canon of the Theotokos

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: O accursed am I, for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

Transform the pangs of my flesh and the sickness of my soul, O Virgin; drive away the clouds of slothfulness, O cloud of the Light; and grant deliverance from evils unto me who petition and glorify thee with love. *Twice*

Full of every sin, O Virgin, do I now present thee as mediatress and advocate unto Him Who was born of thee. Be thou surety and correction of life for me, and guidance to the ways of divine knowledge.

Sanctify my mind, illumine my soul, and cause it to share in divine glory; for, lo! I have been filled with evils and enslaved by all manner of pleasures, and I bear a conscience defiled.

ODE VI

Canon of the Cross

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

The lying serpent, who deceived me with the fruit of falsehood, caused me to be expelled from Eden; but Christ, having been raised up upon the Tree of His own will, restoreth mine ancient access thereto.

By Thy wounded side, O Lord our Benefactor, he who wounded us was wounded and remaineth unhealed; but we, the faithful, have been healed by the wounds whereby Thou wast wounded of Thine own will.

Martyricon: O all-wise warriors of Christ, in the midst of the fire ye showed yourselves to be like roasted lambs, offered as a banquet to the God and King of all, inheriting ineffable gladness.

Martyricon: Drawing healing forth from inexhaustible treasuries, ye pour it forth in rivers, O passion-bearers; and causing the harm of the passions to dry up, ye give drink to the assemblies of the faithful.

Theotokion: Beholding the death of the Word Who was incarnate of thy blood, O most immaculate one, thou didst cry out as a mother and magnify Him Who is the Cause of life, O Virgin Mistress.

Canon of the Theotokos

Irmos: O Thou Who lovest mankind, disdain not those who have reached the end of time and are assailed with destruction by the threefold billows of perils, yet cry: O Savior, save us,

as Thou didst save the prophet from the sea monster!

Ever full of pride, I have surpassed the Pharisee in arrogance of mind, plunging headlong into the defiles of countless offenses. O only pure one, have pity on me who am brought grievously low. *Twice*

O thou whose conceiving and birthgiving were all-wondrous, show now thy mercies to be wondrous in me; for I have been conceived in iniquities and born a slave to pleasures.

I cry out, weep and lament when I think upon the dread judgment; for my deeds are evil. O Virgin Mother of God, who knewest not man, intercede for me at the dreadful hour!

ODE VII

Canon of the Cross

Irmos: Of old, the three children would not bow down before the golden image, the object of the Persians' worship, but chanted in the midst of the furnace: O God of our fathers, blessed art Thou!

By Thy pangs Thou didst cause our pangs to cease, O Thou Who lovest mankind, and thou hast now brought to the life devoid of pain those who piously worship Thine honored sufferings, O God of all.

When creation saw Thee crucified, O Christ, it quaked and trembled: the earth shook, the rocks split asunder, and the sun in its transit hid its light.

Martyricon: Submitting to the laws of Christ, the martyrs rejected the blandishments of the iniquitous and, suffering in the midst of the tribunal, received crowns of glory.

Martyricon: Possessed of a will hotter than fire, ye were not consumed by the fire, O crowned passion-bearers of the Lord, crying out: Blessed art Thou, O God!

Theotokion: Seeing Christ, to Whom thou gavest birth, uplifted upon the Cross, O all-pure one, thou didst stand, crying out: "Show me not to be childless, whom Thou didst keep pure even after birthgiving!"

Canon of the Theotokos

Irmos: The three children in the furnace formed an image of the Trinity: they trampled the threat of the fire underfoot and cried aloud, chanting: Blessed art Thou, O God of our fathers!

My works are of no avail for salvation, O Mistress, for I heap sin upon sin, and evil upon evil. Wherefore, by thy supplication, O pure one, have pity and save me. *Twice*

The trial is at hand, the judgment-seat is set forth in readiness. Prepare thyself, O my soul, and cry out: When Thou shalt sit in judgment, O Word, condemn me not, for the sake of the supplications of her who gave Thee birth.

Harvesting the fruits of sin and bringing forth a barren soul, I have been slain; yet I cry unto thee: Show me to be fruitful, O thou who by thy Fruit hast destroyed corruption.

ODE VIII

Canon of the Cross

Irmos: The Babylonian furnace did not consume the children, nor did the fire of the Godhead harm the Virgin. Wherefore, O ye faithful, let us cry out with the children: Bless the Lord, ye works of the Lord!

When Thou wast crucified, paradise was opened again, and the sword which was wielded against us was withdrawn, putting to shame the spear which pierced Thy holy side, O greatly merciful Christ.

The adversary was wounded by Thy spear and fell, and fallen Adam is returned to life, crying out to Thee Who wast slain of Thine own will, O Christ: I glorify Thee Who givest blessings, O my greatly merciful God!

Martyricon: The world is illumined by your contests, O athletes, and by your prowess and countless miracles is delivered from the darkness of pain, crying out with faith: Bless the Lord, O ye works of the Lord!

Martyricon: He who of old boasted that he would destroy the earth and the sea is seen lying in humiliation beneath your feet, O saints; and with His life-bearing right hand Christ adorneth you with imperishable crowns, O ever-glorious ones.

Theotokion: O all-pure one, thou gavest birth in time unto Him Who transcendeth time, Who by His bonds freeth first-created Adam from the bonds of time, and bindeth him to Himself with the bonds of His sweet love.

Canon of the Theotokos

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

As thou wast wholly beautiful and becamest close to the King of all, O Theotokos, with good works fill me who have lived evilly and in slothfulness have come to the end of my life, that I may glorify thee for all ages. *Twice*

As of old Thou didst all-gloriously deliver the prophet from the belly of the whale, O Word of God, so deliver my soul, which hath stumbled headlong into the abyss of destruction, O Savior, having the Virgin, who gave Thee birth without knowing wedlock, praying to Thee.

They who do evil, finding me clothed in the beautiful raiment of divine birth, have stripped me of it, O Theotokos; but by repentance do thou array me in divine vesture by thy supplications, O Virgin.

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: Honoring her with hymns, let us magnify the Theotokos who was prefigured on Sinai to Moses the law-giver by the bush and the fire, who conceived the fire of God in her womb without being consumed, who is the most radiant and inextinguishable lamp.

That Thou mightest find the coin which Thou hadst lost, O good Christ, Thou didst set Thy flesh alight on the Cross; and Thou makest Thy heavenly hosts to share in joy, O Bestower of life., And hymning Thee with them as our Benefactor, we magnify Thee in song.

As Thou didst lift up Thy hands upon the Cross, O Christ, with Thy power Thy didst strengthen my hands, which before were weakened by many passions; and thou didst fortify my truly weak knees to run the divine race: Wherefore, I glorify Thee.

Martyricon: Burning with flame, through countless wounds Thy steadfast and wondrous athletes found Thee to be a dew of coolness; wherefore, rejoicing, they trod the path with desire for honors, unceasingly magnifying thee with hymns.

Martyricon: The multitude of athletes, the choir of the saints, entreateth Thee, O Christ, in behalf of the assembly of men who have greatly offended Thee. In the multitude of Thy mercy, O Compassionate One, cleanse us of the multitude of our iniquities, in that Thou lovest mankind.

Theotokion: O Virgin, thou gavest birth to the Effulgence of the Father, Who beareth the guise of mortals. When the sun beheld Him uplifted upon the Cross, it dimmed its rays, unable to bear the sight, but the gloom of the madness of idolatry faded. Wherefore, with it we magnify thee.

Canon of the Theotokos

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

O incorrupt and immaculate Virgin, disdain me not who am corrupt of mind and depraved of soul and conscience, who am defiled by evil and am shown to be stripped bare of all good deeds; but do thou adorn me with works of piety.

I have been filled with evils, filled with thoughts which alienate me from Thee Who lovest mankind; wherefore, I groan and cry out: Accept me, the penitent, and at the supplications of her who gave Thee birth, reject me not, O greatly merciful Benefactor.

That I may be delivered by thy supplications from all wrath, the deadly passions, cruel Gehenna and fire, from unjust men and wicked enemies, O most immaculate Maiden, I have fled to thy protection and call upon thee for help.

In that thou art the Mother of God, beseech the Lord God and King, that I, thy servant, who from my mother's womb have set my hope on thee, may be delivered from every threat and wicked habit, O Mistress.

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

Aposticha stichera of the Cross, in Tone III—

Coveting bliss, I was banished, suffering a great fall; yet Thou didst not despise me, O Master: for, assuming what is mine for my sake, Thou art crucified and savest me, and Thou leadest me into glory. O my Deliverer, 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.

On the mountain, lifting up his arms in the form of the Cross, Moses vanquished Amalek; and Thou, O Savior, stretched out upon the precious Cross, didst embrace me, saving me from slavery to the enemy, and didst give it to me as the sign of life, enabling me to escape the arrows of mine adversaries. Wherefore, O Word, I bow down before Thy precious Cross.

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

Martyricon: Having fought the good fight, even after death ye shine in the world like beacons, O holy martyrs; wherefore, possessed of boldness, entreat Christ to have mercy on our souls.

Glory…, Now & ever…: Stavrotheotokion—

Beholding Thee hanging upon the Tree, O mine all-good Christ, the most immaculate one cried out, lamenting maternally: "O my most beloved Son, how hath the iniquitous council condemned Thee to the Tree?"

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

Wednesday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone III—

Thou didst banish from paradise our forefather Adam, who had broken Thy commandment, O Christ; but Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying: Remember me, O Savior, in Thy kingdom!

Thou wast crucified and pierced in the side for my sake, O my Jesus, Who pourest forth upon me a twofold stream of salvation; wherefore, saved by Thy suffering, O Christ, I hymn and glorify Thy lovingkindness. In Thy kingdom remember me who cry out.

Reckoned among the iniquitous, O Jesus, Thou didst take away the iniquities of us all; and crowned with thorns as the King of all, Thou dost cut off the thorns of the sin of our forefather at the root; wherefore, we now glorify Thy suffering with faith.

Martyricon: O valiant athletes, most glorious martyrs, who emulated the sufferings of Christ and with divine power cast down the deception of the enemy: Ye have received heavenly glory, O saints, praying for us all.

Glory…: O Unity of three Hypostases, indivisible and all-accomplishing Trinity, single Essence and Power: From all the harm wrought by the enemy protect those who hymn Thee, and vouchsafe us Thy kingdom, which those who live virtuously receive.

Now & ever…: Beholding on the Cross Him Who took flesh of thy pure blood, O Maiden Theotokos, thou didst cry out, weeping: "How hath the wicked assembly rewarded Thee, slaying Thee, the life and resurrection of all the faithful?"

Tone III

Thursday

Wednesday Evening at Vespers

On "Lord, I have cried…", 3 stichera of holy apostles, in Tone III: Special Melody: "Great is the power of Thy martyrs, O Christ…"—

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

Through the supplications of Thine honored and divine apostles, O only Merciful and Compassionate One Who lovest mankind, grant Thy humility to Thy servants, and save from misfortunes those who hymn and worship Thee with faith.

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 with the Judge of all ye sit on twelve thrones to judge all creation, show me not to be condemned, but deliver me from darkness and all affliction, O divine apostles, my benefactors.

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

As ye were eye-witnesses to God, deliver me from the arrows of the ungodly one, foiling his machinations; and bedew me with the dew of the Spirit, I pray you, O divine apostles, my wise benefactors.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the holy & great wonderworker Nicholas, in same melody—

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

Wretch that I am, I have been wounded by the sting of the serpent and lie downcast, dead, bereft of breath. But by thy vigilant entreaty do thou quickly raise me up, O most blessed hierarch, that I may glorify thy speedily attentive grace.

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

Seeing me lying before him, my mind benighted by evil thoughts, he of deceitful mind in nowise ceaseth his pursuit of me; but, in that Thou art God, have pity and save me, at the supplications of Nicholas.

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

O all-blessed Nicholas, thou hast been revealed as great salvation for all of us, for thou deliverest thy servants from all manner of misfortunes and perils, from temptations, infirmities and evil circumstances, and from the invisible foe.

Glory…, Now & ever…: Theotokion—

Great is the power of thy wonders, O pure one! For thou deliverest from misfortune, savest from death, dost rescue from unexpected perils, dost release from tribulations, and removest men's offenses.

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

Aposticha stichera of the apostles, in Tone III—

Your sound went forth into all the earth, O holy apostles, and ye destroyed the deception of the idols, preaching the knowledge of God. Behold, your struggle is good, O blessed ones; wherefore, we hymn and glorify your memory.

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 branches of the life-bearing Vine, O glorious apostles, ye brought yourselves to God as the fruit of piety; wherefore, as ye have boldness before Him, ask that He grant peace and great mercy to 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.

Martyricon: Rendered steadfast by faith, strengthened by hope, and spiritually united by the love of Thy Cross, O Lord, Thy martyrs abolished the tyranny of the enemy; and having received crowns, with the incorporeal ones they pray for our souls.

Glory…, Now & ever…: Theotokion—

By thy great supplication, O Maiden, rescue me from the violent flame, though I have greatly sinned; and set me aright by thine entreaties, O pure one, directing me to the paths of salvation by thy maternal prayers.

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

Wednesday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

O Theotokos, grant me the groaning of contrition and spiritual tears, that I may weep for my many transgressions and my failure to correct my conscience. O Maiden, I entreat thy lovingkindness.

Stumbling over my thoughts, I fall headlong into the abyss of destruction. O Virgin, I now entreat thy help: set thou unshakably the weakness of my mind upon the firm rock of the commandments of God.

Glory…: I bear the barrenness of the fig-tree, and fear felling and disputation, lest my Creator and God send me into the fire. O Mistress, anticipating my needs, render me fruitful in works of the repentance, that I may glorify thee.

Now & ever…: I beseech thee, O all-pure one who art full of grace, in that thou art the immaculate temple of the King, with chastity and a pure life cleanse thou my heart, which hath been defiled by unseemly passions, and enrich it with grace.

ODE III

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

Many are they who war against me and afflict me, and I can find no ease of deliverance from those who beset me; yet do thou not disdain mine entreaty, O pure one.

Weighed down by a multitude of evils and my manifold transgressions, I am unable to lift up mine eyes to the heights of heaven; yet do thou grant me remission, O all-pure one.

Glory…: All my days the evil serpent doth strive to destroy my lowly soul; yet do thou break his soul-destroying fangs, O Theotokos.

Now & ever…: O Theotokos, deliver me from all the misfortunes which beset me, thy servant, and from tempests of sin, and by thy supplications direct me to the haven of salvation.

ODE IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

I tremble, considering the depths of my sins and the grievous and great billows of mine adverse thoughts; yet do thou direct and pilot me to calm harbor, O all-pure one.

Grievous ignorance, incomprehension and heedlessness of mine evils have now come upon my soul; yet do thou, O all-pure one, lead me to repentance for those things which I have done.

Glory…: With streams of tears extinguish thou the fire of the passions and with the fire of the Spirit burn up the thorns and billows of life which choke my mind, O Theotokos, for thou art my protection and boast.

Now & ever…: Wholly engulfed by the tumult and threefold billows of perils and evil thoughts am I, and ever dragged down into the abyss of despair, I cry to thee: O Mistress, save me, thy servant!

ODE V

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: O accursed am I, for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

Thou knowest the pain of my soul, the weakness of my flesh and the corruption and inconstancy of my mind, O Mistress. Wherefore, vouchsafe unto me thy mercy and grace, that, saved by thy protection, I may glorify thee.

Deny me not the lovingkindness of thy compassions, O most immaculate Mistress; but grant thy mercies, release and forgiveness of mine evil deeds to me who approach thee in compunction, that I may hymn thy mighty acts with thanksgiving.

Glory…: They who hate me in vain and oppress me now have increased in number more than the hairs of my head, O pure Virgin, seeking to destroy me and make me food for them to devour; wherefore, turn them back, filling them with shame.

Now & ever…: O pure Virgin who hast given peace to the world and salvation unto all, having given birth to divine Peace, with the peace and love of Christ the Savior quell thou the battle of the passions against my soul and body.

ODE VI

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

There is no one on earth who liveth as evilly as I do in deed, word and action. Wherefore, O Mistress, I beg to receive the mercies of thy love for mankind.

Actions of evil transgression beget grief for all; wherefore, we are now beset by bitter perils. Help us, O thou who alone art the salvation of Christians!

Glory…: Thou gavest birth, yet hast remained pure after birthgiving, O Virgin Theotokos; wherefore, do thou ever entreat thine Offspring, that we, thy servants, may be delivered from all the harm of the enemy.

Now & ever…: Through the supplications of Thine all-pure Mother, of all the prophets, martyrs and sacred disciples, O Word of God, grant us peace and cleansing of transgressions.

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

Sessional hymn, in Tone III—

My whole life have I passed in great slothfulness, O all-pure one, and now I have drawn nigh unto my departure from this time; and I am afraid of mine enemies, lest they destroy my soul, O most immaculate one, and cast me into the abyss of destruction. Yet take pity on thy servant, O Virgin, and deliver me from their affliction.

ODE VII

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

Defiled in body and soul, and bemired by mine unclean acts, I beseech thee, the pure and immaculate Mother of God, O Mistress, trusting in thy mercy: Have pity on me, O all-pure one!

The multitude of my transgressions and temptation of evils fill me greatly with perplexity and drag me down into the abyss of despondency; but do thou, O all-pure Mistress, save me who am perishing and drowning cruelly.

Glory…: In the magnitude of the compassions of thy goodness, O Good One, overlook the multitude of our sins, and be thou well disposed toward those who cry out unceasingly: Blessed art Thou, O Lord God of our fathers!

Now & ever…: O pure and blessed one, from the mire of the passions and the depths of sorrows and the perils of life do thou draw toward dispassion and gladsome joy us who cry: Thou alone art full of the grace of God!

ODE VIII

Irmos: With immaterial flame the God-seeing children caused the flame of the material fire to die out, and they chanted: Bless the Lord, all ye works of the Lord!

The bitterness of pleasures, overcoming all the senses of my body, doth foully bemire my soul and draweth me toward death. O Mistress of the world, be thou my salvation!

To thee have I entrusted soul, heart and body, for I have no other help than thee, O Mistress, through whom I obtain mercy; wherefore, grant me thy rich mercy and grace.

Glory…: Poisoning me with his venom, the serpent hath grievously slain my wretched soul with bodily death; yet bring it to life again, using thy supplications as remedies to counter the adversary.

Now & ever…: O thou who gavest birth to God the Savior, the Prince of peace, beseech Him, that He quickly bestow peace upon the world, that we may glorify Him in peace.

ODE IX

Irmos: Thee, the unconsumed bush, the holy Virgin, the Mother of the Light, the Theotokos, the hope of us all, do we magnify!

Wash away the defilement of the passionate thoughts of my mind, O pure one, clothing me in the splendid robe of dispassion.

Open unto me the divine portals of repentance, O Virgin, terminating and hindering my passions and pleasures.

Glory…: Hearken unto the voice of my groaning, the voice of my lamentation, and grant cleansing and salvation to my wretched soul, O most immaculate Virgin.

Now & ever…: Verily and in truth Daniel the Prophet beheld thine Offspring, O Virgin, and he called Him Who sitteth on the throne the Ancient of days.

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

Thursday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the apostles, in Tone III—

Come ye all, and let us praise the apostles as helmsmen; for they abolished the deception of the idols, led us up to the light of life, and taught us to believe in the Trinity. Wherefore, celebrating their honored memory today, O ye faithful, we glorify Christ our God;

Stichos: Their sound hath gone forth into all the earth, and their words unto the end of the world.

In that Thou art almighty, O Lord, Thou didst make brilliant the memorial of Thine apostles, for Thou didst strengthen them to emulate Thy sufferings, and they manfully vanquished the power of the enemy; wherefore, they have received the grace of healing. By their supplications grant peace to Thy people, O Thou Who lovest mankind.

Glory…, Now & ever…: Theotokion—

O Theotokos, thou didst mystically contain in thy womb the Unapproachable and Uncircumscribable One, Who is of the same essence as the unoriginate Father; and we who glorify thine Offspring in the world have come to understand the Godhead of the Trinity to be single and unconfused. Wherefore, in thanksgiving we cry out to thee: Rejoice, O joyous one!

After the second chanting of the Psalter, these Sessional hymns, in Tone Ill—

Ye irrigated all the earth with streams of the divine Word, O apostles, and grew the grain of faith, and filled the ends of the whole world therewith; for ye cut down all the tares. Wherefore, ye brought all to Christ God, baptizing them for the uncreated Trinity.

Stichos: The heavens declare Thy wonders, O Lord.

The foregoing sessional hymn is repeated.

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

Martyricon: O holy passion-bearers, entreat the merciful God, that He grant our souls remission of transgressions.

Glory…, Now & ever…: Theotokion—

The prophets proclaimed, the apostles taught, the martyrs confessed, and we have come to believe that thou art truly the Theotokos; wherefore, we magnify thy birthgiving, O all-pure one.

After the third chanting of the Psalter, these Sessional hymns, in Tone III—

In that Thou art full of lovingkindness, O Christ, Thou didst launch Thine apostles toward the ends of the earth like arrows keenly sharpened, to slay all ungodliness and evil vanity, and plant the doctrines of salvation. At their entreaties, O Compassionate One, grant peace to our souls.

Praising thee, the preacher of the Truth and all-radiant beacon of the world, O Nicholas, we chant and cry aloud, praying with faith: As thou didst rescue the innocent from death, O holy one, so deliver us also from misfortunes, tribulations and all grievous affliction.

Glory…, Now & ever…: Theotokion—

As thou hast maternal boldness before thy Son, O most immaculate Mistress, enliven my soul, which hath been slain by many offenses; for thou alone gavest birth, in manner past understanding and comprehension, to the Word, Who with the Father and the Spirit is without beginning, and Who ever granteth life, incorruption and great mercy to the world.

Ode I

Canon of the holy, glorious and most lauded apostles,
the composition of Theophanes, in Tone III—

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

Come, let us bless the sacred apostles—the pillars of the Church, the foundations of the

Faith, the bulwarks of piety who make stead-fast all the faithful—that we may be saved by their entreaties. *Twice*

Terrified, I, the prodigal, condemn myself even before the judgment, for I have amassed countless evil deeds; wherefore, I pray Thee, O righteous Judge: Through the divine entreaties of Thine apostles save me, who am desperate.

O steadfast pillars of piety, set me aright who am ensnared by the deception of the enemy, for I lie upon the ground in affliction, and know not what to do to find remission for those things in which I have sinned.

Theotokion: With the holy prophets, the apostles and martyrs, O pure one, earnestly entreat the Lord Who became incarnate of thee, that He mortify all our carnal passions and grant us life everlasting.

Another canon, of the holy & great wonderworker Nicholas,
the composition of Joseph, in Tone III—

Irmos: Let us sing unto the Lord, Who wrought wondrous miracles in the Red Sea; for He covered the enemy in the deep and saved Israel. To Him alone let us sing, for He hath been glorified!

Let all of us, who are ever engulfed by the waves of life, honor and lovingly bless Nicholas, the all-radiant and inextinguishable beacon, the tower on earth, who beckoneth us to the divine harbor.

Strengthened by the power of God, O most blessed one, in mind thou didst acquire zeal for piety; wherefore, thou didst deliver those who were to be unjustly put to death. We therefore beseech thee: Deliver us from all unjust affliction, O Nicholas!

Thou didst offer supplications to the Lord in abundance, O father, that He deliver us from sins and the flame of everlasting torment, from perils and tribulations, in that He is good.

Theotokion: Together let us hymn the all-pure Mary, the divine ark containing the Giver of the law Who, in the ineffable depths of His divine lovingkindness, taketh away all our iniquities.

ODE III

Canon of the Apostles

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

O eye-witnesses of Christ, who have filled the ends of the earth with divine doctrine, fill my soul with virtuous works and good thoughts. *Twice*

Deliver me, O disciples of Christ, from the many temptations of the wicked one, from all manner of tribulation, from all oppression and every evil circumstance.

Alas, O my wretched and lowly soul! Sinning often and angering God, how canst thou ask forgiveness for thy wickedness, since thou dost not cease to do it?

Theotokion: O divine ladder which Jacob beheld, whereby God descended, lifting us up: Earnestly pray with the apostles, that He have pity on us.

Canon of Saint Nicholas

Irmos: O barren and sterile soul, acquire thou right glorious fruit, and cry out in gladness: I have been made steadfast by Thee, O God! There is none so holy or so righteous as Thee, O Lord!

Thou wast shown to be a sharpened sword of the Spirit, O wise father Nicholas, cutting down the evil tares of the heretics, and smoothing the saving paths of the virtues for the faithful.

Unto thee do we beseech, the well-spring pouring forth torrents of healings, O holy one:

By thy supplications wash us clean of the defilement of all the passions, delivering us from misfortunes and tribulations.

Laying the enemy low by thy mighty supplication, O father Nicholas, by the invocation of thy holy prayers strengthen now our thoughts therein, for they are weakened by the assaults of the passions.

Theotokion: The mind cannot comprehend the birth of thy wondrous Offspring, which passeth understanding, O most immaculate Theotokos; wherefore, I pray to thee: Ever grant my mind grace, that I may glorify thee.

ODE IV

Canon of the Apostles

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

Extending the word to the ends of the world, as lightning-bolts and rays of the never-setting Sun, O apostles, ye enlightened all, dispelling the gloom of ungodliness. *Twice*

The sea of grievous sin bestormeth me, and waves of unseemly thoughts batter my lowly soul. O Lord my Helmsman, save me by the entreaties of Thy disciples!

I am filled with horror, contemplating Thy dread coming, O Master, for I have within me my conscience condemning me ever before the trial, and before the tormenting tortures my senselessness.

Theotokion: O Word of God Who wast born of the divine Virgin Maiden, at her mediations and those of Thine apostles, deliver our souls from every evil circumstances and all want, O Savior.

Canon of Saint Nicholas

Irmos: O pure one, Habbakuk foresaw thine all-pure womb as a mountain overshadowed; wherefore, he cried aloud: God cometh from Thæman, the Holy One from a mountain overshadowed and densely wooded.

Every one of the faithful ever setteth thee forth as a mediator before God, O Nicholas; wherefore, we beseech thee: Deliver us from grievous perils and falls into sin, O father.

As thou dost possess the grace of the Lord, O wise one, thou ever pourest living water upon the hearts of those oppressed by the burning heat of tribulations and the aridity of sins, and who must needs perish wretchedly, O most blessed one.

O most blessed one, who once didst deliver those led forth unjustly to execution, save us now from the oppression of corrupting men, and from all the deception of the demons.

Theotokion: In an excess of compassion thou gavest birth ineffably to the incarnate Word. Him do thou beseech, O all-pure one, that He deliver all from the carnal passions and defilement, and from all the needs of life.

ODE V

Canon of the Apostles

Irmos: Thou hast appeared on earth, O Invisible One, and of Thine own will hast dwelt with men, O Unapproachable One. And rising early unto Thee, we hymn Thee, O Thou Who lovest mankind.

Incarnate on earth, Thou didst make the disciples heavens declaring Thy glory, O Christ. Wherefore, for their sake, O Lord, have mercy on our souls. *Twice*

Deliver Thy servants from the passions and all need, and from grievous circumstances, O Word, through the right acceptable supplications of Thine apostles.

Woe is me, O my most passion-wracked soul! How shalt thou, who art fruitless, stand

before the dread tribunal? Make haste and repent, producing the fruits of the virtues!

Theotokion: Ever entreat as thy Son Him Who ineffably appeared on earth in the flesh through thy pure blood, O pure one, that He grant us cleansing.

Canon of Saint Nicholas

Irmos: With Thy never-waning light, O Christ God, illumine my lowly soul, and guide me to the fear of Thee, to the light of Thy commandments.

Standing before the pure Light and ever illumined with the rays emitted thereby, O father, ask for us cleansing and peace.

O All-good One, at the fervent supplications of Nicholas have pity on me who have angered Thee more than all other men by mine insensitive mind.

I who have wasted my life in despondency pray to thee, O father Nicholas: Raise my defiled mind up to repentance.

Theotokion: As thou alone art the joy of the angels, O divinely joyous one, fill with joy my downcast mind, which walloweth in slothfulness.

ODE VI

Canon of the Apostles

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

Pouring forth an abyss of spiritual wisdom, the company of the apostles dried up the effluvium of worldly mindedness, and gave drink to the assemblies of the pious. *Twice*

Sigh and shed tears, O my lowly soul, and cry out to the Lord, saying: I have sinned against Thee, O Master! Cleanse me, O Compassionate One, at the entreaties of Thine all-wise apostles!

Torrents of the passions have gushed forth and engulfed the house of my soul. But as ye are rivers of the Spirit, O apostles, restore me to life, who have been demolished.

Theotokion: With her who gave Thee birth, O Christ, the council of the apostles entreateth Thee, that Thou send down cleansing and peace upon Thy servants, in that Thou art the easily reconciled God Who lovest mankind.

Canon of Saint Nicholas

Irmos: The abyss of the passions and the tempest of contrary winds have risen up against me; but going before me, save me, O Savior, and deliver me from corruption, as Thou didst save the prophet from the beast.

Having mortified thy members by abstinence, thou didst acquire the life which waxeth not old, wherein do thou cause us to share by thy supplications, O wise one, through the avoidance of wicked sin.

With the mast and sails of thy sacred prayers, deliver us from the deep of multifarious perils and the abyss of sin, O wise and holy hierarch, steering us to the harbor of life.

Adorning the cathedra of Myra in Lycrea, thou wast shown to be the beauty of high priests. O holy hierarch, by thy supplications save us unharmed by the perils of the world!

Theotokion: In the lovingkindness of His mercy, the only God, the Word Who dwelt within thy womb, O pure Mother, dispelled the corruption which from of old dwelt within men.

ODE VII

Canon of the Apostles

Irmos: Of old, the three children would not bow down before the golden image, the object of the Persians' worship, but chanted in the midst of the furnace: O God of our fathers, blessed art Thou!

Christ, the Light of the world, showed you, O light-bearing apostles, to be the light which

dispelleth the darkness of deception and enlighteneth the thoughts of the faithful. *Twice*

O divinely eloquent apostles, break ye the snares which the enemy hath laid for us, and make smooth the paths of repentance for us who have recourse unto you.

As divine salt cleanse my soul, which hath been made foolish by the carnal passions, O divinely eloquent disciples of the Lord, imparting to it life through faith.

Theotokion: Enlighten me with goodly ideas, I beseech thee, O beauty of Jacob, praying now with the apostles unto Him Who was born of thy pure blood.

Canon of Saint Nicholas

Irmos: The three children in the furnace formed an image of the Trinity: they trampled the threat of the fire underfoot and cried aloud, chanting: Blessed art Thou, O God of our fathers!

As a true chief shepherd, O father Nicholas, with the cords of thy words thou didst strangle the mindless Arius, who of old was leading the people of the Lord to destruction.

Having passed thine all-holy life in holiness, O father Nicholas, thou dwellest with the saints, sending sanctification and enlightenment upon those who piously call thee blessed. O father Nicholas, we ever invoke thee as a ready deliverer and a fervent helper: Deliver us from the passions and the unexpected perils which beset us!

Theotokion: O pure one who gavest birth to the Light: Enlighten me who have darkened by soul through negligence, lighting the lamp of my heart, that I may glorify thee with goodly diligence.

ODE VIII

Canon of the Apostles

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

I have been wounded by the sword of the passions, and have injured my heart in mindlessness, the accomplisher of evil. Heal me, who am wholly at a loss, O glorious apostles, for ye are the physicians of men's souls and bodies. *Twice*

The divine sound of the preachers went forth into all the earth, teaching men to worship forever the single Essence, the one Being of the Holy Trinity, the one true Dominion, the one Kingship.

O Master, O Word Who knowest mine infirmity, slothfulness and evil-mindedness, convert me, who have sinned greatly and have wasted Thy divine longsuffering by remaining in my transgressions.

Theotokion: O all-pure Theotokos, thou divine tongs which ineffably received the divine Coal: Quench the burning embers of my passions with the dew of thy prayers and those of the most glorious and divine apostles.

Canon of Saint Nicholas

Irmos: O ye heavens of heavens, O earth, ye mountains and hills, O abyss, ye whole generation of mankind, with hymns bless God Who is glorified unceasingly by the angels in the highest, and exalt Him supremely as Creator and Deliverer for all ages.

As thou wast meek, O venerable one, thou didst inherit the land of the meek; wherefore, I pray to thee with faith: By thy supplications still thou the threefold waves of the evil one, which ever batter me.

As thou didst deliver the military commanders who were unjustly condemned to die, so deliver us from the oppression of wicked men and from every assault of the demons, praying to the Savior, O Nicholas.

Thou didst show men the straight path of salvation, O Nicholas. Guide us thereto who in this life traverse it by thy supplications, that together we may enter the gates of life.

Theotokion: He Who was born of thee is my strength and my song, O all-pure Virgin. Him do thou earnestly beseech, that He strengthen me who am weakened by the passions, that I may keep His saving commandments.

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: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

O Word of the unoriginate Father, Who by the words of Thy disciples didst confirm the ends of the earth: By their entreaties have pity on me who have fallen headlong into irrational passions and am overwhelmed by the deception of the demons. *Twice*

O my soul who servest the onslaughts of the passions, offer entreaties unto Him Who suffered for thy sake, that He deliver thee from grievous circumstances as the sacred disciples manifestly pray for thee, for they emulated the sufferings of His flesh.

O disciples of Christ, when ye sit with Him to judge the fate of the innocent, keep my soul from condemnation, though it hath been defiled by unseemly deeds, for ye are my good intercessors and the helpers of the world.

Theotokion: O pure Virgin, all-pure Virgin, palace of Christ, all-holy Virgin, who beyond cause and recounting gavest birth to God, the Holiest of the holy: With the holy apostles pray for us all.

Canon of Saint Nicholas

Irmos: On Mount Sinai Moses beheld in the bush thee who without being consumed didst conceive the fire of the Godhead within thy womb. Daniel beheld thee as the unquarried mountain. And Isaiah cried aloud: Thou art the rod sprung forth from the root of David!

The world hath acquired thee as a divine bulwark and foundation, and a goodly refuge, for by thy mediations we are ever delivered from every temptation and oppression, O father Nicholas. Wherefore, in praise we bless thee with faith.

Beset by many evil circumstances, I flee to the broad expanse of thy fervent prayers, O most blessed one. Cause the pain of my soul to cease, I cry to thee; still thou the waves of despair, and calm the turmoil of my mind.

The Creator cometh to judge all the earth, and as one unprepared, wretch that I am, I am utterly terrified, considering the multitude of mine evils. O long-suffering Lord, have pity and save me through the divine prayers of Thy venerable Nicholas!

Theotokion: O thou who gavest birth to the Light, thou hast been shown to be mine enlightenment, dispelling the dark and cruel clouds of my soul, that by thy supplications I may become a child of the day, doing holy deeds, that in holiness I may bless thee in hymnody.

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

Aposticha stichera of the apostles, in Tone III—

Your sound went forth into all the earth, O holy apostles, and ye destroyed the deception of the idols, preaching the knowledge of God. Behold, your struggle is good, O blessed ones; wherefore, we hymn and glorify your memory.

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.

Having blamelessly kept the commandments of Christ, O holy apostles, ye freely received and freely give, healing the sufferings of our souls and bodies; wherefore, as ye possess boldness, entreat Him, that our souls may find mercy.

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: Having fought the good fight, even after death ye shine forth like beacons in the world, O holy martyrs. As ye have boldness, entreat Christ, that our souls may find mercy.

Glory…, Now & ever…: Theotokion—

Without seed thou didst conceive through the Holy Spirit; and, glorifying thee, we chant: Rejoice, O all-holy Virgin!

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

Thursday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone III—

Thou didst banish from paradise our forefather Adam, who had broken Thy commandment, O Christ; but Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying: Remember me, O Savior, in Thy kingdom!

O apostles, who with the Cross as a fishing-pole didst drag men forth from the depths of ignorance, ye drove heathen deception from the earth and were verily true saviors of the faithful; wherefore, ye are blessed.

As mystic rays and lights of the Sun of righteousness, O glorious apostles, ye dispelled the darkness of ungodliness and guided all men to the light of the knowledge of God; wherefore, we honor you.

Martyricon: Ye endured torture by burning, O athletes, and received from on high the dew of grace; and as favorites of Christ, O wise ones, ye ever piously heal the sufferings of men; wherefore, we honor you with faith, O saints.

Glory…: O sacred preachers of the Trinity—Peter and Paul, Mark and Luke, Matthew, Simon, James, Andrew and John, Thomas, Bartholomew and the wise Philip—entreat God, that we may be delivered from every evil circumstance.

Now & ever…: O Mistress most full of the grace of God, beauty of the apostles and joy of the holy passion-bearers: Entreat God the Savior in behalf of us all, that we may find remission of transgressions, and may all come to share in life divine.

Tone III

Friday

Thursday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the Cross, in Tone III: Special Melody: "They set up…"—

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

O Lord, Who in Thy divine nature art beyond suffering, Thou didst endure suffering in Thy human nature, being nailed to the Cross and pierced in the side by a spear, pouring forth upon me two rivers of ineffable mysteries therefrom.

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 mockery Thou wast wounded by the crown plaited of thorns, O King and Savior of all, Who hast torn apart the proscription of thorny sin; and taking the reed in Thy hands, in the book of heaven Thou hast recorded all of us who believe on Thee.

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

The undeserved envy of the Jews who crucified Thee did not cease even when Thou wast dead, O innocent Christ; but the wicked ones slandered Thee as a liar and asked Pilate to guard Thy tomb. O wrath incurable!

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

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

When thou didst behold setting upon the Cross the never-setting Sun, Who shone forth from thy womb and sustaineth the brilliance of the sun, thou didst cry out, thy soul weighed down by ten thousand griefs: "O Thou Who hast set of Thine own will, Thou shalt shine forth again, for the enlightenment of me and the world!"

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

O Mistress who gavest birth unto Him Who will come to judge the living and the dead: Through repentance and by the divine blood which flowed from the side of thy Son enliven my soul, which hath been done to death by sickness, and show me to be a doer of His commandments of life.

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

The Ewe-lamb and Mother, who painlessly gave Thee birth as a child, said: "Then I escaped sorrow and the gloom of griefs; but as I behold Thee now uplifted upon the Cross, my womb and heart are wounded with bitter arrows, O Master, and I am sunk in immeasurable grief."

Glory…, Now & ever…: Stavrotheotokion—

"Through Thy crucifixion the world hath found mercy, creation hath been illumined, and the nations have received salvation, O Master, " the all-pure one cried; "But I am now rent apart, beholding Thy voluntary suffering."

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

Aposticha stichera of the Cross, in Tone III—

I bow down, O Christ, before Thy precious Cross: the guardian of the world, the salvation of us sinners, the great purification and boast of the whole world.

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.

Lifting up his arms in the form of the Cross on the mountain, Moses vanquished Amalek; and Thou, O Savior, stretched out upon the precious Cross, didst embrace me, saving me from slavery to the enemy, and didst give it to me as the sign of life, enabling me to evade the arrows of mine adversaries. Wherefore, O Word, I bow down before Thy precious Cross.

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: Great is the power of Thy Cross! For it was planted in one place, yet worketh throughout the world; and it made apostles of fishermen and martyrs of the heathen, that they might pray in behalf of our souls.

Glory…, Now & ever…: Stavrotheotokion—

The most immaculate one, beholding Thee uplifted upon the Tree, cried out, weeping maternally: "O mine all-good Christ, my Son most beloved! How hath the iniquitous assembly lifted Thee up upon the Cross?"

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

Thursday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

I entreat thee, O all-pure one, thou mountain overshadowed which the Prophet Habbakuk beheld in the Spirit, that thou cover me who am burned by the heat of the passions, and that I be delivered from the deadly shadow of grievous misfortunes.

With the sprinkling of the divine blood which flowed from the divine side of thy Son, O pure one, wash thou the wounds of my heart, that I may magnify and glorify thee, the ever-blessed and all-immaculate one, as is meet.

Glory…: Thou gavest birth to the Word Who is equally active with the Father and hath deified the nature of men. Him do thou beseech, O pure one, that He vouchsafe divine ease unto me who am confused and weakened by the wiles of the enemy.

Now & ever…: Grant me cleansing of transgressions by thy divine supplications, O Virgin, for thou art possessed of powerful entreaty. O Mistress, from transgressions, sufferings, sorrows and evil circumstances deliver those who hymn thee.

ODE III

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

As thou art merciful, O all-pure one, entreat Him Who is ineffable in mercy and rich in compassions, that He take pity upon us, the oppressed.

As thou art the temple of the Creator of all, entreat the Comforter, that He make His abode

within me who have become the den of soul-destroying brigands, O pure Virgin.

Glory…: At the behest of Him Who as God upholdest all, Whom thou didst bear in thine arms, O Theotokos, look upon me and deliver me from looking upon the passions as I ought not to do.

Now & ever…: O all-pure Theotokos, open unto me the lovingkindness of thy mercy, and show thyself to be my fervent helper and salvation amid perils.

ODE IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

O only all-merciful Christ Who as God willingly endured wounds and execution, by the supplications of her who gave Thee birth heal my soul, which hath been wounded by the robbers' afflictions of the demons.

I am the work and creation of Thy hands, O Creator, but the malice of the serpent hath broken me through the pleasures of life. Wherefore, O Christ the Word, do Thou renew me through the entreaties of her who gave Thee birth.

Glory…: In manner past describing thou gavest birth to the Word Who looseth men from all irrationality. Him do thou earnestly entreat, that He free me who am enslaved by irrational pleasures, O only Ever-virgin.

Now & ever…: O most sacred tabernacle wholly filled with light, thou dost ever cause healing to gush forth upon us from thy hand, pouring forth fragrant myrrh upon all, O most pure Bride of God.

ODE V

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: O accursed am I, for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

Transform the pangs of my flesh and the grief of my soul, and drive away the clouds of despondency, O Virgin, thou cloud of the Light; and grant health and release from pain to me who hymn and glorify thee with love.

Full of every sin, I now set thee as mediatress and advocate before Him Who was born of thee. O Virgin, be thou the correction of my life and my guide to the path of divine understanding.

Glory…: Sanctify my mind, enlighten my soul, and make of me a partaker of divine glory, O Virgin. For, lo! I have been filled to repletion with evils and am in thrall to all manner of pleasures; yet do I offer thee my defiled conscience.

Now & ever…: O holy Virgin Maiden, thou divine vine who produced the beautiful Grapes which pour forth abundant drink upon our souls: give me to drink of His sweetness, take thou the drunkenness of the passions away from me, and save me.

ODE VI

Irmos: O Thou Who lovest mankind, disdain not those who have reached the end of time and are assailed with destruction by the three-fold billows of perils, yet cry: O Savior, save us, as Thou didst save the prophet from the sea monster!

Ever arrogant, I have surpassed the haughty Pharisee in mind and have joined myself to the defiles of boundless transgressions. O thou who alone art pure, deliver and take pity on me who am grievously humbled.

O thou whose conceiving and birthgiving were all-wondrous, show forth now the wonder of thy mercies upon me, wretch though I am; for I have been conceived and born in iniquities,

and have become enslaved by pleasures.

Glory…: I lament, weep and groan when I remember the dread judgment; for I have amassed only evil deeds. Yet stand up for me at that awesome hour, O Virgin Mother of God who knewest not man.

Now & ever…: No mind can understand or describe the strange and all-glorious miracle wrought in thee, O pure Virgin. How didst thou give birth, yet remainest pure still? God it is Who was born of thee in essence.

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

Sessional hymn, in Tone III—

Beholding Thee hanging dead upon the Tree, O Christ, Thy pure Mother who knew not wedlock said, lamenting maternally: "How hath the iniquitous and ungrateful assembly of the Jews rewarded Thee, having enjoyed Thy many and great gifts, O my Son? I hymn Thy divine condescension!"

ODE VII

Irmos: The three children in the furnace prefigured the Trinity: they trampled the threat of the fire underfoot and cried aloud, chanting: Blessed art Thou, O God of our fathers!

There are no works fit for salvation within me, O Mistress, for I add sins unto sins and heap evil upon evil. O pure one, by thy supplication stand before me and save me.

The judgment is at the gates, the tribunal hath been made ready, O my lowly soul. But cry: When Thou shalt judge me, O Word, condemn me not, through the supplications of her who gave Thee birth!

Glory…: Laying hold of the fruits of sin, I have been slain; yet do I offer thee my barren soul, and cry to thee, O all-pure one: Show me to be fruitful, O thou who by thy Fruit hast destroyed corruption!

Now & ever…: O strange mystery! O awesome concept! How hath God appeared on earth as a man? As He knoweth, as He desireth, as is His good pleasure: for He acteth as He wisheth.

ODE VIII

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

As thou art wholly good, having become the favorite of the King of all, O Theotokos, fill me with good works, who have lived in evil and have reached the end of my life in slothfulness, that I may glorify thee for all ages.

As of old thou didst all-gloriously deliver the prophet from the belly of the sea monster, O Word of God, so deliver my soul, O Word, which hath been plunged into the abyss of destruction, for I have thee pray for me, the Virgin who gave birth without knowing wedlock.

Glory…: The workers of evil, finding me clad in beautiful raiment, have stripped me thereof; yet do thou thyself, O Virgin Theotokos, array me in divine vesture through repentance, through thy supplications, O Theotokos.

Now & ever…: O pure one, thou didst hold in thine arms Him before Whom every creature doth tremble, Who for our sake became a babe in His lovingkindness. Him do thou beseech, that He save all who cry out with faith: Thee do we exalt supremely, O all-pure one, for all ages!

ODE IX

Irmos: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

O incorrupt and immaculate Virgin, disdain me not who have become corrupt in mind and soul, have defiled my conscience with evil and am shown to be devoid of all good deeds; but adorn me with the works of piety.

I have been filled with evils and am full to repletion with thoughts which alienate me from Thee Who lovest mankind. Wherefore, I groan and cry: Accept me who repent, and reject me not, through the entreaties of her who gave Thee birth, O greatly merciful Benefactor!

Glory…: Through thy supplications, O most immaculate Maiden, may I be delivered from all wrath, deadly sufferings, the cruel fire of Gehenna, unjust men and evil enemies, for I flee to thy protection and cry out to thee for aid.

Now & ever…: The All-beauteous One, having found thee to be beautiful of soul, beautiful of mind, and comely of body, became incarnate of thy virginal womb in a way which He alone knew, thereby adorning our ugliness. O Virgin, entreat Him, that we be saved.

Then, "It is truly meet…": and a prostration. Trisagion through Our Father…, and troparia. The rest as usual. Dismissal.

Friday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the Cross, in Tone III—

The Cross was planted in the earth yet touched the heavens, not because it reached the full stature of a tree, but because thereon Thou didst fulfill all things. Glory to Thee, O Lord!

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

O Thou Who didst consent to suffer the Cross and death, Thou didst endure them between two of Thy creatures; and when Thou wast well-pleased for Thy body to be pierced by nails, O Savior, the sun hid its rays. Then, beholding this, the thief reverently hymned Thee on his cross: "Remember me, O Lord!"; and believing, he received paradise.

Glory…, Now & ever…: Stavrotheotokion—

When the unblemished Ewe-lamb of the Word, the incorrupt Virgin Mother, beheld Him Who had sprung forth from her without pain hanging upon the Cross, she cried out, lamenting as befitteth a mother: "Woe is me, O my Child! How is it that Thou sufferest of Thine own will, desiring to deliver man from the disgrace of the passions?"

After the second chanting of the Psalter, these Sessional hymns, in Tone III—

Thou wast uplifted upon the cypress, the pine and the cedar, O Lamb of God, that Thou mightest save those who worship Thy voluntary crucifixion with faith. Glory to Thee, O Christ God!

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

Beholding Thine infinite authority and voluntary crucifixion, the angelic armies marveled: How is He who is invisible wounded in the flesh, desiring to deliver mankind from corruption? Wherefore, we cry out to Thee as the Bestower of life: Glory to Thy lovingkindness, O Christ!

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

Martyricon: The goodly courage of your endurance vanquished the wiles of the enemy, the author of evil, O all-praised martyrs; wherefore, ye have been vouchsafed eternal blessedness. As ye are witnesses to the Truth, pray ye to the Lord, that He save the flock of Christ-loving people.

Glory…, Now & ever…: Stavrotheotokion—

In Thy crucifixion Thou didst of Thine own will endure a violent death, O compassionate One; and when she who gave Thee birth, O Christ, beheld it, she was wounded. At her

entreaties, O only all-good Lord Who lovest mankind and takest away the sins of the world, in the lovingkindness of Thy mercy have pity and save the world.

After the third chanting of the Psalter, these Sessional hymns, in Tone III—

In Thine ineffable lovingkindness, O Sinless One, Thou didst endure the Cross, an instrument of cursing, and didst free the first-created man from the primal curse. Wherefore, we worship Thine honored sufferings, glorifying Thy holy dispensation, which Thou alone, in the lovingkindness of Thy mercy, hast fulfilled, saving Thy creation.

Smitten on the cheek for the human race, Thou wast not angered. Free Thou our life from corruption, O Lord, and have mercy on us, in that Thou lovest mankind.

Glory…, Now & ever…: Stavrotheotokion—

Those who have acquired the Cross of thy Son as a rod, O Theotokos, thereby lay low the arrogance of the enemy, unceasingly magnifying thee with love.

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "The Cross is the boast and glory of the faithful": the composition of Joseph, in Tone III—

Irmos: The sun once passed over dry land born of the deep, for the water became firm as a wall on either side when the people traversed the sea, chanting in God-pleasing manner: Let us sing unto the Lord, for gloriously hath He been glorified!

Making the waves of the sea solid by the staff of Moses, Thou didst lead the people across, prefiguring Thy Cross, O Compassionate One, whereby Thou hast parted the water of falsehood and led over to the land of divine knowledge all who hymn Thy power with faith.

O Thou Who created the deep by Thy command, Who with strength didst cover Thy chambers with waters and suspend the earth upon the waters: Thou didst hang suspended upon the Cross, yet didst shake all creation; and Thou dost establish the hearts of all in the fear of Thee.

Martyricon: Ye became children by fellowship, O godly martyrs of Christ, and inhabitants and inheritors of the heavenly Sion, wherein ye wear crowns, crying out with splendor: Let us sing unto the Lord, for gloriously hath He been glorified!

Martyricon: Cruelly maimed, ye endured the severing of your hands and feet; and though ye were cast into the fire, ye in nowise denied Christ, the God of all, but cried out fervently: Let us sing unto the Lord, for gloriously hath He been glorified!

Theotokion: O all-beauteous Virgin Mistress, beholding Him to Whom thou gavest birth uplifted of His own will upon the Tree, thou didst exclaim, weeping and crying out in pain: "O compassionate God of all, as Thou art the Lord of glory, how dost Thou suffer these things, O Master?"

Another canon, of the all-holy Theotokos, in Tone III—

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

By thy divine entreaties, O Virgin, grant me cleansing of transgressions; for thy supplication is powerful, O all-pure one, and thou deliverest those who honor thee from offenses, the passions, tribulations and evil circumstances.

With the waters of thy prayers, O Virgin, bedew my lowly soul, which hath withered under the burning heat of my countless offenses and passions, that, having received divine coolness, I may in hymns magnify thee as my fervent intercessor.

Stretching forth the hand of thy lovingkindness, O pure Mistress, draw up to the heights of repentance me who am wholly drowning in sins and am full of despair, and grant me a

fountain of tears.

As thou hast the boldness before thy Son to pray earnestly for us, O all-pure one, by thy supplications tear apart the record of my sins and transgressions, for thee do we Christians have as a helper.

ODE III

Canon of the Cross

Irmos: O Lord, Thou confirmation of those who trust in Thee, establish the Church which Thou hast acquired with Thy precious blood.

Possessing a single compound composition, O Word, Thou didst endure a most ignominious crucifixion. Yet vouchsafe honor unto those who honor Thee.

The curse of mortal men was abolished when Thou, O Master, wast accursed and poured forth blessing through the Cross.

Martyricon: Having been wanderers throughout the earth, ye truly were shown to be citizens of heaven and fellow-heirs with Christ, O most lauded ones.

Martyricon: Having acquired the Cross as a most mighty weapon, the martyrs utterly vanquished all the power of the destructive foe.

Theotokion: O pure one who gavest birth unto God incarnate, Who of His own will wast nailed to the Cross: Thou wast preserved a virgin even after giving birth.

Canon of the Theotokos

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

Quickly open unto me the compassion of thy lovingkindness, I pray, O all-pure Theotokos, and show thyself to me as a fervent helper and salvation amid temptations.

Deliver me from every cruel tempest of sin which besetteth me, thy servant, O all-pure one, and by thy supplications guide me to the harbor of salvation.

O pure Virgin Mother, save me from the filthy effluvia of my passions, which now surround my lowly soul and oppress it.

Grant me a torrent of tears, O good one, and therewith quench the furnace of my passions, and wash away all the defilements of my soul, O Theotokos.

ODE IV

Canon of the Cross

Irmos: Thy virtue hath covered the heavens, O Christ; for having issued forth from Thine immaculate Mother, the ark of Thy holiness, Thou hast appeared in the temple of Thy glory as a babe borne in arms, and all things have been filled with Thy praise.

As the new Adam, Thou alone didst set aright the fall of Adam when, as Thou didst will, Thy hands were nailed to the Cross and Thou wast beaten with the reed and didst taste of vinegar and gall, O Thou Who transcendest the heights of Thy kingdom.

O Word of God, the prophet foresaw Thee as sheep and sacrifice, as a lamb who struggled not, neither cried out; for Thou didst willingly endure crucifixion, that Thou mightest deliver and save those who have sinned of their own will, O loving Lord.

Martyricon: Having tilled their souls with the plough of faith, with patience the martyrs of Christ sowed the seed of torments and reaped in abundance the grain of martyrdom which feedeth the assemblies of the faithful; wherefore, they are ever glorified.

Martyricon: Hemmed in by the oppression of unbearable torments, in the expectation of beautiful things the martyrs manifestly attained unto the broad expanse of the heavenly kingdom, that they might enlarge my mouth to hymn their contests unceasingly.

Theotokion: The Virgin Mother, who like tongs received the divine Coal, Who in nowise

consumed her divine and seedless womb, but instead bedewed it, beholding Him suspended in the flesh of His own will upon the Tree, glorified Him in song.

Canon of the Theotokos

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

All my hope have I set on thee, O Mistress, and falling down, I pray from the depths of my soul: Deliver me from deadly pain, leading me up to the life of salvation, O thou who gavest birth unto Life.

O pure Mistress, mighty helper of the world: Cast me not away from thee, neither banish me in disgrace from thy presence, nor show me to be the object of the demons' jubilation.

Wretch that I am, I am wholly denuded of godly works and have been riddled with the sharp arrows of pleasures and wounded; wherefore, I cry to thee, O Mistress: Save me, O all-pure one!

The waters of unseemly deeds have flooded my wretched soul, O pure one, and, stuck fast in thoughts of clay, I cry unto thee in pain: O Mistress, disdain not me, thy servant!

ODE V

Canon of the Cross

Irmos: In a vision Isaiah beheld God exalted upon a throne borne aloft by angels of glory, and he cried: O accursed am I, for I have beheld beforehand the incarnate God, the unwaning Light, Who reigneth with peace!

Falling asleep on the Tree, O Master, Thou didst grant peace unto me who am weighed down by the burden of transgressions; and having suffered reproach, O Word, Thou didst take away my reproach. I hymn Thy might and divine sufferings, O Jesus.

Thou didst light Thy flesh on the Cross as it were a torch, and didst search for the lost coin, O Thou Who lovest mankind; and Thou callest all Thy friends, all Thy hosts, to the finding thereof. We hymn the might of Thy kingdom, O Christ!

Martyricon: The deceiver is seen lying dead and unmoving at the feet of the steadfast passion-bearers of Christ; while they are surely numbered with the angels, full of ineffable joy.

Martyricon: Frozen with cold, with grievous torments and tribulations and many wounds, the saints truly passed over to the divine warmth of the heavenly kingdom, and ever show themselves to be fervent intercessors for the faithful.

Theotokion: Seeing Him crucified on the Tree Who of old fashioned Eve from the rib of Adam, His side pierced by a spear, the all-pure Virgin cried out maternally: "How dost Thou die, O my Son Who art deathless Life?"

Canon of the Theotokos

Irmos: Same as the foregoing.

O Virgin, thou divine vine, who produced the beautiful Grape Who giveth divine drink unto men's souls: Deliver my soul from the draught of bitterness, the drunkenness of passions and pleasures, and everlasting fire.

O all-pure Bride of God, out of the mire of sins pull me who have fallen into the mud of the passions; and having cleansed me of the defilements of the passions with the streams of thy supplications, clothe me in the splendid robe of salvation.

O pure Virgin, who hast given peace to the world and salvation to all, in that thou gavest birth to divine Peace, with the fear and love of Christ the Savior bring an end to the present aggression of the passions of my soul and body.

In thy lovingkindness heal my soul, which is sick of sin, O all-pure one, and, guiding me,

vouchsafe that in humility I may ever do the commandments of thy Son, that I may receive His goodness.

ODE VI

Canon of the Cross

Irmos: The elder, beholding with his own eyes the salvation which hath come to me from God, cried out to Thee, O Christ: Thou art my God!

Like a lamb Thou wast slaughtered of Thine own will, O Christ, leading back to life him who of his own will was slain by the fruit of the tree. When Thou wast uplifted upon the Cross, the deception of the demons collapsed, and the multitude of the faithful was raised up, hymning Thee, O Bestower of life.

Martyricon: Arrayed in robes woven of their own blood, the martyrs stand now before the King of all, adorned with radiant crowns.

Martyricon: The relics of the holy martyrs pour forth healing upon all who approach them, and drown the multitude of the passions.

Theotokion: O Maiden, the mind of man is unable to comprehend the mystery of thy birthgiving, which transcendeth nature; for in manner past understanding thou gavest birth unto God.

Canon of the Theotokos

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

In that thou art good, O all-pure one, grant deliverance from transgressions unto me, thy servant, who with faith ask for thine aid; and rescue me from the coming judgment.

O Mistress, Mother of the Deliverer, stand before me at the hour of my departure, when I am tested by the spirits of the air concerning the things I committed with irrational mind.

Wholly wretched have I been shown to be, and ever beset by impurities; and seeing death now fast overtaking me, I cry out to thee: O Theotokos, help me!

Waves of passionate thoughts ever batter me, O all-pure one, and the temptest of evil spirits causeth me to founder; but moor me firmly to the rock of dispassion.

ODE VII

Canon of the Cross

Irmos: We hymn Thee, God the Word Who bedewed the theologizing children in the fire and dwelt within the incorrupt Virgin, and piously we chant: Blessed is the God of our fathers!

O Master Who art One of the Trinity, Thou wast lifted up upon the cedar, the pine and the cypress, and didst raise up those who had fallen into the depths of many pleasures. Blessed is the God of our fathers!

By Thy precious blood Thou didst cleanse creation of the blood offered to the vile demons, O Lord; and when Thou wast slaughtered like an innocent lamb, O Word of God, Thou didst abolish their abominable sacrifices. Glory to Thy dominion!

Martyricon: The athletes stood before the torturers like immovable pillars, causing deception to quake, but making steadfast the hearts of the faithful, and chanting: Blessed art Thou, O Lord God of our fathers!

Martyricon: Having acquired a will hotter than fire, O crowned passion-bearers of Christ, ye were not consumed by the fire, and cried out: Blessed art Thou, O Lord God of our fathers!

Theotokion: O only pure one who gavest flesh to the Master Who was crucified, thy conceiving was incomparable and thy birthgiving ineffable; chanting to Him, we cry out: Blessed art Thou, O Lord God of our fathers!

Canon of the Theotokos

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

Unto thee, the pure and immaculate Mother of God do I pray, who am defiled in body and soul and bemired by unclean acts; and I set my hope on thy mercy. O all-pure Mistress, have pity on me!

The multitude of my transgressions and experience of evils sorely afflict me with perplexity and drag me into the depths of despair. O all-pure Mistress, save me who am perishing and cruelly drowning!

O good one, have mercy on my soul, which hath been brought low by wicked acts; guide me to the path of repentance, direct me in doing the will of thy Son, and deliver me from torments.

In the multitude of the goodness of thy compassions, O good one, overlook the multitude of our sins, and be thou speedily reconciled with those who cry out unceasingly: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Canon of the Cross

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

The disobedient and foolish people condemned Thee to death, Who in Thy right obedient character didst desire to be crucified, O Word, that Thou mayest give life to those dead in will, who hymn and exalt Thee supremely forever.

Stretching out Thy hands upon the Cross, O Master, Thou didst heal the hands of the first-created man, which stretched out unrestrainedly to pluck the fruit of the tree; and seeing Thee, the sun hid its rays in fear and all creation trembled.

Martyricon: With the rays of their sacred struggles the passion-bearers dried up the streams of impiety and the outpourings of ungodliness, and poured forth springs of healings, which wash away the defilement of the passions and give drink in abundance to the hearts of the faithful.

Martyricon: United in your honored sufferings and fulfilling the divine commandments, O passion-bearers, ye have become fellow citizens with the incorporeal ones, and have now been enrolled in the city on high. Entreat God in behalf of those who honor you for all ages.

Theotokion: All of us, the faithful, call thee the golden jar and lampstand, the table and staff, the divine mountain and cloud, the palace of the King and fiery throne, the Theotokos who was kept a virgin even after giving birth.

Canon of the Theotokos

Irmos: O ye priests, bless the Lord Who with divine power descended unto the Hebrew children in the flame and hath manifested Himself as Lord, and exalt Him supremely for all ages.

Having passed through the bitterness of pleasures and all the bodily senses, I bemire my soul in unseemly manner and drag it toward death. O Mistress of the world, be thou my salvation!

Unto thee have I committed my heart, soul and body, O Mistress, for I have no other hope than thee, through whom I receive mercy; wherefore, grant me thy rich goodness.

The serpent hath filled me with his venom and hath cruelly slain my wretched soul with carnal pleasure; but restore it to life with the serum of thy supplications, O pure one.

The cruel night of transgressions lieth heavily upon me, O holy Mistress, for I have no lamps to shed light on my soul with the oil of good works; wherefore, I have been turned away from the bridal-chamber of the Most High.

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: In the shadow and the writings of the law do we behold an image, O ye faithful: every male child which openeth the womb is consecrated to God. Wherefore, we magnify the firstborn Word of the unoriginate Father, the firstborn Son of the Mother Who knew not man.

Nailed to the Cross, O Jesus Christ Who founded the whole earth upon nothing, in that Thou art good have pity and draw me forth, who by my wicked character am become stuck in the mire of sin, for by Thine ignominious death Thou hast brought honor to me, O greatly Merciful One.

Though Thou art God Who is invisible by nature, yet didst Thou become visible, exalted in the flesh, that Thou mightest deliver the visible world from the invisible foe, O Christ, and make heavenly those who are below, who glorify the dominion of Thy great authority.

Martyricon: O most glorious passion-bearers of the Savior, ye have been shown to be a sacred army, chosen like the holy angels; a garden of paradise having Christ, the Tree of Life, in your midst; an honored regiment of the divinely adorned Church.

Martyricon: Standing joyfully before the throne of the Master, O saints, be ye mindful of us who remember you on earth; and richly illumine us with rays therefrom, that we may receive release from our debts.

Theotokion: "Beholding Thy crucifixion, O my Son, the sun and the moon withdrew their light. How then hath the unbelieving assembly of the Jews not faded away, having given Thee, the Author of life, over to death?" the Theotokos cried out, whom we unceasingly magnify.

Canon of the Theotokos

Irmos: Thee, the unconsumed bush, the holy Virgin, the Mother of the Light, the Theotokos, the hope of us all, do we magnify!

Having cleansed my mind of the defilement of passionate thoughts, O pure one, clothe me in the splendid robe of dispassion.

Open unto me the divine gates of repentance, O Virgin, shutting the gates of my passions and pleasures, closing them by thy power.

Hearken unto the sound of my groaning and the voice of my weeping, O most immaculate Virgin, and grant cleansing and salvation to my wretched soul.

I am wholly in despair, wretch that I am, and am filled with consternation as I ponder my wicked deeds. Freely have pity on me, O Mistress, and save me!

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

Aposticha stichera of the Cross, in Tone III—

The tree of disobedience put forth death for the world; but the Tree of the Cross put forth life and incorruption. Wherefore, we worship the crucified Lord, crying: Let the light of Thy countenance be signed upon us!

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.

Coveting bliss, I was banished, undergoing a great fall; yet Thou didst not despise me, O Master: for, assuming what is mine for my sake, Thou art crucified and savest me, and Thou leadest me into glory. O my Deliverer, 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: Come, all ye people, let us honor the memory of the holy passion-bearers, for, having become a spectacle for angels and men, they received crowns of victory from Christ, and they pray in behalf of our souls.

Glory…, Now & ever…: Stavrotheotokion—

The most immaculate one, beholding Him Who was born of her hanging upon the Tree, exclaimed, crying aloud: "O my sweet Child, whither hath gone the luminous beauty of Thee Who didst create the human race?"

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

Friday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone III—

Thou didst banish from paradise our forefather Adam, who had broken Thy commandment, O Christ; but Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying: Remember me, O Savior, in Thy kingdom!

Beholding Thee, the never-setting Sun, upon the Cross, the sun dimmed its light, the stones split asunder and the earth quaked, O Master and Savior; and the veil of the temple was rent in twain, seeing Thee suffering unjustly, which none can comprehend.

Thou wast led forth to die for all, O Jesus, Life of the living, that by Thy divine sufferings Thou mightest as God save those slain by the fruit of old, and mightest show them to be dwellers in paradise; wherefore, we now glorify Thy sufferings with faith.

Martyricon: Emulating the sufferings of Him Who of His own will suffered for our sake and took away the reproaches of men, O martyrs, by your many tortures ye cast down the enemy and received glory on high. Wherefore, ye are glorified in godly manner.

Glory…: O all ye faithful, let us worship the Father, the Son and the upright Spirit, the Comforter: the one Godhead. And let us chant in godly manner and cry out piously with an Orthodox understanding: Remember us in Thy kingdom!

Now & ever…: Beholding her Son on the Cross, enduring suffering in the flesh of His own will, the most immaculate and pure one was wholly troubled and cried out, weeping: "Woe is me, O my Child! How art Thou done to death, Who desirest to bring life to those who have grievously died?"

Tone III

Saturday

Friday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the holy martyrs, hierarchs & the venerable, in Tone III: Special Melody: "Great is the power of Thy martyrs, O *Christ…"—*

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

Having endured wounds, fetters and divers tortures, suffering mightily, the valiant martyrs were brought to their divine inheritance which is truly devoid of pain, the heritage of their pangs.

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 holy hierarchs of the Lord, . who gave utterance to the divine discourse of piety, ye refuted all the arguments of the heretics and showed yourselves to be paragons for all the faithful; wherefore, ye are honored.

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

While in your material bodies, ye emulated the ranks of the immaterial and incorporeal beings, O God-bearing fathers, all-gloriously exhibiting their manner of life; wherefore, ye dwell in their habitations.

Then these other stichera, of the martyrs, in the same melody:

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

Great is the power of Thy Cross, O Lord! For it was planted in one place, yet worketh throughout the world; and it made apostles of fishermen and martyrs of the heathen, that they might pray in behalf of our souls.

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

Great is the power of Thy martyrs, O Christ; for while lying in their graves they drive evil spirits away, and having struggled for piety with their faith in the Trinity, they have abolished the authority of the enemy.

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

The prophets, the apostles of Christ and the martyrs enlightened and taught the erring nations to hymn the consubstantial Trinity, and made the children of men companions of the angels.

Glory…, Now & ever…: Dogmatic theotokion—

How can we not marvel at thy giving birth to the God-man, O all-honored one. For without having accepted the temptation of a man, O all-immaculate one, without a father thou gavest birth in the flesh to a Son Who was begotten without a mother before the ages, without His undergoing change, confusion or division, and yet preserved intact the character of both essences. Wherefore, O Virgin Mother and Mistress, entreat Him, that the souls of those who in Orthodox manner confess thee to be the Theotokos be saved.

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

Aposticha stichera, in the same tone—

Martyricon: Made steadfast by faith, strengthened by hope, and spiritually united by the love of Thy Cross, O Lord, Thy martyrs put an end to the tyranny of the enemy and have received crowns; and with the incorporeal ones they pray in behalf of our souls.

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

Nekrosimon: All the vanity of man doth not remain after death, neither do riches abide, nor is fame lasting; for when death arriveth, all these things perish. Wherefore, let us cry out to Christ, the immortal King: Unto those who have been taken from among us grant rest where all who rejoice have their abode with 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.

Nekrosimon: Why do ye rebel in vain, O men? Short is the course which we run; life is as smoke and mist, dust and ashes. No sooner doth it appear than it quickly perisheth. Wherefore, let us cry out to Christ, the immortal King: Unto those who have been taken from among us grant rest where all who rejoice have their abode with Thee.

Glory…, Now & ever…: Theotokion—

O Theotokos, Mother unwedded, holy among women: Entreat our King and God, to Whom thou gavest birth, that He save us, in that He loveth mankind.

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

Friday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

O pure Theotokos who gavest birth in manner past all comprehension to the Author of salvation and Bestower of life, thou hast loosed the bonds of the condemnation of Eve our first mother; wherefore, all creation doth call thee blessed.

From the depths of despair do thou rescue me who am afflicted by cruel pangs in soul and body, O all-holy Virgin, delivering me from all want; for thou art the wellspring of lovingkindness, O all-pure one.

Glory…: I have cast off the vesture of gladness, falling into sorrow and pain, and have been cruelly wounded in every place. But go thou before me and deliver me from the falsehood which assaileth me, for thou art my refuge and hope, O Mistress.

Now & ever…: Having acquired thee as a steadfast intercessor, O Bride of God, I flee to thy protection, praying: Spurn me not, thy servant who am weighed down by many passions, pangs and sorrows, but heal me by thy supplications, O Mother of God.

ODE III

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

Wretch that I am, I find myself in painful perplexity and sorrow, beholding death following close upon me; wherefore, O all-pure one, save me by thy supplications.

All my life, which hath become corrupt through evil and prodigal works, doth accuse me and plungeth me into despair. O pure one, save me!

Glory…: The abyss of thy compassions, O Mistress, poured forth everywhere solely because of thy goodness, doth anoint with rich oil all who ever hymn thee.

Now & ever…: Thy Son and Lord, receiving thee as from the origin of our nature, O Bride of God, joineth those who hymn thee by thy supplications.

ODE IV

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

All my hope have I set on thee, O Mistress. I pray and fall down before thee with all my soul: Deliver me from deadly sickness, leading me up to the life of salvation, O thou who gavest birth to our Life.

By thy supplications, O pure one, heal me, thy servant who am become desperate because of grievous and corrupt wounds; for thou gavest birth to the Physician, our God Who is rich in mercy.

Glory…: By thy divine enlightenment deliver me who have fallen into cruel passions and grant me the vesture of gladness, O Virgin who hast caused the Joy which passeth all understanding to blossom forth.

Now & ever…: Thou hast been shown to be another heaven, O pure Theotokos, who hast ineffably shone forth the Sun of righteousness on earth, by Whom the everlasting light of divine knowledge hath shone forth.

ODE V

Irmos: I rise at dawn unto Thee, the Creator of all, Who passest all worldly understanding; for Thy commandments are light, wherein do Thou direct me.

Because of my boundless sins I have drawn nigh unto the passions, causing mortality. O Mother of God, I earnestly beseech thee to become deliverance from my many evils.

I stretch forth the hands of my soul unto thee, O pure one, for, wretch that I am, I have been enfeebled by carnal deeds. Yet do thou deliver me from many wounds, imparting healing unto me.

Glory…: I have cast off the garments of health and in pain have clothed myself in a robe of tears. To thee do I pray, O Mistress: Clothe me again in health!

Now & ever…: In that thou art the sacred majesty of the martyrs and apostles and the help of the faithful, O Theotokos, we all glorify thee as is meet.

ODE VI

Irmos: Lead me up from corruption, O Lord my God! Jonah cried; and I cry out to Thee: Deliver me from the abyss of my many evils, O Savior, and guide me to Thy light, I pray!

A multitude of pangs hath assailed me because of my boundless offenses, corrupt as I am, and have clothed me in mortality; yet do thou, O Theotokos, deliver me from them and rescue me from all want.

I have been cast into the abyss of transgressions, pangs and boundless sorrows, and I can in nowise extricate myself now therefrom; yet, stretching forth thy hand, O Theotokos, lead me up to salvation.

Glory…: We know thee as a steadfast foundation and a mighty help for those in sorrow, O Theotokos; wherefore, having fled to thy protection, I beseech thee: Deliver me from grievous misfortunes and from cruel pangs.

Now & ever…: Let us hymn the divine ark, the Virgin Mother of God, the furrow which

hath put forth the divine Grain whereby the hearts of the faithful are fed with faith and spiritual famine is brought to an end.

Then, "Lord, have mercy!", thrice. Glory…, Now & ever…Sessional hymn, in Tone III—

Without separating Himself from the divine Essence, becoming incarnate in thy womb, God became man yet remained God, the one Lord, preserving thee, the Virgin Mother, as immaculate after giving birth as thou wast before birthgiving. Him do thou earnestly entreat, that He grant us great mercy.

ODE VII

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

Take pity on me, O Virgin Bride of God, for I have stumbled headlong into the depths of despair. I entreat thee to be tranquility for me, O all-pure one, for thou art ever a haven of salvation for those in need.

Ineffably, in manner past comprehension, thou gavest birth to Christ, the Wisdom and Power of God; wherefore, as thou art mighty in mercy and compassionate, grant me thy saving healing, O Theotokos, hope of the faithful.

Glory…: Having enriched the ends of the earth by thy divine birthgiving and the sweetness of incorruption, free me from corrupting sickness and the bitter passions, O all-glorious Mother of God.

Now & ever…: Setting thee forth as the mystical door to Himself and the wondrous helper of those on earth, O pure one, through thee, He hath given to men a portal leading all to eternal life, in that He is compassionate and the God of all.

ODE VIII

Irmos: The Babylonian furnace did not consume the children, nor did the fire of the Godhead harm the Virgin. Wherefore, O ye faithful, let us cry out with the children: Bless the Lord, ye works of the Lord!

Having acquired an unfathomable abyss of transgressions, I am now drowning, engulfed in sickness, O pure one. Wherefore, stretching forth to me a helping hand, lead me up from the abyss of pain, I pray.

O pure Ever-virgin, most hymned Theotokos, thou hast been shown to be the earthly throne of God and the portal of heaven; wherefore, open unto me the door of salvation, O Mother of God, and free me from the darkness of the passions.

Glory…: Like a vine thou didst produce the uncultivated Grape Who exudeth the wine which maketh glad the souls of those who hymn Him with faith, O pure and most immaculate one.

Now & ever…: Remaining incorrupt after birthgiving, O most immaculate and pure one, we pray: Deliver from corruption thy servants who faithfully chant with oneness of soul: Bless the Lord, all ye works, and exalt Him supremely forever!

ODE IX

Irmos: On Mount Sinai Moses beheld in the bush thee who without being consumed didst conceive the fire of the Godhead within thy womb. Daniel beheld thee as the unquarried mountain. And Isaiah cried aloud: Thou art the rod sprung forth from the root of David!

O good Virgin, O joy and refuge of the world! O protection of the faithful and deliverance from sorrows! Do thou stand before me at the hour of my death, and deliver me from the demons who seek to destroy me.

In that thou didst conceive the Creator and God in thy womb, O pure Virgin Mother, by the power which is in thee cast down the arrogance of the demons and lift up the horn of

those who hymn thy divine might and venerate thine image with faith.

Glory…: He Who became incarnate of thee, O pure Virgin, restoring our nature, maketh new and reneweth, through thy maternal supplications, those who in hymns continually magnify thee, our radiant and vigilant ally, the Theotokos.

Now & ever…: Thou art the joy of the angels, the beauty of the righteous; thou art the hope of the faithful and our preservation. Thou art the bridge, which conveyeth to life which groweth not old, those who magnify thee with faith and love.

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

Saturday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the martyrs, in Tone III—

The goodly courage of your endurance vanquished the wiles of the enemy, the author of evil, O all-praised passion-bearers; wherefore, ye have been vouchsafed eternal blessedness. But pray ye to the Lord, that He save the flock of Christ-loving people, in that ye are witnesses to the Truth.

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

In faith ye shine forth all-radiant beacons, O holy physicians of the infirm, all-praised passion-bearers; for ye were undaunted by the wounds inflicted by the torturers, and ye cast down the ungodliness of the idols, having the true Cross as an invincible trophy.

Glory…, Now & ever…: Theotokion—

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He loveth mankind.

After the second chanting of the Psalter, these Sessional hymns, in Tone III—

Arraying yourselves in the full armor of Christ, and wielding the sword of faith, as martyrs ye hewed down the hordes of the enemy; for, in hope of life, ye earnestly endured all the threats and wounds of the tyrants of old. Wherefore, ye have received crowns, O stout-hearted martyrs of Christ.

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

O holy passion-bearers, entreat the merciful God, that He grant our souls remission of transgressions.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Nekrosimon: When at Thy word we stand before Thine impartial tribunal, O Lord our Savior, put not to shame those who believe on Thee; for we have all sinned and fallen away from Thee. Wherefore, we beseech Thee: In the mansions of Thy righteous ones grant rest to those whom Thou hast taken from among us, for Thou alone art sinless, O Christ.

Glory…, Now & ever…: Theotokion—

The prophets proclaimed, the apostles taught, the martyrs confessed, and we have come to believe that thou art truly the Theotokos; wherefore, we magnify thy birthgiving, O all-pure one.

Ode I

Canon of the holy martyrs, hierarchs, the venerable & the departed, the composition of Joseph, in Tone III—

Irmos: Thou, O God, art He Who wondrously and gloriously wrought miracles, Who made the deep land, Who engulfed the chariots, and saved the people, who sang unto Thee as our King and God.

Ye found the glory of martyrdom, O all-wise athletes and passion-bearers, and bravely endured multifarious tortures; wherefore, ye are ever glorified.

Tending the flock of the Lord well with power divine, ye were shown to possess a most exalted manner of life, O divine ministers, all-wise initiates of the mysteries of the incarnate Word.

Having crucified yourselves to the world, ye rejected all the carnal passions, O venerable ones, and, revealed as vessels of the Spirit, with divine power together ye destroyed the spirits of deception.

Nekrosimon: Granting endless life and never-waning light unto those who with pious faith have passed from the earth at Thy command, O Compassionate One, grant rest unto them, in that Thou art good.

Theotokion: With the honored women who shone forth in fasting and cast down the enemy by their sufferings, do we with pious demeanor honor thee, O all-pure one, as her who gave birth unto God in the flesh.

Another canon, of the departed, we chant when there is
no Menaion, the composition of Theophanes, in Tone III—

Irmos: By the staff Israel of old crossed the cloven sea as though on dry land, for, moving in the form of the Cross, it manifestly prepared a way. Wherefore, · let us chant in praise to our wondrous God, for He hath been glorified.

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

O Christ Who by Thy burial didst slay death and cast down the tyranny of hades, ascending into the heavens as our forerunner, with Thyself Thou didst raise up the choir of the passion-bearers. Grant rest now unto the souls of those who have passed over to Thee.

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

O Savior, Who hast strengthened the divine martyrs and by them hast set deception at naught: At their entreaties be Thou well-pleased that those who have died in Thee may receive immortality and a goodly inheritance.

Glory…: When Thou wast slain, Thou didst pour forth the blood of Thy servants, in that Thou art compassionate, O Master, paying the ransom for them; wherefore, we beseech Thee, O Thou Who art full of lovingkindness, to grant rest unto Thy servants who have passed over to Thee.

Theotokion: Let us hymn the pure Theotokos, who gave birth unto God Who by His own death hath overthrown our death, and poured forth life which waxeth not old and abiding blessedness.

ODE III

Canon of All Saints

Irmos: O barren and sterile soul, acquire thou right glorious fruit, and cry out in gladness: I have been made steadfast by Thee, O God! There is none so holy or so righteous as Thee, O Lord! Strengthened by the power of God, O glorious martyrs, ye utterly destroyed the pernicious power of the enemy who is mighty in evil, and ye have received divine crowns of victory.

O Christ our Master, Who revealed the venerable as victors over the enemy, and didst consecrate the holy hierarchs with all-holy anointing: At their entreaties sanctify and enlighten those who hymn Thee.

With all the prophets we praise the choir of the godly women who shone forth in fasting and suffered with faith, trampling down the greatly crafty enemy.

Nekrosimon: Those whom Thou hast taken from among us by Thy divine will, O

compassionate Christ, do Thou number with the saints through the supplications of Thy holy ones, overlooking the transgressions they committed in this life.

Theotokion: We who have been saved by thy holy birthgiving with faith cry out to thee the salutation of Gabriel, "Rejoice!"; and we pray: In thy supplications ask forgiveness for us all.

Canon of the Departed

Irmos: O Most High, Thou Ruler of all, Who out of nonexistence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

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

O Thou Who didst fashion me from earth and hast most splendidly restored me, a wretch returning to the earth, grant rest to the souls of the departed through the prayers of the martyrs.

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

Entreated by the beatings and bonds, the stripes and wounds of the passion-bearing martyrs, O Compassionate One, number the souls of Thy servants in the habitations of the saints.

Glory…: From Gehenna, fire and the abodes of gloom do Thou deliver Thy servants who have reposed in faith and hope, O Master Who lovest mankind.

Theotokion: O most sacred and all-pure Theotokos, thou art the Mother of the Creator Who destroyed the power of death and hath given us incorruption.

ODE IV

Canon of All Saints

Irmos: O pure one, Habbakuk foresaw thine all-pure womb as a mountain overshadowed; wherefore, he cried aloud: God cometh from Thæman, the Holy One from a mountain overshadowed and densely wooded.

Slaughtered of your own will like lambs, O wise athletes, ye all brought yourselves like sheep to the Lamb, the Word of God, Who on the tree of the Cross was well-pleased to be slain for the human race.

With the venerable let us honor the right glorious chief hierarchs, who were lamps unto the faithful; for they dispelled the profound darkness of heresy and the passions, and with faith have passed over to the never-waning Light.

With the beauty of their words the divinely eloquent prophets enlighten the souls of the faithful; and with the splendors of their struggles and the dawning of their miracles the God-bearing women illumine their hearts.

Nekrosimon: Those who have departed this life do Thou reveal as sharers in heavenly glory, O good Word of God, granting them deliverance from the transgressions they committed on earth in knowledge and in ignorance.

Theotokion: Let us hymn the most hymned Mother of the Lord, the glory of the martyrs, the divine adornment of holy hierarchs and the venerable, the confirmation of the faithful, and the proclamation of the prophets.

Canon of the Departed

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

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

Mercifully making Thine abode in the tomb for our sake, O Master, as God Thou didst empty the graves; and having revealed the martyrs to be triumphant, cause Thy departed servants to dwell in a place of ease.

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

O Master Who accepted, rejoicing, the mighty feats of the athletes, the wounds and dismemberments they endured for Thee: Deliver from torment those whom Thou hast taken to Thyself.

Glory…: O Thou Who holdest the balance of life in Thy hand, vouchsafe Thine endless life and incorrupt glory unto those who have passed on to Thee, breaking down the middle wall of partition.

Theotokion: Thou wast truly shown to be true Mother and Virgin, O most immaculate one, uniting a true conception and birthgiving to virginity; for thou gavest birth unto God Who hath broken the power of death.

ODE V

Canon of All Saints

Irmos: With Thy never-waning light, O Christ God, illumine my lowly soul, and guide me to the fear of Thee, to the light of Thy commandments.

Your stripes and wounds inflicted incurable wounds upon the enemy, but they now heal the wounds of all the faithful, O athletes of the Lord.

Let us hymn the multitude of the venerable, let us bless the holy hierarchs of Christ, and let us honor His prophets, who ever pray now in our behalf.

Loving God Who became incarnate for our sake, the most glorious women, who with upright character suffered and fasted, abide now in the heavens.

Nekrosimon: Amid the sustenance of paradise, in the land of the living, where Thy light shineth, O Christ, settle Thy faithful servants, whom Thou hast taken from the earth.

Theotokion: God became incarnate of thee, O all-pure one, and hath now shown thee to be more exalted than the angels and higher than all creation; wherefore, we hymn thee, O Mistress.

Canon of the Departed

Irmos: I rise at dawn unto Thee, the Creator of all, Who passest all worldly understanding; for Thy commandments are light, wherein do Thou direct me.

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

For the sake of the martyrs and at the entreaties of the honorable athletes, O Good One Who art the Firstborn of the Church, number those who have departed from us with the righteous.

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

As deliverance from many transgressions Thou didst shed Thine all-holy blood, O Christ; and now, at the entreaties of Thy martyrs, O Savior, grant rest to those who have reposed in piety.

Glory…: Unto the eternal place of Thy delights which pass understanding, O Word, guide the souls of the departed, and vouchsafe unto them the divine splendors of the saints.

Theotokion: As is meet, we bless thee, the Virgin who in manner past recounting conceived in her womb the infinite Word Who giveth life unto the dead.

ODE VI

Canon of All Saints

Irmos: The abyss of the passions and the tempest of contrary winds have risen up against me; but going before me, save me, O Savior, and deliver me from corruption, as Thou didst save the prophet from the beast.

Let the luminaries of the honored Church, the most sacred and most glorious athletes of Christ, the Lamb and Shepherd, be honored with sacred hymns.

The assembly of the venerable, who exalted God in humility, hath been exalted, and the multitude of the holy hierarchs hath been glorified in good works, glorifying the Holy Trinity.

Full of courageous valor, the choir of sacred women hath wounded the iniquitous foe by showing forth divine miracles and by their perfect endurance of pangs.

Nekrosimon: Those whom Thou hast taken from the earth in faith, do Thou enroll in the councils of the saints and number in the bosom of the faithful Abraham, O Christ, that they may ever glorify Thy great lovingkindness.

Theotokion: O all-pure one, thou art the boast of the martyrs, the prophets and the venerable, and the righteous of ages past; wherefore, with them we honor thee with joyful voices, O Theotokos.

Canon of the Departed

Irmos: Lead me up from corruption, O Lord my God! Jonah cried; and I cry out to Thee: Deliver me from the abyss of my many evils, O Savior, and guide me to Thy light, I pray!

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

Through the supplications of the passion-bearers, O Christ, transform into joy the lamentation of those who have reposed in the Faith, magnificently girding them about with gladness, and guiding and directing them to Thy light.

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

In the multitude of Thy compassions, O Christ God, grant rest to the departed in the bosom of the patriarchs, where the radiant light of Thy countenance shineth; and overlook all their transgressions.

Glory…: O Christ, show forth as wondrous the marvelous mercy of Thy love for mankind upon those who have departed from hence and are delivered from the cruelties of life; and fill them with joy and meekness.

Theotokion: We have been delivered from mortality, corruption and death by thine all-glorious birthgiving, O Mother of God; for unto us didst thou give birth to the Source of incorruption, and thou hast illumined the whole world with thy light.

ODE VII

Canon of All Saints

Irmos: The three children in the furnace formed an image of the Trinity: they trampled the threat of the fire underfoot and cried aloud, chanting: Blessed art Thou, O God of our fathers!

Standing in the midst of the fire, O all-glorious passion-bearers of the Lord, ye received divine dew from heaven; and slain by tortures, ye rendered the greatly crafty foe dead.

O divine and holy hierarchs, as helmsmen of the ship of the Church of Christ ye kept it from foundering, truly escaping the evil waves of deception.

O true ascetics who mortified the flesh with sacred struggles, ye have inherited the life of dispassion, which waxeth not old, chanting: Blessed art Thou, O Lord God of our fathers!

Nekrosimon: Show not Thy faithful servants, whom Thou hast taken to Thyself, to be deserving of condemnation, O Word, but grant them rest in the radiance of Thy saints, that they may hymn Thy lovingkindness.

Theotokion: O most immaculate one, thou art truly the glory of the martyrs and the venerable, the prophets and the holy women, and all the hierarchs who received sacred ordination; and with them we honor thee.

Canon of the Departed

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

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

O Word of God, Who for all art the life-creating Cause and creative Power: Vouchsafe unto the souls of Thy departed servants the sustenance promised to the martyrs. Blessed art Thou, O God of our fathers!

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

The glorious martyrs valiantly ignored their bodies as things corruptible, O Christ; and they now pray to Thee with boldness: Grant rest to the souls of Thy departed servants. O God of our fathers, blessed art Thou!

Glory…: With the Cross as a pen, for all the faithful Thou didst sign a writ of manumission from sins. Grant now that the souls thou hast taken to Thyself may also share therein, and in gladness sing to Thee: O God of our fathers, blessed art Thou!

Theotokion: The Word of the Father, Who hath wrought all things by His will, as God hath restored human nature, which was buried by the passions. Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Canon of All Saints

Irmos: O ye heavens of heavens, O earth, ye mountains and hills, O abyss, ye whole generation of mankind, with hymns bless God Who is glorified unceasingly by the angels in the highest, and exalt Him supremely as Creator and Deliverer for all ages.

Sorely beset by the endurance of wounds and the infliction of pangs, ye did not deny the true Life, O passion-bearers of the Lord, nor did ye offer worship to graven images, a wicked deception.

O lamps of the honored virtues, set upon lampstands, ye illumine the souls of all, dispelling all darkness, O passion-bearers who work sacred deeds, who dwell with the celestial intelligences.

Let the right laudable prophets, the company of the righteous and the right glorious multitude of all the reverent women, who pray to God the Savior in our behalf, be hymned as is meet.

Nekrosimon: O Thou Who hast dominion over the living, the faithful whom Thou hast taken from the earth do Thou settle with the saints in the light of Thy countenance, O Savior, granting them forgiveness of transgressions in Thy great lovingkindness.

Theotokion: As is meet, let the greatly hymned Virgin, the proclamation of the prophets, the adornment of holy hierarchs, passion-bearers and the venerable, and the joy of holy women, be hymned forever.

Canon of the Departed

Irmos: In Babylon, the children, enduring to worship the living God, paid no heed to the musical instruments; and, standing in the midst of the flame, they chanted a hymn divine, saying: Bless the Lord, all ye works of the Lord!

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

As the treasury of immortality, O Bestower of life, to the dead Thou didst proclaim incorruption, which Thou didst give to Thy martyrs, who with piety and faith chant unto Thee: Bless the Lord, all ye works of the Lord!

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

With spiritual wisdom and the endurance of tortures the mighty athletes paid no heed to their torments, and they entreat Christ to grant remission unto departed souls, crying: Bless the Lord, all ye works of the Lord!

Glory…: Cleanse those who have departed unto Thee, O Good Savior, Who by the spear

which pierced Thy side hast torn apart the record and removed the middle wall of their transgression; and be Thou well-pleased that, receiving it, they may chant unto Thee: Bless the Lord, all ye works of the Lord!

Theotokion: O pure Virgin, we know thee to be a noetic cloud for those burdened by the thirst of mortality, pouring forth the water of remission, imparting immortality unto all the dead, who ever cry out with faith: Bless the Lord, all ye works of the Lord!

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: On Mount Sinai Moses beheld in the bush thee who without being consumed didst conceive the fire of the Godhead within thy womb. Daniel beheld thee as the unquarried mountain. And Isaiah cried aloud: Thou art the rod sprung forth from the root of David!

Ye brought yourselves like lambs to Him Who was slain for our sake, and filled the divine choirs of the angels with joy, O passion-bearers of Christ; wherefore, by your supplications make all steadfast and deliver them from the harmful deception of the enemy.

Possessed of the Word of life, like lamps ye enlightened men's souls, O most sacred hierarchs of Christ who share in divine glory; for, having received the fire of the Spirit, O venerable ones, ye utterly consumed the passions and abolished the immolation of idolatrous sacrifices.

Let us honor the holy prophets and the multitude of the venerable, who in their pure life shone forth before the law and under the law; and let us praise the choirs of holy women, and cry out: By their supplications, O Lord, save us all!

Nekrosimon: Thy burial and resurrection became life for all; wherefore, with boldness we cry out to Thee: Grant rest with all the elect unto the faithful whom Thou hast taken to Thyself, forgiving all their offenses, in that Thou art the all-good God.

Theotokion: "Awesome is this place!" did Jacob cry out when he beheld thee depicted in the true ladder, O Theotokos, thou glory of the martyrs, boast of the venerable, adornment of the angels and all the prophets, and salvation of the faithful.

Canon of the Departed

Irmos: Honoring her with hymns, let us magnify the Theotokos who was prefigured on Sinai to Moses the law-giver by the bush and the fire, who conceived the fire of God in her womb without being consumed, who is the most radiant and inextinguishable lamp.

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

As the only good God Who lovest mankind, at the entreaties of the martyrs cause those who have passed over to Thee to dwell now in the land of the meek, granting them remission of transgressions, that we may unceasingly magnify Thee with hymns.

Stichos: Grant rest, O Lord, to Thy servants who have fallen asleep.

O Christ, among Thy holy ones number those whom Thou hast taken to Thyself in the dwellings of the saints, in the bosom of Abraham, where the ineffable and divine light of Thy countenance shineth, and everlasting joy truly abideth forever.

Glory…: In a place of verdure, by restful waters, vouchsafe Thy blessed life, the unceasing sustenance of eternal good things, and true gladness, unto Thy servants, whom of Thy will Thou hast taken to Thyself, O Bestower of life.

Theotokion: Like the holy ark and the tabernacle of witness didst thou, O most immaculate one, receive in thy womb God thy Creator, the Giver of the law, Who by His death hath annulled the law of death.

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 III—

Come, O ye people, and let us all honor the memory of the holy passion-bearers; for, having been a spectacle for angels and men, they received crowns of victory from Christ, and pray in behalf of our souls.

The warriors of Christ refused to be daunted by emperors and tyrants, and right boldly and manfully they confessed Him, the Lord God of all, our King; and they pray for our souls.

The hosts of the holy angels marveled at the sufferings of the martyrs, how, though clad in mortal flesh, they paid no heed to their tortures, becoming emulators of the sufferings of Christ the Savior, and they pray in behalf of our souls.

Having fought the good fight, even after death ye shine in the world like beacons, O holy martyrs; wherefore, possessed of boldness, entreat Christ to have mercy on our souls.

Nekrosimon: Why do ye rebel in vain, O men? Short is the course which we run; life is as smoke and mist, dust and ashes. No sooner doth it appear than it quickly perisheth. Wherefore, let us cry out to Christ, the immortal King: Unto those who have been taken from among us grant rest where all who rejoice have their abode with Thee.

Glory…, Now & ever…: Theotokion—

Without seed thou didst conceive through the Holy Spirit; and, glorifying thee, we chant: Rejoice, O all-holy Virgin!

Aposticha stichera of the departed, in Tone III: Special Melody: "Great is the power of Thy Cross, O *Christ…"—*

I glorify Thy precious Cross, whereby life and delight in sustenance hath been given unto those who hymn Thee with love and faith, O only greatly Merciful One. Wherefore, we cry aloud to Thee, O Christ God: Unto those who have been taken from among us grant rest where all who rejoice have their abode with Thee.

Stichos: Blessed are those whom Thou hast chosen and taken to Thyself, O Lord.

O Christ God Who alone art merciful and compassionate, Who hast an unapproachable abyss of goodness, Who knowest human nature, which Thou hast created, we beseech Thee: Unto those who have been taken from among us grant rest where all who rejoice have their abode with Thee.

Stichos: Their souls shall dwell amid good things.

When Thou didst rest in the tomb as a man, as God Thou didst with invincible power raise up those who were sleeping in the graves, who offer Thee unceasing hymnody. Wherefore, we entreat Thee, O Christ God: Unto those who have been taken from among us grant rest where all who rejoice have their abode with Thee.

Glory…, Now & ever…: Theotokion—

O Theotokos, all of us know thee to be the noetic lamp bearing the Light of the Godhead, Who had united Himself to the coarseness of human nature. Entreat thy Son and God, that unto those who have been taken from among us He grant rest where all who rejoice have jubilation.

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

Saturday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone III—

Thou didst banish from paradise our forefather Adam, who had broken Thy

commandment, O Christ; but Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying: Remember me, O Savior, in Thy kingdom!

Subjected to wounding by fire, O passion-bearers of Christ, ye found the dew of heaven which cooled and strengthened you to endure the bitter pangs in your flesh; wherefore, ye ever ease all the pain of our souls.

The holy and sacred hierarchs, the glorious apostles, the multitude of the venerable, the council of godly women who faithfully suffered and set at naught the deception of the enemy, have received heavenly glory. By their supplications, O Savior, have pity on Thy servants.

Nekrosimon: O Jesus our God and Savior, in the abodes of Thine elect number those who have departed from us in faith where Thy light shineth, and the sustenance is everlasting, and overlook their offenses, that we may fervently glorify Thee, O Master.

Glory…: O ye faithful, let us worship the uncreated Trinity in three Persons but a single Godhead—the Father, the Son and the divine Spirit—Who is ever glorified with faith by the incorporeal hosts in three sacred ranks.

Now & ever…: The Deliverer, enlightenment and cleansing of all revealed Himself through thee, O divinely joyous and all-pure Mistress. Him do thou earnestly entreat, that at the dread judgment He deliver from all condemnation us who ever hymn Him with faith.

THE END OF TONE III

The Octoechos

Tone IV

Sunday

Saturday Evening at Little Vespers

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

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

Bowing down unceasingly before Thy life-creating Cross, O Christ God, we glorify Thy resurrection on the third day; for thereby Thou hast restored corrupted human nature, O Almighty, and hast renewedfor us the ascent of the heavens, in that Thou alone art good and lovest mankind.

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.

Thou hast lifted the penalty for the disobedience committed through the tree, O Savior, having been nailedof Thine own will to the Tree of the Cross; and having descended into hades, O Mighty One, as God Thou didst break asunder the bonds of death. Wherefore, we worship Thy resurrection from the dead, crying out with joy: O Lord Almighty, glory be to Thee!

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

Thou didst break down the gates of hades, O Lord, and didst destroy the kingdom of death; and Thou didst free the human race from corruption, granting life, incorruption and great mercy to the world.

Glory…, Now & ever…: Dogmatic theotokion—

Thou didst conceive without seed and didst ineffably give birth unto Him Who hath cast down the mighty from [their] thrones, hath exalted the humble and lifted up the horn of His faithful, who glorify the Cross of Christ, [His] burial and glorious resurrection. Wherefore, O Theotokos, with unceasing hymns we bless thee, the mediatress of so many good things, as the one who ever prayeth 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 IV—

Having ascended the Cross, O Lord, Thou didst destroy the ancestral curse; and descending into hades, Thou didst free the prisoners of ages past, granting incorruption to the human race. Wherefore, chanting, we glorify Thy life-creating and saving resurrection.

And these other stichera, of the Theotokos: Special Melody: "Called from on high…"—

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

God the Son, Who was timelessly [begotten] of the unoriginate Father, became man for the sake of [His] condescension and the salvation of men, that He might then grant paradise to first-created [Adam]. Then was all nature delivered from the deception of the serpent, and He saved the fallen image, in that He is the One Who changeth all for the better. Hence, He

made [His] Mother a pure and undefiled Bride who gave birth. Her do we all bless as [our] anchor and haven.

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

In thy womb, O thou who art blessed of God, thou didst hold the incarnate Creator of all, Who refashioned man who of old had fallen through the crime of the serpent; for thou didst give birth for us ineffably to God in the flesh, and by thy birthgiving hast freed from corruption all nature which hath waxed old. Wherefore, we hymn and glorify thy grace, O Virgin unwedded. Cease thou never to pray that our souls be saved.

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

That thou mightest disclose unto us all the multitude of [thy] mercy and the boundless depth of [thy] goodness, thou hast wiped away the sins of thy servants; for, as Mother of God, O most immaculate one, thou hast authority [over] creation, and by thy power arrangest all things as thou desirest. For the grace of the Holy Spirit, manifestly abiding in thee, doth always assist thee in everything, O most blessed one.

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

The Son Who is glorified with the Father and the Spirit in the highest by the seraphim, desiring to restore first-created [Adam], ineffably emptied all of Himself into thy womb, O most lauded Theotokos; and shining forth from thee, Christ God, the Savior of our souls, hath illumined the whole world by [His] divinity, delivering mankind from the madness of idolatry, hath deified it within Himself, and led it up to the heavens.

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

Saturday Evening at 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 IV—

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

Bowing down unceasingly before Thy life-creating Cross, O Christ God, we glorify Thy resurrection on the third day; for thereby Thou hast restored corrupted human nature, O Almighty, and hast renewed for us the ascent of the heavens, in that Thou alone art good and lovest mankind.

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

Thou hast loosed the penalty for the disobedience committed through the tree, O Savior, having been nailed of Thine own will to the Tree of the Cross; and having descended into hades, O Mighty One, as God Thou didst break asunder the bonds of death. Wherefore, we worship Thy resurrection from the dead, crying out with joy: O Lord Almighty, glory be to Thee!

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

Thou didst break down the gates of hades, O Lord, and didst destroy the kingdom of death; and Thou didst free the human race from corruption, granting life, incorruption and great mercy to the world.

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

Come, O ye people, let us hymn the Savior's rising on the third day, whereby we have been delivered from the unbreakable bonds of hades, and have all received incorruption and life, crying out: O Thou Who alone lovest mankind, Who wast crucified, buried and hast

arisen, save us by Thy resurrection!

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

Angels and men hymn Thy rising on the third day, O Savior, whereby the ends of the whole world have been illumined, and we have all been delivered from enslavement to the enemy, crying out: O Savior, almighty Creator of life, Who alone lovest mankind, save us by Thy resurrection!

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 crush the gates of bronze, didst break their chains, O Christ God, and didst raise up the fallen human race. Wherefore, we cry out together: O Lord Who hast risen from the dead, glory be to Thee!

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

Thy begetting by the Father is everlasting and outside of time, O Lord; Thine incarnation from the Virgin is ineffable and indescribable for men; and Thy descent into hades is fearsome for the devil and his angels. For, having trampled down death, Thou didst arise on the third day, granting to men incorruption and great mercy.

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 VIII.; Special Melody: "O all-glorious wonder…"—

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

He Who is God of all, Who took flesh of Thy blood, O most pure Theotokos, hath shown thee to the faithful as their protection, the intercessor and champion of all amid need and grievous circumstances, a right calm haven amid the storm. Wherefore, from all sorrow and affliction do thou save all who have recourse to thy divine protection.

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

Let me glorify and venerate, let me honor and hymn, let me ever raise a song to thy divine name, O all-blessed Mistress, that thou leave me not who flee to thy protection, to be a joy to the foe. But with the pinions of thy precious prayers do thou ever preserve me whole from all temptations.

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

Rejoice, O all-pure Mother of God! Rejoice, hope of the faithful! Rejoice, cleansing of the world! Rejoice, thou who deliverest thy servants from all sorrows and art the destroyer of death! Rejoice, O thou who didst bear Life! Rejoice, O comforter! Rejoice, O helper! Rejoice, O [our] refuge!

Glory…, from the Menaion, if there be a doxasticon.

Now & ever…: The dogmatic theotokion—

The Prophet David, the forefather of God, for thy sake gave voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: the Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the mediatress of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will,

uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

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 IV—

Having ascended the Cross, O Lord, Thou didst destroy the ancestral curse; and descending into hades, Thou didst free the prisoners of ages past, granting incorruption to the human race. Wherefore, chanting, we glorify Thy life-creating and saving resurrection.

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

Suspended on the Tree, O Thou Who alone art powerful, Thou didst shake all creation; and laid in the tomb, Thou didst raise up those who lived in the graves, granting incorruption and life to the human race. Wherefore, chanting, we glorify Thine arising on the third day.

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

Iniquitous men, having given Thee over to Pilate, O Christ, condemned thee to be crucified, showing themselves ungrateful for Thy benefactions. And of Thine own will Thou didst endure burial and didst rise of Thine own accord, as God, on the third day, granting us never-ending life and great mercy.

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

The women, arriving at the tomb in tears, sought thee; and finding Thee not, they said, lamenting and crying out with weeping: "Woe to us, O our Savior, Thou King of all! How is it that Thou hast been stolen? What place holdeth Thy life-bearing Body?" And an angel answered them: "Weep not, " he said, "but, going forth, proclaim that the Lord hath risen, granting us joy, in that He alone is compassionate!"

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

Mercifully regard the supplications of thy servants, O all-immaculate one, quelling the uprisings of the cruel demons against us, delivering us from every sorrow; for thee alone have we as a steadfast and sure confirmation, and we have acquired thine intercession; let not us that call upon thee be put to shame, O Mistress. Haste thou to answer the entreaty of those who cry out to thee with faith: Rejoice, thou help, joy and protection of all, and salvation of our souls!

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

Resurrectional troparion, in Tone IV—

Having learned the splendid tidings from the angels and cast off the ancestral curse, uttering praise the women disciples of the Lord said to the apostles: Death hath been cast down! Christ God is risen, granting the world great mercy!

Theotokion: The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

And the rest of the service followeth in order.

Saturday Night at 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). Psalm50 (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 IV—

ODE I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

O all-pure one who alone defendest those who ardently flee beneath thy protection amid perils and tribulations, in that thou art all-good accept our heartfelt entreaties.

Ignorant though I am, I have found thee to be a tranquil haven repelling dangers and violent assaults, O thou who gavest birth to the God-man, and I chant hymns of thanksgiving unto thee.

Glory…: Regarding me, who am stuck fast amid evil circumstances and sorrows, with thy meek and merciful eye, O Theotokos, quickly free me there from, for I call upon thee for help.

Now & ever…: In that thou alone art a good and merciful intercessor for thy servants, O Mistress, extend the hand of entreaty and deliver from cruel misfortunes me who am grievously bowed down by violent tribulations.

ODE III

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Having acquired thee as a mighty weapon and a rampart, O Theotokos who knewest not wedlock, I vanquish the hordes of the adversary and hymn thy mighty works.

Thou destroyest the furnace of griefs and dost extinguish the burning heat of despair, O Virgin Theotokos. Who then is a hope for us like unto thee?

Glory…: Attend unto the voice of thy servant who am in need of thy help, O Mother of God. O my hope, hearken unto me and rescue me from perils!

Now & ever…: Oppression hath come upon us because of the multitude of our transgressions, bearing pernicious death; but save thy servants, O Theotokos, for thou art able so to do.

ODE IV

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Thou hast vanquished those who make war upon me in vain, for they strove cruelly to make my soul captive. Preserve me, O Mistress, have mercy upon me and save me, for I, thy servant, flee unto thee.

Delivering me from the tongue which speaketh falsehood, O my good ally, show me forth as unpunished for the deeds of my life, for, in that thou art the Mother of the Creator, thou art able to accomplish much.

Glory…: Afflicted as I am, I know thee to be a painless physician, and I cry to thee with my mouth: O Mistress, heal me, have mercy on me, and save me, for I, thy servant, flee unto thee.

Now & ever…: Leave me not to be given over to tortures, O Mother of our God, but

preserve me unharmed by any affliction and the malice of men; for thou art the helper of us all.

ODE V

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Set the supplication of thy servant forth before the Lord thy Son, O pure one, that I may obtain remission of my many transgressions.

Deliver me from sufferings and misfortunes, O Bride of God, for God hath truly appointed thee as cleansing for my lowliness.

Glory…: Thou art my protection and sure boast, O Mistress Theotokos, for thou dost in nowise spurn those who have recourse unto thee.

Now & ever…: Have mercy upon those who worship thine Offspring, O pure one, and deliver them from the torment and bitterness of men; for thou art able so to do.

ODE VI

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

O all-pure Mistress, thou thyself art my strength amid the exceeding hopeless sorrows which beset me; and I cry unto thee, for thou art a mighty protectress for thy servant.

Heal thou my spiritual wounds, O all-pure Virgin, help me, and deliver thy servant from slander, attack and undeserved ruination.

Glory…: Crush thou those who unjustly assail me who ever flee unto thee, and leave me not to their destruction, for all things are possible for thee, O pure one, in that thou art the Theotokos.

Now & ever…: Quell thou the savage billows of my soul, O Mistress, for a multitude of transgressions, temptations and sorrows have risen up against me; but do thou thyself save me.

"Lord, have mercy!", thrice. Glory…, Now & ever…:

Sessional hymn, in Tone IV—

Benighted in mind by many transgressions, prodigal that I am, I cry out for thy mighty aid, O Theotokos: Illumine the eyes of my soul, shine upon me the radiant effulgence of repentance, and array me in the armor of light, O pure Theotokos.

ODE VII

Irmos: O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldæans whom justice rightly overtook: blessed art Thou!

Quickly routing the assault of the Moslems with the weaponry of thy prayers, O Mary, preserve thy people and flock who cry out to thy Son: O God of our fathers, blessed art Thou!

O thou who art equal in majesty to the tabernacle, receive me who flee to thee, that the enemy not seize me, desiring to destroy me who cry: O all-exalted God of our fathers, blessed art Thou!

Glory…: O Mary Theotokos, go thou quickly before me, thy servant, who am drowning, helpless, amid the threefold billows of perils, and who cry to thee: O thou hope of the ends of the earth, have mercy upon me!

Now & ever…: By thy divine supplications, O good Theotokos, do thou dispel my human thoughts, in that they are the cause of sins, and deliver thy servant from painful dangers and all harm.

ODE VIII

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst

bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

An iniquitous nation hath assailed us, boasting that it will destroy thy servants; but, destroying it, O all-pure one, protect those who cry: Bless and hymn the Lord, all ye works!

Thy manifold compassions mercifully save us from sinful judgment and divers perils, O only Mother of God, for, having given birth unto God, thou takest pity on His world.

Glory…: Since thou art our might and help, I am undaunted by the wrath of the enemy, but I hymn thee, O Mistress, and cry out to thy Son: Bless the Lord, all ye works of the Lord!

Now & ever…: Take pity now on my turmoil and grant me joy instead of grief, that I may hymn thee, O Mistress, and cry out to thy Son: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Having sharpened his sword, the iniquitous and false Moslem taketh counsel against us; but with the power of the Cross and thy supplications, O Virgin Theotokos, thou armest thy servants against him; wherefore, we proclaim thy glory.

Might hath been given thee against the enemy and deliverance from misfortunes for me, O Mistress, and I know not what I shall offer thee; yet accept thou the thanksgiving which I bring to thee: Receive it now, and save me!

Glory…: O most radiant Mother of the Creator of all, thou consolation of the grieving, intercessor for the drowning and helper of those who are in utter affliction: Keep me safe throughout my life!

Now & ever…: Disdain me not who am beset by many sins and misfortunes, O most hymned one, for I now offer thee the sacrifice of praise, earnestly crying out to thee: O holy Mistress, help me, for I conclude my hymnody, glorifying thee.

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

Sunday Morning at Nocturns

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

And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is "The fourth hymn unto God", the composition of Metrophanes, in Tone IV—

ODE I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Let us glorify the divine Trinity of hypostases, the single nature of the Three, which is coeternal and equally enthroned; and entreating Him, let us say: Save those who glorify Thee with faith!

Anointed with deifying oil by the Father through the Spirit, the Son became man and taught [man that] the only Godhead is in three Hypostases.

Glory…: Unable to gaze upon the beauty of Thine unapproachable glory, O three-Sunned Unity, the seraphim cover themselves with their wings and unceasingly glorify Thee with thrice-holy hymns.

Now & ever…: Ineffably didst thou give birth unto the Creator of all, Who delivereth men

from the ancient curse and the corruption of death. Through thee, O all-pure one, have we come to know God in three Hypostases.

ODE III

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

In that of old, O Christ, Thou didst send the Comforter from the Father upon Thy holy apostles [as] power from on high, Thou didst reveal the one three-sunned Essence.

When Thou didst appear to the Patriarch Abraham in human guise, O triune Unity, Thou didst show forth the immutability of Thy goodness and dominion.

Glory…: O only God, Who art believed on as in three Persons, Who art manifestly uncircumscribable and incomprehensible to all: deliver our souls from every tribulation.

Now & ever…: Guided by the all-wise precepts of thy Son, we glorify the only thrice-radiant Godhead and bless thee, the Ever-virgin.

Sessional hymn, in Tone IV: Special Melody: "Go thou quickly before…"—

O three-Sunned, uncreated and consubstantial Unity, unapproachable and in three Hypostases: Take pity on Thy servants, and as Thou art our merciful God, save us from misfortunes; for Thee, O Lord, do we have as our only Deliverer and Master, and we cry out: Be Thou merciful unto us!

Glory…, Now & ever…: Theotokion—

Beset by many evil circumstances and the assaults of the wicked, and ever falling into despair, O Virgin Theotokos, we have thee alone as our salvation, hope and bulwark; and as is meet we now entreat thee with faith: Save thy servants!

ODE IV

Irmos: 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!

With the seraphim we glorify Thee, the transcendent Trinity, the dominion in the unity of the Godhead, for Thou art the inseparable Essence, unapproachable, though equal in glory, O unattainable God.

As Thou art ineffably separate persons of the Godhead, united in might and a single dominion, and alone art infinite and uncircumscribable, we hymn Thee, the Creator of all creation.

Glory…: The unoriginate Mind ineffably begat the Word and sent forth the divine Spirit, Who is equal in might; wherefore, we proclaim the consubstantial Trinity to be God, the Master of all.

Now & ever…: Seen by the ancients in images, the Word announced His incarnationof thee, [O Theotokos]; and having appeared to men in later times, He truly revealed the one Principle in three Hypostases.

ODE V

Irmos: 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.

Knowing through faith the all-accomplishing Godhead, the one unapproachable Essence, and the three life-creating Hypostases, we worship them equally—the Father, the Son and the Holy Spirit: the equally eternal Being.

O three-Sunned Light, shine Thou upon me the single Divinity, the uncreated Essence, of

Thine essential light. O light-creating Well-spring, illumine me with everything that is luminous, that I may contemplate Thine ineffable beauty.

Glory…: Thou alone art truly the Creator and Sustainer of all things, the all-wise Pilot, the Bestower of life; wherefore, we cry out to Thee with faith: O three-Sunned Master, preserve those who hymn Thee!

Now & ever…: He Who created [man] in His goodness and showed forth [in him] the divine form of [His] image, desiring to deify him who of old had become corrupt, through thee became man and proclaimed the one, triune Godhead.

ODE VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

When Christ was baptized, the Father, speaking, revealed His Sonship, and the Spirit became visible; wherefore, we glorify the one, triune Godhead.

When Isaiah beheld Thee seated upon an exalted throne, hymned by thrice-holy voices, he recognized the trinitarian Hypostasis of the one Godhead.

Glory…: Show Thou the hearts of us, Thy servants, to be uplifted, O exalted King in three Hypostases, that we may clearly behold the effulgence of Thy glory.

Now & ever…: In that he loveth mankind, the Son of God desired to take visible form through the Virgin in our form, and He made men to share in divine glory.

Sessional hymn, in Tone IV: Special Melody: "Go Thou quickly before…"—

Pondering upon the unbegotten Father, the begotten Son and the Holy Spirit Who proceedeth from the Father, we proclaim the one beginningless kingship and divinity; and rendering glory, with one mind we cry: O consubstantial Trinity our God, save us!

Glory…, Now & ever…: Theotokion—

O all-pure one, thou didst supernaturally give birth in the flesh, within time, unto the God-man, Who transcendeth time and existeth from before the ages. Wherefore, confessing thee to be truly and rightly the Theotokos, we all earnestly cry out to thee: Vouchsafe unto us everlasting glory!

ODE VII

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Emulating in Orthodox manner the celestial essences all-arrayed and the noetic ranks, all of us mortals glorify the one Godhead in three Hypostases equally active. *Twice*

Glory…: The sayings of the holy prophets of old revealed Thee in images to be the one Creator of all the ages, the ineffable God and Lord in three divine Hypostases.

Now & ever…: O Thou Who art in essence the invisible and all-accomplishing Word, Thou didst manifest Thyself unto men as a man through the pure Mother of God, calling man to share in Thy divinity.

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

O thrice-radiant and single Light, beginningless Essence, incomprehensible Beauty: Make Thine abode within my heart, and show forth as a temple of Thy divinity, splendid and pure, me who cry: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever! *Twice*

Glory…: O indivisible Trinity, unconfused Union, deliver me from the divers passions and

the darkness of transgressions, and illumine me with Thy divine rays, that I may embody Thy glory and hymn Thee, the Lord of glory.

Now & ever…: As Thou art Mind, Essence, Power and Being—the unbegotten Father, the Word of like form with Him, and the equally enthroned Spirit—O transcendent and ineffable Trinity and Unity Who doest mighty works, preserve Thy flock through the supplications of the Theotokos, for Thou art in essence He Who loveth mankind.

ODE IX

Irmos: 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!

I now direct my whole heart and mind, and the inclinations of my whole soul and body, unto Thee, my Creator and Deliverer; and I cry unto Thee, O thrice-radiant sole Dominion: Save me, Thy servant, from all manner of temptations and tribulations. *Twice*

Glory…: Elevate our mind and thought unto Thee, the Most High, and illumine me with Thine all-pure radiance, O Father, Word and Comforter, Who dwellest in light unapproachable, O Sun of glory, Ruler of light, that I may ever glorify Thee, the one God in three Hypostases.

Now & ever…: Save those who believe in Thee, O Lord, and who proclaim the one, eternal, beginningless Essence, the three Persons of Thy divine and identical dominion; and through the entreaties of the pure Mother of God, vouchsafe us Thy divine glory.

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.

Hypacoï, in Tone IV—

Running on before, the myrrh-bearing women proclaimed Thine all-glorious arising to the apostles, O Christ: how, as God, Thou didst arise, granting great mercy to the world.

The rest of Nocturns, and the Dismissal.

Sunday Morning at Matins

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

After the first chanting of the Psalter, these resurrectional Sessional hymns, in Tone IV—

Gazing upon the entrance to the tomb, and unable to endure the angel of flame, the myrrh-bearing women marvelled, trembling, and said: "Hath He been stolen away Who hath opened paradise to the thief? Or hath He risen Who even before His suffering proclaimed His resurrection? Truly, Christ hath risen, granting life and resurrection unto those in hades!"

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end. In Thy voluntary counsel Thou didst endure the Cross, O Savior, and in a new tomb mortal men laid Thee Who by Thy word didst create the ends of the earth. Wherefore, the alien one was bound, death taken grievously captive; and all those in hades cried out to Thy life-bearing resurrection: Christ hath arisen, remaining the Bestower of life forever!

Glory…, Now & ever…: Theotokion—

Joseph marvelled, beholding that which transcendeth nature, and pondering thy seedless conception he dwelt in thought upon the dew which fell upon the fleece, the bush unconsumed by the fire, and the rod of Aaron which put forth branches. And thy guardian and betrothed cried out to the priests: "The Virgin giveth birth, and even after birthgiving remaineth virgin!"

After the second chanting of the Psalter, these resurrectional Sessional hymns, in Tone IV—

Thou didst arise from the tomb as One Immortal, O Savior, and by Thy power didst raise Thy world up with Thyself, O Christ our God; in might Thou didst crush the dominion of death, O Merciful One, and hast shown forth the resurrection unto all. Wherefore, we glorify Thee, O Thou Who alone lovest mankind!

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

Having descended from the heights of heaven and approached the stone where the Stone of life had lain, Gabriel, arrayed in white, cried out to those who wept: "Cease your cries of lamentation, O ye who have mercy now with you! Be of good cheer, for He Whom ye seek, weeping, hath truly arisen! Wherefore, cry out to the apostles that the Lord hath risen! And receiving this joy, worship the Risen One! Be ye of good cheer, that Eve also may rejoice!"

Glory…, Now & ever…: Theotokion—

All the choirs of the apostles marvelled at the dread mystery of thy birthgiving, O pure one: how He Who holdeth all things in one hand is held in thine arms as a man, how the Preëternal One receiveth the beginning, how He Who in His ineffable goodness nurtureth every creature is fed with milk. And praising thee, they glorify thee as the true Mother of God.

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

Running on before, the myrrh-bearing women proclaimed Thine all-glorious arising to the apostles, O Christ: how, as God, Thou didst arise, granting great mercy to the world.

Songs of Ascent, in Tone IV, the verses being repeated—

ANTIPHON I

From my youth have the many passions warred against me. But do Thou help and save me, O my Savior.

O ye who hate Sion, ye shall be put to shame by the Lord; for ye shall be withered up like grass by the fire.

Glory…: By the Holy Spirit is every soul given life, exalted by purity, and made radiant by the unity of the Trinity in a sacred and mystical manner.

Now & ever…: The foregoing is repeated.

ANTIPHON II

From the depths of my soul have I cried out to Thee, O Lord. Let Thy divine ears be

attentive unto me.

Everyone who hath set his hope on the Lord is higher than all who sorrow.

Glory…: Through the Holy Spirit do streams of grace flow, watering all creation, unto its enlivening.

Now & ever…: The foregoing is repeated.

ANTIPHON III

Let my heart be lifted up unto Thee, O Word, and let none of the delights of the world beguile me, unto my weakening.

We who have love for our mothers must needs be yet more ardent in our love for the Lord. +*Glory…:* From the Holy Spirit is the richness of divine vision, sight and wisdom; for in Him doth the Word reveal all the precepts of the Father.

Now & ever…: The foregoing is repeated.

Prokimenon, in Tone IV—

Arise, O Lord, help us, and redeem us for Thy name's sake,

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

Let every breath praise the Lord.

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

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

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

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

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

Then, in Tone VI:

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

Then, this sticheron:

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

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

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

ODE I

Canon of the Resurrection, the composition of John of Damascus, in Tone IV

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Stichos: Glory to Thy holy resurrection, O Lord!

Thou wast lifted up upon the Tree of the Cross, setting aright our fall, O Master, and

healing the destruction wrought by the tree, in that Thou art good and almighty.

Thou wast in the tomb bodily and in hades with Thy soul, as God; Thou wast in paradise with the thief and on the throne with the Father and the Spirit, O Christ, Thou Infinite One Who fillest all things.

Theotokion: At the will of the Father, through the divine Spirit thou didst conceive the Son of God without seed and gavest birth unto Him in the flesh. He Who was begotten of the Father without mother came forth from thee without father for our sake.

Canon of the Cross & Resurrection, the acrostic whereof is:
"I sing praise to the life-bearing Word"—

Irmos: I will open my mouth…

Thou didst heal the affliction of mankind, O Lord, restoring it by Thy divine blood; and Thou didst break him who is mighty in power, who of old broke Thy creature.

Through death Thou becamest the resurrection of the dead; for the might of mortality was removed when it fought with eternal Life, the incarnate God Who hath mastery over all things.

Theotokion: More beautiful than the heavenly hosts did Thy divine and animate temple become: the Virgin, the holy mountain which bore Thee in her womb.

Canon of the All-holy Theotokos, the acrostic whereof is:
"The fourth ode to the most glorious Maiden"

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee….

The people were shaken, the nations were troubled, and mighty kingdoms bowed down out of fear of thine Offspring, O pure one. For my King came: He cast down the tyrant and hath delivered the world from corruption.

Christ, Who dwelleth in the highest and descended unto mortal man, sanctified thee as His dwelling-place, and showed thee forth as unshaken. For Thou, having borne the Creator, hast remained a treasury of virginity after childbirth.

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

ODE III

Canon of the Resurrection

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

The Tree of life, the true noetic Vine, hangeth upon the Cross, pouring forth incorruption upon all.

As One great and awesome, as the One Who cast down the arrogance of hades, and as God incorrupt, Thou hast arisen in the flesh.

Theotokion: Thou alone, who in manner transcending nature art the mediatress of good things for those on earth, becamest the Mother of God; wherefore, we offer thee "Rejoice!"

Canon of the Cross & Resurrection

Irmos: O Theotokos, thou living and abundant fountain…

O Savior, the serpent sank into me his fangs, full of venom, which Thou didst break with the nails which pierced, Thy hands, O Almighty Master; for there is none among the saints as holy as Thou, Who lovest mankind.

Of Thine own will Thou wast seen, dead, in the tomb, O Bestower of life; and Thou hast overthrown the gates of hades for the souls held prisoner from ages past; for there is none among the saints as holy as Thou, Who lovest mankind.

Theotokion: Thou hast been shown to be the unploughed furrow, having given birth to the Grain of life, the Mediator of immortality for all who partake of the Holy One Who in

holiness abideth among the saints.

Canon of the Theotokos

Irmos: Willingly didst Thou descend from on high to earth….

The essence of men is purified, having been united through thee with the unbearable divine Fire, O all-pure Virgin, baked into Bread which was hid within thee, and Who preserved thee unharmed.

Who is this who is truly close to God? For, having surpassed all the ranks of the angels, she alone shineth forth as the Mother of the Almighty in the beauty of virginity.

ODE IV

Canon of the Resurrection

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

In the suffering of Thine all-pure flesh in which Thou hadst willingly clothed Thyself, Thou didst ascend the Cross, healing my passions; wherefore, we cry out to Thee: Glory to Thy power, O Lord!

Death, having tasted Thy sinless and life-creating body, O Master, died as was meet; and we cry out to Thee: Glory to Thy power, O Lord!

Theotokion: Thou gavest birth without knowing wedlock, O Virgin, and even after giving birth thou remainest a virgin still; wherefore, with steadfast faith we cry aloud to thee, "Rejoice, O Mistress!"

Canon of the Cross & Resurrection

Irmos: Perceiving the inscrutable counsel of God…

Israel of the law refused to acknowledge Thee as God Who made the law, O Christ; instead, violating the law, they nailed Thee to the Tree as a transgressor, and are now unworthy of the law.

Thy divine soul, O Savior, having captured the treasuries of hades, raised up with itself the souls of ages past; and Thy life-bearing body hath poured forth incorruption upon all.

Theotokion: All of us glorify thee as the Ever-virgin and the true Theotokos, whom the bush which mingled with fire without being consumed prefigured for Moses who beheld God, O all-pure one.

Canon of the Theotokos

Irmos: Seated in glory upon the throne of the Godhead….

The Invisible One, becoming visible, dwelt with men; He Who is in the form of the unapproachable Divinity took on a form alien to Himself through thee, O Maiden, and He saveth those who acknowledge thee to be the pure Mother of God.

The Virgin received the Immaterial One into material participation in matter, when He became a babe through her; wherefore, He alone is known in two essences: as incarnate God and transcendent man.

He Who made His abode within thee and was born of thee without seed remained God the Word and preserved thee as virgin during thy birthgiving and virgin after birthgiving, in that He is the Master and Maker of all creation.

ODE V

Canon of the Resurrection

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

In Thy mercy Thou didst descend to earth, O Lord; and, lifted up upon the Tree, Thou didst raise up fallen human nature.

Thou, O Christ, hast taken away the condemnation of my transgressions; and Thou, O Compassionate One, hast destroyed the pangs of death by Thy divine resurrection.

Theotokion: Thee do we wield as an invincible sword against the enemy, O Bride of God, for we have acquired thee as our confirmation and hope of salvation.

Canon of the Cross & Resurrection

Irmos: All things are filled with awe…

Mindless hades seized Thee in its maw; for, having seen Thee nailed to the Cross, pierced by the spear, bereft of breath, it thought that Thou, the living God, wast a simple man. But testing the might of Thy divinity it understood.

The grave and hades divided the ruined temple of Thy body, O Thou Who lovest mankind, and both were against their will compelled to pay a fine: the one by giving up the souls of Thy saints, and the other their bodies, O Immortal One.

Theotokion: Behold! now hath the prophecy of the prophets been fulfilled! For thou, O Virgin who knewest not wedlock, didst have within thy womb Him Who is God over all, and gavest birth to the timeless Son for all, Who giveth peace unto all who hymn thee.

Canon of the Theotokos

Irmos: "Now I shall arise, now I shall be glorified….

The Son of God, making His abode within thee, made thee for us a house of glory, the holy mountain of God, His bride, bridal-chamber and temple of sanctity, a paradise of everlasting delight, O pure one.

Through the Virgin's blood, O Christ, Thou didst receive blood which is seedless, all-pure, hypostatic, reasonable and noetic, animate, active, with a will, possessed of its own power, self-governing.

The womb of the Virgin confounded the understanding of the tyrants; for her Babe sustained the soul-destroying sting of the serpent, cast down the proud apostate, and subdued him beneath the feet of the faithful.

ODE VI

Canon of the Resurrection

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Girded about with power, Thou didst ascend the Cross, and as God didst wrestle with the tyrant. And Thou didst cast him down from the heights and with invincible power didst raise up Adam.

Radiant and comely, Thou didst arise from the tomb, O Christ, and didst drive away all the enemies by Thy divine power; and as God Thou hast filled all with gladness.

Theotokion: O wonder newest of all wonders! For when the Virgin, without knowing man conceived in her womb, Him Who sustaineth all things, He was not confined.

Canon of the Cross & Resurrection

Irmos: I have come unto the depths of the sea….

Hades opened its maw and swallowed me, and, mindless, it puffed up its soul; but Christ, descending, led up my life, in that He loveth mankind.

Death hath perished through death; for He Who slew death hath arisen, granting me incorruption; and appearing to the women He proclaimed immortal joy.

Theotokion: Thy womb was shown to be the pure receptacle of the unbearable Godhead, O Theotokos, which the ranks of heaven were unable to gaze upon without fear.

Canon of the Theotokos

Irmos: Same as the foregoing.

Of old the serpent beguiled and slew me through my first mother Eve; but now, O pure one, He Who fashioned me hath through thee called me back from corruption.

The Abyss of compassion ineffably showed thee to be His chosen abyss of miracles, O Maiden; for from thee hath Christ the pearl shone forth through the lightning-flashes of His divinity.

Kontakion, in Tone IV—

My Savior and Deliverer hath from the grave, as God, raised up mortals from their bonds and broken down the gates of hades; and as Master He hath arisen on the third day.

Ikos: O all ye mortals, let us all hymn Christ, the Bestower of life, Who hath arisen from the dead and the grave on the third day, demolished the gates of death by His own power today, slain hades, broken the sting of death, and freed Adam and Eve; and let us earnestly cry out praise, for He alone, as the only mighty God and Master, hath arisen on the third day.

ODE VII

Canon of the Resurrection

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Mankind, washed in the divine blood of Christ, hath been recalled to incorruption, and in thanksgiving it chanteth: Blessed art Thou in the temple of Thy glory, O Lord!

Thy tomb, the well-spring of our resurrection, hath been shown to be more splendid than any royal chamber, O Christ, for it bore the Life and is truly more beautiful than paradise.

Theotokion: Rejoice, divine and sanctified dwelling of the Most High! For through thee, O Theotokos, hath joy been given unto those who cry: Blessed art thou among women, O most immaculate Mistress!

Canon of the Cross & Resurrection

Irmos: The divinely wise youths worshipped not a creation…

Lifted up upon the Tree, He Who hath saved man laid low the lofty eye and cast over-weening pride down to the ground. O all-hymned Lord and God of our fathers, blessed art Thou!

By Thy power lift up the horn of those who serve Thee, O Thou Who arose from the dead and emptied hades of its former riches, the souls of many men, O Master. O all-hymned Lord and God of our fathers, blessed art Thou!

Triadicon: Following the words of God, we glorify the one Godhead united in three Lights, indivisible, the eternal Flame which enlighteneth all creation, which crieth: Blessed art Thou, O God!

Canon of the Theotokos

Irmos: The three youths in Babylon, having put to mockery….

The fire of love for the Virgin which is within my heart moveth me to hymnody, so that I cry out to the Mother and Virgin: O blessed one, the Lord of hosts is with thee!

Thou wast shown to transcend creation, in that thou gavest birth to the Creator and Lord; wherefore, O Theotokos, I cry out to thee: O blessed one, the Lord of hosts is with thee!

Triadicon: Worshipping Thee, the one Dominion in three sanctities, indivisible, I hymn Thee, the Essence in three Hypostases, crying out to Thee, O Blessed One, Who directest all things.

ODE VIII

Canon of the Resurrection

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the

Lord, all ye works of the Lord!

Stretching forth Thy hands, Thou didst gather in all the nations, O Master, and didst reveal the one Church which hymneth Thee, unto those in heaven and on earth, who sing together: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

The angel clad in white, resplendent in the unapproachable light of the resurrection, appeared to the women, crying: "Why seek ye the Living in the tomb as one dead? Truly Christ hath arisen!" And unto Him do we cry: All ye works, hymn the Lord and exalt Him supremely for all ages!

Theotokion: Alone among all generations, O all-pure Virgin, thou hast been shown to be the Mother of God; and thou wast the habitation of the Divinity, O most immaculate one, who wast not consumed by the fire of the unapproachable Light. Wherefore, we all bless thee, O Mary, Bride of God.

Canon of the Cross & Resurrection

Irmos: The birthgiving of the Theotokos saved the pious…

Creation, beholding Thine unjust slaughter, veiled itself in darkness and lamented; for when the earth was troubled, the sun clothed itself in gloom as in a black robe. And we unceasingly hymn and exalt Christ supremely forever.

Having descended to me, even unto hades, and made resurrection a way for all, thou didst ascend again, taking me with Thee on Thy shoulder, and didst bring me to the Father. Wherefore, I cry out to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Triadicon: Let us glorify the one God of all—the Father, Who alone is unoriginate, the first Mind and Cause of all, and the Word Who is without beginning, and the Spirit Comforter—worshipping and exalting the united Trinity for all ages.

Canon of the Theotokos

Irmos: O Almighty Deliverer of all….

The Lord of all, Who fashioned thee of the rib of Adam, became incarnate of thy virginity. Unto Him do we cry out, chanting: Bless the Lord, all ye works, and exalt Him supremely forever!

In a shadow Abraham beheld the mystery which is in thee, the Theotokos; for he received thine incorporeal Son, chanting: Bless the Lord, all ye works! Hymn and exalt Him supremely forever!

The prefiguration of thy virginity saved those who were equal in number to the Trinity; for in their virginal bodies they trampled down the flame, O Virgin, crying: Bless the Lord, hymn and exalt Him supremely forever!

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: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Thou didst wholly receive all of me into union with Thee without confusion, O my God, through Thy suffering which Thou didst endure bodily on the Cross imparting salvation wholly unto me, for the sake of Thy great compassion.

Beholding Thy tomb open and the God-bearing grave-clothes emptied by Thy resurrection, with the angels Thy women disciples said: Truly the Lord hath risen!

Triadicon: Worshipping the Oneness of the divine Essence, the Trinity of Hypostases, and

honoring rightly that which is in unconfused Hypostases, equal in power and one as to adoration, let us magnify It, all ye faithful.

Canon of the Cross & Resurrection

Irmos: Let every mortal leap for joy…

Having deceitfully caused me to fall, the serpent took me captive away from Eden; but on the hard stone of Golgotha the Lord Almighty dashed him as he were a babe, and through the tree of the Cross opened the entrance to delight again to me.

The mighty fortresses of the enemy hast Thou now brought to desolation; and with Thine almighty hand Thou hast plundered his riches, O Christ Who raised me up with Thyself from the wastelands of hades; and an object of scorn hast Thou shown him to be who of old boasted beyond measure.

Come Thou, and, visiting the affliction of Thy poor people, strengthen Christians, Thine excellent inheritance, with Thy merciful and mighty arm, O Christ, in that Thou lovest mankind.

Canon of the Theotokos

Irmos: The ineffable hidden mystery….

We behold thee as a lily, arrayed in a robe dyed by the divine Spirit, O all-pure one, resplendent amid thorns and filling with sweet fragrance those who sincerely magnify thee.

The Incorrupt One, receiving corrupt human nature from thy womb, O most immaculate one, showed it to be incorrupt within Himself, in His lovingkindness; wherefore, we magnify thee as the Theotokos.

As the Mistress of all creatures, grant thy people triumphant victory, making the enemy pacific toward the Church, that we may magnify thee, the Theotokos.

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 IV—

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

O Almighty Lord, Who didst endure the Cross and death, and didst rise from the dead, we glorify Thy resurrection!

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

By Thy Cross, O Christ, hast Thou freed us from the ancient curse; by Thy death hast Thou set at naught the devil who tormenteth our nature; and by Thine arising hast Thou filled all with joy. Wherefore, we cry aloud to Thee: O Lord Who hast risen from the dead, glory be to Thee!

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

By Thy Cross, O Christ our Savior, guide us to Thy truth, and deliver us from the snares of the enemy. O Thou Who hast risen from the dead, through the supplications of Thy saints do Thou raise us up who have fallen through sin, stretching forth Thy hand to us, O Lord Who lovest mankind.

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

Without separating Thyself from the bosom of the Father, O only-begotten Son of God, Thou didst come to earth in Thy love for mankind, becoming a man immutable; and Thou didst endure death in the flesh, O Thou Who in Thy divinity art foreign to suffering. And having risen from the dead, Thou hast given immortality to the human race, in that Thou alone art Almighty.

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

Thou didst accept death in the flesh, mediating immortality for us, O Savior, and didst make Thine abode in the tomb, that Thou mightest free us from hades, raising us up with Thyself. Therefore, Thou didst suffer as a man, but didst rise as God, for which cause we cry out: Glory to Thee, O Lord, Bestower of life, Who alone lovest mankind!

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

The stones fell, O Savior, when Thy Cross was planted on Golgotha; and the gatekeepers of hades were struck with fear when Thou wast laid in the tomb as one dead. For Thou, O Savior Who hast set at naught the might of death, hast by Thy resurrection granted incorruption unto all the dead. O Lord, Bestower of life, glory be to Thee!

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

The women desired to see Thy resurrection, O Christ God, but Mary Magdalene came, arriving before them, and found the stone rolled away from the tomb and an angel seated thereon, who said: "Why seek ye the Living among the dead? He is risen, as God, that He might save all!"

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

Tell us, O Jews, where is Jesus Whom ye thought to guard? Where is He Whom ye placed in the tomb, sealing the stone? Give up the dead one, O ye who rejected Life, or believe on the Risen One! For if ye try to silence the word of the Lord's rising, the stones will cry out, especially the one which rolled away from the tomb! Great is Thy mercy! Great is the mystery of Thy dispensation! O our Savior, glory be to Thee!

Glory…: The matins Gospel sticheron. Now & ever…: Theotokion, in Tone II—

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

Great Doxology, and the resurrectional troparion—

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

And the Dismissal.

Sunday at Divine Liturgy

On the Beatitudes, these troparia, in Tone IV—

By the tree [of knowledge] was Adam forced to depart from paradise; and by the tree of the Cross was the thief made to dwell in paradise. For the one by tasting broke the commandment of the Creator; while the other, crucified with Him, confessed the hidden God, crying out: Remember me in Thy kingdom!

O Lord Who wast lifted up upon the Cross, Who hast destroyed the power of death and as God hast destroyed the record of our sins, grant also the repentance of the thief unto us who faithfully serve Thee and cry out to thee, O Christ God Who alone lovest mankind: Remember us also in Thy kingdom!

On the Cross Thou didst tear asunder with the spear the record of our sins; and, numbered among the dead, Thou didst bind the tyrant of hades, O Lord Who lovest mankind, Who

by Thy resurrection hast delivered all from the bonds of hades. Thereby have we been illumined, and we cry to Thee: Remember us also in Thy kingdom!

O Thou Who alone art immortal, Who wast crucified and as almighty didst arise from the tomb on the third day, and hast raised up Adam, the first created: Vouchsafe that I also may turn to repentance with my whole heart, and may ever cry out to Thee with fervent faith: Remember me, O Savior, in Thy kingdom!

For our sake He Who is without passion became a man subject to the passions; and, nailed of His own will to the Cross, He hath raised us up with Himself. Wherefore, we glorify His Cross, passion and resurrection, whereby we have been refashioned and whereby we also are saved, who cry out: Remember us also in Thy kingdom!

O ye faithful, let us entreat Him Who hath risen from the dead, hath made captive the dominion of hades, and wast seen by the myrrh-bearing women and said to them: "Rejoice!", that He deliver from corruption the souls of us who ever cry out to Him with the voice of the noble thief: Remember us also in Thy kingdom!

Triadicon: O ye faithful, let us all pray, that with one mind we may worthily glorify the Father, the Son and the Holy Spirit, the unity of the Trinity in three Hypostases, unmingled, abiding, simple, indivisible and unapproachable; for thereby have we been delivered from fiery torment.

Theotokion: O Christ, most merciful Master, Thy Mother, who gave birth unto Thee in the flesh without seed, the true Virgin, who remained incorrupt even after giving birth, do we set before Thee to make the supplication: Grant forgiveness of transgressions unto those who ever cry out to Thee: Remember us also in Thy kingdom!

Prokimenon, in Tone IV—

How magnified are thy works, O Lord! In wisdom hast Thou made them all.

Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

Alleluia, in Tone IV—

Stichos: Bend thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Stichos: Thou hast loved righteousness and hated iniquity.

Tone IV

Monday

Sunday Evening at Vespers

On "Lord, I have cried…": 3 stichera of repentance, in Tone IV: Special Melody: "Thou hast given a sign…"—

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

I have sinned against Thee, O Thou Who lovest mankind, and not according to my human nature, for which I might ask forgiveness, but inhumanly, past my nature, beyond forgiveness. O my Savior Who becamest man, transcending the laws of nature and comprehension by the human mind, and Who hast love for mankind which passeth understanding, have mercy on me that I may turn to Thee.

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 appoint repentance for those who sin, and not for the righteous, O Christ. I have as examples the thief and the prodigal, Mannaseh and the harlot, the persecutor [Paul], the publican and [Peter] who fell away, yet I am brought sorely to despair. Knowing Thine all-good love for mankind, O Savior, I turn to Thee and weep, and I am filled with goodly hope that Thou wilt accept me.

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

Unto me who am now sunk in the passions of the body and am far removed from Thee, O King and God of all, grant compunction, the removal of evils and perfect amendment. In Thy great goodness, O omnipotent Jesus, Savior of our souls, save me, a prodigal, who otherwise have no hope.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the holy, incorporeal angels, in the same tone: Special Melody: "As one valiant among the martyrs…"—

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.

Thou didst establish the angelic armies as pleasing habitations and most honored receptacles of divine light, O Immortal One; and Thou didst set them in godly ranks as beholders and ministers of Thy glory, to carry out Thy word and fulfill Thine all-accomplishing and all-holy will.

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

Desiring as God to reveal an abyss of goodness, O Thou Who art without beginning, Thou didst first create the angelic choirs and the ranks of the hosts by Thine almighty hand and divine command; for it was truly fitting that goodness be poured out and go forth, that it might be given unto many, O Master.

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

The six-winged seraphim, the many-eyed cherubim and the all-exalted thrones, the dominions, the principalities, authorities, archangels, angels and divine powers surround Thee, partaking directly of Thine all-accomplishing radiance, praising Thy glory, O Almighty; and they pray to Thee in our behalf.

Glory…, Now & ever…: Theotokion—

O most immaculate one, who hast surpassed the ranks of angels: With the angels ever beseech Him Who hath dominion over the angels and all creation, that He grant us remission of transgressions, deliver us from the passions, and make us, who hymn His glory, worthy inheritors of incorrupt sustenance.

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

Aposticha stichera of repentance, in Tone IV—

I desired to erase the record of my transgressions with tears, and to please Thee well by repentance for the rest of my life; but the enemy deceiveth me and wageth war on my soul. Before I perish utterly, O Lord, save 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.

Who is tempest-tossed, yet fleeth to Thy haven, O Lord, and is not saved? Who is sick and, falling down before Thy healing power, is not cured? O Lord, Creator of all and Physician of the infirm: Before I perish utterly, 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 Christ God, Who art glorified in the memorials of Thy saints, be Thou entreated by them, and send down upon us great mercy.

Glory…, Now & ever…: Theotokion—

Rejoice, O cloud of Light! Rejoice, radiant candlestick! Rejoice, jar wherein the Manna was kept! Rejoice, staff of Aaron! Rejoice, bush unburnt! Rejoice, bridal-chamber! Rejoice, thou throne! Rejoice, holy mountain! Rejoice, refuge! Rejoice, divine table! Rejoice, mystic portal! Rejoice, thou joy of all!

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

Sunday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Accept the entreaty of my soul, O all-pure Mistress who gavest birth to God in the flesh; for I have fled unto thy mighty assistance, lest my hope fail utterly.

Like a slave I fall down before thee, O all-pure Theotokos, for, as thou hast great boldness, by thy supplications deliver me from all tribulations, mediating before thy Son.

Glory…: Engulfed by the waves of the sea of life and beset by cruel temptations, I have hastened to the calm haven of thy protections; wherefore, deliver me from evils, O Theotokos.

Now & ever…: With thy compassionate and calm gaze look thou upon thy servant and make haste to hearken unto me, O good one, fulfilling the entreaty of thy servant and destroying the counsels of the evil, O all-pure one.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

O Mistress, for the faithful thou art an aide against the enemy, an ally in battles, and a refuge for those who grieve.

In that He is thy Son, entreat the God of all, to Whom thou gavest birth in the flesh, that throughout the vicissitudes of life He grant me remission of mine evils.

Glory…: Mercifully regard our lowliness, O Mistress, that thy servants may be delivered from the wrath which besetteth us.

Now & ever…: Ever saved from all sorrows by thy protections, O good Mistress, we offer praise to thy Son.

ODE IV

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

As thou hast boldness before thy Son, O pure Theotokos, free me from this present temptation, setting at naught the constant machinations of the enemy who ever wages war upon me.

O ye choirs of the ranks on high, ye martyrs and apostles, ye assembly of the divine prophets, ye righteous and venerable: with the Mother and Theotokos entreat Christ in our behalf.

Glory…: O Christ, accept thine all-glorious Mother who prayeth for the world and mercifully crieth out to Thee: "O my Son, accept mine entreaty and still Thou the wrath which lieth upon the world!"

Now & ever…: I fall down before thee, O Theotokos, and pray from the depths of my heart: Rescue me from these present trials, that, delivered from evils, I may offer hymnody to thy splendor.

ODE V

Irmos: The ungodly perceive not Thy glory, O Christ; but, waking at dawn out of the night, we hymn Thee, O Only-begotten One Who lovest mankind, Thou effulgence of the glory of the Father's divinity.

O pure one, thou hope and help of mortals, take pity on our lowliness, we pray, and free us from this present wrath.

Availing ourselves of thy supplication as it were an insuperable rampart, O pure one, we cry out to thee: O Mistress, drive away the invisible foe!

Glory…: Let us who put our trust in thee never be put to shame, O all-pure one, we pray with tears, rendering homage to thy goodness.

Now & ever…: With thine all-pure hand drive away the enemy who warreth against us, O all-hymned one; and let the accursed ones understand that we have set our hope on thee.

ODE VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

Wash away our sins, we pray, O Thou Who lovest mankind, by the supplications of her who gave birth to Thee without seed; for for our sake, O Word, Thou didst shed Thy precious blood.

Against us hath a wicked assembly of those who unjustly war against us gathered together, O Bride of God; but cast them down, like Peter cast down Simon Magus of old.

Glory…: Hearken unto our prayer, O Mistress, we pray, and still thou the waves of the tempest of divers pangs whereby the enemy have assembled against us.

Now & ever…: Transform my grief into joy, in that Thou art compassionate, replace my lamentation with gladness, and have pity, O Christ Who, for the sake of the Theotokos, transformed water into wine in Cana of Galilee.

Then, "Lord, have mercy!": thrice. Glory…, Now & ever…: Sessional hymn, in Tone IV—

Prodigal though I am, having darkened my mind with many transgressions, I cry out to thy mighty assistance, O Theotokos: Enlighten the eyes of my soul, shine forth upon me the radiant splendor of repentance, and array me in the armor of light, O pure Theotokos!

ODE VII

Irmos: Deliver us not up utterly, for Thy holy name's sake, neither disannul Thou Thy covenant, and cause not Thy mercy to depart from us, O Lord God of our fathers, Who art supremely hymned forever.

Amid divers perils and tribulations, I have now fled to thee, my salvation, O pure one, and I cry aloud: Let me not be turned away, ashamed, from my hope, but hearken, and deliver me from the snares of those who pursue me.

Like a slave I bend my neck, wretch that I am, and I utter a cry from the depths of my heart; stretching forth my hands, I bend my knees and entreat thee, the all-pure Virgin, that I be delivered from the tribulations of those who ever come against me with the assault of the evil one.

Glory…: O all-glorious and pure Mary, boast of mortals, we pray: Grant thine aid unto us who pray and piously worship thine Offspring, for we have acquired none other hope or helper than thee.

Now & ever…: O Mary who knewest not man, O helper of the faithful, who gavest birth to God in manner transcending understanding and all nature, from sudden temptations deliver as pure those who honor thee, unharmed by all enemies, visible and invisible.

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

I dare not raise my hands unto thy Son, O pure one, for I am wholly defiled; wherefore, I make bold to flee to thee, O Mistress. Mediate with the compassionate God Who is easily placated, that we may be delivered from the adverse foes who afflict us.

To thee have I entrusted mine eyes, heart and soul, O all-pure one; wherefore, have pity, O pure Mistress, falling down before the Compassionate One, in behalf of me who am wicked and unable to endure, that He save me from all want, from wounds and grief.

Glory…: "With Thy weaponry fell those who war against us, O Lord, in that Thou art mighty, and grant victory unto those who trust in Thee with faith, O Master!" the Theotokos prayeth with John the forerunner, the choir of the apostles and Thy martyrs.

Now & ever…: Once Gabriel brought thee the joy of the annunciation, O pure virgin, and by thy birthgiving hath the grief of our first mother been loosed; wherefore, having cleansed my soul of despondency, by thy supplications do thou thyself show me to be unashamed.

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Quickly manifest thine aid, O Virgin Theotokos; do thou eagerly bend thine ear and hearken ardently to us who cry aloud, and free us from evils, delivering us by thy supplications.

Stuck fast wholly in slothfulness, I find myself in an abyss of despair because of my transgressions; wherefore, stretch forth thy hand unto me, O Virgin Mother, as Christ did to Peter, and deliver me from the depths of transgressions.

Glory…: Bring down the tongue of the ungovernable and haughty one which, sharpened like an arrow, is launched to slay me, O Virgin; melt it like wax, and show forth his counsels to be in vain.

Now & ever…: Destroy all the counsels of those who have armed themselves against us, O Mother of God Most High, and fill with joy those who trust in thee, that we may all earnestly publish thine aid.

Then, "It is truly meet to bless thee…": and a prostration. Trisagion through Our Father…Troparion. The rest as usual. Dismissal.

Monday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of repentance, in Tone IV—

O Lord, visit Thou my lowly soul, which hath squandered all its whole life in sins; accept me as Thou didst the harlot, and save me.

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

Navigating the deep of this present life, I consider the abyss of my many evils; and lacking a helmsman for my thoughts, I utter unto Thee the cry of Peter: Save me, O Christ! Save me, O God, in that Thou lovest mankind!

Glory…, Now & ever…: Theotokion—

Thou art an invincible rampart for us Christians, O Virgin Theotokos; for, fleeing unto thee, we remain unharmed, and though we sin again, we have thee as an advocate. Wherefore, we cry out to thee in thanksgiving: Rejoice, O thou who art full of grace! The Lord is with thee!

After the second chanting of the Psalter, these Sessional hymns, in Tone IV—

We shall soon enter together into the bridal-chamber of Christ, that we may all hear the divine voice of Christ our God. Come, ye who love the glory of heaven, and having lit our lamps with faith, with the wise virgins let us receive it.

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

Condemned by the multitude of my transgressions, I am troubled by fear of torment, O Christ God; from the depths of my heart I offer tears of repentance unto Thee, Who hast authority over life and death; and in compunction I cry to Thee: I have sinned! Save me, O Lord!

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

Martyricon: Today the armies of heaven have come for the memorial of the passion-bearers, to enlighten the minds of the faithful and to illumine the whole world with grace. Entreated by them, O God, grant us great mercy.

Glory…, Now & ever…: Theotokion—

Having received the Word in thy womb at the angel's salutation, and given birth to the incarnate God, Christ Emmanuel, O Theotokos, pray thou in behalf of our souls.

After the third chanting of the Psalter, these Sessional hymns, in Tone IV: Special Melody: "Go Thou quickly before…"—

O all-blessed Trinity, the choirs of the incorporeal ones unceasingly hymn Thee with their immaterial mouths, and they stand before Thee with fear, crying out: Holy is the Essence in three Hypostases! At their entreaties have mercy on the creation of Thy hands, O Thou Who alone lovest mankind.

The ranks of angels stand with fear before Thy throne, O Master, and ever enlightened by

the rays thereof, they unceasingly chant unto Thee a hymn of victory, O Lord. By their sacred prayers grant peace unto the world and the remission of our transgressions.

Glory…, Now & ever…: Theotokion—

O most immaculate Virgin who gavest birth to the transcendent God: With the incorporeal ones unceasingly entreat Him, that before the end He grant remission of transgressions and amendment of life unto us who with faith and love hymn thee as is meet, O thou who alone art most hymned.

ODE I

Canon of repentance, to our Lord Jesus Christ & His holy martyrs, the acrostic whereof is "O Savior, save me as Thou didst the harlot of old": in Tone IV—

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh; that, in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

O Jesus my Savior, Who saved the prodigal, accepted the weeping of the harlot, and by Thy gesture justified the publican who sighed: Accept me also, who turn to Thee though I have committed sins innumerable, and save me.

The fire of evil devoureth my soul like tinder, and kindleth the flame which is to come. O Long-suffering One Who lovest mankind, extinguish it with the dew of Thy mercies, granting us tears of repentance.

Martyricon: Full of great understanding, the choir of the holy passion-bearers, chastely rejecting the foolish counsel and adverse thinking of all the violators of the law, received divine honors.

Martyricon: O wise and all-praised passion-bearers, who in your faith disdained the beautiful things of this world, ye have inherited heavenly life. Wherefore, from all the turmoil of the world deliver me, who truly bless you.

Theotokion: O all-pure one, all-radiant luminary of the Sun of glory: Enkindle the flame of my soul, which hath guttered out through despondency, and ever feed it with the oil of divine works, that I may glorify thee with faith and love.

Another canon, of the holy incorporeal angels, in Tone IV—

Irmos: Same as the foregoing.

O angels, who as pure intelligences stand before the great and primal Mind, fed by divine radiance: Illumine me with your rays, hymning the Word Who is the cause of all, O all-glorious ones. *Twice*

Bowing down before God with love, and manifestly limned by the beauties of God, O glorious archangels, ye have taken your place around Him in orderly ranks, crying out to the Creator a hymn of victory.

Theotokion: O most immaculate one, who alone received in thy womb the Word, Whom the angelic armies ever glorify: Illumine my soul, releasing it from dark evil thoughts of sin, and enlightening it with the understanding of thine Offspring.

ODE III

Canon of Repentance

Irmos: Willingly didst Thou descend from on high to earth, O Thou Who art more highly exalted than every principality, and from the uttermost depths of hades thou didst raise up lowly human nature; for there is none more holy than Thee, O Thou Who lovest mankind.

O Christ God, Who art the never-waning Light, the darkness of the passions hath surrounded me with the night of life, but in that Thou lovest mankind, save me, enlightening me with rays of repentance, that I may glorify Thee.

Show me to be an inheritor of the portion of the elect, O Christ my Savior, cutting me off from the portions of the adversary, and showing me to be cleansed by tears and almsgiving, that in praise I may ever glorify Thee.

Martyricon: Truly dyed red by your blood, your feet ran right swiftly to the heavens, leaving behind the world of sin, O martyrs, conversers with the divine hosts.

Martyricon: Subjected to wounding, your bodies collapsed, O athletes of Christ, but the power of your souls was strengthened, being tightly bound by love to Him Who by His will hath created all things.

Theotokion: O Lady Mary, who for all gavest birth to the Lord: Enlighten and free me, who am beset by the passions of my mind and am benighted by evil.

Canon of the Angels

Irmos: Same as the foregoing.

O Christ Who art hymned by the heavenly choirs: In Thy divine wisdom move the assemblies of the faithful to hymn the ranks thereof, for there is none more holy than Thou, O Word Who lovest mankind. *Twice*

Sharing in fervent love and the bonds of love, ye stand as ministers before the primal Source, unceasingly hymning the one Essence of the unoriginate Godhead, O divine archangels.

Theotokion: O pure Mother who gavest birth unto Christ, thou didst most splendidly annul the ancient curse of Eve by the blessings of Him Who crowneth all; for there is none as all-holy as thee, our helper.

ODE IV

Canon of Repentance

Irmos: 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!

I now fall down before thee as Judge, O Lord. Have pity on me, who am condemned and in despair; deliver me from Thy just sentence, and vouchsafe that I may stand with Thine elect.

O Christ Who lovest mankind, heal me who have fallen among savage thieves and been wounded, pouring forth the wine and oil of repentance upon me, and clothing me in the vesture of my salvation.

Martyricon: When your bodies were flayed, O most lauded martyrs, ye were clothed from on high with the robe of salvation; and ye stripped bare him who of old stripped our first father naked, rendering him dead and lifeless.

Martyricon: Waxing eloquent before the iniquitous, adorned by piety with the understanding of the Word of God, O martyrs, ye put to shame all the ungodly sages and rhetors, slaying the enemy.

Theotokion: Like rain did Jesus, the Abyss of wisdom, descend upon thee, O Virgin Theotokos, finding thee alone to be pure; and He hath restrained the grievous torrents of ungodliness with divine grace.

Canon of the Angels

Irmos: Same as the foregoing.

With unapproachable power didst Thou bring the heavenly intelligences out of from nonexistence, O transcendent Word of God; and with Thine ineffable glory Thou didst adorn them, who cry out: Glory to Thy power, O Christ!

Guided by the Spirit and His reins, and illumined by divine rays, the heavenly hosts

formed themselves into unbroken ranks, worshipping the one Godhead, the Cause of all.

Thy ministering radiances were vouchsafed to gaze upon the comely beauty of Thy countenance; and, thence receiving understanding, they cry out to Thee: Glory to Thy power, O Christ!

Theotokion: Before the King her Son, the Virgin Queen now standeth, arrayed in golden vesture, incomparably more exalted than the angels, who cry: Glory to Thy power, O Christ!

ODE V

Canon of Repentance

Irmos: "Now I shall arise, now I shall be glorified, now I shall be exalted, elevating fallen human nature, which I received from the Virgin, to the noetic light of My divinity!" said God through the prophet.

O how I shall stand condemned before Thee, the Judge and God of all, and be accused of all the evils wherein I have mindlessly sinned of mine own will, making myself wholly unprofitable!

Save me, O Lord, for I have been filled with many evils; and I pray: Heal my sins and grievous sores, and leave me not to perish alone, who have sinned greatly against Thee, O my Jesus.

Martyricon: Manifestly finding a blessed end, the athletes have received glory, with their members glorifying Christ, the Appointer of the contest, having manfully resolved to suffer wounds and stripes.

Martyricon: O blessed athletes of Christ, by your godly and beautiful way of life ye have inherited the riches of heaven, imperishable crowns, never-waning light, and a habitation unmade by men's hands, which waxeth not old.

Theotokion: The voices of the prophets foretold thy wonders, O all-pure one, calling thee the mountain, the door, and the radiant lamp, from whence the wondrous Light truly illumineth the world, O pure one.

Canon of the Angels

Irmos: Same as the foregoing.

With trembling the cherubim and seraphim, the thrones and the divine archangels, the dominions, powers and principalities, the authorities and the angels, glorify the one worshipful Godhead of the Trinity. *Twice*

The angels were shown to be shining radiantly with light, O Christ, proclaiming Thy resurrection to the venerable women in the world, and shaking the mind of Thine enemies with the rays of Thy divinity.

Theotokion: O Thou Who wast ineffably born of the Virgin and deliverest men from corruption, by the regiments of the angels preserve now Thy Church, which glorifieth Thee with Orthodox voices.

ODE VI

Canon of Repentance

Irmos: I have come unto the depths of the sea, and the tempest of my many sins hath engulfed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

As one mortal, I have neither understanding nor sense, wretch that I am, possessed of a conscience ever defiled. O God my Creator, let me not perish utterly!

My deeds, like enemies, will accuse me at Thy judgment-seat, O Compassionate One; but deliver me quickly from them, O Christ, guiding me to repentance.

Martyricon: The assembly of the violators of the law broke the bones of the passion-bearers, yet were unable to break their faith, for which they have been shown to be heirs of God,

the Savior of our souls.

Martyricon: Like costly stones were the passion-bearers set with divine wisdom upon the unshakable rock of hope; and as temples of the Holy Spirit they have made their abode in the temple of God.

Theotokion: My heart, which hath been darkened by the dark visitations of sin, do thou illumine with the light which is within thee, O Bride of God, who gavest birth unto Christ the Sun.

Canon of the Angels

Irmos: Same as the foregoing.

Standing round about the Master, and in purity delighting in the effulgence of the Source of radiance, O ye angelic armies, enlighten those who hymn you with faith. *Twice*

O Thou Who in Thy wisdom didst create the angelic choirs, as Master Thou didst show forth the dominions, powers and seraphim, who honor Thee with praises.

Theotokion: O Christ, Who restest upon the most exalted thrones and preservest all things in Thy divine providence, Thou didst rest in the arms of the Virgin, O Master.

ODE VII

Canon of Repentance

Irmos: The three youths in Babylon, having put to mockery the tyrant's command, cried out amid the flames: Blessed art Thou, O Lord God of our fathers!

To whom shall I liken thee, O my wretched soul? Woe is me, who love unseemly things and fail to seek what is good! Wherefore, haste thou before the end, and exhibit goodly conduct.

Grant me a shower of tears, that I may be cleansed of mine evils; and leave me not to perish now, who have sinned against Thee more than all other men, O Savior.

Martyricon: Bearing in your own bodies the mortality of the Word Who was slain, ye put deception to death; and having died, O glorious athletes, ye heal those brought to death by the passions.

Martyricon: What place doth not now have you as enlighteners and a bulwark, O martyrs? What land is not sanctified by your sufferings and the dawning of your healings, O glorious ones?

Theotokion: Thou alone remainest a virgin even after giving birth, O Mistress, who art resplendent in virginal beauty; thou alone didst escape the pain of motherhood: for thou alone gavest birth to God, the Deliverer of our souls.

Canon of the Angels

Irmos: Same as the foregoing.

With the noetic angels as witnesses to what we have done, O my soul, let us choose their pure life, for they cry out: Blessed art Thou, O Lord God of our fathers! *Twice*

Purified by a burning coal, the divine Isaiah beheld the seraphim standing before Thy throne, and he cried out: Blessed art Thou, O Lord God of our fathers!

Theotokion: As thou gavest birth to the Creator and Lord, O Virgin, thou art manifestly more exalted than the ranks of all the incorporeal beings. Blessed is the Fruit of thy womb, O pure one!

ODE VIII

Canon of Repentance

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

Having submitted to the passions, I have shown myself to be like unto the irrational dogs.

O Word of God Who art without beginning, turn and save me, who cry: Bless the Lord, all ye works of the Lord!

The boar ravaged and laid waste to me like a solitary vineyard cultivated by the Spirit, O Savior. Deliver me from him, O Word, and straightway show me to be fruitful for Thee in the virtues.

Martyricon: Your bloody skins dyed a divinely woven robe for you, O martyrs, and, thereby adorned and wearing crowns of victory, ye stand in the highest before the eternal King.

Martyricon: The sacred harmony of the martyrs set at naught the unholy discord which would have them commit what is unlawful; and having suffered lawfully, they have been lawfully crowned by the Master of all.

Theotokion: All creation blesseth thy birthgiving, which hath crowned us with blessings and removed the curse, O only most blessed and all-glorious one, who hath filled our race with grace.

Canon of the Angels

Irmos: Same as the foregoing.

As the only immortal Life, as the Creator, Thou didst create the angels to share in immortal life, and didst teach them to chant: Bless ye and hymn the Lord! *Twice*

Noetically standing round about Thee, the archangels chant with never-ceasing voices, divinely honoring Thee as the Master of all: Bless ye and hymn the Lord!

Theotokion: O most blessed one, the images of the law prefigured thee who gavest birth unto God Who is united to fleshly matter, but before was immaterial in His divine essence. O Virgin, we bless thy birthgiving!

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: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy childbearing. Wherefore, we all magnify thee.

This is the time for repentance! Why then are we slothful? Why are we sunk in sleep? Let us put away despondency and feed our lamps with the oil of good deeds, as it is written, lest we find ourselves standing outside the doors, lamenting.

While there is yet time to repent, O my soul, turn thou from the evils which thou hast committed in knowledge and in ignorance, and cry out unto Him Who knoweth all things: I have sinned against Thee! Forgive me, O Master, and disdain me not, who am unworthy!

Martyricon: In places of glory, in resting-places of honor hath Christ most manifestly assembled the saints who suffered, from every land and city; and now they shine forth in gladness upon the Church of the firstborn.

Martyricon: Illumined by the rays of the divine Spirit, the most precious shrine of Thy holy martyrs all-gloriously emitteth the radiance of healings, and dispelleth the pangs of infirmities, O only greatly merciful Lord.

Theotokion: Enlighten my soul with rays from the light that is within thee, O Bride of God, and raise it up, for it lieth in the pit of destruction, defeating the enemies who ever assail my heart and impel it toward the passions.

Canon of the Angels

Irmos: The ineffable hidden mystery of God is revealed in thee, O all-pure Virgin; for God

hath become incarnate of thee in His lovingkindness. Wherefore, we magnify thee as the Theotokos.

Hymning the Mind, the Father and Origin of the Son and the Spirit, and having received gifts of divine grace, O angels, be ye assiduously quick to send them down upon us. *Twice*

Beautifully adorned with the gift of incorruption and with grace, hymning Thee, the eternal Source of incorruption, O Christ, the divine archangels magnify Thee as their Benefactor.

Theotokion: O Mother of God, we, the faithful, know thee to be the bridal-chamber and dwelling-place of the ineffable Incarnation, and the ark of the law; wherefore, we unceasingly 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 IV—

Wash me with my tears, O Savior, for I have defiled myself with many sins; wherefore, I fall down before Thee, crying: I have sinned, O God! Have mercy on 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.

I am a sheep of Thy reason-endowed flock, and I flee to Thee, the good Shepherd. Seek me out who am lost, O God, and have mercy on me.

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

Who is not filled with awe, beholding the good contest wherein ye struggled, O holy martyrs? How have ye, who are fleshly beings, vanquished the incorporeal foe, confessing Christ and having armed yourselves with His Cross? Wherefore, as is meet, ye have been shown to be expellers of the demons and opponents of the barbarians, unceasingly praying that our souls be saved.

Glory…, Now & ever…: Theotokion—

O Theotokos, Queen of all, boast of the Orthodox: Cast down the arrogance of the heretics, and put them to shame who neither bow down before nor venerate thy precious icon, O all-pure one.

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

Monday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone IV—

Of old was Adam banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying out: Remember me in Thy kingdom!

I have sinned more than all other men on earth, and I fear the implacable tribunal which is to come, O All-good One. Then preserve me uncondemned thereat, and deliver me from torment, granting me repentance which washeth away all defilements, in that Thou lovest mankind.

Standing now before the Master of all, O cherubim and seraphim, ye authorities, thrones, archangels, dominions and hosts, ye holy angels and most exalted principalities, ask remission of offenses and correction of life for all who cry out with faith: Remember us in Thy

kingdom!

Martyricon: Cast into the fire, ye utterly consumed the tinder of deception, O passion-bearers of Christ; and in the multitude of your blood ye drowned the serpent of the deep; and having won the victory, ye rejoice with the armies on high, praying earnestly that we be saved.

Glory…: O Effulgence of the threefold Sun who shinest in the fullness of the world, dispelling the cruel passions of my soul: Send down the radiance of light and cleansing of offenses unto me who now cry out with faith to Thee, the all-unoriginate Father, the Son Who is equally enthroned with Him, and the Spirit. O Trinity, all-accomplishing Power, save us!

Now & ever…: O pure one, have pity on me who ever sin and am greatly hindered by slothfulness, and reveal to me models of repentance, granting compunction to my perplexed soul, O all-pure hope unashamed. And remember us who hymn thee with love and cry out with faith, O most hymned Virgin.

Tone IV

Tuesday

Monday Evening at Vespers

On "Lord, I have cried…": 3 stichera of repentance, in Tone IV: Special Melody: "Called from on high…"—

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

Emulating the Canaanite woman, O my soul, touch Christ from behind, and cry out repeatedly: Have mercy on me, O Master! My body, like her daughter, is possessed by evil spirits, and it flaileth about. Quench the burning of my flesh, I pray; and, causing the disorderly seizures thereof to cease, mortify it by the fear of Thee, through the supplications of her who conceived and gave Thee birth, and of all the saints, O greatly merciful Benefactor.

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 once send Jonah to the sinful Ninevites to preach to them, O Christ, and, repenting, they transformed their anger into kindliness, delivered from pernicious wrath. Wherefore, send also Thy mighty help unto me, who am unworthy, O Thou Who lovest mankind, that I may turn away from my countless offenses and be guided to the path of repentance; for I weep, groaning bitterly, to be delivered by Thy mercy from my many transgressions.

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

O Compassionate One, Who earnest into the world to save sinful men and call them to repentance: In that Thou art full of lovingkindness, have pity on me who have angered Thee more than all other men, save me in Thy goodness, guide me to the way of repentance, and grant me thought of compunction, in Thy goodness making my heart steadfastly humble, simple, meek and guileless, O my Savior, in that Thou art full of lovingkindness.

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

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 hast boldness before the Lord, and who dost surpass all born of women: Unceasingly entreat Him in behalf of those who pray to thee with faith, that He grant us conversion and a beginning to repentance, that, saved, we may ever hymn thee.

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

Thou wast called a prophet from thy mother's womb and a preacher from her belly, O Forerunner and Apostle of the coming of the Lord. I have given myself over to the demons and am become an industrious slave to sin. As a mighty warrior cure me of both these sins, that I may proclaim thy speedy help.

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

As the winnowing-fan of the divine Spirit, winnow away like weeds the ways of my heart, gathering divine deeds from me to store like grain in the granary of God, that, enriched by thee, my mediator, I may become food fit for the Master, O blessed one who baptized Christ.

Glory…, Now & ever…: Theotokion—

Grant me tears from the depths of my heart, sighing from the depths of my soul, O Maiden, and contrition and confession of the transgressions I have committed in this life, that by thy help, O most pure one, I may pass my life in repentance and receive surcease.

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

Aposticha stichera of repentance, in Tone IV—

I desired to erase the record of my transgressions with tears, and to please Thee well by repentance for the rest of my life; but the enemy deceiveth me and wageth war on my soul. Be

fore I perish utterly, O Lord, save 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.

Who is tempest-tossed, yet fleeth to Thy haven, O Lord, and is not saved? Who is sick and, falling down before Thy healing power, is not cured? O Lord, Creator of all and Physician of the infirm: Before I perish utterly, 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 Thou Who lovest mankind, and Who hast accepted the patience of the holy martyrs, through their supplications grant us great mercy.

Glory…, Now & ever…: Theotokion—

Deliver us from our needs, O Mother of Christ God, who gavest birth to the Creator of all, that all of us may cry out to thee: Rejoice, O only intercession for our souls!

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 depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

O all-pure one, who alone providest defense amid perils and tribulations, in that thou art good accept the heartfelt entreaty of us who ardently flee unto thy protection.

Wretch that I am, I have found thee to be a calm haven fending off the assaults of perils and want, O divine bearer of the God-man, and I chant hymns of thanksgiving unto thee.

Glory…: Gazing upon me, who am stuck fast in evil circumstances and sorrow, with thy meek and merciful eye, O Theotokos, quickly free me, for I call upon thee for help.

Now & ever…: Adam and Eve have been delivered from condemnation by thee, O pure one, and with them I . fall down before thee. Transform my tears of grief now into joy, and free me from perils.

ODE III

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Having acquired thee as a mighty weapon and bulwark, I vanquish hordes of the adversary, and I hymn thy mighty acts, O Theotokos who knewest not wedlock.

Thou destroyest the furnace of grief and dost extinguish the burning heat of despair. Who is a help for us like unto thee, O Virgin Theotokos?

Glory…: Hearken unto the cry of thy servant, who am in need of thine aid, O Mother of God. O my hope, hear me and make haste to save me.

Now & ever…: Look down, O pure one, and save me, for at the behest of God, in manner which transcendeth recounting and understanding, thou gavest flesh to the Word of God Who sustaineth all things.

ODE IV

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Having vanquished those who have become mine enemies in vain and have striven cruelly to seize my soul, preserve me unassailed, O Mistress, that, rejoicing, I may glorify thee.

Delivering me from the tongue which speaketh lies, in that thou art my good intercessor, show me to be unsullied by the works of this life, for as the Mother of the Creator thou art able to accomplish much.

Glory…: Afflicted as I am, but knowing thee to be a painless physician, I cry out with spirit and mouth: Heal me, O Mistress! Have mercy and save me, for I, thy servant, flee unto thee!

Now & ever…: O Virgin Mary, we all hymn thee as the boast of angels and men, and we pray with faith: O Mistress, make thou entreaty, that we be delivered from all sorrow!

ODE V

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

O pure one, direct the supplication of thy servant to the Lord thy Son, that I may find remission of my manifold transgressions.

Deliver me from sufferings and misfortunes, O Bride of God, for God hath appointed thee as a mediator before Him for my lowliness.

Glory…: Thou art my protectress and constant boast, O Mistress Theotokos, for thou dost in nowise spurn me who am beset by griefs.

Now & ever…: Now ask for us remission of transgressions, and deliver us from perils and impure passions by thy supplications, O all-hymned one.

ODE VI

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Amid the desperate tribulations which beset me greatly thou art my strength, O all-pure Mistress, and I cry unto thee: For thou art a great helper for thy servant.

Heal thou the wounds of my soul, O Virgin Mistress; help me, and deliver thy servant from slander, attack and unjust assault.

Glory…: Destroy thou the unjust assailants who ever attack me who have recourse to thee, O pure one, and leave me not to perish, for all things are possible for thee, O divine Maiden.

Now & ever…: Still thou the raging billows of my soul, for a multitude of transgressions, temptations and griefs have risen up against me; but do thou save me, O Mistress.

Then, "Lord, have mercy!": thrice. Glory…, Now & ever…. Sessional hymn, in Tone IV—

All of us who have recourse to thy protection, O Virgin, cry out to thee: Accept our entreaty, and cease thou never to pray to Him Who loveth mankind, that thy servants be saved.

ODE VII

Irmos: O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldæans whom justice rightly overtook: blessed art Thou!

Having quickly repelled the force of the Moslems with the sword of thy supplications, O Mary, preserve thy people and flock, who cry unto thy Son: O God of our fathers, blessed art Thou!

O thou who art equal in majesty to the tabernacle, O Mother of God, accept me who flee unto thee, that the enemy who striveth to destroy me may not overtake me who chant to thy Son: O God of our fathers, blessed art Thou!

Glory…: O Mary Theotokos, go thou quickly before thy servant who am engulfed in the threefold waves of perils and am bereft of help, for I cry unto thee: O Theotokos my help, have mercy upon me!

Now & ever…: The human temptations which are the cause of sins do thou now destroy by thy divine supplications, O good Theotokos, and deliver thy servants from painful transgressions and all perils.

ODE VIII

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

An iniquitous nation hath arisen against us, boasting that it will destroy thy servants, O all-pure one; but, destroying it, protect those who cry: Bless the Lord, all ye works of the Lord!

Thy many compassions mercifully save us from the judgment of sin and divers perils, O only Mother of God, for, having given birth unto God, thou hast pity for His world.

Glory…: Take pity now upon mine entreaty and grant me joy in place of grief, O Mistress, that I may hymn thee and cry out to thy Son: Bless the Lord, all ye works of the Lord!

Now & ever…: In that thou art my strength and helper, I am not afraid of the hostility of the enemy, but I hymn thee, O Mistress, and cry out to thy Son: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Having sharpened his weapons, the iniquitous and false Arab taketh counsel against us; yet thou dost arm thy servants against him with the power of the Cross of thy Son and thy supplications, O Virgin Theotokos; wherefore, we proclaim thy glory.

Thou hast been given to me as strength against the enemy and deliverance amid trials. What I shall offer thee I know not, O pure one. Yet that which I have—my thanks—I offer unto thee, O Mistress. Accept them from thy servant, and save me.

Glory…: O Mother of the Creator of all, O most pure comfort of the sorrowful, intercessor for the drowning and helper of the vanquished: keep me safe until the end of my life!

Now & ever…: O most hymned one, though I am oppressed by many sins and cruel perils, I now offer thee the sacrifice of praise and earnestly cry out to thee: O holy Theotokos, help me, for, glorifying thee, I complete my hymnody.

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

Tuesday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of repentance, in Tone IV—

O Lord, visit Thou my lowly soul, which hath squandered all its whole life in sins; accept me as Thou didst the harlot, and save me.

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

Navigating the deep of this present life, I consider the abyss of my many evils; and lacking a helmsman for my thoughts, I utter unto Thee the cry of Peter: Save me, O Christ! Save me, O God, in that Thou lovest mankind!

Glory…, Now & ever…: Theotokion—

ln that thou art truly the Theotokos, who prayest with boldness to thy Son and our God as His Mother, preserve this city, which hath earnest recourse to thy protection, in thee findeth its might, and fleeth for refuge to thee, our haven and bulwark, the only intercessor for the human race.

After the second chanting of the Psalter, these Sessional hymns, in Tone IV—

The mind of my wretched soul, darkened by the gloom of the passions and the pleasures of life, giveth no thought to compunction; but have pity on me, the accursed, O Savior, and grant me thought of compunction, that even I may cry out to Thy lovingkindness before the end, O Lord: Save me, who am unworthy, O Christ my Savior!

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

We shall soon enter together into the bridal-chamber of Christ, that we may all hear the divine voice of Christ our God. Come, ye who love the glory of heaven, and having lit our lamps with faith, with the wise virgins let us receive it.

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

Martyricon: Armed with the Cross, O Christ our God, Thy passion-bearers overcame the wiles of the enemy, the author of evil, and shone forth, guiding mortal men like beacons; and they impart healings unto those who ask with faith. Through their supplications save Thou our souls.

Glory…, Now & ever…: Theotokion—

O only pure, only blessed Virgin Theotokos, we have come to know the Word of the Father, Christ our God, Who became incarnate of thee; wherefore, chanting unceasingly, we magnify thee.

After the third chanting of the Psalter, these Sessional hymns, in Tone IV—

Repent, O my soul, before thy departure, for the judgment upon sinners is implacable; and though thou art fickle, cry out to the Lord in compunction of heart: I have sinned in knowledge and in ignorance, O Compassionate One. Through the supplications of him who baptized Thee have pity and save me!

The sacred Baptist, the desert-loving dove, who preached repentance and pointed to Christ Who had become man, hath become an intercessor for all sinners, a faithful helper for all who are tempest-tossed. By his supplications, O Christ, save Thy world.

Glory…, Now & ever…: Theotokion—

By thy divine birthgiving, O pure one, thou didst restore the mortal nature of those on earth, which had become corrupt in the passions; and thou hast raised all up from death to the life of incorruption. Wherefore, we all bless thee as is meet, O all-glorious Virgin, as thou didst foretell.

Ode I

Canon of repentance, to our Lord Jesus Christ, & His holy martyrs, the acrostic whereof is "Wash me with purifying tears, O Word": the composition of Joseph, in Tone IV—

Irmos: O Thou Who smote Egypt and drowned the tyrant Pharaoh in the sea, Thou didst save from slavery the people who like Moses chanted a hymn of victory, for Thou hast been glorified.

Do not openly denounce me who commit acts of darkness in secret, neither put me to

shame before all men; but shine forth upon me the light of sincere repentance, O Savior, and save me.

Prodigal as I am, I ever heap sins upon sins and never sense the fear of Thee, O Master; wherefore, save me before mine end, and have pity on me, O Lord.

Martyricon: Protected by the shield of piety, O glorious saints, and wielding the implement of the Cross as it were a sword, ye went forth to do battle with the enemy, and cast him down.

Martyricon: The godly martyrs were undaunted by the bloodthirsty wild beasts, the severing sword, the boiling of cauldrons, the uprooting of their nails, maiming, and the pain of tortures.

Theotokion: O all-pure one, thou wast shown to be the ark gilded by the divine Spirit, holding not the tablets of the law, but Christ the Lord, Whom the law and the prophets proclaimed of old.

Another canon, of the holy & great John the Forerunner, the acrostic whereof is "With love do I fashion a prayerful hymn to thee, O blessed ones": the composition of Joseph, in Tone IV—

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh; that, in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

Preceding the Sun like a great star, thou didst enlighten the earth with thy radiance, O Baptist; wherefore, I cry unto thee: Enlighten my heart, which hath been blinded by the cruel darkness of my countless transgressions.

O blessed one, in thy nativity thou didst once release thy mother from barrenness; wherefore, I beseech thee: By thy supplications show my soul, which is became empty through unfruitfulness, to be fruitful, bringing forth the virtues as goodly children.

Thou didst prepare the ways of the Deliverer, achieving the power of Elijah, O ever-glorious Baptist. By thy supplications direct the movement of my soul unto Him, removing every stumbling-block and the flame of the passions.

Theotokion: O radiant cloud, by thy splendid mediations drive the dark and cruel clouds from my soul, that I may see the light of Him Who shone forth from thee, and may receive unwaning light through the Light.

Ode III

Canon of Repentance

Irmos: O Lord Who dost establish the thunder and formest the wind: make me steadfast, that I may hymn Thee in truth and do Thy will; for none is as holy as Thee, O our God.

O Christ Who enlightened the eyes of blind men, enlighten mine eyes, which have grown dim through pleasures and the griefs of life, and which never look to thy judgments.

Lo! the time is come! Awake from the evils thou hast committed, O my soul, and cry out with fear to the Master and Deliverer: Open unto me the doors of repentance, O Christ!

Martyricon: Belial, who boasted of old, is shown to be driven away by the divine struggles of the passion-bearers, and is seen to be dead and lifeless, trampled underfoot by them.

Martyricon: Finishing the course of martyrdom, with divine power the company of the saints truly hewed down myriads of noetic moors, and have received glory.

Theotokion: Thou didst assuage the grief of our first parents by giving birth for us to Joy, the Bestower of life and Deliverer, O all-holy Theotokos. Him do thou earnestly entreat, that He save our souls.

Canon of the Forerunner

Irmos: The bow of the mighty is become weak, and the strengthless have girded

themselves with power; wherefore, my heart is established in the Lord.

Thou didst fulfill every virtue and didst hate all evil with thy heart, O blessed one; and thou didst direct men to the paths of repentance.

Thou wast shown to be the great Forerunner of the incarnate Word; wherefore, I pray to thee: Deliver me from the irrational passions, guiding me to dispassion.

While yet alive on earth, in thy body thou didst show forth the life of the incorporeal ones, O Forerunner. Through thy supplications, O God-bearer, give us also the strength to emulate this, we pray.

Theotokion: The world, which before had become useless through disobedience, hath found mercy through thee; wherefore, in chanted hymns it blesseth thee, as is meet.

ODE IV

Canon of Repentance

Irmos: I heard report of Thee, O God, and I was afraid; I understood Thy works, O Lord, and I was filled with awe, for the earth is full of Thy praise.

Stripped bare of the virtues, I have clothed myself in evil, and, lo! I am filled with shame. O Jesus Who lovest mankind, make me bright with divine vesture.

Navigating the waters of the sea of life, O Word, through slothfulness I have fallen into the misfortune of the shipwreck of bodily pleasures; but guide me to the harbor of repentance.

Martyricon: Having truly cleansed away all the rot of the tolerance of sin, the valiant martyrs have given salvation unto all.

Martyricon: Rolled about the earth like stones, the steadfast passion-bearers utterly cast down deception and reached the city on high. By their supplications, O Lord, save us.

Theotokion: At every time and in every place I call upon thee, my salvation: Disdain me not, O most immaculate one, who gavest birth to God, my Deliverer and Savior!

Canon of the Forerunner

Irmos: Out of love for Thine image Thou didst stand affixed to the Cross, O Compassionate One, and the nations melted away; for Thou art my strength and boast, O Thou Who lovest mankind.

Understanding thee to be the turtledove who with thy words most true dost herald the springtime of Truth, we ever bless thee, O glorious Forerunner.

As thou art the mediator between the Old and New Covenants, O Forerunner, by thy supplications renew all of me, who am broken by the pummeling of the deceiver.

By thy divine supplications, O Forerunner, who led a blameless life in the wilderness, renew my mind, which hath been laid waste by all manner of wicked deeds.

Theotokion: Thy Son, O Virgin, hath become known as our cleansing and deliverance. Him do thou entreat, that He save the souls of those who bless thee in compunction.

ODE V

Canon of Repentance

Irmos: Shine forth upon me the light of Thy precepts, O Lord, for my spirit riseth early unto Thee and hymneth Thee: for Thou art our God, and I flee to Thee, O King of peace.

O Jesus, have pity on me, who in despondency have led a corrupt life, and all the days of my life am benighted by the deceptions of the deceiver.

My heart hath been made lofty by the assaults of the serpent, and I have fallen greatly. O Jesus, Who dost correct the negligent, raise me up and save me, for the sake of Thy many compassions.

Martyricon: With the drops of your blood ye have extinguished the furnace of the

deception of polytheism, O divinely blessed ones, and with showers of healings ye have ever quenched the flame of the passions, O athletes of the Savior.

Martyricon: Standing before the tribunal, your nails ripped out, your heads cut off, and undergoing a multitude of cruel tortures, O martyrs, at the behest of God ye remained unshaken.

Theotokion: O Mistress, shine a ray of thy mercy upon me who am in the darkness of my transgressions, and guide me to the light of repentance, that I my hymn thee with faith.

Canon of the Forerunner

Irmos: Send down upon us Thine enlightenment, O Lord, and free us from the gloom of transgressions, O Good One, granting us Thy peace.

O offspring of the wilderness, with the dew of thy supplications preserve me, who am consumed by the assaults of the passions as with the burning coals of the desert, uninjured by their harm.

By thy holy right hand O most blessed one, was the divine Right Hand of the Father baptized, Who saveth us from the hand of the deceiver by thy mediations.

The whole world hath thee as refuge, mighty protection and a great bulwark, O Forerunner. By thy supplications deliver us from all oppression.

Theotokion: God loved thee, the beauty of Jacob, O Virgin Maiden, through thee adorning all who before had enshrouded themselves in gloom through disobedience.

ODE VI

Canon of Repentance

Irmos: I have been brought down into hades by the abyss of life and my deeds; yet as Jonah cried out from within the sea monster, so do I cry: Lead me up from the depths of evils, I pray, O Son and Word of God!

I have weighed down my soul with the slumber of negligence, wretch that I am, and am brought low by the sleep of sin. Rouse me to the light of repentance, O Lord, and save me by Thy lovingkindness.

How have I fallen, wretch that I am? How have I withdrawn far from the all-good God? How have I paid no heed in my senses to the dread tribunal at which I must needs be judged? O my Creator, have pity on me!

Martyricon: Ye were truly shown to be a harp ever playing the song of salvation, delighting the hearts of the faithful, and utterly driving away the drunkenness of deception, O all-radiant athletes.

Martyricon: Passing beyond the limits of man to the Creator, by divine exaltation, O martyrs of Christ, rejoicing, ye endured the tortures of martyrdom as though your bodies were not your own.

Theotokion: O most holy Virgin, intercessor and protection of all the faithful, stand forth and deliver me from the impending threat and the dread trial at the hour of judgment, that I may ever hymn thee with faith.

Canon of the Forerunner

Irmos: I have come unto the depths of the sea, and the tempest of my many sins hath engulfed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

Thou didst stand in the currents [of the Jordan], baptizing the Master Who taketh away the sins of all men. Him do thou never cease to entreat, O Forerunner, that He have pity on our souls.

O Forerunner, thou wast shown to be a preacher of repentance, wherein do thou keep my heart, which hath been defiled by harmful sins and hath no recovery.

O blessed one, in the trackless wilderness thou didst proclaim to [men's] souls the coming of the Word Who was to arrive; wherefore, the whole Church blesseth thee with unceasing voices.

Theotokion: The images of the law were made clear by thine awesome birthgiving, O Bride of God; and, seeing their fulfillment now, O Mistress, we honor thee fittingly.

ODE VII

Canon of Repentance

Irmos: The children of Abraham, refusing to worship the golden image, were tried like gold in a crucible; and they joined chorus in the fiery furnace, as in a splendid bridal-chamber, chanting: Blessed art Thou, O God of our fathers!

Desiring to deliver the world from the age-old condemnation, O Christ, Thou didst reveal Thyself as a young babe, in that Thou art full of lovingkindness; wherefore, I cry out to Thee: Renew me now, who have grown old in many sins, O Compassionate One, and save me who chant: Blessed is the God of our fathers!

O Savior, Who once saved Mannaseh who repented, and had pity on the harlot who wept, and didst justify the thief by Thy word, accept me also, who have committed many and grievous sins against Thee, but cry out: Blessed is the God of our fathers!

Martyricon: When the cruel storm of polytheism smote the whole world, O passion-bearers, ye made yourselves ships of piety and reached the harbor of life by the steering of Christ; and ye cry out: Blessed is the God of our fathers!

Martyricon: Manifestly enlightened from on high, and tried by tortures like gold in a crucible, the athletes were shown to be precious seals of the sufferings of Christ, and have now been deposited in the treasuries of heaven, in great security.

Theotokion: Having given birth in the flesh to the Savior and God, the Deliverer and Master, O all-pure Mistress, pray thou ever unto Him, O all-pure one, that, having received release from evils and the remission of our many sins, we may glorify His compassions which pass understanding.

Canon of the Forerunner

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

O prophet, who wast shown to be greater than all who were born, by thy supplication most great deliver from great flame and everlasting darkness me who have sinned greatly against God, that I may call thee blessed.

I have shown myself to be a barren fig-tree, and fear lest I be hewn down. Make me steadfast by thy mediation, O Forerunner of Christ, and render me fruitful, that I may call thee blessed.

By thy vigil and supplications to the Deliverer of all, O Forerunner John, still every storm stirred up by the enemy against me who with faith have recourse unto thee.

Theotokion: O Virgin, from the assaults and lot of the evil one and from slavery to the demons preserve thou thy servants, who with soul and mouth ever glorify thee.

ODE VIII

Canon of Repentance

Irmos: The cherubim and seraphim stand before Thee in flames of fire, O Lord, and all creation chanteth unto Thee a beauteous song: O ye people, hymn, bless and supremely exalt Christ, the one Creator, forever!

I have not remained in the fear of Thee; I have not heeded Thy commandments; and I have never done Thy will. What shall become of me, wretch that I am? As Thou lovest

mankind, O Savior, freely have pity on me, and turn not away from me.

O Creator of good things, I cry unto Thee: With the scythe of the fear of Thee cut off at the root all the thorny thoughts of my wretched soul, and vouchsafe, O Christ, that with the seed of repentance I may produce the grain of salvation.

Martyricon: Beset by many torments, the passion-bearers achieved the broad spaces by grace; and they confined the enemy to paths full of defiles, and guide us now to the paths of God in faith and love.

Martyricon: Suffering misfortune, the mindless deceiver fell into the depths of your patience and suffering, O martyrs, and lieth there, mocked by all; but ye have been adorned with crowns of victory.

Theotokion: Thy womb was shown to be a harvest-stack, bearing into the world the Grain of life which feedeth all; wherefore, we, the faithful, fittingly bless thee as the cause of all good things.

Canon of the Forerunner

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

By thy radiant supplication, O Forerunner, guide me aright, who am beset by the sleep of despondency and benighted by the gloom of evil; and grant that I may walk nobly in the daylight of the virtues.

The storm of temptations besetteth me, and the waves of the passions engulf me. Grant me thy hand, O Forerunner, by thy supplications bringing the ship of my soul up to the harbor of repentance.

O blessed Forerunner John, who in the river's waters didst baptize Him Who taketh away the transgressions of the world: With the streams of thy supplications dry up the abyss of mine evils.

Seeing the Holy Spirit, thou didst hear the voice of the Father bearing witness to Jesus, Who was ineffably baptized by thee, O Forerunner. Him do thou entreat, that He save us.

Theotokion: As the Source of our restoration, wholly renew me who have been undone by the sting of the serpent, that I may bless thee with faith and love, O most immaculate Virgin Theotokos.

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: The God of Israel hath wrought might with His arm; for He hath cast down the mighty from their thrones and exalted those of low degree, wherein the Dayspring from on high hath visited us, and guided us to the way of peace.

Behold! the mystical bridal-chamber hath been opened, and the wise, having replenished their lamps with the oil of the virtues, enter it in splendor. Shake off the sleep of despondency, O my soul, that, bearing thine own lamp, thou mayest enter in with Christ.

Like the harlot I noetically clasp Thy feet and bathe them in my tears, O Word. Wash away the mire of the passions, O Savior, saying to me now: "Thy faith hath saved thee!", that I may hymn Thine incalculable lovingkindness.

Martyricon: With gladdened heart and joyful soul the martyrs dwell in the highest, ever having the wounds of Christas an adornment of majesty; and they let fall upon us the dew of peace, deliverance from evils, and the remission of transgressions.

Martyricon: Every place that hath your relics is sanctified, O godly athletes, like another

ark such as delivered Israel from evils. And the heavens rejoice with the honored angels, O blessed ones, having acquired your souls.

Theotokion: O right loving Maiden, who gavest birth to the right-loving God, I cry to thee: Bless thou my wretched soul, which hath been grievously oppressed by the passions and the assault of evil demons, that with faith I may hymn thee, the hope of all.

Canon of the Forerunner

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Christ the Lord is my strength and my song. Him do thou entreat, O blessed Forerunner, that He strengthen me against the passions and against every assault of the demons; and grant that I may do His divine will, that I may ever bless thee with love.

Thou hast been shown to be a beauteous turtledove and a melodious swallow, O divine Forerunner, heralding the divine springtime of Christ. Him do thou beseech, that He deliver me from the soul-corrupting winter and the tempest of sin, I pray thee.

Leaping up in thy mother's womb, thou didst announce Him Who shone forth from the Virgin. Him do thou beseech, that He mortify the movements of my flesh, which do me to death, and that He fill my heart with joy, that I may hymn thee, O divine Forerunner.

Behold and pay heed, O my soul! The sentence is implacable for those who do not act with mercy. Then take the oil which replenisheth thy lamp, and keep it unextinguished. The Bridegroom draweth nigh. Be vigilant, that thou mayest have an unquenchable will.

Theotokion: O right loving Theotokos, who gavest birth to the right loving God: Entreat Him to deliver me from all evil, and to make my heart zealous for Him, hating the sweet pleasures of the flesh, that I may magnify thee in hymns.

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

Aposticha stichera of repentance, in Tone IV—

Wash me with my tears, O Savior, for I have defiled myself with many sins; wherefore, I fall down before Thee, crying: I have sinned, O God! Have mercy on 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.

I am a sheep of Thy reason-endowed flock, and I flee to Thee, the good Shepherd. Seek me out who am lost, O God, and have mercy on me.

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

Martyricon: Ye have become fellow partakers with the angels, O holy martyrs who manfully preached Christ at the tribunal; for ye forsook all the beautiful things of this world as though they did not exist, and clung to the Faith as your steadfast hope. Wherefore, having driven deception away, ye pour forth gifts of healing upon the faithful, unceasingly praying that our souls be saved.

Glory…, Now & ever…: Theotokion—

Preserve thy servants from all misfortunes, O blessed Theotokos, that we may glorify thee, the hope of our souls.

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

Tuesday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone IV—

Of old was Adam banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying out: Remember me in Thy kingdom!

O Word, Who accepted the weeping of Peter and the tears of the harlot, Thou didst also have compassion upon the publican, who only sighed, O Christ, in that Thou art full of lovingkindness. O all-good Lord, have mercy up me who ask for forgiveness of my transgressions, and deliver me from everlasting torment.

O great Forerunner, who broke the bonds of infertility, release my lowly heart from its unfruitfulness, and by thy mediation make it to produce virtuous acts, whereby I may receive inexhaustible sustenance, crying out to Christ: Remember me, O Savior, when Thou comest in Thy kingdom!

Martyricon: Broken by tortures, thrown to the wild beasts for them to devour, dismembered, cast into the depths of the sea, burned with fire and lacerated with sharp implements, O wise and most glorious martyrs, ye did not reject God. Him do ye beseech, O saints, that He grant us peace, enlightenment and great mercy.

Glory…: O ye faithful, in oneness of mind let us all entreat the Father, the Son and the Holy Spirit, that we may glorify as is meet the Unity of the Godhead, Who existeth simply, without confusion, indivisibly and unapproachably, in three Hypostases; for thereby are we delivered from fiery torment.

Now & ever…: Having received in thy womb Him Who with the Father is without beginning and with the Holy Spirit is equally enthroned, in manner past understanding and recounting thou gavest birth unto Him, Who had become man in His benevolence toward mankind, O Mary Bride of God, spacious habitation of our God. Him do thou earnestly beseech, that thy servants be saved.

Tone IV

Wednesday

Tuesday Evening at Vespers

On "Lord, I have cried…", 3 stichera of the Cross, in Tone IV: Special Melody: "As one valiant among the martyrs…"—

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

Uplifted upon the Cross, pierced by a spear, Thy fingers bloodied, O all-good Master, Thou didst sign our emancipation; and tearing apart the record of the sins of Adam, our forefather, Thou didst free human nature. Wherefore, O Compassionate One, we hymn Thy goodness, which passeth understanding.

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.

We hymn Thy sufferings, O Jesus our Master: the Cross, the spear and the reed, the sponge and the nails, the beatings, the purple robe and the crown of thorns, the spittings and mockery which Thou didst endure of Thine own will. I magnify Thy long-suffering, O only Innocent One, Bestower of life, and I glorify Thee with faith, O Thou Who lovest mankind.

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

I bow down before Thy precious Cross, kissing it with love, O All-good One, and I glorify Thy condescension, boundless mercy, ineffable compassions and rich goodness, which pass understanding, for thereby Thou hast saved the human race, which was held fast in the darkness of transgressions. Glory to Thy crucifixion, O Christ!

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the all-holy Theotokos, 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.

When she beheld Thee nailed to the Cross, O Lord, the Ewe-lamb, Thy Mother, marveled and cried out: "What is this that I see, O my Son most desired? Thus art Thou repaid by the disobedient and iniquitous assembly, which enjoyed Thy many miracles. But glory to Thine ineffable condescension, O Master!"

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

When she beheld Thee, the Lamb and Shepherd, upon the Tree, the Ewe-lamb who gave Thee birth lamented and exclaimed to Thee maternally: "O my Son most beloved, how hast Thou been lifted up upon the tree of the Cross, O Long-suffering One? How have Thy hands and feet been pierced with nails by the iniquitous, O Word? How hast Thou shed Thy blood, O Master?"

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

When she beheld Thee hanging upon the Cross, the Virgin Thy Mother marveled, O Lord, and, lifting up her eyes, said: "How have they who enjoyed Thy many gifts rewarded Thee, O Master? Yet I pray: Leave me not alone in the world, but haste Thou to arise, raising up our forefather with Thee!"

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "Called from on high…"—

"Lament me not, O Mother, seeing me, thy Son and God, hanging upon the Tree, Who

suspended the earth unsupported upon the waters and fashioned all creation. For I will arise and be glorified; with might I shall break the kingdom of hades and destroy its power; and I shall deliver those bound by its malice, in that I am full of lovingkindness; and I shall lead them to My Father, in that I love mankind!"

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

Aposticha stichera of the Cross, in Tone IV—

Thou hast given Thy Cross to us as an invincible weapon, O Christ; and therewith we triumph over the assaults of the alien one.

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.

Ever possessing Thy Cross as a help, O Christ, we easily trample the snares of the enemy underfoot.

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: As ye have boldness before the Savior, O saints, unceasingly pray for us sinners, asking remission of transgressions and great mercy for our souls.

Glory…, Now & ever…: Stavrotheotokion—

Seeing Christ, Who loveth mankind, crucified, His side pierced by a spear, the all-pure one cried out, weeping: "What is this, O my Son? How have the ungrateful people rewarded Thee for the good things Thou hast done for them? And dost Thou hasten to leave me childless, O most beloved? I marvel at Thy voluntary crucifixion, O Thou Who art full of lovingkindness!"

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

Tuesday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: 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.

Having without seed given birth in the flesh to Christ, the immeasurable Wisdom and Power of God, O all-immaculate Theotokos, through thy birthgiving thou hast acquired the might of strength and divine majesty.

O thy birthgiving which passeth understanding, O all-pure one, whereby the multitude of mortals hath been enriched with incorruption and, as is meet, now call thee, the Mediatress of restoration, blessed!

Glory…: By thine overshadowing heal thy servant, who am sick in soul and body, O Virgin; for I have recognized thee as the Intercessor for all who find themselves amid grief, in that thou gavest birth to our salvation.

Now & ever…: Extending unto me a hand of salvation, O Mistress, from the abyss of evils lead me up who am cruelly engulfed in the depths of sorrows and beset by the tempest of boundless evil circumstances.

ODE III

Irmos: 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.

Everywhere thou pourest forth streams of healing upon the sick, O Virgin; for the Lord of mercy, Who was born of thee in manner past understanding, hath shown thee to be a well-spring of lovingkindness, O Mistress.

O Virgin Mother, thou becamest the beautiful chamber of the divine Word and a divine bridal-chamber in manner transcending nature; wherefore, open unto me the mercies of thy compassions, leading me up to salvation.

Glory…: All my strength hath drained away because of the multitude of my boundless evils, and I have come to despair because of my many sorrows. Help me, O Lady who gavest birth to Life, thou consolation of those who weep!

Now & ever…: Have mercy, O only Mother of God, have mercy! Take pity on mine accursed soul, which is beset by wicked demons and passions as by a flood, and before the hour of my death deign thou to purify it.

ODE IV

Irmos: Perceiving the inscrutable counsel of God—the Incarnation of Thee, the Most High, from the Virgin—the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

The King of all, desiring thee as a royal root and womb, O Theotokos, made thee more exalted than the cherubim and seraphim, dwelling wholly within thee.

Incarnate for the sake of human birth, the Creator was born of thee and hath shown thee to be a true intercessor for Christians; wherefore, I flee to thy protection, O pure one.

Glory…: Be thou protection, help and refuge for me, thy servant, O all-pure Virgin, and cure me of my boundless evils, that I may chant to thee: Glory to thine ineffable birthgiving!

Now & ever…: I am at a loss, I weep and groan because of my passion-plagued thoughts, and I beseech thee, in that thou art a well-spring of mercy, that thou deliver me from my pain, leading me to divine compunction.

ODE V

Irmos: 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 overall, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Thou ever pourest forth the waters of healing upon all the infirm, O Virgin, in that thou art the animate cloud of Christ the King; wherefore, send down the dew of healing upon me who am sick.

O Virgin Bride of God, cease thou never to entreat as Savior and Master Him Whom thou didst bear, that He grant me remission of sorrows and pangs, and lead me up to joy incorruptible, forgiving my transgressions.

Glory…: Thou art my hope and boast of salvation, O all-pure one; wherefore, I flee to thy protection. Disdain me not who am now devoured by many and grievous pangs; but go thou before me, and save me.

Now & ever…: "How hangest Thou upon the Tree like a ripe cluster of grapes? O Sun of glory, how hast Thou been lifted up, at Whose suffering the light of the sun grew dim?", the ewe-lamb who gave Thee birth, O Savior, cried out to thee, uttering maternal exclamation.

ODE VI

Irmos: I have come unto the depths of the sea, and the tempest of my many sins hath engulfed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

Our God, the King of all, assumed human guise through thee, O Virgin, and hath shown thee to be, as the Theotokos, more exalted than the cherubim and the awesome seraphim.

O thou who alone gavest birth to the divine Life Who granteth salvation unto all, vouchsafe salvation unto me who am in despair, and cut through the uprisings of my passions.

Glory…: Grant me thine aid and deliver me from tribulations and sorrows, freeing me from perils and my transgressions, O thou who gavest birth to the Deliverance of all.

Now & ever…: In thee do we boast, O Virgin, and through thee are we delivered from evils. Let not us who trust in thee fear the assault of ungodly barbarians, for we hymn thee.

Then, "Lord, have mercy!": thrice. Glory…, Now & ever…: Sessional hymn, in Tone IV—

O all-immaculate Virgin Mother of Christ God, a sword pierced thine all-holy soul when thou didst behold thy Son and God crucified of His own will. Cease thou never to beseech Him, O all-blessed one, that He grant us forgiveness of transgressions.

ODE VII

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, O all-hymned Lord and God of our fathers!

All my strength hath been desiccated by the passions like clay, and lo! I have drawn nigh unto hades. Deliver me from most pernicious bonds, O Mother of God, and with the hand of thy mercy rescue me from the griefs which assail me.

All within me hath been rent apart by multifarious evils, and I am cut o ff from life by the multitude of my transgressions and infirmities; yet deliver me from them all, O all-pure one, who for us gavest birth unto Life.

Glory…: In that thou art good, O all-pure Virgin, vouchsafe that the kingdom of the most compassionate Christ may be opened unto me, and that, by thy supplications, O blessed one, I may be delivered from soul-destroying pangs and assaults.

Now & ever…: Painful wounds have been inflicted upon me by my boundless transgressions and lead me to death of soul and body; yet rescue me from all sorrows and infirmities, O Mistress, in that thou art mighty.

ODE VIII

Irmos: The Offspring of the Theotokos saved the pious children in the furnace—then in figure, but now in deed—and He moveth all the world to chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Having fallen into a thicket of thorny passions, I am pierced by their sting; wherefore, I have fallen into despair, weighed down by bonds and temptations, O all-pure Mother of Christ God. Delivering me therefrom, grant forgiveness of transgressions unto all by thy supplications.

As thou art the candlestand of the light of the threefold Sun, dispel the darkness of my transgressions by the radiance of thy compassion, O Theotokos, granting deliverance from oppressive pangs unto me who hymn and supremely exalt thine all-pure Offspring with faith.

Glory…: Having made His abode wholly within thy womb, O Ever-virgin, the transcendent God ineffably became incarnate, making thee the helper and universal aid of the world. Wherefore, I beseech thee, that I be delivered from my grievous sufferings and the bonds of my transgressions.

Now & ever…: At the hour of my death, O Virgin Mother of God, rescue me from the hands of the demons, from condemnation, sentencing, dread trial, the bitter toll-stations, the cruel prince, and everlasting fire.

ODE IX

Irmos: 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!

The mortal race hath been exalted by thy birthgiving, receiving adoption through union with God; and the heavenly multitude joineth chorus with those on earth, hymning thee as is meet, O pure one, as the Mother of our God, the refuge of the whole world.

Bound withal by my sins, countless wounds and pangs, I call upon thine aid and assistance, O Mistress, that thou grant me deliverance from every cruel misfortune and sorrow.

Glory…: With love I offer hymnody and song, and well-woven laudation from my pain-wracked soul unto thee who gavest birth in essence unto Christ God. Rendering Him easily reconciled, and fulfilling all my petitions, O Theotokos, preserve me by thy supplications.

Now & ever…: O pure Theotokos, enlighten the eyes of my soul, that the heavy darkness of sin may not overtake me, and that the abyss of despair may not swallow me; but do thou thyself save and pilot me, O thou unashamed intercessor of the faithful.

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

Wednesday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the Cross, in Tone IV—

When Thou wast nailed to the Cross, and Thy side was pierced by a spear, Thou didst redeem us from the curse of the law by Thy precious blood and didst pour forth immortality upon men. O our Savior, glory to Thee!

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

O Savior, the Jews nailed Thee to the Cross, from whence Thou didst call us from among the nations, O Christ, our God and Savior. Of Thine own will Thou didst stretch out Thy hands upon it, O Thou Who alone lovest mankind, and in the multitude of Thy compassions didst deign to be pierced in Thy side by a spear.

Glory…, Now & ever…: Stavrotheotokion—

When she beheld Thee uplifted upon the Cross, O Christ, lamenting, Thine unwedded Mother maternally exclaimed such things as these: "What is this new and strange wonder, O my Son? How is it that the iniquitous assembly naileth to the Cross Thee Who bestowest life upon all, O my Light most sweet?"

After the second chanting of the Psalter, these Sessional hymns, in Tone IV—

Go Thou quickly before us, O Christ our God, before we are enslaved to the enemies who blaspheme Thee and separate us. By Thy Cross destroy those who wage war against us, that they may understand what the Orthodox Faith may accomplish through. the supplications of the Theotokos, O Thou Who alone lovest mankind.

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

Nailed to the Cross on Golgotha of Thine own will, O Master, in Thy great goodness Thou didst heal me of the ancient wound of sin; for of Thine own will Thou wast placed there for the human race, O our Savior Who lovest mankind, and Thou didst pour forth blood and water from Thy side upon those who hymn Thee with faith.

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

Martyricon: Advancing well by the power of the Cross, O holy passion-bearers, by your endurance ye mightily cast down the adverse foe; wherefore, celebrating your honored memorials with faith, by your supplications we are sanctified through the activity and grace of the most Holy Spirit. O warriors of Christ, pray to the Savior in behalf of the world.

Glory…, Now & ever…: Stavrotheotokion—

The Virgin and Ewe-lamb, beholding on the Cross the Lamb Who was born of her without seed, pierced by a spear, cried out, wounded with arrows of grief, exclaiming in pain: "What is this new mystery? How is it that Thou diest, Who alone art the Lord of life? Wherefore, arise, raising up our fallen forefather with Thee!"

After the third chanting of the Psalter, these Sessional hymns, in Tone III—

On Golgotha Thou didst raise up again me who in paradise fell grievously through the bitter counsel of the slayer of men, for by the Tree Thou didst heal the curse that came from the tree, slaying the serpent who through deceit brought death upon me; and Thou hast given me divine life. Glory to Thy divine crucifixion, O Lord!

When it perceived that is was Thou, the Sun of righteousness, suspended on the Cross, O Christ, the sun dimmed its light. Creation shook, and the dead quickly arose from the grave as from sleep, O Word, hymning the divine might of Thy glory.

Glory…, Now & ever…: Stavrotheotokion—

O all-immaculate Virgin, Mother of Christ God, a sword pierced thine all-holy soul when thou didst behold thy Son and God crucified of His own will. Cease thou never to entreat Him, O blessed one, that He grant us forgiveness of transgressions.

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "The Cross is a weapon unto salvation": the composition of Joseph, in Tone IV—

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

O Jesus Who stretched out the heavens, in that Thou art good and full of lovingkindness Thou didst stretch out Thine own hands, radiantly beckoning to Thee the nations who were far removed from Thee.

Protect me by Thy Cross, O Word my Christ, that I may not fall prey to the wolf, who seeketh my destruction and every day layeth snares and traps for me.

Martyricon: By your pangs, O martyrs, ye cast down him who hath brought pain upon all. Ye have now inherited the life which is devoid of pain, O blessed ones, and ye ever ease the every pain of our souls and bodies.

Martyricon: Bound for Christ, Who was bound of His own will and hath destroyed all deception, O wise and holy ones, ye bound the greatly crafty one with unbreakable bonds; wherefore, ye are called blessed, as is meet.

Theotokion: Thou didst remain a virgin even after birthgiving, O all-pure one, for thou gavest birth unto God Who wast uplifted upon the Cross and lifted up mortals with Himself; wherefore, all of us, the faithful, acclaim thee blessed.

Another canon, of the all-holy Theotokos, the acrostic whereof is "I offer entreaty unto the Virgin Theotokos": in Tone IV—

Irmos: Same as the foregoing.

In that thou art she who is more pure than all creation, O all-pure Theotokos, by thy pure supplication purify my heart, which hath been grievously defiled by the impure passions. *Twice*

By thy God-pleasing prayers to our Creator and God, O all-pure Virgin Mother, deliver me from the tears and sighs that lie before me at the dread judgment which is to come.

As thou alone, in manner past understanding, hast by thy birthgiving freed the human race from the curse, O all-pure one, by thine entreaties free me who am enslaved by carnal passions.

ODE III

Canon of the Cross

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my confirmation!

Uplifted upon the Cross, O Christ our God, Thou didst lift up those who had been cast down into corruption, and didst cast down the enemy, O Master.

The swords of the enemy were blunted when Thou wast pierced in the side, O hypostatic Word of the Father, and Eden was opened.

Martyricon: With rivers of fire the martyrs countered the rivers of deception, and they quenched the flame of polytheism.

Martyricon: Crucified, your nails ripped out, O martyrs of Christ, ye slew the enemy and the serpent with the sword of your patience.

Theotokion: Beholding Thee lifted up upon the Cross, O Master, the unblemished Ewe-lamb hymned Thy might, lamenting tearfully.

Canon of the Theotokos

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

I beseech thee, who art more exalted than the cherubim, O Mistress: My mind, which hath been brought low by the temptations of the serpent, do thou show forth as higher than the passions of the body. *Twice*

At the dread trial, at which the Lord will sentence me who have sinned greatly, O most immaculate one, let me find thee delivering me from condemnation.

By Thy mercy, O Christ, transform my pitiless ways by Thy compassions; and at the entreaties of her who gave Thee birth save me, the unmerciful one.

ODE IV

Canon of the Cross

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Seeing Thee, the Sun of glory, uplifted upon the Tree of Thine own will, the sun clothed itself in darkness; the stones split asunder, and the veil of the temple was rent in twain.

When Thou wast crucified and pierced by a spear, O Lord and Savior, at Thy command the sword which barred the way [into Eden] was withdrawn for the noble thief, who hymneth Thy might.

Martyricon: Protected by the sword of Thy Cross, O Lord, Thy passion-bearers showed themselves to be unwounded by the arrow of evil, and demolished the unstable ramparts of the madness of idolatry.

Martyricon: To the Lord, Who in His lovingkindness impoverished Himself, did ye bring yourselves as unblemished sacred sacrifices and wholeburnt offerings, O martyrs, receiving rewards for your pangs.

Theotokion: When she who gave birth within time to the Timeless One, and who alone acquired immaculate virginity, beheld the Lord lifted up upon the Tree, her soul was rent with pain.

Canon of the Theotokos

Irmos: Same as the foregoing.

O all-pure one, who art the divine habitation of the Holy One Who hath poured forth His benefactions upon His creatures: Sanctify my soul and illumine my thoughts. Twice

By thy supplications, O Mistress, make steadfast my mind, which is hurled about by the wind of evil and is wholly engulfed by slothfulness; and rescue me from my fall.

I now entreat thee, the animate palace of the heavenly King: By thy supplications show me, who remain a den of thieves, to be a dwelling-place of the Holy Trinity.

ODE V

Canon of the Cross

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

From Thy pierced side, O Master, Thou pourest forth divine streams of incorruption upon me who have stumbled into corruption through the disobedience of [Eve] and the rib [of Adam].

Thy precious Cross is victory over the enemy, which Thou hast given as salvation of soul unto us who hymn Thee with faith, O Word.

Martyricon: Having passed through the material fire of great tortures, as all-radiant martyrs the dead have now been united with the fiery ministers.

Martyricon: When their flesh was maimed amid many sufferings, the spiritual love of the martyrs was firmly established as intact.

Theotokion: He Who alone is good, and Who entered into thine incorrupt womb, O all-pure one, appeared incarnate and was crucified, that He might deliver us from corruption.

Canon of the Theotokos

Irmos: The ungodly perceive not Thy glory, O Christ; but, waking at dawn out of the night, we hymn Thee, O Only-begotten One Who lovest mankind, Thou effulgence of the glory of the Father's divinity.

O Mistress, thou Ewe-lamb who gavest birth to the Lamb of God: Seek out my soul, which hath been led astray by the counsel of the serpent and through disobedience hath become lost in the mountains.

By thy fervent supplication, O Ever-virgin Theotokos, toward the fervor of the Creator of divine love do thou piously impel my soul, which is frozen with cruel cold.

O pure one, who art good and immaculate, by thy supplications free my wretched soul now from the stain of the passions, and make me to live in purity.

Under the shelter of thy wings keep my soul like the apple of thine eye, O good and all-pure one, and deliver me from the wickedness, vengefulness and torment of the evil spirits.

ODE VI

Canon of the Cross

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Though higher than all honor, Thou didst endure dishonor, that Thou mightest honor me who have wickedly dishonored myself, O Thou Who lovest mankind; and Thou savest me by Thy Cross.

Thou wast uplifted upon the Cross and didst die, O Lord, making the slayer of my soul dead and full of all shame. And now, O my Creator, I hymn Thy power.

Martyricon: The most evil one, who wounded you, was wounded by your incurable torments and was cast down beneath your feet, O martyrs; and he is seen to be mocked by all.

Martyricon: The dust of the martyrs' relics, which lieth in the grave, poureth forth healings and scattereth the demons like dust; and it healeth the divers sicknesses of men.

Theotokion: "The council of the violators of the law affixed Thee to the Cross with nails; and I now rend my heart with the sword of grief, O my Son!" the Virgin cried out, weeping.

Canon of the Theotokos

Irmos: Same as the foregoing.

O Virgin, thine Offspring is the Destroyer of death and the Life and Deliverance of those who die; wherefore, I beseech thee: Raise up my soul, which hath been slain.

O Thou Who lovest mankind, at the entreaties of Thy Mother and of the countless hosts on high extend a helping hand unto me, who am bestormed upon the deep of life.

O field who gavest rise to the divine Grain, disdain not my soul, which hath been weakened and withered amid a famine of godly acts, but water it with the divine grace of thy Son.

Lull to sleep the movements of my bodily passions, and make the uprisings of my flesh subject to my mind, like as they were a mule, O pure one, calming them with thy supplications as with sleep.

ODE VII

Canon of the Cross

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

O only Eternal and Immortal One, Who dost array the skies with clouds, and Who didst will to be crucified naked upon the Tree: Thou hast clothed in shame him who of old stripped our forefather naked.

Thou wast lifted up upon the Cross and didst raise up fallen Adam; Thou wast pierced in the side with a spear, O Master, and the greatly crafty one was dealt a mortal blow. Blessed is Thy might, O Lord!

Martyricon: Though most beautifully united to the most comely Word, O most lauded athletes, ye have not separated yourselves from the world; and though ye were bound and broken, ye ever trample the enemy underfoot.

Martyricon: By your divine sufferings, O glorious athletes, ye truly cast down the walls of the citadel of deception; and ye have been shown to be bulwarks and fortresses for the faithful, who piously bless you.

Theotokion: Seeing Christ God hanging upon the Tree, Who put forth dew in the furnace and in nowise consumed thy Womb, O Maiden, thou didst glorify His condescension, which was beyond thy comprehension.

Canon of the Theotokos

Irmos: Same as the foregoing.

O Maiden, thou divine mountain, from whence the Stone was quarried Who crushed the pillars of the idols: Do away with the graven images of my soul and the stony doubt of my heart.

As the one who received in thy womb Him Whose gaze causeth the earth and all that is on it to tremble when He so desireth, thou wast not shaken, O Maiden; wherefore, make me steadfast, who am shaken by the assaults of the enemy.

Casting down my carnal-mindedness, O Theotokos, show me to be wholly spiritual, adorned with the virtues, though the most evil one hath cast darkness over me by the ugliness of pleasures.

O divine bowl of lovingkindness and goodness, pour forth upon me in abundance the wealth of thy compassions, washing away the defilement of my transgressions; and quench thou the burning of my flesh.

ODE VIII

Canon of the Cross

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young

lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Thou didst extend Thy hands upon the Cross, O Master, desiring to cure of their transgression the unrestrained hands [of our first parents]; and Thou wast transfixed with nails, O Lord, removing all the passion-fraught understanding of the first-created man, who singeth: Bless the Lord, all ye works of the Lord!

By the piercing of Thy divine side was the record of first-created Adam torn asunder, O Master; and by the drops of Thy blood is the whole earth sanctified, which ever uttereth cries of thanksgiving: Bless the Lord, all ye works of the Lord!

Martyricon: The most glorious martyrs stood in the midst of the fire as ones bedewed and unconsumed, truly chanting in mystic harmony the divine hymn of the youths: Bless the Lord, all ye works of the Lord!

Martyricon: Enduring the flickering fire by [the power of] your will, O martyrs, ye were not moved to vanity by your myriad torments; but, strengthened by God, ye hastened to the never-waning light, crying: Bless the Lord, all ye works of the Lord!

Theotokion: Seeing Christ being put to death, Who slayeth the enemy who brought death upon men, weeping, the most hymned Mistress hymneth Him as Master; and marveling at His long-suffering, she cried out: Bless the Lord, all ye works of the Lord!

Canon of the Theotokos

Irmos: Same as the foregoing.

Thou gavest birth to the ripe Fruit, O Mistress, and eating of it death perished; wherefore, I cry unto thee: Grant life unto me who by deception have been slain by the fruit of sin, yet who cry: Bless the Lord, all ye works of the Lord!

With thy vigilant supplication lull to sleep the passion-fraught movements of my mind, O all-pure Mistress, and rouse me from the sleep of slothfulness, that in vigilance of soul I may chant: Bless the Lord, all ye works of the Lord!

O Theotokos, break asunder the bonds of my transgressions and still the uprisings of my body; hew down my wicked devisings, and quickly cleanse thy servant of secret thoughts, O intercessor and deliverance of all the faithful.

Art thou not afraid, O my soul, that thy countless evil deeds will be accusers indicting thee? Wherefore, repent before the All-good One, and take the only all-pure one to be thine ally, for she is a refuge for 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 Cross

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Behold, the Life of all appeared, hanging on the Cross; and the sun, unable to endure the sight, withdrew its rays, and the earth quaked, but the thoughts [of the faithful] are made steadfast in piety and purity.

O how hath the iniquitous assembly condemned to die upon the Tree Thee, the Giver of the law, Who art the Life and Lord of all, and Who through Thy sufferings pourest forth immortality upon all men?

Martyricon: In the midst of lawless enemies ye most wisely preached the incarnation of the Word of God with your divinely eloquent mouths, O most lauded ones; and having

suffered in sacred manner, ye have been crowned with wreaths of victory.

Martyricon: Like radiant daystars ye illumine all creation with the brilliance of sacred sufferings and the divine splendors of healings, O godly martyrs, and ye dispel the deep night of the passions.

Theotokion: O pure one, enlighten my soul, which hath been benighted by sins, and drive away the clouds of mine evils, O cloud of the Light, who of old once beheld the sun dimmed when the Immortal One was crucified.

Canon of the Theotokos

Irmos: Same as the foregoing.

Sever the bonds of mine evils with the divine spear of thy Son; and loose thou my wretched soul, which is fettered and in distress, O Virgin Mother of our God, and bind it to the love [of Him].

O Virgin who art more spacious than the heavens, my heart, which is hemmed in by all the assaults of the adversary, do thou lead up to the broad expanse of dispassion, ever giving me the strength to walk the narrow path.

That I may glorify thee who art truly all-glorious, O Virgin, deliver me from all the irrationality of sin, and cause me, who flee unto thy mercy, to share in the glory of heaven.

Confound all the counsels of those who have arrayed themselves against us, O Mother of God Most High, and fill with joy those who set their hope on thee, that we may all ardently proclaim thy help.

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

Aposticha stichera of the Cross, in Tone IV—

Let Thy Cross be for us a bulwark, O Jesus our Savior; for we, the faithful, have no other hope save Thee Who wast nailed to it in the flesh, and grantest us great mercy.

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.

Automelon: Thou hast given a sign unto those who fear Thee, O Lord: Thy precious Cross, whereby Thou didst put to shame the princes and rulers of darkness, and didst restore us to our primal blessed state. Wherefore, we glorify Thy loving dispensation, O almighty Jesus, Savior of our souls.

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: How can we fail to marvel at your struggles, O holy martyrs? For, clad in mortal bodies, ye vanquished incorporeal enemies. The threats of tyrants did not frighten you, neither did the infliction of tortures daunt you. Ye have truly been glorified by Christ, as is meet. Ask ye great mercy for our souls.

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "As one valiant among the martyrs…"—

Seeing Christ slain, Who putteth the deceiver to death, the all-pure Mistress cried out, exclaiming bitterly unto Him Who issued forth from her womb; and marveling at His long-suffering, she cried: "O my Child most beloved, forget not Thy handmaid! O Thou Who lovest mankind, delay not my consolation!"

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

Wednesday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone IV—

Of old was Adam banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying out: Remember me in Thy kingdom!

Thou wast nailed to the Cross in Thy great goodness, O Christ; and Thou wast pierced in the side, pouring forth two fountains of remission. Unable to bear the sight of such audacity, the earth quaked, the stones split asunder, the sun was extinguished, and the mountains and hills trembled in fear of Thy might.

Setting aright the stumbling of our forefather, who of old stretched forth his hands unrestrainedly to the tree of knowledge, of Thine own will Thou wast stretched out and didst allow Thy hands to be nailed, O Long-suffering One, Who in Thy boundless goodness didst fashion man with Thy hands. Glory which passeth understanding be to Thy lovingkindness, O Word!

Martyricon: O ye saints, who by the all-radiant brilliance of your struggles made the earth heaven, ye have thereby dispelled the darkness of vanity; and deified by communion, ye have come to dwell in never-waning light, and shine the light of understanding upon all who bless you as is meet.

Glory…: We render praise, glory and worship to the all-accomplishing Trinity; and offering angelic hymnody to the unoriginate Father, the Son and the Holy Spirit with thrice-holy voices, we utter the cry of the noble thief, chanting and exclaiming: Remember us in Thy kingdom!

Now & ever…: Seeing her Son and God uplifted upon the Cross of His own will, the all-pure one said, weeping and marveling, to Him Who maketh all things beautiful: "Whither hath Thy comeliness gone, O Lord? How hath the ungrateful council repaid Thee for the good things Thou hast done? I hymn Thy goodness which passeth understanding!"

Tone IV

Thursday

Wednesday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the apostles, in Tone IV: Special Melody: "As one valiant among the martyrs…"—

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

O ye glorious ones, who waged war with most mighty understanding, ye arrayed yourselves against the wicked foe, having valiantly armed yourselves with the weaponry of the Spirit, destroying all the might of the demons, and seizing men's souls like plunder; wherefore, we honor you forever, O apostles.

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.

Spreading out the net of the Faith in the form of the Cross, Thy twelve divine apostles dragged all the nations to the knowledge of Thee, O Christ, and dried up the salty sea of the passions; wherefore, I beseech Thee: At their wholly well pleasing entreaties call me up from the depths of transgressions.

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

With hymns divine let the divinely chosen and most honorable twelve apostles be praised: Peter, Paul and James, Luke and John, Matthew and Thomas, Mark, Simon and Philip, the all-glorious Andrew and Matthias, with the godly and all-wise Bartholemew, and the seventy others.

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the holy & great wonderworker Nicholas, in Tone IV—

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.

With divine myrrh the divine grace of the Spirit anointed thee, the chief hierarch of the people of Myra, who with most sacred virtues as with myrrh hast perfumed the ends of the earth, and with thy sweet-smelling supplications dost ever dispel the fœtid passions; wherefore, we glorify thee with faith and keep thy most holy memory, O Nicholas.

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

As is meet, we bless thee, O Nicholas, as an ever-shining lamp, a universal luminary who hath shone forth in the firmament of the Church and enlightened the world, driving away the gloom of grievous misfortunes, dispelling the winter of griefs, and creating profound serenity.

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

As one compassionate, as one right loving, as a most fervent deliverer, as a true intercessor for the faithful who ask thine aid, O most sacred father Nicholas, appearing and manifesting thyself in dreams, thou didst save those who were about to die unjustly, O fellow citizen with the angels, who standest with the venerable and the righteous.

Glory…, Now & ever…: Theotokion—

O most pure one, who contained within thy womb the infinite God Who loveth mankind and became a man, taking our substance from thee and manifestly deifying it: Disdain me

not who am now in distress, but quickly have pity, and free me from all the harm and enmity of the evil one.

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

Aposticha stichera of the apostles, in Tone IV—

Thou didst enlighten the choir of the apostles with the Holy Spirit, O Christ God. By them wash away the defilement of our sin, and have mercy on us.

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

Thy Holy Spirit revealed the illiterate disciples to be tutors, O Christ God, and set at naught the deception of the pagans with their greatly eloquent harmony, in that He is almighty.

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 animate sacrifices, noetic holocausts, perfect offerings to God, ye lambs who know God and are known of Him, and to whose fold the wolves have no entry: Pray ye that with you we also may be tended by the water of peace.

Glory…, Now & ever…: Theotokion—

Deliver us from our necessities, O Mother of Christ God, who gavest birth to the Creator of all, that we may all cry out to thee: Rejoice, O only intercessor for our souls!

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

Wednesday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Truly, yea surely, thou hast given birth to the Lord God, and truly, yea surely, thou alone hast been called the Theotokos, O pure one. Wherefore, with faith do we hymn and glorify thee as is meet.

From thee, O all-pure one, hath the Star shone forth out of Jacob, Who as God hath numbered the multitude of the stars. Wherefore, by His effulgence remove thou the darkness of my sins.

Glory…: I know thee to be manifestly the rational bridal-chamber of the incarnation of God, O pure and most immaculate one; and I entreat thee to deliver me from carnal passions, from tribulations, temptations and evil circumstances.

Now & ever…: In that thou art the ladder of the coming of the Almighty unto us, whereby God descended to the earth, raise me up to heaven from earthly carnal passions, and lead me to God.

ODE III

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

Thou art a well-spring pouring forth consolation upon the sorrowful, O Mistress; wherefore, pour forth upon me a torrent of the waters of thy supplications, and quench thou the furnace of my passions.

O pure one who hast healed the grievous wounds of our nature in giving birth to the Creator and Lord, heal me who am wounded by unseemly thoughts.

Glory…: Tempest-tossed amid the deep of my many transgressions, passions and temptations, O most immaculate one, with thine aid I hasten to the most tranquil haven.

Now & ever…: By the divine Rain which descended into thy womb as upon a fleece, and with thy supplications, bedew thou my heart, which is aflame with the fire of the passions.

ODE IV

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

From the flowing ointment of thy Son, the Perfume of the life of all, O pure one, pour forth the myrrh of dispassion upon my soul, and remove from it the mire of its passions.

With the hyssop of thy prayers sprinkle me who am defiled with the mire of sin, O Mistress; wash me clean and cleanse me of the impurity of my passions, and show me to be a dwelling-place of Christ.

Glory…: I beseech thee, O all-pure one, thou book inscribed and sealed by the finger of God: with the finger of thy supplications prescribe for me the remission of sins, and deliver me from perils.

Now & ever…: Thou wast the temple of God out of all the holy mountains, as the prophet said of old. Show me to be a pure temple of Christ, O Mistress, by thine aid.

ODE V

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Knowing thee to be the dew of Hermon which descended upon Sion, O Theotokos, I pray that thou quench the burning of my flesh.

As the paradise of life, O Theotokos, do thou quickly deliver me from deadly sin and the multifarious passions.

Glory…: O pure one, thou art the noetic phial of alabaster. Wherefore, with the perfume of the Myrrh Who was poured forth upon earth from heaven, do thou fill me now.

Now & ever…: Thou hast restored man who was inclined toward corruption, O Bride of God. Wherefore, lead me up now from the depths of transgressions and the passions.

ODE VI

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Having become the all-beauteous palace of the King of glory, O glorious Mistress, thou hast glorified men; wherefore, vouchsafe incorrupt glory upon me.

With pure incorruption thou hast allayed the vile corruption of nature, O all-pure one; wherefore, dry up the torrents of my passions and the rivers of my carnal knowledge.

Glory…: Quell thou the passionate movements of my body and tame thou the uprisings of my flesh, making them subject to my mind as if they were a foal, O pure one, and lulling them to sleep by thy supplications.

Now & ever…: I hymn thee who gavest birth to the all-hymned God, O Maiden, and I beseech thee: O Theotokos, deliver and save me from dreadful strife and everlasting condemnation.

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

Glory…, Now & ever…: Sessional hymn, in Tone IV—

O intercessor unopposed, O Theotokos, thou ready advocate for those who have recourse unto thee: deliver me from misfortunes, and disdain me not, O helper of all.

ODE VII

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

In that thou art the fiery and God-bearing bush, O pure one, burn up the thorns of my wicked thoughts, illumine the thoughts of my soul, and dry up the abyss of my passions.

Thou alone hast manifestly acquired the majesty and divine glory of eternity on the earth, havingbeen shown to be another heaven; wherefore, set at naught the boastful demons, mine enemies.

Glory…: O divine vessel of lovingkindness and goodness, pour forth upon me the riches of thy compassions in abundance, washing away the defilement of my transgressions, and quench thou the burning of my flesh.

Now & ever…: Having lived prodigally, in carnal pleasures I have ever wasted the spiritual wealth given me by God; yet by thy supplications do thou justify me, O Virgin.

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Break thou the chains of my transgressions and quell thou the uprisings of my body, cut down mine evil thoughts and quickly cleanse thy servant of secret thoughts, O Theotokos, thou intercessor and help of all the faithful.

O all-pure one, who hast been shown to be the unquarried mountain of God, rich, densely wooded and overshadowed, shield me with the shelter of thy supplications, deliver me from the snares of the hunters, and preserve me from the darts of the demons and from vile thoughts.

Glory…: O Mistress, grant that I may receive the fear of God and the spirit of compunction within me, and that I may bring forth a virtuous life; and render me frightful to the wicked demons and a partaker of the divine glory of the angelic choirs.

Now & ever…: Quickly open unto me the doors of life, the portals of my hope, O all-pure one; guide me to life without end, and show me, thy servant, to be an heir to the kingdom of heaven and a partaker of the divine glory of the saints.

ODE IX

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

In thy supplications look down upon thy servant, O pure one; go thou quickly before me, and deliver me from the invisible foes who afflict and oppress me. Save me from misfortunes, sorrows and multifarious evil circumstances.

O Virgin, heal me who am condemned and wounded by the stripes of sin, and deliver me from wicked thoughts, O thou who gavest birth to the omnipotent Word, the Good One Who lovest mankind.

Glory…: For the sake of Adam who of old fell into sin, thy Son, O all-good one, Who hath dominion over life and death, partook of death; wherefore, by thine entreaties raise me up from the passions and the fall.

Now & ever…: O Theotokos, from misfortunes and falls, from sin and tempest, from the

passions of the body, from the billows and violent griefs of life, and from wicked malice save those who have recourse unto thee.

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

Thursday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the apostles, in Tone IV—

O first enthroned apostles and universal teachers, entreat the Master of all, that He grant peace to the whole world and great mercy to our souls.

Stichos: Their sound hath gone forth into all the earth, and their words unto the end of the world.

O Christ, Thou hast shown Thy disciples to be beacons in the ends of the earth, shining forth the knowledge of Thee upon souls in darkness; and having for their sake cast the deception of idolatry into darkness, O Master, Thou hast enlightened the world with teachings of piety. At their entreaties save Thou our souls.

Glory…, Now & ever…: Theotokion—

Hearken speedily to our supplications, O Mistress, and bear them to thy Son and God. Remedy the adverse circumstances of those who have recourse unto thee, O most pure Lady, and confound the ambushments and fury of those who now array themselves against thy servants, O Virgin.

After the second chanting of the Psalter, these Sessional hymns, in Tone IV: Special Melody: "Go Thou quickly before…"—

Your sound raced round about the whole earth and rendered foolish the false wisdom of the unwise, O glorious apostles; it hath drawn men from the depths of deception, and hath shown the path of salvation unto all; wherefore, we now call you blessed, as is meet.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

O Savior, Thou hast shown Thy disciples to the world as preachers of the Faith, through them guiding the world to the knowledge of Thee; for with rays of the word they shed light upon all, dispelling the darkness of ignorance with faith. By their supplications save Thou our souls.

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

Martyricon: In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tyrants and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

Glory…, Now & ever…: Theotokion—

O Mistress, hearken to thy servant, who cry out from the depths of my pain-wracked soul, and grant me the remission of my many evils, for thee do I have as an intercessor day and night. O Theotokos, deliver me from the fire of Gehenna, and set me at the right hand of thy Son and God.

After the third chanting of the Psalter, these Sessional hymns, in Tone IV: Special Melody: "Go Thou quickly before…"—

The Sun of righteousness emitted you like rays to enlighten the whole earth, O glorious apostles. By your divine supplications ye illumine all with the never-waning light of God, and enlighten those who celebrate your holy memory with faith.

Go thou quickly on before, O Nicholas, and save thy servants from the misfortunes and tribulations which assail us, for thou hast boldness before God the Creator; wherefore, come

now speedily unto those who call upon thee with faith, granting us thine intercession and protection.

Glory…, Now & ever…: Theotokion—

At a loss how to hymn thee worthily, O Theotokos, who art more exalted than all creatures, we beseech thee: Freely have mercy on us!

ODE I

Canon of the holy, glorious & all-praised apostles,
the composition of Theophanes, in Tone IV—

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

As divine instruments of the Comforter, ever heralding Him with divine exhalations, the right glorious apostles of Christ have played for us a truly salvific song. *Twice*

O glorious eye-witnesses of Christ, vouchsafe enlightenment unto me who languish on the bed of slothfulness and am grievously wasting away in the death of sin through sickness of spirit.

O apostles who by your discourse loosed the. irrationality of the nations, by the grace of the Comforter enlighten my heart, which hath been grievously benighted by irrational acts, O apostles.

Theotokion: Thou didst remain an incorrupt virgin even after birthgiving, O thou who in manner past understanding gavest birth to Him Who for our sake appeared on earth. Him do thou earnestly entreat, that He enlighten our souls.

Another canon, of the holy Nicholas, the acrostic whereof is
"This is the fourth weaving for Nicholas", the composition of Joseph, in the same tone—

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh; that, in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

Having inherited the life which is devoid of grief, O blessed one, ever filled with spiritual joy drive all grief from my soul, I pray, that, rejoicing, I may glorify thee, O most sacred father Nicholas.

Thou wast set upon the lampstand of exalted virtues, and like a lamp dost enlighten the hearts of the faithful, O holy hierarch Nicholas; wherefore, I entreat thee with faith: With thy luminous supplications drive the darkness from my soul.

O all-wise father, overwhelmed now by the abyss of this corrupt life and divers temptations, fleeing unto thee, I cry: Let me find thee to be a helmsman who by thy divine supplications transformeth the storm into calm.

Theotokion: O pure one, who art possessed of ever-vigilant prayer, lull to sleep the passions of our souls by thy sacred mediations, granting us divine and saving watchfulness for the fulfillment of the will of God.

ODE III

Canon of the Apostles

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my confirmation!

The currents of Thy disciples, Thy noetic rivers, O God, gladden Thy city with sanctity. *Twice*

O citizens of heaven, fellow ministers with the noetic ranks, most glorious apostles: Deliver us from all tribulation.

O Christ Who established [the apostles,] Thy noetic heavens: By their supplications establish me steadfast upon the rock of Thy will, in that Thou art full of lovingkindness.

Theotokion: In that the Mother who gave Thee birth in purity prayeth with the choir of the disciples, O Lord, grant us Thy mercies.

Canon of Saint Nicholas

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

Thou wast shown to be a sword slaughtering the rampaging foe, O Nicholas; wherefore, preserve us unharmed by their temptations, that we may do the will of God.

Heal the broken state of my soul, O holy hierarch who broke all the snares and traps of the enemy, that with faith I may honor thee, mine intercessor.

O father Nicholas, who didst raze the lifeless temple of Venus, by thy divine mediations demolish the passionate fantasies of my mind.

Theotokion: Thee have we acquired as an intercessor, O all-pure Virgin. Transform our grief into joy, and deliver us from the sorrow which giveth rise to death.

ODE IV

Canon of the Apostles

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

Thou didst ride Thy chosen steeds into the sea, O Thou Who lovest mankind, and they roil the waters of false belief, and proclaim to all the true understanding of Thee. *Twice*

O glorious apostles, ye stars who have enlightened the noetic firmament of the Church with piety: Deliver me from the night of ignorance and transgressions.

Having been shown to be like well-honed arrows, O apostles, quench now the burning arrows of mine evil, and make steadfast my thoughts.

Theotokion: At the supplications of her who gave Thee birth and of Thy sacred apostles, O Christ, with effective remedies heal my soul, which hath been embittered by venom through the sting of the adversary.

Canon of Saint Nicholas

Irmos: 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!

Thine all-glorious life, O Nicholas, hath everywhere shown thee to be all-glorious, radiant with divine miracles, the adornment of hierarchs and boast of all who honor thee with hymns of joy.

Resplendent with the divine rays of humble-mindedness, thou didst praise God on thine exalted cathedra, O blessed one, and by thy right acceptable entreaties, O wise father, thou hast caused us to partake thereof.

Afire with priestly zeal, thou didst deliver those unjustly led forth to be slain, O father; wherefore, we cry out to thee: Rescue us thus from the perils which cruelly slay the heart.

Joyfully going about the heavens, O father Nicholas, stand forth invisibly before all who call upon thee, easing the sickness of our souls and granting us consolation in godly manner.

Theotokion: The angelic armies are filled with awe, O all-pure one, hymning the majesty of thy divine birthgiving. With them pray, O Virgin, that all may be saved who bless thee with pure faith.

ODE V

Canon of the Apostles

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

The Cause of all gave you to drink of noetic gladness, O glorious apostles, who art branches putting forth the grapes of life. *Twice*

O apostles, unto the light of the commandments of God guide those who mindlessly remain in the darkness of despondency of soul.

Deliver us from transgressions of soul and from the judgment which is to come, from corruption and misfortunes, O blessed apostles.

Theotokion: Save me, O God, in that Thou lovest mankind! Save me at the entreaties of her who ineffably gave Thee birth, and of all Thy divine apostles!

Canon of Saint Nicholas

Irmos: The ungodly perceive not Thy glory, O Christ; but, waking at dawn out of the night, we hymn Thee, O Only-begotten One Who lovest mankind, Thou effulgence of the glory of the Father's divinity.

Dying, O wise father, thou didst set like the sun, but in Christ thou hast shone forth in the luminous effulgence of thy miracles, illumining the whole world, O Nicholas.

O sacred Nicholas, hearken unto us in these days, when temptations and tribulations befall us, relieving all oppression by the grace of the Spirit Who dwelleth within thee.

In that I have a soul broken by the passions of life, I call upon thee for help, O sacred Nicholas: Haste thou, and grant me perfect healing, entreating the All-good One!

Theotokion: Beholding thee with noetic eyes, O Virgin, Isaiah cried out: Behold, Jesus the Lord will be born of the Virgin, the divine Maiden, unto the regeneration of men!

ODE VI

Canon of the Apostles

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

O divinely chosen sheep of the good Shepherd, who scattered throughout the world, by faith ye transformed all the bestiality of the wolves into the meekness of lambs. *Twice*

O apostles, ye right fruitful trees of divine paradise, transform all the barrenness of my soul into the goodly fruitfulness of virtuous ways.

I have been wounded by the sword of the passions and am done to death. O glorious ones, who received from Christ the grace to resurrect the dead, give life to my wretched soul, which hath been slain.

Theotokion: Still Thou the raging storm of my soul, O compassionate God of all, at the entreaties of the Theotokos who gave Thee birth, and of Thine apostles and martyrs.

Canon of Saint Nicholas

Irmos: I have come unto the depths of the sea, and the tempest of my many sins hath engulfed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

Thou wast strengthened by the might of the Savior, O divinely wise one, who art able to destroy the invisible foe. By thine entreaties, O father Nicholas, deliver us from his grievous harm.

By thy sacred supplications, O all-glorious Nicholas, deliver us from torment in Gehenna, and from the most harmful oppression of wicked men.

The military officers, who of old were sentenced to die unjustly, were delivered through thine intercessions, O right wondrous one. Rescue us from all harm as thou didst them.

Theotokion: Thy people and city entreat thee, O Mother of God: Rescue us from all need, O most holy Mistress, and from eternal damnation in the life to come.

ODE VII

Canon of the Apostles

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

With the strength of your most holy preaching, O true apostles of Christ, ye have broken the winter of deception and enlightened the minds of the faithful with the knowledge of God. *Twice*

Ever pouring forth fragrant myrrh, O divine disciples, fill with the sweet smell of noetic myrrh those who have recourse unto you, and drive away the foul-smelling passions.

O glorious disciples of the incorrupt Word, save me, who am become corrupt through carnal offenses, yet who sing: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: The choir of the angels, the choir of the martyrs and Thine apostles, O Word, ever entreat the magnitude of Thy lovingkindness: Through the Theotokos have pity on all, in that Thou art compassionate.

Canon of Saint Nicholas

Irmos: The three youths in Babylon, having put to mockery the tyrant's command, cried out amid the flames: Blessed art Thou, O Lord God of our fathers!

O holy Nicholas, entreat the one Creator of all, Who resteth in the saints, that He sanctify us and send down upon us His rich mercies.

Holy, righteous and meek, gentle and humble, O glorious one, thou didst ascend to the all-glorious heights of the priesthood, working signs and wonders.

Keeping the laws of God, O venerable one, thou wast shown to be a most pure temple of God; wherefore, we cry out: O most blessed one, deliver thy servants from all iniquity!

Theotokion: Put down the uprisings of the passions of my soul, and by thy vigilant supplications grant me watchfulness, O Maiden, driving far away the slumber of despondency.

ODE VIII

Canon of the Apostles

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

O mouths of Christ inspired by the fire of the Spirit, ye who closed the mouths of the unrestrained and spread the preaching of salvation everywhere: Ye have delivered from the mouth of the noetic wolf those who cry out: Hymn the Lord, all ye works, and exalt Him supremely for all ages! *Twice*

Sound ye the melodious trumpets of Christ round about my deadened soul, O glorious apostles, and raise it up from the grave of despair and despondency, that it may sing: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

At the entreaties of Thy disciples, O Christ, disdain me not, who with depravity of mind have trampled Thy laws underfoot and, a prodigal, have stumbled headlong into the abyss, and am ever in thrall to wicked habits.

Theotokion: O Mary, Lady of all, by thy supplications free me, who am dominated by the serpent and ever sin; that I may labor for Christ in a pure life, and may chant: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Canon of Saint Nicholas

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst

bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

Holding forth concerning things divine, O Nicholas, thou didst manifestly shut the gaping mouths of the iniquitous, and from the corruption of Arius thou didst deliver many, who chant in Orthodox manner: Hymn the Lord, and exalt Elim supremely for all ages!

O holy one, thou namesake of victory, by thy supplications show us forth, who ever pray to thee with faith, as victors over the passions which engender death, and over the lying tongue of all-iniquitous men.

Triadicon: In Orthodox manner, O ye faithful, let us worship the Holy Trinity, glorifying the Father, the Son and the most Holy Spirit, crying out: Bless and hymn the Lord, and exalt Him supremely for all ages!

Theotokion: Vouchsafe me thy mercy, O blessed and most pure one who gavest birth to the most merciful Word; stand before me at the hour of judgment, and deliver me then from damnation, O pure one.

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: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

O apostles, ye chosen stones of the Stone set as the Chief Cornerstone, ye have built up the hearts of all the faithful, toppling the foundations of the enemy with the rock of the Faith. *Twice*

O apostles, who received from Christ the authority to loose and to bind, loose the bonds of mine evils, bind me to the love of God, and cause me to share in the kingdom of God.

O divine clouds of the Master, with divine showers water my heart, which hath become dry through every evil deed, and show it to be fruitful.

Theotokion: With the holy angels, with the divine apostles and the glorious martyrs, O all-pure Theotokos, entreat thy Son and God, that He deliver our souls from misfortunes.

Canon of Saint Nicholas

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy childbearing. Wherefore, we all magnify thee.

Ever working healings, O venerable Nicholas, thy tomb poureth forth fragrant myrrh upon those who approach it with faith and love, burying the assaults of illness; wherefore, we all call thee blessed.

Like the sun thou sheddest light upon the whole world, O divinely blessed Nicholas, driving away the darkness of grievous circumstances with the radiance of divine miracles through thy sacred mediations, O adornment of hierarchs.

As is thy wont, have pity, O Nicholas, upon those who are ever cruelly bestormed by the circumstances of life, the deceptions of the demons and the temptations of wicked men, that we may all call thee blessed.

O my soul, be thou mindful of the dread day and hour, when the Master will hail thee to trial and judge thy secret acts; and cry out to Him: O Savior, save me by the entreaties of Nicholas!

Theotokion: We joyfully offer thee the salutation of the divine Gabriel, and we cry out: Rejoice, O paradise who ever hast within thee the Tree of life, O all-glorious palace of the

Word! Rejoice, O most immaculate Virgin!

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

Aposticha stichera of the apostles, in Tone IV—

Thou didst enlighten the choir of the apostles with the Holy Spirit, O Christ God. By them wash away the defilement of our sin, and have mercy on us.

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

Thy Holy Spirit revealed the illiterate disciples to be tutors, O Christ God, and set at naught the deception of the pagans with their greatly eloquent harmony, in that He is almighty.

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: Precious is the death of Thy saints, O Lord! For broken by swords, fire and freezing cold, they poured forth their blood, placing in Thee their hope, that they would receive reward for their toils. They endured, O Savior, and have received great mercy from Thee.

Glory…, Now & ever…: Theotokion—

Thee have we acquired as a bulwark, a right calm haven and fortress, O all-pure Theotokos; wherefore, I who am bestormed amid this life do pray: Pilot and save me!

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

Thursday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone IV—

Of old was Adam banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying out: Remember me in Thy kingdom!

As reason-endowed members of the flock of the Lamb and Shepherd, O wise ones, ye were sent by Him like lambs into the midst of wolves to preach God; and ye transformed their savagery into meekness, so that with faith they cry out with steadfast intent: Remember us, O Savior, in Thy kingdom!

Passing over the fullness of the earth like radiant stars, O apostles of the Lord, ye loosed those benighted by deception and shone the light of salvation upon the deceived; wherefore, we call you blessed, O preachers of Christ, and ask: Ever pray to the Lord for us!

Martyricon: Consumed by material fire and slain, O wise and blessed ones, ye utterly consumed the tinder of bitter polytheism; and ye now pour forth streams of healings upon those who approach you with faith, and cry out fervently unto Christ, exclaiming: Remember us in Thy kingdom!

Glory…: With unwavering resolve and sobriety of mind let us say unto Him Who in the highest is enthroned with the Father and the Spirit: O indivisible Trinity, Who in the beginning created all things by Thy word and enlightenest all: In Thy kingdom remember us who call upon Thee with faith!

Now & ever…: Thou art truly the never-fading wreath of the passion-bearers, O

Theotokos, joy of the apostles, most immaculate Maiden. With them, O Mistress, ask deliverance from transgressions and correction of life for us who petition thee with faith and cry out to thee: Rejoice, O thou who art most truly the treasury of good things!

Tone IV

Friday

Thursday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the Cross, in Tone IV: Special Melody: "Thou hast given a sign…"—

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

When all creation beheld Thee crucified, it was altered and trembled: the whole earth shook, quaking, O long-suffering Word; in fear the veil of the temple rent in twain and in terror the rocks split asunder when Thou wast insulted; and the sun, knowing Thee to be its Creator, hid its rays.

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.

How did the most iniquitous council dare to condemn Thee, O immortal Judge, Who of old in the desert gavest the law to Moses, who beheld God? How could they fail to be filled with terror, beholding the Life of all dead upon the Cross? How could it not enter their mind that Thou art the one Lord and Master of creation?

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

With the piercing of Thy side, O greatly Merciful One, the ancient record of our forefather Adam's [sin] was rent asunder; and by the shedding of Thy blood rejected human nature was sanctified, and crieth out: Glory to Thy lovingkindness! Glory to Thy divine crucifixion, O almighty Jesus, Thou Savior of our souls!

Then the stichera of the saint, from the Menaion; or if there is no Menaion, these stichera of the all-holy Theotokos, in Tone IV: Special Melody: "As one valiant among the martyrs…"—

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

When she beheld Thee nailed to the Cross, O Lord, the Ewe-lamb, Thy Mother, marveled and cried out: "What is this that I see, O my Son most desired? Thus art Thou repaid by the disobedient and iniquitous assembly, which enjoyed Thy many miracles. But glory to Thine ineffable condescension, O Master!"

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

The foregoing sticheron is repeated.

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

When she beheld Thee, the Lamb and Shepherd, upon the Tree, the Ewe-lamb who gave Thee birth lamented and exclaimed to Thee maternally: "O my Son most beloved, how hast Thou been lifted up upon the tree of the Cross, O Long-suffering One? How have Thy hands and feet been pierced with nails by the iniquitous, O Word? How hast Thou shed Thy blood, O Master?"

Glory…, Now & ever…: Stavrotheotokion—

When she beheld Thee hanging upon the Cross, the Virgin Thy Mother marveled, O Lord, and, lifting up her eyes, said: "How have they who enjoyed Thy many gifts rewarded Thee, O Master? Yet I pray: Leave me not alone in the world, but haste Thou to arise, raising up our forefather with Thee!"

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

Aposticha stichera of the Cross, in Tone IV—

Thou hast given Thy Cross to us as an invincible weapon, O Christ; and therewith we triumph over the assaults of the alien one.

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.

Ever possessing Thy Cross as a help, O Christ, we easily trample the snares of the enemy underfoot.

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 Christ God, Who art glorified in the memorials of Thy saints, entreated by them send down upon us great mercy.

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "Called from on high…"—

"Lament me not, O Mother, seeing me, thy Son and God, hanging upon the Tree, Who suspended the earth unsupported upon the waters and fashioned all creation. For I will arise and be glorified; with might I shall break the kingdom of hades and destroy its power; and I shall deliver those bound by its malice, in that I am full of lovingkindness; and I shall lead them to My Father, in that I love mankind!"

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

Thursday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: 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.

Thou alone art the help, refuge and preserver of thy servants, O pure Theotokos. Wherefore, I fall down before thee and cry: Save me, the accursed one, in that thou art merciful!

Vile deeds have wounded my conscience, holding up my guilt before my face. O Mistress, haste thou and help me! Deliver me before the end, and save me!

Glory…: O Mistress who gavest birth to the all-holy Word and art more holy than all the hosts on high, O thou who alone art most hymned, sanctify my defiled heart.

Now & ever…: On thee have I set my hope of salvation, and to thee who art compassionate have I fled with faith. Disdain me not, O hope of the hopeless, neither show me to be a joy to the demons.

ODE III

Irmos: 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.

O pure one, grant the dew of thy lovingkindness unto me who am melting under the burning heat of sin, cooling me with light, in that thou art good, and imparting divine joy.

Dispel the darkness of my mind with the Light which was within thee, O Theotokos, I pray, that thou mayest render me steadfast through examples of repentance, in that thou art

compassionate and greatly merciful; that, saved, I may call thee blessed.

Glory…: With the sprinkling of thy mercy, O divinely joyous Virgin, extinguish the burning embers of my passions, and light thou the burning lamp of my heart, O most immaculate golden lampstand.

Now & ever…: The billows of sin and the tempest of mine unseemly thoughts engulf me; yet do thou take pity, O most immaculate one, and stretch forth unto me thy helping hand, in that thou art merciful, that, saved, I may call thee blessed.

ODE IV

Irmos: Perceiving the inscrutable counsel of God—the Incarnation of Thee, the Most High, from the Virgin—the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

O thou who art the most all-wondrous Mother of God, shine forth upon me beams of repentance and dispel the gloom of my wretched soul; and drive away the wicked thoughts of my heart, O Virgin.

With faith I entreat thee, the purification of all men, O blessed one, and I pray: Render the Judge, thy Son, merciful unto me, that I may glorify thee with praises.

Glory…: O only pure one, in that thou art a physician, heal thou my lowly heart which hath become leprous through exposure to unclean passions, and rescue me from the hands of the demons.

Now & ever…: Of old, holding forth most manifestly, the blessed Habbakuk described thee with divinely inspired words as the pure and overshadowed mountain of Him Who came forth from Thaeman and became incarnate through thee, O Mistress.

ODE V

Irmos: 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.

Slain by passions and evil thoughts, O most immaculate Mistress, I flee to thy compassions and hasten to thy fervent protection and aid. O thou who alone gavest birth to Life, enliven my heart.

With thine active healing cure me who have been bitten deep by the sword of sin, O pure one who gavest birth to the Lord Who for my sake was pierced by a spear and hath wounded the heart of the serpent.

Glory…: Treat thou my broken heart, O all-immaculate one, heal the sufferings of my soul, and dispel the darkness of despondency, that in laudation I may hymn thee, the ever-blessed one, O most hymned Theotokos.

Now & ever…: Beholding the Grapes of the vine Whom she had produced, hanging upon the Tree, the Virgin cried aloud: "O my Child, thou pourest forth the sweet new-wine, doing away with the drunkenness of the foes who have crucified Thee in vain, Who art long-suffering in all things!"

ODE VI

lrmos: 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.

O thou who alone art the help of all, help us who are in tribulation, grant us thy hand, and steer us to the haven of salvation, O thou who alone art full of the grace of God.

O all-pure one, in the dread hour rescue me from the torture and deception of the evil demons, from condemnation, fire, darkness and torment.

Glory…: I hymn thee, O most hymned one, I glorify thine honored and mighty works. Do thou free me from impure passions and vouchsafe unto me everlasting glory.

Now & ever…: Thee we must sing, yet are we truly unable to do so as is meet; wherefore, we hymn thee, O Virgin, honoring in silence the ineffable mystery wrought within thee.

"Lord, have mercy!" Thrice Glory…, Now & ever…: Sessional hymn, in Tone IV—

When Thine all-pure Mother beheld Thee uplifted upon the Cross, O Word of God, she exclaimed, lamenting maternally: "What is this new and strange mystery, O my Son? How is it that Thou, the Life of all, dost taste of death, desiring to bring life to the dead, in that Thou art full of lovingkindness?"

ODE VII

Irmos: 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!

O pure one, who alone art full of the grace of God, pray thou to the Immutable One to Whom thou gavest birth, that with His right hand He change my mind for the good, for it hath been grievously altered by the temptations of the demons.

O Virgin Queen who gavest birth to Christ the King, have pity and save me who have been brought low by the passions. Establish me with faith and guide me to the path of salvation, O salvation of the faithful.

Glory…: O all-immaculate one, be thou mine advocate before Him Who was born of thee; grant me remission of my cruel debts and divine entry into the kingdom of God, that Imay receive its food and partake of its light.

Now & ever…: O most immaculate Mary, pure Virgin who knewest not wedlock, who art infinite in goodness, having given birth to God in the flesh: Beseech Him, that He deliver us from all grief and sin:

ODE VIII

Irmos: 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!

Having prodigally squandered my life and committed every vile deed, I tremble before the judgment, before the trial, before the sentence which will be pronounced. Have mercy upon mine accursed soul, O pure one, and, before I die, grant me illumination.

On thee have I set all my hope of salvation, O Mother of God who tasted not of wedlock, and I ever call upon thee for help: Save me from grief, from the assaults of the enemy; loose thou the bonds of mine evils, and rescue me from everlasting darkness.

Glory…: Thou hast been shown to be more exalted than the angels, having ineffably given flesh unto God. Him do thou therefore beseech, O most immaculate Mistress, that I may transcend carnal temptations and may be delivered from the corning judgment and everlasting torment, O Virgin.

Now & ever…: Fill me with divine waters, O Virgin who didst bear the Well-spring in thy womb. Deliver me from the burning heat of my sins, guide me to the life of salvation, and dispel the despondency from my wretched soul, O pure Virgin, and deliver me from the demons.

ODE IX

Irmos: 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!

With the power of thy supplication, O most immaculate, divinely joyous and all-pure Mistress, cut down the meadow of my sins, granting me saving healing, the all-pure fear of the

Master.

Thou art mine enlightenment, thou art my deliverance and joy, thou art mine ally, thou art my glory, my boast, hope and my salvation, and I cry unto thee: Save me, thy wretched servant, and rescue me from the gates of hell.

Glory…: Save me, O pure one who gavest birth to the most compassionate Savior, and take pity on thy servant; guide me to the path of repentance, dispel from within me the temptations of the evil one, deliver me from his pursuit, and rescue me from everlasting fire, O all-immaculate one.

Now & ever…: The Word, Who from the beginning was incorporeal, abased Himself, clothing Himself in flesh from thee and dwelling incarnate in the world, O all-immaculate one; and with divine power He hath cast down him who from of old hath tormented all.

Then, "It is truly meet…": and a prostration. Trisagion through Our Father…, and troparia. The rest as usual. Dismissal.

Friday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the Cross, in Tone IV—

When Thou wast nailed to the Cross, and Thy side was pierced by a spear, Thou didst redeem us from the curse of the law by Thy precious blood and didst pour forth immortality upon men. O our Savior, glory to Thee!

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

O Savior, the Jews nailed Thee to the Cross, from whence Thou didst call us from among the nations, O Christ, our God and Savior. Of Thine own will Thou didst stretch out Thy hands upon it, O Thou Who alone lovest mankind, and in the multitude of Thy compassions didst deign to be pierced in Thy side by a spear.

Glory…, Now & ever…: Stavrotheotokion—

O all-immaculate Virgin, Mother of Christ God, a sword pierced thine all-holy soul when thou didst behold thy Son and God crucified of His own will. Cease thou never to entreat, O blessed one, that He grant us forgiveness of transgressions.

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

Go Thou quickly before us, O Christ our God, before we are enslaved to the enemies who blaspheme Thee and separate us. By Thy Cross destroy those who wage war against us, that they may understand what the Orthodox Faith may accomplish through the supplications of the Theotokos, O Thou Who alone lovest mankind.

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

When Thou wast wounded in Thy divine side by the spear, O Master, the weapons of the invisible foe failed utterly, and all the force of his malice was set at naught; wherefore, we worship Thy saving sufferings, glorifying Thy divine dispensation.

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

Martyricon: Today, the angelic armies have come for the memorial of the passion-bearers, to enlighten the thoughts of the faithful and to make the whole world radiant by grace. Entreated by them, O God, grant us great mercy.

Glory…, Now & ever…: Stavrotheotokion—

When Thine all-pure Mother beheld Thee uplifted upon the Cross, O Word of God, she exclaimed, lamenting maternally: "What is this new and strange wonder, O my Son? How is it that Thou dost taste of death, O Life of all, desiring to bring life to the dead, in that Thou art full of lovingkindness?"

After the third chanting of the Psalter, these Sessional hymns, in Tone IV—

In Thine infinite mercy, O Good One, Thou didst endure for us an unjust trial, the Cross and death, that Thou mightest free from the ancient curse and condemnation all who through deception have fallen into corruption; wherefore, we worship Thy crucifixion, O Word.

When it perceived that is was Thou, the Sun of righteousness, suspended on the Cross, O Christ, the sun dimmed its light. Creation shook, and the dead quickly arose from the grave as from sleep, O Word, hymning the divine might of Thy glory.

Glory…, Now & ever…: Stavrotheotokion—

When she beheld Thee uplifted upon the Cross, O Christ, lamenting, Thine unwedded Mother maternally exclaimed such things as these: "What is this new and strange wonder, O my Son? How is it that the iniquitous assembly naileth to the Cross Thee Who bestowest life upon all, O my Light most sweet?"

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "Nailed to the Cross, Christ freeth from deception", the composition of Joseph, in Tone IV—

Irmos: 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.

Thou didst stretch out Thy divine hands upon the Cross, O Long-suffering One, and didst call the perishing world to recognize Thy might. Wherefore, O Compassionate One, we magnify Thy lovingkindness.

Moses lifted up the [brazen] serpent, prefiguring Thy divine crucifixion, O all-beginningless Word, whereby the venomous serpent who caused the fall of Adam himself fell.

Martyricon: Ye have now been vouchsafed to dwell amid the splendors of the saints, O martyrs, having manifestly received the unshakable kingdom, as Paul said; and ye have come to share in the glory of Christ.

Martyricon: Your ship was not capsized by the mounting waves of your unendurable torments, O martyrs, for through the steering of the King of all ye reached the calm haven.

Theotokion: A sword pierced thy heart, as Symeon said, when thou didst behold the one Christ crucified and pierced by a spear, O Virgin Mistress; wherefore, lamenting, thou didst endure pain.

Another canon, of the all-holy Theotokos, in Tone IV—

Irmos: Same as the foregoing.

Thou alone art help, refuge and protection for thy servants, O pure Theotokos; wherefore, falling down, we cry to thee: Save us in Thy lovingkindness, O Mistress!

O Mistress who gavest birth to the all-holy Word, O most immaculate Maiden who art more holy than all the hosts on high, sanctify my defiled heart.

O most immaculate one, thou art the restoration of the fallen and the confirmation of those who stand fast; wherefore, I pray to thee: Set aright my mind, which hath fallen through sin, O Mistress, that I may glorify thee.

Extending thy helping hand unto me, who lie still and dead of sin, O Theotokos, raise me up and show me to be full of divine gladness.

ODE III

Canon of the Cross

Irmos: 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.

All-iniquitous men led thee like a lamb to the slaughter, O Christ, who art the Lamb of God Who desirest to deliver from the cruel wolf the lambs whom Thou didst love.

Unjustly condemned, Thou didst stand before the judge, O Thou Who dost judge the whole earth with righteousness; and Thou didst endure smiting on Thy cheek, O Lord, desiring to free me, who am enslaved to the evil prince of this world.

Martyricon: Suffering lawfully, O saints, ye put the lawless enemy to shame; and slain of your own will for the uplifting of all, ye waged war on the serpent who brought about death.

Martyricon: Having raised themselves above earthly things and achieved goodly glory through suffering, the holy martyrs, full of ineffable joy, were united to the immaterial ranks, though they are material.

Theotokion: Through thee, O Virgin, hath the restoration of Eve truly been made manifest: God who is born in the flesh and uplifted upon the Cross, casting down the demons, O Mistress full of the grace of God.

Canon of the Theotokos

Irmos: Same as the foregoing.

Have mercy upon me, who am cruelly drowning in the deep of life, O Virgin, and guide me to the calm harbor of salvation; for thee have I acquired as mine only hope.

With the Light that is within thee dispel the darkness of my mind, O Theotokos, in that thou art good, I pray; and as thou art compassionate and greatly merciful, make me steadfast through examples of repentance, that, saved, I may call thee blessed.

With the sprinkling of thy mercy, O divinely joyous Virgin, quench the burning coals of my passions; and light the lamp of my heart, which hath gone out, O most immaculate one, thou golden lampstand.

In that thou art merciful, O Theotokos, visit my wretched soul, which is grievously sick of the passions, and save me by thy supplications, that, having received a higher life, I may magnify thee.

ODE IV

Canon of the Cross

Irmos: Perceiving the inscrutable counsel of God—the Incarnation of Thee, the Most High, from the Virgin—the Prophet Habbakuk cried aloud: Glory to Thy power, O Lord!

That Thou mightest release me from the bonds of sin, O Thou Who lovest mankind, Thou wast bound of Thine own will and didst die on the Cross like a malefactor. Glory to Thy great lovingkindness!

Thou didst endure wounds and a violent death, O Word of God, making immortal the essence of mortal men, which had been slain by the passions. Glory to Thy great lovingkindness!

Martyricon: The martyrs, who desired to inherit divine joys through the most Holy Spirit, with joyous soul endured wounds and a violent death, and wounded the evil one.

Martyricon: Your hands and heads severed, your tongues excised, your eyes put out, and your bodies dismembered, O divinely eloquent martyrs, ye remained unseparated from God.

Theotokion: "When Thou wast pierced by the spear, O Master, the record of Adam's [sin] was rent apart, " the Theotokos exclaimed as she stood before the Cross, O Lord, crying out in pain.

Canon of the Theotokos

Irmos: Same as the foregoing.

O most immaculate Virgin Mother of God, shed upon me the radiance of repentance, dispel the gloom of my wretched soul, and drive wicked thoughts away from my heart.

O Virgin Mother, who gavest birth to the Master Who is easily reconciled and right kindly, ever entreat Him in our behalf, in that thou art good, that He deliver us from the alien one.

With faith I entreat thee, O blessed one, thou cleansing of all men, and I ask: Render the Judge, thy Son, merciful unto me, that I may glorify thee in praise.

Ever having thee as my helper, O all-pure one, I neither fear nor am afraid of anyone. For who can desire to inflict woes upon thy servant and not be terrified?

ODE V

Canon of the Cross

Irmos: 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.

Beholding Thee, the Sun, stretched out upon the Cross, the sun hid its rays, when Thou didst set, O Savior, enlightening those asleep in the night of deception, who now worship Thy might.

Crucified in Thy lovingkindness, Thou savest me; and Thou dost taste gall and vinegar, in that Thou art good, delivering us from the taste of pleasures, whereby we were deceived and fell into corruption.

Martyricon: With the warmth of the Holy Spirit ye dispelled the winter of deception, O divine martyrs, and, rejoicing, together ye reached the springtime of rest, helping all who find themselves amid tribulations.

Martyricon: With the clouds of your divine blood, ye watered the whole earth, O holy martyrs, drying up the torrents of ungodliness; wherefore, ye have now made your abode by the water of life, praying for us all.

Theotokion: When the divinely joyous one beheld the Son to Whom she had given birth uplifted upon the Tree, she was filled with weeping and truly marveled at His long-suffering; wherefore, she magnified His condescension.

Canon of the Theotokos

Irmos: Same as the foregoing.

Slain by passions and defilements, O most immaculate Mistress, I flee to thy compassions and hasten to thy fervent protection and help. O thou who alone gavest birth to Life, impart life unto my heart!

Enlighten my benighted heart, O all-pure one, who gavest birth to the Bestower of light: God and man. Him do thou entreat, as His Mother, to grant me deliverance before the dread day, O Lady.

Cure the afflictions of my mind, O most immaculate one, heal the sufferings of my soul and drive away the darkness of despondency, that in praise I may hymn thee, the ever-blessed one, O most hymned Theotokos.

Lay low the arrogance of mine enemies, O Mistress, for thee do I have as mine only intercessor, hope and mighty help. Preserve me, O pure one, delivering me from their every assault.

ODE VI

Canon of the Cross

Irmos: 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.

By the pangs which Thou didst endure when Thou wast crucified Thou didst cause the pangs of mankind to cease, O loving Lord, and Thou leadest all to the life which is devoid of pain.

The rays of the sun were hidden, the veil of the temple was rent in twain, the earth trembled and the rocks split asunder in fear, unable to bear the sight of the Creator on the Cross.

Martyricon: The serpent fell dead, seeing the godly martyrs slain by tortures and truly inheriting life everlasting through grace divine.

Martyricon: Ye underwent many torments and have received many crowns, O innumerable multitude of martyrs, who live forever; wherefore, drive away the multitude of mine evils.

Theotokion: Be thou a haven unto me who navigate the deep of evils, O most immaculate one, who by thy birthgiving hast saved all creation, which is in distress.

Canon of the Theotokos

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

Shine upon me a ray of repentance, O Mistress, and drive away the clouds of mine evil thoughts, O Ever-virgin, thou cloud of the Sun of righteousness.

Still the raging waves of my passions and calm the storm of mine evil thoughts, O Ever-virgin, great haven of the tempest-tossed.

Give me compunction to drink, O Mistress, granting me now rivers of tears, whereby I may quench the everlasting flame, O only most hymned one.

O thou who truly gavest birth to the Abyss of goodness, and who driest up the raging deep of mine evils, guide me to the haven of the will of God.

ODE VII

Canon of the Cross

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, O all-hymned Lord and God of our fathers!

The adversary was vanquished and suffered a wondrous fall when Christ was uplifted upon the Tree; and that which before was condemned was saved, crying out to Him: Blessed art Thou, the Lord and God of our fathers!

O Christ Who died upon the Tree, Thou didst impart life unto me who was slain by the tree; and by thy divine wounds Thou didst heal the wounds of my heart. Blessed art Thou, the Lord and God of our fathers!

Martyricon: Having received the gift of healing, to cure illnesses and to drive the demons from men by the power of the Spirit, O invincible martyrs, by your supplications cure the passions of my heart.

Martyricon: Suffering shipwreck, the adversary and his myriad hosts perished in your blood; but ye, O most praised martyrs, chant, rejoicing: Blessed art Thou, the Lord and God of our fathers!

Theotokion: O all-pure one, thou hast been shown to be the Bride undefiled, the palace of the Creator, the untilled land, the fiery throne; wherefore, we cry out to thee: Rejoice, O all-pure Mistress, who by thy divine birthgiving hast deified men!

Canon of the Theotokos

Irmos: O all-hymned Lord God of our fathers, Who saved the children of Abraham in the fire, slaying the Chaldæans whom justice rightly overtook: blessed art Thou!

With great love do I flee beneath thy holy protection. Turn me not empty away, O all-pure one, but grant me remission of transgressions, and save me, that, seeing this, mine enemies may be filled with shame.

I fear no evil, for thou art with me, O Virgin; I repel the enemies who persecute me without pity, and, strengthened by thy power, O Theotokos Mary, I vanquish them.

Thou ever hast the power to do all things, in that thou gavest birth to the Master. Free me from the domination of pleasures and passions, O blessed one, that, rejoicing, I may sing: Rejoice, O throne of the Most High!

Thee alone do I, thy servant, have on this earth as an intercessor and a true and saving help, O all-pure and divine glorious one; and unto thee do I flee. Save me from the snares of those who pursue me, O Theotokos!

ODE VIII

Canon of the Cross

Irmos: The Offspring of the Theotokos saved the pious children in the furnace—then in figure, but now in deed—and He moveth all the world to chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

As the Timeless One, having entered into time Thou dost release me from the bonds of time; and bound of Thine own will, O Master, Thou didst send the prideful one into unbreakable bonds, and savest me by Thy Cross and sufferings. Wherefore, I bless Thee, O Christ, forever.

Uplifted upon the Tree of Thine own will, Thou didst raise up all creation with Thyself, O all-hymned and invisible Word Who art without beginning; and by Thy suffering Thou didst rebuke the princes and powers of darkness, O Christ. Wherefore, we hymn Thee for all ages.

Martyricon: O most comely martyrs, ye mounted your blood like a chariot and were taken up to the habitations of heaven, receiving fitting honors from Christ, and crying out: Hymn the Lord and exalt Him supremely for ever!

Martyricon: Uplifted upon trees, thrown into pits, given over to wild beasts, cast into fire and water, rejoicing, the passion-bearers and martyrs chanted: Hymn the Lord and exalt Him supremely forever!

Theotokion: Seeing Christ, Who imparteth divine and saving wakefulness unto all, asleep upon the Tree, the most immaculate Mother exclaimed, lamenting, and cried out: "What is this wonder most new? Thou Who givest life unto all dost die of Thine own will!"

Canon of the Theotokos

Irmos: Same as the foregoing.

Having wasted my life in fornication and committed every impure act, I tremble before the judgment-seat, I tremble before the questioning, and I tremble before my sentence of condemnation. O pure one, who gavest birth to the Judge, stand before me then, and deliver me from necessity.

On thee have I set all my hope of salvation, O Mother of God who knewest not wedlock, and I ever call upon thee for help: Save me from grief and the temptations of the enemy, loose the bonds of mine evils, and rescue me from everlasting darkness!

At the hour of mine end, O Virgin, rescue me from the hands of the demons, from condemnation and retribution, from dreadful trials and the bitter toll-houses, and from the cruel prince and everlasting damnation, O Mother of God.

O Virgin, preserve thy servants from the every assault of the alien, for thee do I have as protection and help, refuge and confirmation, O Mistress; and because of thee I hope to be delivered from the snares of the enemy, O only intercessor for the human race.

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: 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!

O Thou Who lovest mankind, and wilt come to judge all men, Thou didst stand condemned. Of Thine own will and desire Thou wast crowned with the crown of thorns, O Christ our Savior, uprooting the thorns of disobedience, and delighting all with the knowledge of Thy lovingkindness.

O how can the iniquitous men, benighted by envy, condemn Thee, the righteous and blameless Judge, to the Cross, O Bestower of light? Seeing Thy sufferings, the sun was darkened, the veil of the temple was rent in twain, and the foundations of the earth trembled.

Martyricon: Ye conformed yourselves to the sufferings of Christ, O holy martyrs, and became fellow heirs of the kingdom and splendor; wherefore, enlighten us who hymn you, O all-wise ones, freeing us from the gloom of sin and divers evil circumstances.

Martyricon: Having already made your abode in the very heavens, and received everlasting glory, O all-wise ones, deified by sacred communion, remember all of us who with faith honor your most sacred and honored memory, O ever-glorious ones.

Theotokion: Enlighten those who with love hymn and magnify thee, O pure Maiden, and dispel the darkness of our passions. Still the tempest of the evil one, and by thy supplications drive away his temptations from among us, O Maiden.

Canon of the Theotokos

Irmos: Same as the foregoing.

Rejoice, O all-pure one, who for those on earth truly gavest birth unto Joy! Rejoice, haven of salvation and protection of those who have recourse unto thee! Rejoice, O pure ladder who hearest up those who have fallen! Rejoice, O most blessed Theotokos, thou hope of our souls!

By thy powerful supplication rid my defiled soul and body of the weeds of my sin, O divinely joyous and all-pure Mistress, granting me the healing of salvation, the divine fear of the Master, O most immaculate one.

Thou art mine enlightenment, thou art my deliverance and joy, thou art mine ally, thou art my glory and boast, my hope of salvation, O most immaculate one; and unto thee do I bow down with faith and cry aloud: Save me, thy wretched servant, and rescue me from the gates of hades.

Save me, O pure one, who gavest birth to the most compassionate Savior! Have pity on me, thy servant, and direct me to the ways of repentance! Repel from me the temptations of the evil one, deliver me from his pursuit, and rescue me from everlasting fire, O all-immaculate One.

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

Aposticha stichera of the Cross, in Tone IV—

Let Thy Cross be for us a bulwark, O Jesus our Savior; for we, the faithful, have no other hope save Thee Who wast nailed to it in the flesh, and grantest us great mercy.

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.

Automelon: Thou hast given a sign unto those who fear Thee, O Lord: Thy precious Cross, whereby Thou didst put to shame the princes and rulers of darkness, and didst restore us to our primal blessed state. Wherefore, we glorify Thy loving dispensation, O almighty Jesus, Savior of our souls.

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: Who is not moved to awe, beholding the good fight which ye fought, O holy martyrs: how, though in the flesh, ye vanquished the incorporeal foe, confessing Christ and armed with the Cross? Wherefore, as is meet, ye were shown to be expellers of the demons and victors over the barbarians, praying unceasingly that our souls be saved.

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "As one valiant among the martyrs…"—

When she beheld Thee nailed to the Cross, O Lord, the Ewe-lamb, Thy Mother, marveled and cried out: "What is this that I see, O my Son most desired? Thus art Thou repaid by the disobedient and iniquitous assembly, which enjoyed Thy many miracles. But glory to Thine ineffable condescension, O Master!"

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

Friday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone IV—

Of old was Adam banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying out: Remember me in Thy kingdom!

Beholding Thee stretched out upon the Cross, O only Long-suffering One, the hosts of heaven were at a loss and marveled, trembling; the earth quaked, O Thou Who lovest mankind, and the beauty of the heavenly lights was extinguished when Thou wast unjustly condemned; and Adam, who was condemned, was justified. I glorify Thy lovingkindness!

Lifted up on Golgotha, thou didst crush the head of the enemy; and having died on the Tree, O Master, Thou didst bring life to those who were slain by the fruit of the tree, and didst cause to dwell in paradise those who unceasingly glorify Thy goodness and cry out: Remember us in Thy kingdom!

Martyricon: Wielding the Cross as a weapon, O holy martyrs, with valiant resolve ye went forth to engage the foe; and having destroyed them, ye were crowned with a wreath of incorruption, and, rejoicing, have received higher glory, O right blessed ones; wherefore, we bless you with faith.

Glory…: That Thou mightest manifestly show us Thy lovingkindness toward us, Thou wast nailed to the Cross, O Savior Who art one with the Father and the Spirit; and Thou didst endure the sponge, the reed, mockery and stripes, desiring to deliver from everlasting fire those who cry: Remember us, O Savior, in Thy kingdom!

Now & ever…: He Who is everywhere infinite and unconfined by space made His abode within thy holy womb, O all-pure Mistress Theotokos; and, suspended upon the Tree, He manifestly poured forth life upon the world. Him do thou beseech, that He mortify our carnal-mindedness, and that He save all, in that He loveth mankind.

Tone IV

Saturday

Friday Evening at Vespers

On "Lord, I have cried…", these stichera of the holy martyrs, hierarchs and the venerable, in Tone IV: Special Melody: "Thou hast given a sign…"—

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

Emulating the sufferings of Christ Who loveth mankind, O passion-bearers, ye gave your bodies over to wounds, and bitter torments, and myriad pangs, ever looking forward to the divine delight of paradise, to ever-abundant sustenance and everlasting glory; and having received this, ye pray for those who hymn 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.

The foregoing sticheron is repeated.

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

O most sacred pastors, as glorious emulators of Christ, the Chief Shepherd, the King of all, ye readily laid down your lives for the sheep, and endured grievous misfortunes, O right blessed ones; and as champions ye save the divinely chosen flock unharmed by cruel wolves.

Then, these other stichera, of the martyrs, in the same melody—

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

O martyrs of the Lord, ye animate sacrifices, noetic holocausts, perfect offerings to God, ye lambs who know God and are known of Him, and to whose fold the wolves have no entry: Pray ye that with you we also may be tended by the water of peace.

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

Precious is the death of Thy saints, O Lord! For broken by swords, fire and freezing cold, they poured forth their blood, placing in Thee their hope, that they would receive reward for their toils. They endured, O Savior, and have received great mercy from Thee.

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

As ye have boldness before the Savior, O saints, unceasingly pray for us sinners, asking remission of transgressions and great mercy for our souls.

Glory…, Now & ever…: Dogmatic theotokion—

The Prophet David, the forefather of God, for thy sake gave voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: The Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the Mediatress of life that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

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

Aposticha stichera, in Tone IV—

Martyricon: O Christ God, Who art glorified in the memorials of Thy saints, be Thou entreated by them, and send down upon us great mercy.

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

Martyricon: O Thou Who lovest mankind, and Who hast accepted the patience of the holy martyrs, through their supplications grant us great mercy.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Nekrosimon: With the souls of the righteous who have fallen asleep grant rest, O Savior, to the souls of thy departed servants, preserving them in the life of blessedness which is in Thee Who lovest mankind.

Glory…, Now & ever…: Theotokion—

O all-pure Mistress, inextinguishable lamp and throne of righteousness: Pray thou that our souls be saved.

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

Friday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh; that, in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

From the mire of the passions, from the threefold billows of wicked thoughts, from the darts of the evil one, and from every assault of the adversary, deliver my wretched soul, O all-pure Theotokos, and rescue me from everlasting fire.

Lead me up from the abyss of transgressions, O pure one, and guide me to the light of the divine commandments of Christ God our Savior; shine forth upon me the saving radiance of repentance, and grant me life eternal.

Glory…: Having fallen into the evil mire of my wicked deeds, I am choked greatly on mine evils, and I find no firm place whereon to stand. O Virgin Mistress and Mother, lead me up by thy power, and deliver me from fire and torment.

Now & ever*…:* Thou hast destroyed death and corruption, O most hymned Theotokos, having given birth to Christ, the Well-spring of incorruption, Who hath adorned human nature with immortality and grace, O all-immaculate one.

ODE III

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

Having been made manifest, O pure Virgin, take the darkness away from my soul, break asunder the bonds of sin, and save me by thine assistance, I pray.

My heart, which hath been whirled about by the assaults of the passions, do thou make steadfast in the all-pure fear of God, O all-immaculate Virgin, by thy lovingkindness.

Glory…: Despairing of any hope, O all-immaculate one, I have fled to thee as my mighty preservation and shelter. Wherefore, take not away from me thy divine protection.

Now & ever…: Arrayed like a queen in robes inwrought with gold, O Mistress, thou standest now at the right hand of God, praying for thy servants.

ODE IV

Irmos: 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!

O divinely blessed Maiden, free me who am held fast by despondency, am wholly benighted by the gloom of the passions, and am in thrall to sin; and join me to thy Son and our God.

In that thou gavest birth to Life, O all-immaculate one, give life to me who have been slain by the malice of the deceiver; for to thee have I fled. Lead me up who have been engulfed by abysmal falls, in that thou art merciful, O most immaculate one.

Glory…: I lie in the tomb of mine unseemly pleasures, and am held fast by despondency and slothfulness. Yet, O good one who gavest birth to the Resurrection of all, enliven and save me!

Now & ever…: Of old, O Virgin, the prophet called thee the sacred mountain of God, wholly overshadowed by the virtues, from whence the saving Word appeared, unto the edification and enlightenment of our souls.

ODE V

Irmos: The ungodly perceive not Thy glory, O Christ; but, waking at dawn out of the night, we hymn Thee, O Only-begotten One Who lovest mankind, Thou effulgence of the glory of the Father's divinity.

May my lowly soul rejoice to fear thy Son, O Mistress, and to carry out His commandments with a willing heart. O most immaculate and all-pure one, guide me by thy supplications.

O good Mistress, vouchsafe that my passion-plagued soul may confess the Deliverer with all my heart, dispelling the ignorance of my heart, O most immaculate one. *Glory…:* Keep thou my soul as the apple of thine eye under the shelter of thy wings, O good and all-pure one, and deliver it from the oppression and tyranny of the evil spirits.

Now & ever…: O all-pure one, thou hast appeared, delivering from the assaults of the passions and the evil demons thy servant who hath acquired thee as a mighty ally and intercessor unashamed.

ODE VI

Irmos: Prefiguring Thy three-day burial, the Prophet Jonah, praying within the sea monster, cried out: Deliver me from corruption, O Jesus, King of hosts!

Cast down those who ever wage war upon me, O Mistress, and dispel the cloud of mine evil thoughts, O Mother of God who art the portal of the Sun of righteousness.

Shine upon me the radiance of repentance, O Mistress, and break through the clouds of mine evil thoughts, for I have been attracted and corrupted by grievous corruption.

Glory…: Still thou the raging billows of my passions and quell the storm of mine evil thoughts, O all-immaculate one, thou steadfast intercessor and protection of all.

Now & ever…: The transgressions of my soul have multiplied more than the sand of the sea, and like a heavy burden they crush me; yet, taking pity, O Virgin, save me before the end.

Then, "Lord, have mercy!": Thrice. Glory…, Now & ever…: Sessional hymn, in Tone IV—

We, the faithful, bless thee as the Theotokos, our helper and fervent aid amid misfortunes, our reconciliation with God, by whom we have been delivered from corruption.

ODE VII

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

O pure Theotokos, I call upon thee with faith: Keep safe my lowly heart, and deliver me from the flame of torment and everlasting darkness.

With the spear of thy Son, O pure Virgin, rend asunder the record of my transgressions, and deliver me, I pray, from all restraint at the hour of mine end.

Glory…: With the streams of my tears and the downpouring of thy compassions, O pure Virgin, quench thou the furnace which the multitude of mine evils have prepared for me through the activity of the demons.

Now & ever…: From the temptations which assail us and from every torment, O thou who alone art the Ever-virgin Mother of the Word, do thou deliver us who truly hymn thee with understanding for all ages.

ODE VIII

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

Heal thou my ailing soul, O Theotokos, Virgin Bride of God; illumine my benighted mind, and rescue me from fire and the indescribable and everlasting torments.

Bent beneath the weight of irrational passions, I have fallen into the abyss of destruction and have made myself fuel for the flame; yet do thou deliver me, thy servant, therefrom, O Virgin Theotokos.

Glory…: Dry up the depths of mine evils, O thou who gavest birth to the Abyss of loving-kindness, the Deliverer and Lord, and before the end loose thou the bonds of mine evils, O thou who gavest birth to the Savior of all.

Now & ever…: The Lord Who became incarnate through thy womb, He Who hath dominion over all creation, showed thee, O Virgin, to be the sovereign Lady who reignest over all creatures, visible and invisible, glorifying thee as His immaculate Mother.

ODE IX

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

My heart, which is barren of divine virtues, O all-pure Virgin Theotokos, do thou show forth as fruitful, in that thou wast born of a barren woman at the behest and by the will of Him Who transformeth all things: that I may hymn thee, the most hymned one.

With thy light illumine me, O all-immaculate one who gavest birth to the unapproachable Light; burn away the clouds of my passions, rescue me from the darkness devoid of light, and vouchsafe unto me divine light, that I may hymn thee, O Virgin Mother.

Glory…: With the sprinkling of thy compassions, O pure one, cleanse thou the putrefaction of my heart, and vouchsafe that I may ever shed my tears in streams, cutting off the torrents of the passions and delivering me from torment.

Now & ever…: O right loving Theotokos who gavest birth to the right loving God, do thou now quickly free me from wicked carnal love, that I, who am perishing through slothfulness, may serve the will of God, O Mistress.

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

Saturday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the martyrs, in Tone IV—

Today the armies of heaven have arrived for the memorial of the passion-bearers, to enlighten the minds of the faithful and to illumine the whole world with grace. Entreated by them, O God, grant us great mercy.

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

Armed with the Cross, O Christ our God, Thy passion-bearers overcame the wiles of the enemy, the author of evil, and shone forth, guiding mortal men like beacons; and they give healings unto those who ask with faith. Through their supplications save Thou our souls.

Glory…, Now & ever…: Theotokion—

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

After the second chanting of the Psalter, these Sessional hymns, in Tone IV—

In their sufferings, O Lord, Thy martyrs received imperishable crowns from Thee, our God; for, possessed of Thy might, they cast down the tyrants and crushed the feeble audacity of the demons. By their supplications save Thou our souls.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Adorned with the blood of Thy martyrs throughout all the world, as with purple and fine linen, Thy Church crieth out to Thee through them, O Christ God: Send down Thy compassions upon Thy people, and grant peace to Thy commonwealth and great mercy to our souls!

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Nekrosimon: Unto the souls whom Thou hast taken to Thyself from among transitory things, O Savior, grant rest, in that Thou alone art full of lovingkindness, almighty and lovest mankind; forgive the sins they have committed, in that Thou art compassionate, O Merciful One; and by the supplications of the Theotokos have mercy on the works of Thy hands, in that Thou alone lovest mankind.

Glory…, Now & ever…: Theotokion—

O pure and most immaculate one, who knewest not wedlock, who gavest birth within time to the only timeless Son and Word of God: Beseech Him with the holy and honorable patriarchs, the martyrs and prophets, and the venerable, that He grant us cleansing and great mercy.

ODE I

Canon of the holy martyrs, hierarchs, the venerable & the departed, the acrostic whereof is "I praise with splendor the godly friends of Christ": the composition of Joseph, in Tone IV—

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee, the three parts of my soul in the depths of dispassion, as of old Thou didst drown the mounted captains of Pharaoh; that, in the mortality of my body, as on a timbrel, I may chant a hymn of victory.

The honorable Church is ever made splendid by the radiant struggles of the athletes of the Lord, and rendering worship it glorifieth Christ, the Sun Who shone forth from the Virgin and dispelled the darkness of deception.

With faith let us praise the holy hierarchs of Christ, who shepherded well the chosen people; and let us praise the whole assembly of those who lived in holiness and by their spirit mortified the pleasures of the body.

Might was given by God to women who by grace trampled down the enemy in fasting and mighty suffering. By the supplications of them and Thy holy prophets, O Lord, send down Thy mercies upon all.

Nekrosimon: O Christ, justify Thy servants whom, in Thy righteous providence, Thou hast taken from this corruptible life unto true life; and, overlooking their transgressions, vouchsafe that they may join chorus with all Thy righteous ones.

Theotokion: Delivering us from the primal condemnation, the Son of God became thy Son,

O pure one; wherefore, adopted for thy sake, we bless the heavenly Father, hymning thee.

Another canon, of the departed, we chant when there is no Menaion,
the acrostic whereof is "A fourth rule: remembering our end": in Tone IV—

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

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

Keep Thy servants at Thy right hand, O Savior, and, entreated by the passion-bearing martyrs, guide them to the pasture of immortality, that they may behold Thy beauty.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Overlooking their transgressions, vouchsafe, O Christ, that they who have reposed in faith may inherit Thine ineffable and blessed glory; and justify them by grace, through the shedding of Thy blood.

Glory…: By Thy life-bearing death Thou didst slay the slayer, O Christ God. Grant rest now to Thy faithful servants, whom Thou hast received, and to whom Thou givest Thy life.

Theotokion: When the Son of God, Who is comely in all-exalted beauties, yet became incarnate of thee, O Virgin, was lifted up upon the Tree, He was bereft of beauty, taking on Himself death for all.

ODE III

Canon of All Saints

Irmos: The bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore, my heart is established in the Lord.

Slaughtered like lambs, the right victorious martyrs were offered unto Christ, the Lamb and Word of God Who was slain for the deliverance of all.

As mouths of God, the initiates of the sacred mysteries brought forth worthy people from among the unworthy, enlightening them with sacred teachings.

The company of the venerable have found inexhaustible sustenance through their asceticism, delighting in the sight of divine things and in spiritual ascents.

Nekrosimon: At the entreaties of all Thy saints, O Christ, grant rest unto all who have departed in faith, overlooking the transgressions they have committed in their life.

Theotokion: We offer praise unto God Who through the Virgin was born in the flesh, and Who hath united the choirs of women to the angelic choirs.

Canon of the Departed

Irmos: Neither in wisdom, nor in power, nor yet in riches do we boast, but in Thee, O Christ, the hypostatic Wisdom of the Father; for none is holy save Thee, O Thou Who lovest mankind.

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

Having triumphed over the deception of idolatry, the martyrs now entreat God the Master, that He grant divine rest unto those who have reposed before.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Be Thou well-pleased to withdraw the flaming sword, O Master, that Thy servants who have reposed may partake of the tree of life.

Glory…: Vouchsafe that Thy servants may dwell amid the sustenance of paradise, where the pure voices of those who keep festival are heard, O Christ, granting them remission of their offenses.

Theotokion: Thou didst combine virginity with divine birthgiving, O all-pure one; for thou didst ineffably give birth to the Creator of all things, unto Whose will all submit.

ODE IV

Canon of All Saints

Irmos: 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!

The most sacred company of martyrs hath been glorified; and by their members in sacred manner they have glorified the Lord Who is glorified by all the angels, and they pray that we be delivered from all tribulation.

Possessed of a mind resplendent with immaterial radiance, O godly hierarchs, ye dispelled the night of all deception, and with true instruction guided the divinely chosen flock of Christ to understanding.

The innumerable multitude of the venerable hath been adorned, the sole triumph of divine women hath been magnified, and the holy council of the prophets hath been honored, united, rejoicing, with the councils of the angels.

Nekrosimon: Having become fellow citizens with the angels, O holy martyrs, ask for all those who have fallen asleep remission, a dwelling in divine paradise, and ultimate deliverance from transgressions.

Theotokion: He Who preserved thee a virgin after thine incorrupt birthgiving hath glorified the virgins who stand round about thee. With them do thou unceasingly pray that our souls be saved from every sorrow and peril.

Canon of the Departed

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

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

Shown forth as luminaries, the martyrs enlighten the sky of the Church, and they entreat Christ the Savior to grant surcease unto those who have fallen asleep.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Possessing Thy Cross as a rod of power, thy servants have passed through the sea of the world, O Lord, and Thou hast caused them to dwell in Thy mountain, wherein Thou didst make Thy sanctuary.

Glory…: Thy servants, whom Thou hast chosen and taken to Thyself, O Master, be Thou well-pleased to settle in Thy truly beloved habitations, where the souls of the righteous dwell.

Theotokion: The Immortal One, Who hath dominion over the dead and the living, becoming incarnate as a man from thee, O Mother of God, endured death in the flesh, destroying the power of death.

ODE V

Canon of All Saints

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Suspended upon crosses, broken on wheels and dismembered, the mighty martyrs appeared before God wholly intact.

As saviors of the faithful, O holy hierarchs, ye brought to the Lamb and Master those who were entrusted to you to shepherd in holiness.

Having withdrawn from the tumults of the world, O venerable ones, ye calmed hearts stirred up by the passions, and became children of the God of all.

Nekrosimon: O ye divine prophets, O company of women who were pleasing unto God,

ask rest for those who have fallen asleep before us.

Theotokion: God, Who made His abode within thee, O all-pure Virgin, hath made men divine habitations of His glory.

Canon of the Departed

Irmos: Same as the foregoing.

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

Thou didst glorify the martyrs of Thy dominion, O Lord; for their sake grant rest unto those who have fallen asleep before us, in that Thou art full of lovingkindness.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

O greatly Merciful One, grant unto those who have died before us never-ending life, beauteous joy and unceasing gladness.

Glory…: O only Good One, Source of goodness, grant rest unto those who reached the end of their life in faith and the knowledge of Thee. *Theotokion:* We hymn thee, O Mother of God, through whom the ineffable and unapproachable Light hath shone forth on those in darkness, and we bless thee with love.

ODE VI

Canon of All Saints

Irmos: I have come unto the depths of the sea, and the tempest of my many sins hath engulfed me; but, as God, lead up my life from the abyss, O greatly Merciful One.

Like most costly stones all-wisely rolling upon the earth, O martyrs, ye demolished the whole structure of ungodliness and became temples of God.

From violent hands ye save all who are under your hands, O holy, righteous and venerable hierarchs, preserving the flock in Christ; wherefore, ye are called blessed.

Following the sayings of the prophets, in sufferings and fasting the multitude of women pleased God the Word, Who shone forth from the Virgin, a woman.

Nekrosimon: O greatly Merciful One, Thou Life of all, vouchsafe unto the dead who in faith have passed from us unto Thee, the Creator, that they may dwell in light with Thy saints.

Theotokion: With mouth, tongue and heart I confess thee to be the pure Mother of our God, O Maiden. By thy mediation deliver me from everlasting damnation.

Canon of the Departed

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

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

Let the flaming sword, beholding the spear which pierced Thy divine side, withdraw before Thy servants, O Savior, at the entreaties of Thy passion-bearers.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Hanging upon the Tree, O my Savior, Thou didst open paradise. In that Thou art compassionate, cause those who have reposed in the faith to dwell therein, and show them to be partakers of Thy life.

Glory…: Vouchsafe that those who through death have passed over to Thee in piety, O Master, may delight in the pasture of life, and number them with the righteous of ages past.

Theotokion: Though the Word is invisible God, yet did He become visibly incarnate of the Virgin Maiden who knew not man; and by His death He hath destroyed death.

ODE VII

Canon of All Saints

Irmos: Once, in Babylon, the children of Abraham trampled upon the flame of the furnace, crying aloud in hymns: O God of our fathers, blessed art Thou!

Together let us in gladness of soul hymn the martyrs of the Lord, the sanctified vessels of Christ the Master, the bulwarks and pillars of the Church.

The holy hierarchs of Christ and the divine choir of all the venerable rejoice with the hosts on high. By their supplications, O Christ, save those who hymn Thee.

The goodly endurance of the women who shone forth in holiness and suffering and with faith labored in asceticism hath cast down him who infected Eve with disobedience.

Nekrosimon: O Thou Who hast destroyed hades and trampled down death by Thy death, grant rest to those whom Thou hast taken to Thyself in faith, and cause them to dwell in paradise.

Theotokion: Seeing the flame which did not consume the bush, the law-giver of old was taught an image of thy birthgiving, O ever-blessed Virgin Theotokos.

Canon of the Departed

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

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

Accepting the endurance and patience and the blood of all the martyrs, grant rest unto those who in piety have fallen asleep in Thee, in that Thou art merciful and right placable.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Numbering the souls of Thy servants who have passed on to Thee among the firstborn and Thy righteous, O Savior, vouchsafe that they may unceasingly delight in Thee Who hast dominion over all.

Glory…: O Word of God, our Deliverer, in that Thou art merciful be Thou well-pleased, as God, that those whom Thou hast now taken to Thyself may meet Thee on the clouds, with gladness, confidence and splendor.

Theotokion: Rejoice, O blessed Theotokos, Virgin Mother, for because of thee hath the destruction of death been wrought and life indestructible been given to those who have died.

ODE VIII

Canon of All Saints

Irmos: O Almighty Deliverer of all, descending into the midst of the flame Thou didst bedew the pious youths and didst teach them to chant: Bless and hymn the Lord, all ye works!

The holy hierarchs, prophets and martyrs, who fought the sacred fight, have received a sacred habitation with the angels, and with them they ask that cleansing and great mercy be given to us all.

Enlightened by the Spirit, the venerable ones dispelled the darkness of the demons; and with them the hieromartyrs and holy hierarchs, the prophets and the righteous, glorify God in praise.

He who before boasted mindlessly that he would destroy the earth and the sea is ever trampled underfoot by the women who have zealously served God in asceticism and fasting.

Nekrosimon: We beseech Thee in behalf of all who in faith have fallen asleep, O Christ: In that Thou art full of lovingkindness, enroll them in the choirs of the saved, who unceasingly cry out: Bless the Lord, all ye works of the Lord!

Theotokion: O Mistress Theotokos, who gavest birth to the right merciful Word, vouchsafe me thy mercy, and save me who cry out: Bless the Lord, all ye works of the Lord!

Canon of the Departed

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

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

Hearkening to the entreaties of the martyrs and taking pity on that which is of the same stock as Thee, O Master, grant rest to the souls of those who have fallen asleep in faith in Thee, overlooking their sins, for they cry unto Thee: Bless the Lord, all ye works of the Lord!

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Reckoned as one dead with the two malefactors, Thou didst pour forth immortal life upon the dead; wherefore, vouchsafe that Thy servants who have reposed in the hope of resurrection may receive Thy kingdom, O Savior, for they cry unto Thee: Bless the Lord, all ye works of the Lord!

Glory…: O Savior, Thou truly ever-flowing Well-spring of goodness, grant peace unto Thy servants, who have meekly left this corruptible life and found repose in the mansions of heaven, for they cry unto Thee: Bless the Lord, all ye works of the Lord!

Theotokion: Thou alone hast appeared on earth as an all-pure virgin and mother who knew not wedlock, O Mistress, for in manner past recounting and comprehension thou gavest birth unto God, and hast poured forth eternal life upon the dead; wherefore, we all bless thee, O Mary, Bride of God.

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

ODE IX

Canon of All Saints

Irmos: Eve, through weakness, abode under the curse of disobedience; but thou, O Virgin Theotokos, hast put forth blessing for the world through the Offspring of thy child-bearing. Wherefore, we all magnify thee.

Seeing the divine gifts and receiving honors for their great pangs, the martyrs rejoice, magnifying Christ Who truly magnified them and showed them to be victors.

Having been ordained as bishops for the people and made yourselves radiant through fasting, O holy hierarchs who preached God, ye shone forth more brightly than the sun, illumining the faithful in the manifestation of great deeds, O venerable ones.

Let us bless all the venerable and the righteous, the hieromartyrs and all the prophets, and the women who splendidly pleased God, crying out: At their entreaties, O Christ, deliver our souls from Gehenna!

Nekrosimon: Unto those who have passed over to Thee in faith vouchsafe the joy received by the saints who were well-pleasing unto Thee, O Christ, overlooking their offenses, O only greatly merciful Lord.

Theotokion: O most immaculate one who wast revealed to be more exalted than the cherubim, in that thou gavest birth to the Sustainer of all things, elevate my mind, strengthening me against the carnal passions, that I may do the will of the Master.

Canon of the Departed

Irmos: Same as the foregoing.

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

Unto true martyrs and athletes Thou gavest the boldness to entreat Thee, O Lord. For their sake give divine deliverance unto those who have reposed in faith, granting them to dwell in a place of holy habitation.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

O Thou Who by Thy most creative hand dost work all things for the good, Who hast authority over the living and dominion over the dead: In that Thou art almighty, settle by peaceful waters Thy servants whom Thou hast taken to Thyself.

Glory…: O Thou Who art good by nature, Who art rich in mercies and goodness, deliver from the outermost darkness those who call upon Thy name, justifying them by faith and grace, and enlighten them, in that Thou lovest mankind.

Theotokion: The prophets proclaimed the images of thy birthgiving, O most immaculate one, and others have composed yet other titles for thee, for thou gavest birth unto the Life of those in hades, Who destroyeth the might of death.

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 IV—

Who is not filled with awe, beholding the good contest wherein ye struggled, O holy martyrs? How have ye, who are fleshly beings, vanquished the incorporeal foe, confessing Christ and having armed yourselves with His Cross? Wherefore, as is meet, ye have been shown to be expellers of the demons and opponents of the barbarians, unceasingly praying that our souls be saved.

Ye have become fellow partakers with the angels, O holy martyrs who manfully preached Christ at the tribunal; for ye forsook all the beautiful things of this world as though they did not exist, and clung to the Faith as your steadfast hope. Wherefore, having driven deception away, ye pour forth gifts of healing upon the faithful, unceasingly praying that our souls be saved.

How can we fail to marvel at your struggles, O holy martyrs? For, clad in mortal bodies, ye vanquished incorporeal enemies. The threats of tyrants did not frighten you, neither did the infliction of tortures daunt you. Ye have truly been glorified by Christ, as is meet. Ask ye great mercy for our souls.

Precious is the death of Thy saints, O Lord! For broken by swords, fire and freezing cold, they poured forth their blood, placing in Thee their hope, that they would receive reward for their toils. They endured, O Savior, and have received great mercy from Thee.

Nekrosimon: In the place of Thy rest, O Lord, where all Thy saints repose, grant rest also to the souls of thy servants, in that Thou alone lovest mankind.

Glory…: Where is the passionate attraction of the world? Where is the illusion of transitory things? Where is the gold and silver? Where are the multitude of servants and their clamor? All is dust, all is ashes, all is shadow. But come ye, and let us cry aloud to Christ Who is immortal: O Lord, vouchsafe Thine eternal good things unto those who have departed from us, granting them rest in Thy blessedness which waxeth not old.

Now & ever…: Theotokion: O only pure and all-pure Virgin, who gavest birth without seed unto God: Pray thou that our souls be saved.

Aposticha stichera of the departed, in Tone IV: Special Melody: "Thou hast given a sign…"—

Truly awesome is the mystery of death: how the soul is perforce wrested from the body and is parted from the frame and cohesion of its physical form by Thy divine will! Wherefore, we beseech Thee: In the dwellings of Thy righteous grant rest to those who have departed unto Thee, O Bestower of life, Who lovest mankind.

Stichos: Blessed are those whom Thou hast chosen and taken to Thyself, O Lord.

Death is but a dream for those who believe in Thee Who wast laid in the tomb, and, exercising dominion over all, didst destroy the dominion of death, abolishing its age-old sway. Wherefore, we entreat Thee: Those who have departed unto Thee do Thou cause to dwell in the joy of Thy saints and the splendor of the just.

Stichos: Their souls shall dwell amid good things.

Thou becamest justification and sanctification for us, and the deliverance of our souls;

for Thou didst call us, justified and delivered, unto the Father, accepting our debt as canceled. And we now entreat Thee: In the joy and radiance of Thy saints grant rest unto those who have passed over to Thee, O our Benefactor Who lovest mankind.

Glory…, Now & ever…: Theotokion—

Following the words of the divinely eloquent prophets, O most immaculate one, we understand thee to be the Theotokos; for thou didst ineffably give birth to God incarnate, Who hath delivered us who have been made captive by offenses. Him do thou now beseech, O all-pure one, that He illumine thy departed servants with His effulgence.

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

Saturday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone IV—

Of old was Adam banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying out: Remember me in Thy kingdom!

Afire with the love of Christ, O holy martyrs, with the dew of your struggles ye quenched the fire of ungodliness; and ye were shown to be greatly radiant lamps of the Church, driving the darkness of infirmities and tribulations from our souls by your goodness; wherefore, we praise you as is meet.

O sacred hierarchs, ye divine company of the prophets, ye choir of the venerable, ye sole procession of holy women, who pleased God with virtuous acts and have been glorified: We bless you, praying through your entreaties, that we may receive enlightenment and life everlasting.

Nekrosimon: Where Thy light shineth, and where the choirs of the saints rejoice, whence sighing and pain are fled, do Thou number Thy servants, who have reposed in times past and departed this most painful life, O Christ, that they may hymn Thine ineffable goodness; and overlook the transgressions they committed on earth.

Glory…: O indivisible Trinity, Who art worshipped in the Father, the Son and the Spirit, O Unity of three Hypostases, united in every way though with unconfused properties: At the entreaties of Thy holy martyrs, the fathers and the honorable prophets, grant rest unto those who have died in the Faith, and grant purification to their souls.

Now & ever…: Thou didst conceive the Word Whom the Father begot before the morning-star, and gavest birth to Him in the flesh as perfect man, known in two activities and wills, O all-pure one. Wherefore, entreat Him as the Creator and Lord, that He have pity on us who hymn thee, O Maiden Bride of God.

THE END OF TONE IV

The Octoechos

Tone V

Sunday

Saturday Evening at Little Vespers

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

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

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

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

The foregoing sticheron is repeated.

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

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

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

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

Glory…, Now & ever…: Dogmatic theotokion—

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

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

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

And these other stichera, of the Theotokos in the same tone: Special Melody: "Rejoice, O *boast of fasters…"—*

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

I stretch forth my hands to thee, O pure one; I open my polluted lips to make entreaty; I bend the knees of my heart and noetically touch now thine all-pure feet, and fall down before

thee. Cure thou my many and long-standing ailments, and by thy grace heal mine incurable sores. Deliver me from enemies visible and invisible. Lighten the burden of my slothfulness, O Maiden, that I may hymn and glorify thee through whom the world hath found great mercy.

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

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

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

Rejoice, beauty of Jacob, whom God hath chosen and whom He loved, portal of the saved, flame-bearing key, O most blessed one, thou annulment of the curse, womb which contained God, restoration of the fallen, thou who art more holy than the cherubim and dost surpass all other creatures, incomprehensible sight, most recent report, ineffable saying, chariot of the Word! For from thee the Sun shone forth, illumining me, and granting great mercy to those in darkness.

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

The prophecies concerning thee were fulfilled, O pure Virgin; for one of the prophets foretold thee as the portal in Eden facing the East, through which no one would pass save the Creator of thee and the whole world; and another foretold thee as the bush burning with fire which remained unconsumed, in that within thee dwelt the Fire of the Godhead; and yet another called thee the holy mountain whence the Cornerstone was cut without the aid of men's hands and which broke asunder the image of the noetic Nebuchadnezzar. Truly great and all-glorious is the mystery manifest in thee, O Mother of God! Wherefore, we glorify thee, for through thee hath salvation come to our souls.

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

Saturday Evening at Great Vespers

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

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

The Resurrectional Stichera, in Tone V—

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

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

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

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

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

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

God in three Hypostases!

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

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

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

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

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

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

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

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

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

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

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

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

What shall I call thy divinely glorious church, O pure Theotokos? I call it the garden of Eden, and proclaim it the ark of Noah, which saved God's royal priesthood, the most holy nation, the assembly of Christ our God, O pure one; and thee do I liken to the tabernacle of Moses, wherein was the mercy seat and the staff which put forth branches, the candlestand, the jar, and the golden censer, to which each of the faithful hath recourse, entreating great mercy.

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

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

Glory…, from the Menaion.

Now & ever…: The dogmatic theotokion—

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

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

The Lord is King, He is clothed with majesty.

Stichos: The Lord is clothed with strength and He hath girt Himself.

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

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

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

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

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

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

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

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

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

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

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

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

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

Resurrectional troparion, in Tone V—

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

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

And the rest of the service followeth in order.

Saturday Night at Compline

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

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

ODE I

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

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

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

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

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

ODE III

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

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

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

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

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

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out

to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

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

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

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

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

ODE V

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

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

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

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

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

ODE VI

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

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

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

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

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

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

Sessional Hymn, in Tone V—

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

ODE VII

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

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

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

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

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

ODE VIII

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

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

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

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

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

ODE IX

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

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

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

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

Now & ever…: O pure one, we sinners know thee to be an abyss of healings and a sea of grace; wherefore, we beseech thee: O all-pure one, from all want rescue us who have recourse to thy protection.

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

Sunday Morning at Nocturns

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

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

ODE I

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

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

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

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

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

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

ODE III

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

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

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

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

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

Lord, have mercy! *Thrice*

Sessional hymn, in Tone V.· Special Melody: "The Word Who with the Father and the Spirit is equally without beginning…

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

Glory…, Now & ever…: Theotokion—

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

ODE IV

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

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

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

Glory…: Let us glorify the one Authority, the one Dominion indivisible in three characters.

O Father, Son and Spirit, enlighten us, Thy servants!

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

ODE V

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

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

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

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

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

ODE VI

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

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

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

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

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

Lord, have mercy! *Thrice*

Sessional hymn, in Tone V.· Special Melody: "The Word Who with the Father and the Son is equally without beginning…"—

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

Glory…, Now & ever…: Theotokion—

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

ODE VII

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

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

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

Glory…: Equally honoring the Hypostases in the single Dominion, we distinguish the

indivisible Essence of God the Father, and the Son, and the all-holy Spirit.

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

ODE VIII

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

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

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

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

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

ODE IX

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

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

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

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

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

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

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

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

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

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

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

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

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

Hypacoï, in Tone V—

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

The rest of Nocturns, and the Dismissal.

Sunday Matins

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

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

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

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end. Declared to be dead, O Lord Who didst slay death, Thou wast laid in a tomb, O Thou Who emptied the graves. Above, soldiers kept guard over Thy sepulchre, while below Thou didst raise up the dead from ages past. O almighty and unapproachable Lord, glory be to Thee!

Glory…, Now & ever…: Theotokion—

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

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

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

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

O Lord, the iniquitous nailed Thee in the midst of condemned criminals, and pierced Thy side with a spear, O Merciful One! Thou didst accept burial, Who broke down the gates of hades, and didst rise again on the third day. The women hastened to behold Thee, and announced Thine arising to the apostles. O supremely exalted Savior, Whom the angels hymn, O blessed Lord, glory be to Thee!

Glory…, Now & ever…: Theotokion—

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

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

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

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

ANTIPHON I

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

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

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

Now & ever…: The foregoing is repeated.

ANTIPHON II

Let us ascend to the mountains, O my soul, and go thither, from whence cometh our help. Let Thy right hand, which toucheth me, O Christ, preserve me from all deception.

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

Now & ever…: The foregoing is repeated.

ANTIPHON III

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

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

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

Now & ever…: The foregoing is repeated.

Prokimenon, in Tone V—

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

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

Let every breath praise the Lord.

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

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

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

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

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

Then, in Tone VI:

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

Then, this sticheron:

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

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

The Canons: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with

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

ODE I

Canon of the Resurrection, in Tone V

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

Stichos: Glory to Thy holy resurrection, O Lord!

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

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

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

Canon of the Cross & the Resurrection

Irmos: To God the Savior, Who led His people…

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

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

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

Canon of the Theotokos

Irmos: Bringing battles to nought…

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

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

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

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

ODE III

Canon of the Resurrection

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

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

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

effulgence of the Spirit, which mystically overshadoweth them.

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

Canon of the Cross & Resurrection

Irmos: By the power of Thy Cross, O Christ…

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

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

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

Canon of the Theotokos

Irmos: O Christ Who by Thy command…

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

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

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

ODE IV

Canon of the Resurrection

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

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

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

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

Canon of the Cross & the Resurrection

Irmos: I heard report of the power of the Cross…

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

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

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

Canon of the Theotokos

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

With heart and mind, with soul and mouth I most piously confess thee to be the true

Theotokos, O pure one; and laying hold of the fruit of salvation, I am saved by thy supplications, O Virgin.

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

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

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

ODE V

Canon of the Resurrection

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

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

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

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

Canon of the Cross & Resurrection

Irmos: Rising at dawn, we cry to Thee…

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

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

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

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

Canon of the Theotokos

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

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

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

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

ODE VI

Canon of the Resurrection

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

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

Thou, O our Life, didst go down into hades, and having become corruption for the

corrupter, O Christ our Master, Thou didst pour forth resurrection through corruption.

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

Canon of the Cross & Resurrection

Irmos: The abyss engulfed me…

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

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

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

Canon of the Theotokos

Irmos: O Christ Master, still Thou the sea…

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

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

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

Kontakion, in Tone V.· Special Melody: "The Word Who with the Father and the Spirit is equally without beginning…"—

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

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

ODE VII

Canon of the Resurrection

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

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

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

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

Canon of the Cross & Resurrection

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

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

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

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

of death.

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

Canon of the Theotokos

Irmos: The supremely exalted Lord of our fathers…

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

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

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

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

ODE VIII

Canon of the Resurrection

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

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

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

Theotokion: All of us, the works of the Lord,

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

Canon of the Cross & Resurrection

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

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

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

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

Canon of the Theotokos

Irmos: The children, forming a universal chorus…

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

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

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

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

supremely for all ages.

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

ODE IX

Canon of the Resurrection

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

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

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

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

Canon of the Cross & Resurrection

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

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

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

Theotokion: Rejoice, O Theotokos, Mother of Christ God! Him to Whom thou gavest birth do thou entreat, that He grant remission of transgressions unto those who hymn thee with faith.

Canon of the Theotokos

Irmos: Rejoice, O Isaiah!…

By thy pure blood was flesh with mind and soul supernaturally formed for the Creator of all, the only-begotten Son of the Father, O Ever-virgin Theotokos, not by man, but seedlessly.

In giving birth in the flesh truly unto Life eternal, in manner past understanding, thou didst cause the encircling and unrestrained siege of death to cease. And hades, striking against Him with its bitter maw, was abolished, O all-holy Virgin Mother.

Seating thee upon a royal throne, who art resplendent in the golden robes of divine virtues, O pure one, thy Son hath set thee at His right hand, rendering honor unto thee as His Mother, O most immaculate one.

Past understanding is thy birthgiving, O Mother of God; for thou didst conceive within thee without knowing man, and thy birthgiving was virginal, in that it is God Who was born of thee. And magnifying Him, we bless thee, O Virgin.

After the katavasia, the little litany. Then, , "Holy is the Lord our God!": thrice; and the matins exapostilarion.

On the Praises, 8 stichera, in Tone V—

Stichos: To do among them the judgment that is written. This glory shall be to all His saints.

O Lord, when the tomb had been sealed by the iniquitous, Thou didst issue forth from the grave, as Thou hadst been born of the Theotokos. Thine incorporeal angels did not understand how Thou hadst become incarnate, and the soldiers who guarded Thee did not sense when Thou didst arise. For both things were sealed for those who would examine them; but

the wonders were revealed to those who worshipped the mystery with faith. Grant Thou joy and great mercy unto us who hymn it!

Stichos: Praise ye God in His saints, praise Him in the firmament of His power.

O Lord, Who broke asunder the everlasting chains and rent apart the bonds of hades, Thou didst rise from the tomb, leaving Thy grave-clothes behind on the third day as a witness to Thy true burial; and Thou didst go before Thy disciples into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O unapproachable Savior! Have mercy and save us!

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

The women, O Lord, hastened to the tomb to see Thee Who suffered for our sake, O Christ; and when they were come, they found an angel seated upon the stone, which had rolled away in fear; and he cried out to them, saying: "The Lord is risen! Tell ye the disciples that He hath risen from the dead, saving our souls!"

Stichos: Praise Him with the sound of trumpet, praise Him with psaltery and harp.

O Lord, as Thou didst come forth from the sealed tomb, so didst Thou enter in unto Thy disciples while the doors were fast shut, showing them the bodily sufferings which Thou didst endure, O long-suffering Savior. Thou didst undergo wounding as One from the seed of David, and didst free the world as the Son of God. Great is Thy mercy, O unapproachable Savior! Have mercy and save us!

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

O Lord, King of the ages and Creator of all, Who for our sake didst accept crucifixion and burial in the flesh, that Thou mightest free us all from hades: Thou art our God, and we know none other than Thee.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

O Lord, who can describe Thine all-radiant wonders? Or who can declare Thy dread mysteries? For, having become man for our sake, as Thou Thyself desired, Thou didst reveal the might of Thy power; for by Thy Cross Thou didst open paradise to the thief, and by Thy burial Thou didst break the chains of hades, and by Thy resurrection Thou hast enriched all things. O compassionate Lord, glory be to Thee!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Arriving at Thy tomb very early in the morning, the myrrh-bearing women sought to anoint God the immortal Word with myrrh; but, informed by the words of the angel, they returned with joy and declared openly to the apostles that Thou hadst arisen, O Life of all, and granted the world cleansing and great mercy.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

The guards of the God-receiving tomb said to the Jews: "O your vain-minded counsel! In attempting to confine Him Who is uncontainable, ye labored in vain; desiring to conceal the resurrection of the Crucified, ye showed it forth clearly! O your vain-minded assembly! Do ye again advise us to hide what cannot be hid? Hearken, rather, to us, and believe in those things which have truly happened: A lightning-bearing angel, descending from heaven, rolled away the stone, and in fear of him we became as dead; and as herald to the myrrh-bearing women of steadfast mind he said: 'See ye not the guards lying as dead, and the seals broken, and the emptying of hades? Why seek ye Him Who hath set at naught the victory of hades and broken the sting of death, as though He were dead? Going forth quickly, proclaim the resurrection without fear to the apostles, crying out: Truly the Lord is risen, Who hath great

mercy!'"

Glory…: The matins Gospel sticheron. Now & ever…: Theotokion, in Tone II—

Most blessed art thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

Great Doxology, and the resurrectional troparion—

Today is salvation come unto the world; let us sing to Him Who arose from the tomb, and is the Author of our life. For having destroyed death by death, He hath given us the victory and great mercy.

And the Dismissal.

Sunday at Divine Liturgy

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, O Christ, the thief on the cross confessed Thee in a pure manner, crying out from the depths of his heart: Remember me in Thy kingdom, O Lord!

Together let us hymn as Savior and Creator Him Who on the tree of the Cross budded forth life for our race and caused the curse which originated from the tree to wither up.

By Thy death hast Thou destroyed the power of death, O Christ, and Thou didst raise up with Thyself the dead of ages past, who now hymn Thee as our true God and Savior.

Arriving at Thy tomb, O Christ, the honorable women sought to anoint Thee with myrrh, O Bestower of life; but an angel appeared to them, crying out: The Lord is risen!

When Thou wast crucified between two condemned thieves, O Christ, one of them blasphemed Thee and was justly damned, while the other confessed Thee and hath now come to dwell in paradise.

When they had come to the choir of the apostles, the honorable women cried out: Christ is risen! Let us worship Him as Master and Creator!

Glory…: O indivisible Trinity, all-effecting and all-powerful Unity: Father, Son and Holy Spirit: thee do we hymn as our true God and Savior!

Now & ever…: Rejoice, O animate temple of God and impassable gate! Rejoice, O fiery throne which burneth yet is not consumed! Rejoice, O Mother of Emmanuel, Christ our God!

Prokimenon, in Tone V—

Thou, O Lord, shalt keep us and shalt preserve us from this generation and for evermore.

Stichos: Save me, O Lord, for a righteous man there is no more.

Alleluia, in Tone V—

Stichos: Of Thy mercies, O Lord, will I sing forever; unto generation and generation will I declare Thy truth with my mouth.

Stichos: For Thou hast said: Mercy shall be built up for ever; in the heavens shall Thy truth be established.

Tone V

Monday

Sunday Evening at Vespers

On "Lord, I have cried…": 3 stichera of repentance, in Tone V· Special Melody: "Rejoice…"—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

I weep and am downcast, envisioning the dread sentence of the Word, for which I, a wretch, have not the least reply for my guilt. Wherefore, I pray: Before the unseemliness of mine end overtaketh me, before I am mowed down by death, before I must needs undergo condemnation to the place where the fire is unquenchable and the darkness is utter, where are the worm and gnashing of teeth, and sinners are consumed, O my Christ, grant me great mercy and deliverance from mine offenses.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Disdaining Thy laws and the Scriptures, wretch that I am, I have rejected Thy commandments, O God my Creator. How will I ever avoid the torment which is to come, O Savior! Wherefore, before mine end grant me forgiveness and a shower of tears, imparting true compunction to me, O Savior. As Thou art God all-good, drive far from me the hordes of the demons who seek to drag me down into the abyss of hades. For this cause I entreat Thee: Take not from me Thine almighty hand!

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Woe is me! How have I been darkened in mind? How have I withdrawn from Thee and, wretch that I am, enslaved myself to sin; and, in thrall to the passions, given myself wholly over to the carnal pleasure which liveth in me, who am passion-fraught? Now I await my departure from this life and the coming retribution. O all-good Lord, grant me tearful repentance and release from my countless transgressions, with faith I beseech Thee Who grantest the world great mercy.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the incorporeal ones, in Tone V—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O honorable initiates of the mysteries of the Godhead, the thrice-radiant and consubstantial Divinity, who, unceasingly offering up hymnody with incorporeal mouths and fiery tongues, bear our entreaties and prayers, which we utter with lips defiled, and who ask for remission of transgressions: He Who assumed our nature and is merciful by nature accepteth your pleas in behalf of His sinful servants, granting great mercy to the world.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O ye whole multitude of the angels, who draw nigh to my Master and stand with fear before His divine throne, full of ineffable light: To the light of salvation guide me who have gone astray in the darkness of sin, and at the command of our compassionate God dispel the dark and alien gloom of the crafty demons with your help and grace; for they cannot endure the coming of light, and are driven away.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O radiant angels of God, standing before the divine throne of grace, receiving humility and true enlightenment from the divine light: Look down on us from the heavens, O ye who love mankind, for we are beset by the storm of evils, and are afflicted and sleep in darkness. Wherefore, come ye to our aid, O archangels, and deliver us from the snares of the enemy, the author of evil; for we all flee to your protection, O all-lauded ones.

Glory…, Now & ever…: Theotokion—

Thou art truly higher than the throne of the cherubim, for the divine Word made His abode in thee, O pure one, desiring to restore our image; and issuing forth from thee as mortal, in that He is full of lovingkindness, He endured the Cross and suffering for our sake, and as God hath given us resurrection. Wherefore, giving thanks to the Creator with faith, we beseech thee as the one who transformed our condemned nature, that we may receive forgiveness of transgressions and great mercy through your supplication.

Then, O gladsome Light…; the Prokimenon of the day; and Vouchsafe, O Lord…

Aposticha stichera of repentance, in Tone V—

I cease not to commit sins, O Lord, and I heed not that I have been vouchsafed Thy love for mankind. Overcome my perplexity, O only Good One, and have mercy upon me.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

I fear the fear of Thee, O Lord, yet I cease not to do evil. Who will not be afraid before the tribunal of the Judge, and who desireth healing yet driveth the physician away, as do I? O long-suffering Lord, take pity on my weakness, and have mercy upon me.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Not caring for all the things of earth, and manfully braving tortures, ye were not disappointed in your goodly hopes, but became inheritors of the kingdom of heaven, O all-lauded martyrs. Having boldness before God Who loveth mankind, ask peace for the world and great mercy for our souls.

Glory…, Now & ever…: Theotokion—

O awesome, all-glorious and great mystery! He Who is uncontainable was contained in a womb, and His Mother remaineth a virgin even after giving birth; for she gave birth to God to Whom she gave flesh, unto Whom we cry out, and to Whom we utter hymnody, chanting with the angels: Holy art Thou, O Christ God, Who becamest man for our sake! Glory to Thee!

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Sunday Evening Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

A truly awesome miracle was wrought within thee, O Virgin, for thou didst have in thy womb Him Who is in nowise circumscribed, and gavest birth to Him ineffably, remaining a virgin.

Rain down remission of transgressions upon me, O Mistress who didst ineffably contain

the Rain of heaven which came upon thee. *Glory…:* O only blessed and divinely joyous one who gavest birth to ineffable Joy for men: take the grief away from my soul, I pray, and gladden my heart.

Now & ever…: He Who shone forth from thee in His surpassing goodness is all the desire and sweetness of life, O all-immaculate one. Him do thou beseech, that He save me who glorify thee now unceasingly.

ODE III

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

The works of the law have passed by as though they were a shadow; for Thou, O all-pure one, gavest birth unto Christ Who in place of the law hath appointed for us the grace of purification and enlightenment, and hath lifted the curse, O most immaculate Virgin.

God was born, incarnate, of thee, O pure one; He Who before was invisible became visible in the flesh. Wherefore, entreat Him earnestly, O Maiden, that He deliver me who glorify thee with splendor, from enemies, visible and invisible.

Glory…: Cruel waves of the passions assail me, the abyss of evil spirits besetteth me, and the tempest of sin troubleth my heart. O Theotokos, make me steadfast, who hymn thee with splendor.

Now & ever…: Having the divine Gabriel as our commander, with faith we cry out reverently together to the Theotokos and Mother who knewest not wedlock. By her are we delivered from tribulations, sorrows and infirmities.

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

O Virgin who within thyself didst weave a robe of incorruption with thy virginal blood for Him Who clotheth the sky with clouds, clothe me who before was stripped naked through deception.

Thy womb, O Virgin, became a holy and ineffable palace for God the King, wherein He made His abode; and He hath made us temples.

Glory…: As thou art compassionate, have compassion on my most wretched soul, O most immaculate Theotokos, for it hath been cruelly benighted and fettered by the passions and sin.

Now & ever…: Thou didst shine forth the Scepter of the kingdom of incorruption from the root of Jesse, O pure one, and without knowing man thou gavest birth to a Babe, the God of David, the Creator and Lord.

ODE V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Even after giving birth thou hast remained an incorrupt virgin, O all-immaculate one; and thou leadest all corrupt men toward Life and illuminest them with incorruption.

To the Preëternal One, Who shone forth timelessly from the Father, thou gavest birth as a newborn Babe, O all-pure one. Him do thou entreat in behalf of the world, O Bride of God.

Glory…: O let me find thee, O Virgin, to be my helper, rescuing me from the sentence of the Judge at the hour of judgment, when I shall stand before the tribunal of Him Who was

born of thee.

Now & ever…: O Virgin Bride of God, my dear one, wholly beautiful and immaculate art thou out of Lebanon. By the Holy Spirit was the incarnation of the Son of God made known in thee.

ODE VI

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Without knowing man, thou gavest birth to Emmanuel, Who hath taken pity on our lowliness, O Theotokos; wherefore, we ever glorify thee as is meet.

O all-holy one, in manner past understanding and past recounting, thou gavest birth to the Timeless One, the Creator Who delivereth from all corruption those who hymn thee, the Theotokos.

Glory…: Having given birth to the Benefactor and Creator, O all-holy and right beloved Mistress, bless thou mine afflicted soul.

Now & ever…: O most pure one, we offer thee laudation both new and old; for we have naught better for thy praise than "Rejoice!", which we sing to thee with Gabriel.

Then, "Lord, have mercy!", thrice.

Glory…, Now & ever… Sessional hymn, in Tone V—

I lament for myself before the judgment, pondering mine evil and grievous deeds, and the abyss of transgressions which hath surrounded me from my youth and which drowneth my mind; yet by thine intercession, O pure one, grant me remission, and vouchsafe that I may receive salvation.

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

Deliver me from evil despondency, from the darkness of the passions and everlasting condemnation, O all-pure one, that I may glorify thee with faith.

Mortify my passions, O thou who gavest birth to Life, and lift me up who lie in the grave of senselessness, O Bride of God, that I may glorify thee with love.

Glory…: O all-immaculate one, thou gavest birth to the incorporeal God clad in the flesh, Who delivereth us who chant with fear: Blessed art Thou, O God!

Now & ever…: Finding thy pure supplication to be healing without price, O Virgin, chanting, we ask goodly transformation of soul and health of body.

ODE VIII

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

O portal of the Light, open unto me the radiant gates of repentance, showing forth each straight path of righteousness leading into the entries of God's will.

O Virgin Mother, thou gavest birth on earth to a newborn Child, the Son Who is equally unoriginate with the Father, Who in His ineffable lovingkindness became like unto us who have become corrupt under sin.

Glory…: O ever all-glorious Virgin whom God hath loved and chosen, thou hast been shown to be wholly elect, wholly all-adorned; wherefore, we hymn thee forever, O pure one.

Now & ever…: "Thou art wholly pure, full of divine glory, my dear one!" the Spirit of God said, proclaiming thee, O all-pure one, whom we praise with hymns, chanting: Thou must needs rejoice, having given birth unto the God-man!

ODE IX

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Disdain not the sighs of those who now hasten unto thee, O most pure one, but look upon us who are in sorrows, and transform the lamentation into joy, and the compunction into gladness of those who praise thee in hymns.

Thou art an immovable foundation, O pure one, having given birth to the Savior Who founded the earth upon the waters with His divine commands. Pray thou that He splendidly establish thereon those who call thee blessed.

Glory…: Past understanding is thy birthgiving, O Theotokos, for conception and a virginal birth took place within thee without the aid of man; for it was God Who was born, and magnifying Him, we bless thee who gave Him birth.

Now & ever…: Awesome art Thou, O Lord. Who then can withstand Thy threat, O Christ, only King, when Thou shalt render judgment? Wherefore, have pity and save me, O Savior, through the right acceptable entreaties of her who gave Thee birth.

Then, "It is truly meet…": and a prostration. Trisagion through Our Father…Troparion, and the rest as usual. Dismissal.

Monday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of repentance, in Tone V—

When the Judge taketh His seat and the angels stand before Him, when the trumpet soundeth and the flame is kindled, what shalt thou do, O my soul, when thou art brought to judgment? For then thine evils will confront thee, and thy secret sins will be exposed. Wherefore, before the end cry out to the Judge: Cleanse me, O God, and save me!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Let us all keep vigil and greet Christ with a multitude of oil and radiant lamps, that we may be vouchsafed to enter the bridal-chamber; for he who findeth himself outside the gates crieth unto God in vain: Have mercy on me!

Glory…, Now & ever…: Theotokion—

O all-pure one who art holier than the cherubim and more exalted than the seraphim, confessing thee to be the true Theotokos, we sinners have thee as our helper, and find thee to be our salvation in time of perils. Wherefore, cease not to pray for us, thou might and refuge of our souls.

After the second chanting of the Psalter, these Sessional hymns, in Tone V—

O my soul, the things here on earth are transitory, but the things of the life to come are eternal. I envision the tribunal and the throne of the Judge, and I tremble at the thought of giving answer. Wherefore, turn thou with haste, for the judgment is inexorable.

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

I lie upon the bed of mine offenses, robbed of my hope of salvation; for the dreaming of my slothfulness winneth torment for my soul. O God Who wast born of the Virgin, raise me up to Thy hymnody, that I may glorify Thee.

Martyricon: Wondrous is God in His saints, the God of Israel.

The memory of the passion-bearers shineth forth today, for it possesseth radiance from the heavens. The choir of angels keepeth festival, and the human race celebrateth with them. Wherefore, they entreat the Lord, that our souls find mercy.

Glory…, Now & ever…: Theotokion—

The angels of heaven, and with them we men on earth, cry out to thee with a voice of

rejoicing, O Theotokos: Rejoice, most spacious portal of the heavens! Rejoice, only salvation of mortals! Rejoice, O pure and joyous one who gavest birth to God incarnate!

After the third chanting of the Psalter, these Sessional hymns, in Tone V.· Special Melody: "The Word Who with the Father and the Spirit is equally without beginning…"—

O Savior, summon me as Thou didst the prodigal, for I am weighed down with the irrational passions and have wasted my life in prodigality; and accept me, and extend to me thy fatherly embrace in the lovingkindness of Thy compassions; and at the supplications of the incorporeal ones vouchsafe unto me mine ancient dignity.

Glory…, Now & ever…: Theotokion—

O pure Ever-virgin, fervent and invincible intercessor, excellent and unashamed hope, bulwark, shelter and refuge of those who have recourse unto thee: With the angels beseech thy Son and God, that He grant peace to the world, salvation and great mercy.

ODE I

Canon of repentance, the acrostic whereof is "Have pity on me who have sinned greatly against Thee, O Word": the composition of Joseph, in Tone V—

Irmos: Let us chant a hymn of victory unto the Lord, Who wrought wondrous miracles in the Red Sea, for He hath been glorified.

O Christ, in that Thou art almighty, turn and have compassion on me, who have been led astray and deceived by the many falsehoods of the alien one.

O Christ Who opened the ears of the deaf man, open Thou the deaf ears of my soul, I pray, that I may hear Thy words.

Martyricon: As newly-revealed stars of Christ, the Sun of righteousness, O martyrs, dispel the darkness of our hearts.

Martyricon: Shown to be burning arrows set afire by the divine coals of the Holy Spirit, the athletes break all the arrows of the serpent.

Theotokion: O portal of divine glory, open unto me the doors of repentance, and rescue my lowly soul from the gates of hades, I pray.

Another canon, of the incorporeal beings, the acrostic whereof is "The fifth hymn to the angels": the composition of Theophanes, in Tone V—

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

O ye angels, initiates of the life-giving Godhead, shining with the light of His first-revealed rays, entreat the Master, that He illumine my soul with light. *Twice*

As ye all have boldness, standing before the throne on high, O supreme commanders, captains of the ranks of heaven, from misfortunes deliver those who piously hymn you.

Theotokion: The curse hath been annulled and grief is ended; for the blessed and gracious one hath shone forth Christ, the Joy of the faithful, putting forth blessing like a flower for all the ends of the earth.

ODE III

Canon of Repentance

Irmos: God is King over the nations. God sitteth on His holy throne. And with understanding we chant unto Him as King and God.

O good Lord, Who dost not will that even one person perish: With Thy merciful hand have pity and save me who am perishing, O most Compassionate One.

O Christ our Lord, Who knowest all the sins I have committed against Thee in knowledge and in ignorance, I approach and fall down before Thee: Accept me as Thou didst the prodigal.

Martyricon: That ye might slay living sin and show forth the enemy as dead, O blessed martyrs, ye paid no heed to the death of your bodies.

Martyricon: Adorned with sufferings and clad in raiment dyed with your blood, O martyrs, ye stand, crowned, before the King of all.

Theotokion: O Virgin Mother who gavest flesh unto God, accept the voices of those who ever cry out to thee, and deliver us from divers evil circumstances.

Canon of the Angels

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

O Thou Who by Thy word all-wisely formed the choirs of the hosts on high, and Who showest forth Thine incalculable goodness: By their intercessions make steadfast Thy Church, O only Good One, Who lovest mankind. *Twice*

Adorning the angels with ineffable radiance, and by them making Thy Church steadfast, O loving Christ, enlighten my wretched soul thereby, I pray Thee, O Master, remembering not my countless sins.

Theotokion: Without uniting with a man thou becamest the Mother of God Who illumineth the incorporeal choirs, that they might unceasingly hymn the one Godhead in three sanctities and lordships, O all-pure and most hymned Virgin.

ODE IV

Canon of Repentance

Irmos: The workings of Thy dispensation filled the Prophet Habbakuk with awe, O Lord; for Thou didst issue forth for the salvation of Thy people, Thou didst come to save Thine anointed ones.

The works I have done in this life are wicked and grievous. O Christ my God: deliver me from them, granting me sincere repentance.

Every honorable commandment have I spurned; I have rejected the fear of Thee, O Christ. And I fear Thine inexorable tribunal. Condemn me not thereat, O Thou Who art full of loving-kindness.

Martyricon: All their limbs truly stretched out and secured with leather thongs, badly wounded with stripes and raked with iron claws, Thine athletes rejoiced with faith, O Word.

Martyricon: Using every means, the evil one was yet unable to move you from your divine stance, O athletes; wherefore, O valiant ones, ye have been shown to be divine confirmation for many who are shaken.

Theotokion: The Lord became incarnate of thy pure blood, O most hymned one, at thy goodly mediation granting repentance unto those who honor thee, in that He is compassionate and alone loveth mankind.

Canon of the Angels

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Thou didst form the angelic luminaries and hast right generously enlightened them with deifying rays, for Thou art mighty in power, O Thou Who lovest mankind, and keepest Thy word. *Twice*

Let us set aside the worldly wisdom of our bodies, O ye faithful, emulating the life of the incorporeal ranks; and let us give wings to our mind.

Theotokion: Be thou an intercessor, refuge and haven for me, averting the storm of the

passions, O all-immaculate one who hast incomparably surpassed the angelic choirs in goodness.

ODE V

Canon of Repentance

Irmos: O Christ God, Thou true Light, out of the night my spirit riseth at dawn unto Thee. Show forth Thy countenance upon me.

Awake, O my soul, awake from the heavy sleep of my grievous sin, and enlighten thyself with the light of repentance.

Let us diligently restore our souls and drink in showers of compunction, that we may produce the grain of repentance.

Martyricon: Sharpened with the coals of love, O passion-bearers, ye were shown to be swords divinely forged, felling the hordes of the enemy.

Martyricon: Not being enslaved by the enemy, ye instead enslaved him, O passion-bearers, and showed yourselves to be close friends of Christ.

Theotokion: O Virgin who art blessed among women, grant thy mercies to thy people, for thou hast been shown to be the Mother of the Merciful One.

Canon of the Angels

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Traveling all the ends of the earth, ye bring the benefactions of the Master unto the faithful, and preserve them, O most glorious archangels. *Twice*

Submitting to Thy word, O Word of God the Father, the glorious orders of the heavenly ranks are illumined with the light of Thine effulgence.

Theotokion: All my desire do I set before thee, O thou who, in manner past recounting, gavest birth to the Sweetness of desire for those who acknowledge thee to be the Theotokos, O pure one.

ODE VI

Canon of Repentance

Irmos: Thou didst deliver the prophet from the sea monster, O Lord; lead me up also from the abyss of sins, and save me.

There is no sin in this life which I alone have not committed, wretch that I am. O only Sinless One, have pity on me.

Propelled by the sail of zeal, let us all hasten to the harbor of salvation by repentance, that we may be saved.

Martyricon: Creation is enlightened by the suffering of the preachers, apostles and martyrs. Enlighten us also by them, O Thou Who lovest mankind.

Martyricon: Let us all honor the martyrs, the vessels containing divine radiance, the honored emanations.

Theotokion: O Virgin, intercessor for the faithful, entreat the Lord, that thy servants may be delivered from every sin.

Canon of the Angels

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

O chosen assemblies of the angels, adorned with sanctity, ye shine with light-giving effulgence, manifestly perfected by deifying brilliance. *Twice*

Richly all-adorned with thrice-radiant beams, O ye angels and archangels, in godly

manner illumine my wretched soul with your supplications.

Theotokion: O all-pure one, thou didst conceive the Creator and God of all, upon whom the angels, rejoicing, gaze with fear, standing reverently before Him.

ODE VII

Canon of Repentance

Irmos: Blessed, all-hymned and all-glorious art Thou, O God Who lookest upon the depths and sittest upon the throne of glory!

Blessed art Thou, O God, and all-hymned and all-glorious art Thou Who in thy lovingkindness dost accept all who repent.

Heal Thou my many passions, O all-hymned, all-glorious and compassionate Christ, Who knowest my weakness.

Martyricon: The choir of passion-bearers was strengthened with divine power and vanquished the enemy, crying: Thou art all-hymned and all-glorious forever!

Martyricon: O Word Who gavest the all-wise passion-bearers the strength to endure most subtle tortures, through their supplications have pity on us all.

Theotokion: Blessed art Thou, O God Who, making Thine abode within the Virgin's womb, saved man; and all-hymned and all-glorious art Thou forever.

Canon of the Angels

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

Showing forth infinitely powerful might, Christ appointed you, O supreme commanders, and taught you to chant: Blessed art Thou, O God! *Twice*

O Thou Who with goodness adornest the countless multitude of the incorporeal ranks, vouchsafe that the companies of men may hymn Thee, crying: Blessed art Thou, O God!

Theotokion: Make me now steadfast who am shaken by the passions, O Virgin who hast poured forth dispassion upon all the faithful, who chant with faith: Blessed art Thou, O God!

ODE VIII

Canon of Repentance

Irmos: Hymn the Author of creation, of Whom the angels are in awe, O ye people, and exalt Him supremely for all ages.

O Lord, enliven me who am done to death by my trespasses, that I may glorify Thee for all ages.

Enlightening me with repentance, O Lord, deliver me from the darkness of sin, that I may glorify Thee for all ages.

Martyricon: O passion-bearing martyrs, ye trampled the flame of deception underfoot, all-gloriously receiving dew from heaven.

Martyricon: Like fertile soil, O holy one, ye truly produced grain a hundredfold for Christ, the Judge of the contest.

Theotokion: From thee did God shine forth, O most hymned Virgin, with divine knowledge enlightening those who have been darkened.

Canon of the Angels

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

The councils of the angels now move me to chant with hymns and heartfelt desire; and with them I sing: Hymn the Lord, all ye works, and exalt Him supremely forever! *Twice*

O servants of the all-holy and three-Sunned Radiance, pray ye that they may be saved who chant with faith: Hymn the Lord, ye works, and exalt Him supremely forever!

Theotokion: O Virgin Mother and Maiden, portal of the Light: With thy light illumine those who chant with faith: Hymn the Lord, O ye works, and exalt Him supremely forever!

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim…": and make prostrations.

ODE IX

Canon of Repentance

Irmos: We, the generations of man, do magnify thee, who art blessed among women and blessed by God.

O Lord, be merciful unto me who have mindlessly committed sins without number, and vouchsafe unto me Thy kingdom, O Word.

As of old Thou didst save the Ninevites who repented, O only Savior, by Thy mercy save us who hymn Thee.

Martyricon: Giving your flesh over to all manner of wounds, ye preserved your souls unwounded, O passion-bearers of the Lord, who share in glory divine.

Martyricon: Radiant daystars enlightening the souls of all on earth, ye showed yourselves to be passion-bearers of the Lord of all.

Theotokion: Like a fiery throne thou hearest Him Who holdeth all things in His hand, O Virgin, and at thy breast dost nourish Him Who feedeth all.

Canon of the Angels

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

As commander of the angelic ranks, O all-radiant Michael, and thou, O Gabriel, as the true herald of the divine incarnation: Preserve all who hymn you, O glorious ones. *Twice*

O Thou who pourest out Thy treasures in rich gifts and Who appointed the angelic ranks: When Thou comest with them as Judge and King of all, save me who flee to Thy mercy, O Master.

Theotokion: With faith the archangels, authorities and thrones, the cherubim, powers and seraphim, the radiant angels, principalities and dominions, noetically minister unto thy Son with trembling, O pure and most blessed Theotokos.

Then, "It is truly meet to bless thee…": and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of repentance, in Tone V—

Overlook the multitude of my transgressions, O Lord, Who wast born of the Virgin; and cleanse me of all my sins, granting me the intention to convert, in that Thou alone lovest mankind. And have mercy on me, I pray Thee.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Woe is me! To whom have I likened myself? To the barren fig-tree! And I fear lest I be cursed and cut down. But do Thou, O Christ God, heavenly Husbandman, show my hardened soul to be fruitful, accept me as Thou didst the prodigal son, and have mercy on me.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Blessed is the army of the King of heaven, for though the passion-bearers were mortals, yet did they strive to attain the dignity of the angels; and they spurned the pangs of they bodies, and by their sufferings were vouchsafed the honor of the incorporeal ones.

Wherefore, by their supplications, O Lord, send down upon us great mercy.

Glory…, Now & ever…: Theotokion—

O joyous one, mediate with thy supplications, and ask for our souls a multitude of compassions and the cleansing of our many transgressions, we pray.

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion. Litany. First Hour, and Dismissal.

Monday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, in purity from the depths of his heart, crying: Remember me, O Lord, in Thy kingdom!

I have met with soul-corrupting thieves on the path of life, and they have wounded me. But now I flee to thy lovingkindness, O Christ. Heal and save me, I pray.

The choirs of heaven hymn Thee, the God of all. By their sacred mediation overlook my many evils, O Master, and save me, I pray.

Martyricon: Having joined the angelic choirs, and been filled with never-waning light, O athletes of Christ, dispel ye the fœtid passions of my heart.

Glory…: O ye mortals, unto God Who is hymned by the angels in the highest let us chant the thrice-holy hymn: Holy art Thou, O unoriginate Father, Son and Spirit!

Now & ever…: O pure one who received the Joy of the angels in thy womb, fill with joy my soul, which hath been downcast by mine evil deeds, and guide it to the light.

Tone V

Tuesday

Monday Evening at Vespers

On "Lord, I have cried…": 3 stichera of repentance, in Tone V.· Special Melody: "Rejoice,…"—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Woe unto me who have angered Thee, my merciful God and Lord! How many times have I promised to repent, O Christ, and have been found to be a senseless liar? I have soiled my first baptismal raiment, and have forsaken my covenant with Thee, and this second commandment, which I confessed before Thee in the presence of men and angels, have I also abandoned, clad in a lamentable form. Setting this aside, O Savior, leave me not to perish utterly.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

What answer shalt thou find on the day of judgment, O wretched soul? Who will deliver thee from condemnation to everlasting fire and other torments? No-one, if thou thyself dost not placate the Compassionate One, forsaking thine evil deeds and acquiring a right pleasing life, every day weeping over thy countless transgressions, which thou committest at every hour in deed, word and thought, and beseeching Christ to grant thee the complete forgiveness thereof.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Let sinful habit not seize me, dragging me down, O Savior, nor let the demon, which ever wageth war on me and subjecteth me to his will, gain dominance over me; but rescue me from his dominion with Thy mighty hand, O Almighty One Who lovest mankind, and reign Thou within me. Vouchsafe that I may be wholly Thine, may live according to Thy will, O Word, may rest in Thee, and may find cleansing, salvation and great mercy for myself.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the Forerunner, in Tone V, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O blessed Forerunner and martyr of Christ, heal me who am wholly bowed down to the earth and am incurably broken, yet who flee with faith to thy godly protection. And rescue me, I pray thee, on the dread day, when I shall come to stand before His judgment-seat, and shall be given over to torments; and as thou hast unashamed boldness, O wise one, deliver me from standing on the left hand of Christ, entreating Him Who granteth great mercy to the world.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

As a most radiant luminary of the Sun, O wise Forerunner of Christ, shine thou a ray of light upon me who have fallen down into the darkness of countless evils, I pray thee. Raise me up out of the pit of sin, guiding me by thy sweet voice. O thou who of old loosed the voice of thy father by thy birth, direct now my voice, I pray thee, that with faith and love I may glorify God the Savior, Who loveth mankind and granteth the world great mercy.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Thou wast the divine temple of God, the Bestower of life upon all, O blessed prophet, Forerunner and herald, and didst have Him living in thy heart. Him do thou ever entreat, O John most rich, that those who have recourse to thy holy temple and honor thee may become temples of the Spirit and draw nigh unto God, that in hymns we may honor thy help and fervent supplication, for He bore witness that thou art the greatest of all men, O right wondrous one.

Glory…, Now & ever…: Theotokion—

From my childhood I have been shown to be a tireless committer of sins; I have been grievously wounded in mind and have lovingly remained therein with my many evil habits. Downcast, I now weep over my cruel deception, mine evil habits and mindlessness, and the destruction of my soul. O Mistress, disdain me not who am perishing evilly, but, taking pity, deliver me from every assault of the passions by thine aid, that if only in old age I may repent before God.

Then, O gladsome Light…; the Prokimenon of the day; and Vouchsafe, O Lord…

Aposticha stichera of repentance, in Tone V—

I cease not to commit sins, O Lord, and I heed not that I have been vouchsafed Thy love for mankind. Overcome my perplexity, O only Good One, and have mercy upon me.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

I fear the fear of Thee, O Lord, yet I cease not to do evil. Who will not be afraid before the tribunal of the Judge, and who desireth healing yet driveth the physician away, as do I? O long-suffering Lord, take pity on my weakness, and have mercy upon me.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Having put on the breastplate of faith and armed themselves with the image of the Cross, Thy saints, O Lord, manfully gave themselves over to torments and cast down the pride and deception of the devil. As God almighty, send down peace upon the world through their entreaties, and great mercy upon our souls.

Glory…, Now & ever…: Theotokion—

Ease thou the pangs of my much-sighing soul, O thou who hast wiped every tear from the face of the earth; for thou drivest away men's pain and freest sinners from tribulation. For thee have we all acquired as our hope and confirmation, O all-holy Virgin Mother.

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Monday Night at Compline

Canon of Supplication to the Theotokos

ODE I

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

O good and all-immaculate one, grant me contrition of soul, humility of heart, purity of mind, correction of life, remission of transgressions and fountains of tears.

Behold my tribulation and compunction, heal thou the stripes of mine ancient transgressions, and grant me time to repent and confess my sins.

Glory…: Pondering the abyss of mine evils, O most immaculate one, I weep for myself before my departure; wherefore, I beseech thee: Entreat thy Son, that He deliver me from torment.

Now & ever…: As thou hast time for repentance, O my soul, depart from all evil and cry out with tears to thy Creator: O my God, save me by the entreaties of her who gave Thee birth!

ODE III

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

The foremost of my passions have seized me, O all-pure one, and have filled me with shame who have been created according to the image and likeness of God; yet deliver me from the harm thereof, for I hymn thee in compunction.

The enemy wickedly seeketh to hunt me down, desiring to show me utterly consumed in everlasting flame, O all-pure one; yet set at naught his wiles and counsels, that, rejoicing, I may glorify thee.

Glory…: The enemies of the righteous have deceitfully set me in the uttermost pit of many offenses, yet as one now helpless and wholly wounded, I call upon thy supplication: O all-immaculate Mistress, save me!

Now & ever…: I have wasted my life in slothfulness, wretch that I am, and have now arrived at the gates of death; and, terrified of the assault of the enemy, I cry unto thee: deliver me from their temptations, that saved, I may glorify thee.

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

I have been wounded by the darts of sin, and wounds now cover mine entire body; wherefore, I cry out to thee, O all-pure one: with thy speedy supplications heal thou the wounds of my soul.

Have mercy upon thy servants, O pure one; for we have acquired thee as our mediatress before God, and we pray that we be delivered from all want and everlasting torment.

Glory…: O good one, thou art my hope, shield and confirmation, my deliverance from evils, the enlightenment of my soul, my boast, bulwark and might.

Now & ever…: Prodigally have I wasted the riches of good works which Christ gave me, in that He is good. Yet disdain me not, O all-pure Maiden, for I am perishing of hunger.

ODE V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Behold the weakness of my lowly soul, O Mistress, the infirmity of my flesh and the captivity of my mind, and save me who am bereft of hope.

God to Whom thou gavest birth do thou ever entreat, that He save all of us who confess thee to be the Theotokos, and glorify thy birthgiving, O all-pure one.

Glory…: Who doth not call thee blessed, O most immaculate one? For thou didst ineffably give birth to the one Master, the Savior of the whole world.

Now & ever…: O all-pure one, send down upon me streams of tears, that, having purified myself of the defilements and blemishes of my sins, I may hymn the magnitude of thy

goodness.

ODE VI

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

I have been cast into the abyss of transgressions and iniquities, O most immaculate one; yet stretch forth thy hand, and lead me up from the despair of hades.

I know the multitude of the offenses and thoughts which vex me; wherefore, haste thou and deliver me therefrom, O all-pure one.

Glory…: Take pity on thy servant, O Christ Master, through the entreaties of her who in purity gave Thee birth, when Thou shalt come to judge the world which Thou hast created.

Now & ever…: O pure Mistress, my soul hath been dragged down into the abyss of transgressions, to become food for the demons; wherefore, save me who am beyond hope.

Then, "Lord, have mercy!": thrice.

Glory…, Now & ever…Sessional hymn, in Tone V.· Special Melody: "The Word Who is equally unoriginate…"—

The greatly painful passions of my soul and the infirmities of my flesh do thou quickly heal; still thou the wandering of my mind, O all-immaculate Theotokos, and vouchsafe that in serenity of thought I may offer pure supplications unto the King, and ask remission of offenses.

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

When I bring to mind the multitude of mine unseemly deeds and transgressions, O most immaculate one, I am afraid and horrified. O Virgin, by thy supplications free me from them.

The sleepless word and the unquenchable fire ever erode and devour my soul. Let me not become food for them, O all-holy Theotokos.

Glory…: O most immaculate Virgin, from the outmost darkness and dread torment deliver thy servants who cry out to thy Son: Blessed art Thou, O God!

Now & ever…: I have defiled my flesh with shameful passions, and have darkened by mind with vile thoughts; yet take pity, O pure one, and save me, thy useless servant.

ODE VIII

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Unto thee, the Theotokos, do I bring the weakness of my lowly soul, the infirmity of my heart and the deception of my mind; and I cry aloud, asking thine aid, O Virgin.

Be Thou merciful to Thy servants, O Word, through the supplications of her who gave Thee birth, and save those who chant: O all ye works of the Lord, hymn the Lord and exalt Him supremely forever!

Glory…: O thou who gavest birth to Him Who hath willed mercy, have mercy upon all who chant with faith: O all ye works of the Lord, hymn the Lord and exalt Him supremely forever!

Now & ever…: Deliver me from the outermost darkness and the worm which sleepeth not, O good Virgin, in that thou hast given birth to the Creator of the world; for all things soever He desireth, He will accomplish through thy supplications.

ODE IX

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

God to Whom thou ineffably gavest birth, O pure Mistress, do thou earnestly beseech, that

He deliver us from misfortunes and sorrows, and from the dread judgment which is to come; and vouchsafe unto us the splendors of His saints.

I have sinned more than all others, disobeying Thy life-creating commandments, O Christ, and I have made myself like unto the irrational beasts; yet by the supplications of Thy Mother, O Word, take me not unrepentant from this life.

Glory…: In that thou gavest birth to the Word of God, the Abyss of mercy, O good one, have mercy upon the souls of all who flee beneath thy protection; for thee have we all acquired as an unashamed intercessor before God.

Now & ever…: Ask now for us purification and remission, deliverance from all needs, and correction of life which is pure and radiant, O Mother of God, that we may glorify thy great goodness.

Then, "It is truly meet…": and a prostration. Trisagion through Our Father…Troparion, and the rest as usual. Dismissal.

Tuesday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of repentance, in Tone V—

When the Judge taketh His seat and the angels stand before Him, when the trumpet soundeth and the flame is kindled, what shalt thou do, O my soul, when thou art brought to judgment? For then thine evils will confront thee, and thy secret sins will be laid bare. Wherefore, before the end cry out to the Judge: Cleanse me, O God, and save me!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Let us all keep vigil and greet Christ with a multitude of oil and radiant lamps, that we may be vouchsafed to enter the bridal-chamber; for he who findeth himself outside the gates crieth unto God in vain: Have mercy on me!

Glory…, Now & ever…: Theotokion—

The strange mystery of the Virgin hath shown forth the Salvation of the world; for He was born of her without seed and manifested Himself in the flesh without corruption. O Lord, Thou joy of all, glory to Thee!

After the second chanting of the Psalter, these Sessional hymns, in Tone V—

When thy deeds are laid bare, O my soul, and myriads of angels stand before the Judge, what answer shalt thou find for thy shame, if thou wilt not cry out, weeping, before the end: "I have sinned, O good Lord! Have mercy on me!"?

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

I lie upon the bed of mine offenses, robbed of my hope of salvation; for the dreaming of my slothfulness winneth torment for my soul. O God Who wast born of the Virgin, raise me up to Thy hymnody, that I may glorify Thee.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Thou hast given us an indestructible bulwark, O Christ God: the miracles of Thy holy martyrs. By their supplications make steadfast Thy faithful people, in that Thou art good and lovest mankind.

Glory…, Now & ever…: Theotokion—

Show forth thy speedy protection, help and mercy upon thy servant, O pure Theotokos, still thou the waves of my vain thoughts, and raise up my fallen soul. For I know, I know, O Virgin, that thou canst do whatsoever thou desirest.

After the third chanting of the Psalter, these Sessional hymns, in Tone V.· Special Melody: "The Word Who with the Father and the Spirit is equally without beginning…"—

The threefold waves of despair assail me who have fallen headlong into the depths of sin;

but in that Thou art almighty, O Christ, Pilot of all, go Thou before me and in Thy lovingkindness steer me to the calm harbor of dispassion, and save me by the supplications of the Forerunner, O Savior.

Elizabeth was freed from barrenness, and the Virgin remained a virgin still when she conceived in her womb at the sound of Gabriel's voice. And the Forerunner John leapt up beforehand in his mother's womb, perceiving in the womb of the Virgin the God and Master, Who became incarnate for our salvation.

Glory…, Now & ever…: Theotokion—

O thou who didst put forth the divine Flower from thy root, O ark and candlestand, golden jar, holy table holding the Bread of life as thy Son and God: Entreat Him with the holy Forerunner, that He have pity and save those who confess thee to be the Theotokos.

ODE I

Canon of repentance, the acrostic whereof is "O Christ, grant us cleansing of transgressions" the composition of Joseph, in Tone V—

Irmos: The land on which the sun had never shone, and which it had not seen, and the abyss which the expanse of heaven had never seen uncovered, did Israel cross dryshod, O Lord; and Thou didst lead them to the mountain of Thy holiness, as they gave praise and chanted a hymn of victory.

Grant me cleansing of the things I have done, O Savior, and absolve me before I depart from hence. Wash away my great filth, O Lord Who cleansed the lepers, and vouchsafe that I may stand blamelessly before Thee Who wilt come to judge the living and the dead.

The discharge which lieth upon the eyes of my soul preventeth me from gazing upon Thy beams, which Thou didst emit when Thou didst appear on earth, O unapproachable Sun. Wash it away, O Savior, and grant that I may contemplate the light of Thy grace, O compassionate Lord.

Martyricon: Full of vigilance, O blessed athletes, keepers of the commandments of Christ, ye lulled to sleep all the evil of the enemy; wherefore, in your divine vigilance raise me up to repentance, I pray, for I am weighed down by the sleep of sin.

Martyricon: Contending in your flesh against the adverse foe, O martyrs, ye vanquished him with the sword of the Cross and drowned him in the outpouring of your blood; and, singing and chanting a hymn of victory, ye have received from God crowns of victory.

Theotokion: Deliver me from evil habits, O pure Virgin. Upon the rock of the commandments establish me who am shaken by the machinations of him who of old caused our first parents to fall. And vouchsafe that I may please Christ, singing well and chanting a hymn of victory.

Another canon, of John the Forerunner, the acrostic whereof is "O Baptist, accept this entreaty": the composition of Joseph, in Tone V—

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

A pure way of life and an immaterial life didst thou show forth in a material body, O Forerunner; wherefore, we beseech thee: Make those who bless thee with faith emulators of thyself.

Forerunner who immersed Christ, the Abyss of compassion, in the river's streams, entreat Him to dry up the abyss of mine evils and to enlighten my mind, I pray.

O Forerunner of the Savior, mediating causes of repentance for me, I pray thee: Ask and entreat Him Who loveth mankind, that I be granted the compunction which washeth away the fœtid mire of sin.

Theotokion: Without pain thou ineffably gavest birth unto Him Whom the Father incorruptibly begat before time began, O most hymned Mistress. Him do thou beseech, that He save from all harm those who have recourse unto thee.

ODE III

Canon of Repentance

Irmos: O Lord, make steadfast my heart, which is buffeted by the waves of life, guiding it into calm harbor, in that Thou art God.

I promised Thee that I would repent, O God, yet still I commit sin. What will become of me? How shall I find myself when Thou shalt come to judge the earth?

Let us offer supplication unto the Lord; let us sigh and shed the tears which wash away defilement, that we may be find deliverance in the world to come.

Martyricon: Their minds wholly dead, the violators of the law wounded the victorious martyrs who love Life and confess Christ.

Martyricon: The choirs of the martyrs have been numbered with the choirs of the noetic angels; and they are become peers of the angels through the grace of the divine Spirit.

Theotokion: Open now to me the gates of repentance, the portal of the Light, O Virgin; and forbid the passions entry into my lowly soul.

Canon of the Forerunner

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Ever pouring forth healings upon those who approach thy temple with faith, O wondrous Forerunner, I pray thee: Cure the passions of my heart, which most wretchedly grow within me through negligence, O thou who art most rich.

I sigh and am ever wracked by lamentations when I think of Thine implacable judgment, O only most righteous Judge. Through the entreaties of Thy Forerunner, preserve me uncondemned thereat, O Lord my God.

As the mediator between the Old and the New Covenants through thy divine mediations, O glorious Forerunner, I cry to thee: By repentance renew me who am grown old through many sins, that I may honor thee in praise.

Theotokion: O holy Virgin Mother who alone art most immaculate: Lift from us the blame of transgressions, enlighten our minds, purify our hearts, and deliver us all from everlasting condemnation, we pray.

ODE IV

Canon of Repentance

Irmos: I heard report of Thee, O Lord, and was afraid; I understood Thy dispensation, and glorified Thee, Who alone lovest mankind.

Paying no heed to Thine enlightening words, O Lord, I have committed deeds of darkness, and I fear Thy dread tribunal in the life to come.

If we give wings to the ship of our soul with the sail of the fear of God, we shall reach the havens of repentance, escaping the threefold waves of evils.

Martyricon: O martyrs, ye have been shown to be divine mountains which let fall sweetness, and the divinely-planted garden having within it the Lord, the Tree of life.

Martyricon: With arrows of patience and perseverance ye shot down the demonic foe, and have received crowns of glory.

Theotokion: O all-pure Mistress, intercessor for sinners, divine correction of those who have fallen, thou art glorified as she who gave birth to God.

Canon of the Forerunner

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

As a true warrior of Christ the King, thou hast made thine abode in the kingdom on high, O Baptist. Unceasingly entreat Him, that He have pity on those who honor thee.

Foreseeing the gratefulness of thy heart, the Lord sanctified thee from thy mother's womb, O blessed one. Him do thou entreat, that He sanctify us all, we pray.

Unto the dead didst thou announce the coming of Him Who died for our sake. Him do thou beseech, O Forerunner, that He give life to me who have died, and save me.

Theotokion: Have mercy on me, O only all-immaculate one who ineffably gavest birth unto God Who is merciful in His surpassing goodness; and deliver me from everlasting torments.

ODE V

Canon of Repentance

Irmos: Anticipating my need, take pity on my wretched soul, which doth battle at night with the darkness of the passions, and shine forth in me the noetic sun of the day-star, that I may distinguish night from light.

There is no salvation for me in my works, for I have committed many sins on earth, wretch that I am , and I shall tremble before Thy dread judgment-seat when thou shalt judge those who have broken Thy commandments, O God.

How mindless have I been! How dark I have become by doing evil deeds! How I have failed to understand the fear of Thee, O Christ! I have fallen face down upon the ground and made myself like the irrational beasts; yet convert me, O God of all.

Martyricon: The cloud of martyrs hath dispelled the clouds of bitter torments, hath shone forth the daylight of true understanding, destroyed the gloom of polytheism, and reached the unapproachable Light.

Martyricon: Sanctify my mind by the entreaties of Thy holy martyrs, I pray, O Christ, and show me to be full of enlightenment, a partaker of everlasting glory, that, rendering glory, I may hymn Thee, O Savior.

Theotokion: At the ineffable word [of the archangel] thou gavest birth for us, O Virgin Mother, unto God Who through thy goodly mediation giveth repentance unto all who have greatly sinned, O refuge and haven of the faithful.

Canon of the Forerunner

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

The womb of the barren one gave birth unto thee, O Forerunner, through thy right fruitful words showing forth as right fertile our hearts which are barren of good works; wherefore, we call thee blessed.

In the desert places thou didst blossom like a right fragrant lily, O ever-blessed one; wherefore, we cry out to thee: Drive all the fœtor of evil from my soul, O Forerunner.

Thou didst stand between the law and grace, O all-wise one; wherefore, I cry aloud: Have pity on me who am afflicted with wretchedness and am vanquished by the law of sin, O Forerunner.

Theotokion: O all-pure one, impassable portal of glory, open unto me the gates of repentance, winning for me divine entry and rest in the life to come.

ODE VI

Canon of Repentance

Irmos: As Thou didst deliver the prophet from the beast, O Lord, so lead me up from the abyss of unrestrained pleasures, that I may dare to lift up mine eyes upon Thy holy temple.

Now is the time to convert, yet I always lie prostrate, ever stuck in great senselessness. But releasing me from the darkness of my heart, O Word, have pity on me.

Have pity on me who groan, as once Thou hadst pity on the publican, O compassionate Christ; and vouchsafe that I may weep fervent tears like the harlot, that I also may wash away the filth of my many transgressions.

Martyricon: O great martyrs of Christ, from

the great flame in Gehenna, which awaiteth me there, rescue me who have sinned greatly, that I may ever greatly glorify your memory.

Martyricon: Having struggled well, Thy passion-bearers were radiantly crowned by Thy life-creating right hand, O Lord and God. At their honored entreaties save all Thy people.

Theotokion: O divinely joyous tabernacle of sanctity, precious ark, lampstand of the Light divine, table of the Bread of life, animate palace of the Word: Show me to be a temple of the Spirit.

Canon of the Forerunner

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Resplendent with ineffable beams, O Forerunner of Christ, by thine efficacious entreaties illumine the hearts of those who piously praise thee.

O Forerunner of Christ, with grace illumining me, who am held fast in the sleep of slothfulness, assiduously rouse me to do the things which God willeth.

From every tribulation caused by the adversary deliver us who have acquired thee as a divine intercessor and advocate before the Master, O blessed one.

Theotokion: The tempest of sin assaileth me, O all-pure Theotokos. Make haste to deliver me, guiding me to the haven of repentance, O most immaculate one.

ODE VII

Canon of Repentance

Irmos: The prayer of the children quenched the fire; and the dew-bearing furnace was the herald of a miracle, for it neither consumed nor burned those who hymned the God of our fathers.

Forgive Thou mine iniquities, mine injustices and my countless offenses, O Christ, and in the greatness of Thy compassions, O God, deliver me from the torment which is to come.

Like the prodigal I have now squandered all the wealth I once received, and I am beset by starvation, deprived of divine food. Accept me, the penitent, O Savior, and save me.

Martyricon: Your members mortified by many tortures, ye rendered dead the warring foe, O right wondrous martyrs of the Lord; wherefore, we, the faithful, piously hymn you.

Martyricon: O martyrs, with patience and valor ye impaled the hordes of the demons and all the multitude of tormentors, and have now been transported to true Life.

Theotokion: Thou hast been shown to be a haven of salvation for all, O pure one, stilling the tempest of the passions and leading to tranquillity all who are humble on the earth, O pure Theotokos.

Canon of the Forerunner

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

With words we entreat thee who art the Forerunner of the Word: As thou didst loose the voice of thy father at thy birth, so loose thou the snares of our transgressions.

O most radiant sun who shinest the radiance of salvation upon me, deliver me from the darkness of the passions which vex my darkened heart.

I have acquired an unfruitful soul and a barren heart, O divine offspring of the barren woman. O Baptist of Christ, pray thou without ceasing, that I may produce the fruits of repentance.

Triadicon: Let us glorify the Son Who is equal to the Father, and the Holy Spirit, the indivisible Trinity, chanting in godly manner: Blessed art Thou, O God!

Theotokion: O most immaculate one, thou gavest birth to Christ as a little Child, Who worketh the renewal of us who have grown old through the ancient transgression.

ODE VIII

Canon of Repentance

Irmos: Ye assembly of angels and council of men, ye priests, hymn the King and Creator of all! Ye Levites, bless Him! Ye people, exalt Him supremely for all ages!

Behold, the sores of my soul have putrefied and grown fœtid, O Christ, and I have suffered and been brought low thereby; but treat me, O Savior, with the medicines of repentance.

By deception the most wicked serpent defrauded me and filled me with evils; but, sighing, I cry: O Word, reject me not, who am condemned and brought low!

Martyricon: Ye turned not away from a higher standing, O most lauded ones, and ye cast down the enemies of the Cross who sought to undermine you, utterly vanquishing them, O all-wise ones.

Martyricon: O all-praised martyrs of the Lord, neither fire, nor the sword, nor wild beasts, nor starvation, nor the crushing wheel, nor any other torture was able to separate you from Christ Who loveth mankind.

Theotokion: O Mother of God, boast of angels and salvation of men, be thou a surety for me, that I may find and receive remission of the sins I have committed in the past, in knowledge and in ignorance.

Canon of the Forerunner

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Thou didst wash the assembly of the people in the streams of the Jordan, preaching repentance, O great Forerunner; wherefore, I cry out to thee: Dry up the stream of my passions, sending forth well-springs of tears upon me.

Be thou wholly atremble, O my soul, pondering the judgment-seat of the Almighty; and cry out: O Compassionate One, for the sake of Thy Forerunner have pity and save me, and deliver me from torments.

I move mine unclean lips and defiled tongue in prayer to thee, O holy Forerunner: Haste thou quickly, and help me, who am unceasingly shaken by all the assaults of the deceiver.

Triadicon: O consubstantial Trinity—Father, Son and Spirit—rain down upon us remission of offenses, that, having received perfect salvation, we may exalt Thee supremely for all ages.

Theotokion: O divinely joyous one, by thine exalted birthgiving thou hast raised us up from the pit into which we have fallen; wherefore, with grateful voices, O Maiden, we hymn thee with faith for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim…": and make prostrations.

ODE IX

Canon of Repentance

Irmos: In that the Mighty One hath done great things to thee, revealing thee to be a pure virgin even after giving birth, as thou gavest birth to thine own Creator without seed, we therefore magnify thee, O Theotokos.

That I may magnify Thy long-suffering, I cry to Thee: O Jesus, be Thou yet patient with me, and hew me not down like the barren fig-tree, but let me produce for Thee the fruits of repentance.

How awesome art Thou, O Thou Who alone art mighty and powerful! Who will withstand the dread threat of Thee when Thou Thyself shalt come to sit in judgment? When that shall take place, preserve me uncondemned.

Martyricon: By your divine pangs ye take away the pain of my body, O athletes of the Lord; wherefore, heal the most grievous passions of my soul, in that ye are most skilled physicians.

Martyricon: The shrines of your relics shine forth more brightly than the rays of the sun with rays of divine grace, and enlighteneth the hearts and illumineth the souls of those who praise you with faith, O passion-bearers.

Theotokion: O thou who art full of the grace of God, thou hast truly been shown to be the radiant cloud which leadeth the new people to the promised land, and the gate which leadeth to life; wherefore, we magnify thee, O Theotokos.

Canon of the Forerunner

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Lo! the majesty of thy temple is acknowledged to be heaven on earth, O Forerunner of Christ, and with divine rays thou enlightenest those who approach it and who now bless thee therein every day.

As the true friend of the Master, O most blessed Baptist, strengthen me to love Him without wavering, and with an upright character, and to spurn the corrupting passions which force me into the pit of perdition.

Thou wast not a reed shaken by contrary winds, O all-wise one, but rather our divine confirmation and the unshakable fortification of the Church, which do thou preserve unshaken by thy supplications, causing every temptation to cease.

The coming of the Creator is at hand! Why, therefore, dost thou not weep over thyself, O my wretched soul who livest indifferently. But arise, and cry out to the Lord: Have pity on me, O Savior, through the entreaties of the Forerunner, in that Thou lovest mankind!

Theotokion: Thou hast been shown to be the radiant chariot of the Sun Who shone forth from thy womb and broke the cruel darkness of deception, O most immaculate and pure one. Wherefore, with faith we bless thee as is meet.

Then, "It is truly meet to bless thee…": and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of repentance, in Tone V—

Overlook the multitude of my transgressions, O Lord Who wast born of the Virgin; and cleanse me of all my sins, granting me the thought of converting, in that Thou alone lovest mankind. And have mercy on me, I pray Thee.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide

their sons.

Woe is me! To whom have I likened myself? To the barren fig-tree! And I fear lest I be cursed and cut down. But do Thou, O Christ God, heavenly Husbandman, show my hardened soul to be fruitful, accept me as Thou didst the prodigal son, and have mercy on me.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Thy passion-bearers, O Lord, emulators of the angelic ranks, endured tortures as though incorporeal, in oneness of mind possessed of the hope that they would enjoy the good things promised them. By their supplications, O Christ God, grant peace to Thy world and great mercy to our souls.

Glory…, Now & ever…: Theotokion—

O joyous one, mediate with thy supplications, and ask for our souls a multitude of compassions and the cleansing of our many transgressions, we pray.

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion. Litany. First Hour, and Dismissal.

Tuesday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

As Thou didst justify the harlot who wept from the depths of her soul, O Christ, so do Thou rescue from all torment me, who am in despair, O good Master, I entreat Thee.

Together let us bless John, who went before Christ and prepared His goodly ways, that through his divine supplications we may be delivered from transgressions.

Martyricon: O holy martyrs, who drained the cup of Christ with ardent soul: With the downpour of your divine prayers deliver us from turbid sins and ailments.

Glory…: O unapproachable God, almighty Trinity and Unity: By the supplications of Thy Forerunner save me, delivering me from darkness and the flame which awaiteth me.

Now & ever…: Ever defiled by wicked acts, I beseech thee, the undefiled Mother of the Master: Cleanse me of all defilement, O Mistress!

Tone V

Wednesday

Tuesday Evening at Vespers

On "Lord, I have cried…": *3 stichera of the Cross, in Tone V.· Special Melody: "Rejoice,…"—*

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Thou wast lifted up like a lamb upon the Cross, and didst lay low the uprisings of the deceiver; and when Thou wast slaughtered Thou didst sanctify the whole earth with Thy blood. Pierced by the spear, Thou didst straightway command the flaming sword to turn away from me, that I might dwell in paradise and partake without fear of the tree of life. Wherefore, saved by Thy sufferings, I cry out, rejoicing: Glory to Thy divine Cross, whereby we have been delivered from the ancient curse and receive from the Tree blessing and great mercy!

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Desiring to bring an end to the pain and afflictions of men, O all-good Lord my Savior, Thou didst endure vile crucifixion; Thou didst taste of gall, O Innocent One, removing the bitter taste of evil; and wounded, O Word, by the thrust of the spear, Thou healest our wounds, in that Thou art Master. Wherefore, we hymn Thy glorious will, and bowing down, we honor the spear, the sponge and the reed, whereby Thou hast imparted to Thy world peace and great mercy.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

"How did the iniquitous multitude of the Jews condemn Thee to be crucified on the Cross, O Jesus, taking no pity on Thee, the Compassionate One?", the Virgin, weeping, exclaimed when she beheld uplifted upon the Cross Him Who was born of her womb without suffering; "and what hath the iniquitous council done to Thee, O my Child most desired, my most beloved Son? Haste Thou, and save those who glorify Thy crucifixion with faith, and those who magnify me, as Thou didst promise, in that Thou alone art most good!"

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the Theotokos, in the same tone—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Desiring utterly to lift from the first-created Adam the most painful sentence, O sinless Christ Who lovest mankind, as the Creator of Adam Thou wast pierced with nails; and Thy divine side wounded for our sake with a spear, Thou dost turn away the flaming sword, O Word, that it might no longer deny entry to us, Thy servants. Wherefore, glorifying Thee, we hymn Thy might, and honor and praise Thy Cross, whereby all nature hath found great mercy and an inheritance without pain, O Thou Who lovest mankind.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Once beholding her Lamb hastening to the slaughter, the Ewe-lamb followed ardently, crying out to Him these things: "Whither goest Thou, O Christ, my Child most sweet? Wherefore dost Thou run this course with haste, O long-suffering and most desired Jesus? O sinless and greatly merciful Lord, my most beloved Son, grant discourse unto me, Thy handmaid. Spurn not in silence me who gave Thee birth in strange manner, O God, Bestower of life, Who

grantest the world great mercy!"

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Thou wast truly the throne of the cherubim, in that thou art more exalted than all creatures: for the divine Word, desiring to restore our form, made His abode within thee, O pure one; and having issued forth from thee as a mortal man, He accepted the Cross and suffering for our sake, in that He is compassionate, and as God hath bestowed resurrection. Wherefore, giving thanks to thee who hast reconciled our condemned nature with the Creator, we cry out to Him and thee: By thy supplications grant us remission of transgressions and mercy!

Glory…, Now & ever…: Stavrotheotokion—

Thou didst will to give Thine all-pure blood as deliverance and a great ransom for our sake,

O my sinless Christ, desiring that all may receive salvation; wherefore, seeing Thee nailed, Thy Mother tore her hair, lamenting and saying: "O my Child, Lamb all-unblemished, desiring to deliver the world by Thy precious blood: How hast Thou set from before mine eyes, O Savior, Thou never-setting Sun, Who givest unto all enlightenment, peace and great mercy?"

Then, O gladsome Light…; the Prokimenon of the day; and Vouchsafe, O Lord…

Aposticha stichera of the Cross, in Tone V—

O Lord, once, in the time of Moses the Prophet, the form of Thy Cross, precisely revealed, vanquished Thine enemies; and now, possessed of that same Cross, we ask Thy help: Strengthen Thy Church, for the sake of Thy great mercy, O Thou Who lovest mankind!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Though a tree visible by nature, Thy Cross, O Christ, is invested with divine power; and tangibly revealed to the world, it wondrously and noetically worketh our salvation. Bowing down before it, we glorify Thee, O Savior. Have mercy on us!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Pray for us, O holy martyrs, that we may be delivered from our iniquities; for unto you hath been given the grace to make supplication in our behalf.

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "O venerable father…"—

Taking on Himself my whole form, God the Creator clad himself therein, desiring to refashion the fallen form of Adam; and of His own will He was uplifted upon the Cross as one guilty. But now stretching forth His hands, He healeth our hands, which of old were made weak in stretching forth to pluck the fruit of the tree. And the most pure one, beholding Him, exclaimed: "What is this Thine ineffable long-suffering, O my Son? I cannot bear to see Thee lifted up upon the Cross Who holdeth the ends of the whole earth in the palm of Thy hand!"

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Tuesday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

O Theotokos, accept the supplications of thy servants, offered unto thee from the depths of our hearts, and, bearing them to thy Son, grant us remission of transgressions.

O Virgin Mother of God, who art truly the bestower of good things, who enrichest mortals, O portal of salvation leading them to life: Cease thou never to intercede for those who entreat thee.

Glory…: Moved now by the entreaties of those who hymn thee, in that thou art mighty assistance toward salvation, O Mistress, rescuing us from misfortune by thy supplications, preserve us whole, who honor thee.

Now & ever…: Going quickly before us and interceding with fervor, O all-holy Virgin, taking pity on us who are grievously beset by evil circumstances, deliver us and free us from grief.

ODE III

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

Illumining the dark cloud of my heart with the divine light of thy vigilant entreaty, O Mother of God, show me forth as a child of the day, made radiant by the virtues, O thou who guidest our souls with light.

Ever desiring to hymn thee as is meet, yet at a loss how to do so, we offer thee praise from our base lips: accept it readily, and hearken to the entreaties of us who pray to thee with faith.

Glory…: O Theotokos, who showest barren souls to be right fruitful, and cleansest stony hearts by thy supplication, show thou my soul to produce the fruit of faith and an undefiled life.

Now & ever…: How could He Who holdeth all. the ends of the earth in His palm be contained by His Mother's womb? How could He be fed with milk from her breasts, Who feedeth every living thing at His good pleasure? Incarnate, He Who is rich maketh Himself poor, emptying Himself.

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Knowing thee alone, O all-pure one, to be the mediatress before God, with praises and hymns we honor thee who releasest the guilty from their debts of offenses.

In making His abode within thee, O all-immaculate Virgin, God showed thee to be a sanctified temple. Him do thou ever entreat, that He preserve thy servants unharmed.

Glory…: Hearken unto the entreaty of the poor who set their hope on thee, O Theotokos, and hasten to deliver us from misfortunes by thy maternal boldness.

Now & ever…: Having acquired thee as sweet consolation amid sorrows, help amid perils and an intercessor amid tribulations, O Mother of God, we are delivered from all afflictions.

ODE V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Having truly given birth in circumscribed flesh to Him Who is infinite in nature and was begotten before time began, entreat Him unceasingly in behalf of thy servants.

Thou dost quickly draw nigh to those in need, ever helping and directing toward salvation

those who call upon thee amid temptations, O all-pure one.

Glory…: Showing our compassionate God to be merciful by nature through thy supplications, O all-immaculate one, grant a peaceful life to thy servants and deliverance from transgressions.

Now & ever…: O most immaculate one who gavest birth to the burning Ember which Isaiah beheld, utterly consume the tinder of mine offenses, and illumine me, I pray.

ODE VI

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Raising us up who have been slain by the sinful passions, O Mistress, enliven us by thy supplications, for thou gavest birth to the Destroyer of corruption.

Having thee as our sure hope, an invincible bulwark against the enemy, and a steadfast help, we do not fear the assaults made upon us.

Glory…: O pure one, do thou ever intercede for mortals in pain, and preserve thy servants unharmed by the evils which wither us.

Now & ever…: O Bride of God, illumine my soul which hath been darkened by the cloud of thoughts which assail me through the attack of the demon who slayeth men.

Then, "Lord, have mercy!": thrice. Glory…, Now & ever…Sessional hymn, in Tone V—

By the Cross of thy Son hath all the falsehood of idolatry been abolished and the might of the demons trampled underfoot, O thou who art full of grace. Wherefore, we the faithful hymn and bless thee as is meet, and, confessing thee to be the true Theotokos, we magnify thee.

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

O Mistress, accept the petitions of thy faithful servants, rescuing them from perils and saving from tribulations those who chant with faith: Blessed art Thou, O God!

O thou who hast given birth for us to God the Creator of good things, beseech Him with thy maternal entreaties, O pure one, that He take pity on those who praise thee.

Glory…: Having acquired thee as an invincible intercessor and an unshakable foundation, O Mistress, arrayed in thine assistance, we vanquish the wiles of the archer, which he directeth at us.

Now & ever…: Look upon the lowliness of thy servants, O Mistress, and from everlasting fire free me who unceasingly chant: Blessed art Thou, O God!

ODE VIII

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Weaving words and thoughts into praise for thee, O Virgin, we the faithful cry: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Solomon described thee beforehand as the beauty wholly beloved of God, in that thou art closest to Him, O Virgin, delivering those in the world with thy maternal boldness.

Glory…: Having thee, after God, as our hope of salvation amid perils, we the faithful cry aloud: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Now & ever…: Accept this hymnody, O most hymned Virgin, from the base lips of those who cry: Rejoice, O healing of sick bodies and salvation of despairing souls!

ODE IX

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son,

Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Unto thee do we pour forth supplication from our pain: Have mercy on us sinners, lest we be put to shame on the day of trial, for we call upon thee, the most merciful Theotokos.

Disdain not our kinship in dust, O pure Theotokos, but be thou our intercessor, protecting and strengthening us amid grief, and delivering all the infirm; for in thee do we trust, who art ready to save us.

Glory…: O God, hearken now to the supplication of Thy people, and deliver us from the harm of the enemy, for lo! we bring before Thee true purification: her who gave Thee birth, whom we bless with love.

Now & ever…: Beneath the dominion of thy might do all of us mortals earnestly flee, asking thy mercies and merciful compassion; and, pouring them forth, sanctify us.

Then, "It is truly meet…": and a prostration. Trisagion through Our Father…Troparion, and the rest as usual. Dismissal.

Wednesday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the Cross, in Tone V—

The place of the skull became paradise, for no sooner was the tree of the Cross planted than straightway Thou, the grapes of Life, sprang forth, O Savior, unto our gladness. Glory to Thee!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

O ye faithful, let us hymn our Savior and Deliverer Who of His own will was crucified, as He Himself knew and was well-pleased; and let us glorify Him: For He hath nailed the sins of men to the Cross, delivering the human race from deception, and hath vouchsafed us the kingdom.

Glory…, Now & ever…: Stavrotheotokion—

When she who without pain gave Thee birth saw Thee uplifted upon the Tree, she lamented, weeping, and exclaimed: "Woe is me, O my Son most sweet! I am wounded in soul, beholding Thee nailed to the Cross as a malefactor amid two evildoers!"

After the second chanting of the Psalter, these Sessional hymns, in Tone V—

O Savior Who of Thine own will endured crucifixion and freed men from corruption, we, the faithful, hymn and worship Thee, for Thou hast enlightened us with the power of the Cross; and with fear we glorify Thee as Lord and Bestower of life, O Compassionate One Who lovest mankind.

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

The tree of Thy Cross hath been shown to be salvation for the world, for Thou wast nailed to it of Thine own will and didst deliver mortals from the curse. O Lord, Joy of all, glory to Thee!

Martyricon: Zealous for the cup of Thy sufferings, O Lord, the passion-bearers forsook the beauties of life and became communicants with the angels. Through their entreaties, O Christ, grant peace and great mercy to our souls.

Glory…, Now & ever…: Stavrotheotokion—

By the Cross of Thy Son hath all the falsehood of the idols been abolished and the might of the demons hath been trampled underfoot, O thou who art full of the grace of God. Wherefore, we, the faithful, ever hymn and bless thee as is meet, and confessing thee to be the true Theotokos, we magnify thee.

After the third chanting of the Psalter, these Sessional hymns, in Tone V. Special Melody: "The Word Who with the Father and the Spirit is equally without beginning…"—

The prophecies of the prophets have already been fulfilled; Thine ancient counsel hath reached its end; for of Thine own will Thou, O Christ, King of all, didst abase Thyself to assume the flesh, and for our sake didst deign to ascend the Cross and endure death. Wherefore, we glorify Thy condescension which passeth understanding, O Word.

When the ranks of the angels beheld Thee nailed to the Cross and having fallen asleep, O Jesus, King of all, they were stricken with awe; and straightway the hordes of the demons fled, and the gates of hades were broken, the tyranny of death was cast down, and those dead in the grave arose.

Glory…, Now & ever…: Stavrotheotokion—

Beholding Thee hanging of Thine own will on the Cross between the thieves, O Christ, Thy Mother said maternally, her womb rent with pain: "O my sinless Son, how is it that Thou art unjustly nailed to the Cross as a malefactor, Who desireth to give life to the human race, in that Thou art compassionate?"

ODE I

Canon of the Cross, the acrostic whereof is "Raising up the world, O Christ Thou wast lifted up upon the Tree": the composition of Joseph, in Tone V—

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

Of old, the law-breaking assembly of the Jews lifted up upon the Tree Him Who is inconceivably understood to be incarnate, and Who appeared to the world in the flesh as He desired.

When the Jews lifted Thee up, suspending Thee, the fruitful vine, upon the tree of the Cross, O Christ, Thou didst exude the wine of gladness which taketh away all the drunkenness of evils, O Word.

Martyricon: Your patience doth not fall under the laws of praise, O martyrs; for ye endured pain past all human nature, and, rejoicing, have made your abode in a rest which is devoid of pain.

Martyricon: Navigating the waves of tortures by the steering of the Word, O most lauded athletes of Christ, ye reached the harbors of heaven, delighting now in divine tranquillity.

Theotokion: When thou didst behold the Lord Who had been born of thy womb uplifted unjustly upon the Tree, O Virgin, thou didst shed tears and hymn His truly ineffable condescension.

Another canon, of the Theotokos, the acrostic whereof is "This is now the fifth hymn to the Virgin": in Tone V—

Irmos: Same as the foregoing.

O Portal of divine glory, who hast opened the gates of paradise, open unto me the doors of repentance, I pray, and enlighten my mind, that I may hymn thee, O divinely joyous one.

Thou didst restrain the onrushing of death, O most immaculate one who gavest birth unto Him Who hath dominion over life and death. Him do thou entreat, that He restrain my soul and save me, O thou who puttest transgressions to death.

The Word Who with the Father is equally without beginning chose thee alone, the beauty of Jacob, from among the generations of men, and became incarnate of thy blood. O Mistress, save me by thy mediations.

Like the fleece thou didst absorb the rain of heaven which descended upon thee, O most pure one; wherefore, dry up the teeming of my passions, I pray thee, O Virgin Mother.

ODE III

Canon of the Cross

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

When Thou wast crucified, paradise was opened again and the thief was the first of all to enter therein, rejoicing; and when Thou didst die, O my Jesus, the enemy deceiver was slain, and slain Adam was given life. Glory to Thy surpassing lovingkindness!

Crucified upon the Tree in Thy goodness, O Jesus, Thou didst cause the flame of sin to wither away; bound, Thou hast released man from deception; and stripped naked, Thou hast clothed man in the vesture of glory. Glory to Thy surpassing compassion!

Martyricon: O Christ Who ever revealeth the martyrs to be shining stars dispelling the darkness of ungodliness: By their entreaties drive away the night of mine evils, and enlighten my darkened heart.

Martyricon: O right glorious martyrs who suffered lawfully, by faith and the law were ye crowned with wreaths. Ye wisely turned away from the counsels of the iniquitous, and have received divine sustenance and a dwelling-place in paradise.

Theotokion: The angelic choirs hymn thee who art indisputably more exalted than them, O most hymned one; for thou gavest birth in the flesh to God, Who by the Tree annulled the curse of the tree and hath poured forth blessing.

Canon of the Theotokos

Irmos: Same as the foregoing.

O pure one, with the remedy inherent in thee heal me wholly, who have been wounded by the darts of sin. Free me from the pangs which beset me, O thou who by thy birthgiving hast freed the human race from pain.

O Mistress, by thine aid cast down the invisible enemies who assail in vain my lowly heart and seek to slay me, that they may remain impotent and full of shame.

O Mistress who hast poured forth upon the world the divine Water, fill me with life-creating waters, dry up the grievous torrents of mine iniquities, and with thy divine serenity still thou the waves of my heart.

Ending, the tabernacle of the law hath passed away, for thou gavest birth to Christ, the Bestower of the law, Who layeth down for us the grace of purification and enlightenment, and annulleth the curse, O all-pure, most immaculate Virgin.

ODE IV

Canon of the Cross

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Working never-ending deliverance for men's souls when hanging of Thine own will upon the Tree, O Christ, Thou didst commit Thine all-holy soul into the hands of the Father. The unjust judge condemned Thee, the righteous Judge, to die suspended upon the Tree, that Thou mightest justify us who unjustly submitted to the enemy.

Martyricon: The good things of all time were ye vouchsafed to behold, O martyrs, when ye were manifestly subjected to many tribulations and afflictions, and countless torments on earth.

Martyricon: Ye passed through the winter of trials, reached the springtime of heavenly reward, O honored martyrs, and have been numbered with the angelic choirs.

Theotokion: The sword of divine sufferings pierced thy soul, O blessed one, when thou didst behold thy Son crucified and surrendering His soul into the hands of the Father.

Canon of the Theotokos

Irmos: Same as the foregoing.

I have no saving works; wherefore, with hope I flee under thy protection, O most immaculate Virgin. By thy supplications save me who am desperate.

O pure receptacle of the Light, honored chariot of the Sun: Illumine my heart, which hath been darkened by the gloom of evils, and save me, I pray, O Mistress.

O Maiden who of thy virginal blood didst weave a robe for Him Who covereth the sky with clouds: With a robe of incorruption clothe me who have been stripped naked by deception.

The Creator took thee like a lily from the vales of life, and through thee He breathed forth a spiritual fragrance upon the world, O all-holy Virgin Bride of God.

ODE V

Canon of the Cross

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Thou didst stand condemned, O Christ, Thou righteous Judge, condemning the enmity of the flesh; and beaten with a reed, Thou hast signed for me a complete release.

When it beheld Thee suspended on the Tree in the flesh, O Christ, the sun turned its light into darkness, the earth quaked, and the rocks split asunder.

Martyricon: Ye sanctified the ends of the earth, O most lauded martyrs, suffering as fulfillers of the law of God; and ye have inherited sanctity.

Martyricon: Let the all-beauteous and divinely radiant martyrs be honored, who are clothed in divine glory and have laid bare the malice of the enemy.

Theotokion: We bless thee, the most immaculate Mother of God, because of whom the curse hath been shown to be fruitless, and deliverance and blessing have been bestowed.

Canon of the Theotokos

Irmos: Same as the foregoing.

O Virgin, may I find thee to be a help which delivereth me from condemnation at the hour of judgment, when I must needs stand before the judgment-seat of Him Who was born of thee.

O pure one, convert me, who am vanquished by the law of sin, am oft beguiled by the deceptions of the deceiver, and am weighed down by the fetters of my transgressions.

O most immaculate one, who gavest birth to the burning Coal which Isaiah beheld, consume the dross of mine offenses, and enlighten me, I pray.

O Virgin who lent Christ flesh of thy blood, wholly wash away my carnal passions, and show me the way of dispassion.

ODE VI

Canon of the Cross

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

Thou wast lifted up upon the Tree, O Long-suffering One, didst put down all the uprisings of the enemy, and in Thy surpassing goodness hast saved me who have fallen.

No sooner did the souls of the righteous sense Thee surrendering Thy soul upon the Tree of old, O Word and Master, than they were released from everlasting bonds.

Martyricon: Like hard diamonds ye endured all the burning of torments with patience, and, humbled, ye cast down the enemy.

Martyricon: As emulators of the sufferings of Christ, ye endured every torture, O passion-bearers of the Lord; wherefore, ye have been vouchsafed the beauties of heaven.

Theotokion: Wondrous is thine Offspring, Who worketh great miracles and is glorious in His saints, O Mistress Theotokos, who alone art most wondrous.

Canon of the Theotokos

Irmos: Same as the foregoing.

Let not the depths of despair swallow me up, O Mistress, neither let the waves of sin cover me; but let me be saved by thy supplication, O thou who alone art pure.

The lampstand of the law prefigured thee who gavest birth to the Light which enlighteneth all things, O most pure one; wherefore, I cry out to thee: Enlighten me, the benighted!

O most pure Mistress, who gavest birth to the good Benefactor and Creator: Bless my benighted soul.

Thou gavest birth for us to the Bestower of life, the Author of salvation, Who truly granteth everlasting deliverance unto those who proclaim thee the Theotokos.

ODE VII

Canon of the Cross

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

The iniquitous assembly crowned Thee with thorns, O immortal King, who cuttest off the thorns of deception at the root. Blessed art Thou, O God!

That Thou mightest clothe me in the vesture of incorruption, O Word, Thou didst willingly allow Thyself to be stripped naked; and though dispassionate by nature, Thou didst deign to be spat upon, crucified and subjected to suffering.

Martyricon: Having conformed to the sufferings of Him Who hath dominion over all things, O saints, ye truly became children and heirs to the unshakable kingdom.

Martyricon: Ye did not offer worship to most irrational trees, worshipping instead as King and Master Him Who stretched out his hands upon the Tree.

Theotokion: Strange is thy birthgiving, O most immaculate one; for thou gavest birth unto Him Who by the Tree caused the flame of deception to wither away, and hath enlightened the world.

Canon of the Theotokos

Irmos: Same as the foregoing.

I hymn thee, O most hymned and most holy Virgin, for without seed thou gavest birth unto the most hymned God Who deifieth those who chant: Blessed art Thou, O God!

Mortify my passions, O thou who gavest birth to Life, and raise me up who lie in the grave of insensibility, that I may glorify thee with love, O Bride of God.

Mercifully regard the supplications of thy servants, O Mistress, delivering from misfortunes and saving from tribulations those who chant with faith: Blessed art Thou, O God!

O pure one, thou gavest birth unto Him Who is infinitely powerful, yet Who bore our infirmity. Him do thou beseech, that He heal my soul which is grievously sick.

ODE VIII

Canon of the Cross

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

O Most High God, Thou wast lifted up upon the Cross and given gall to eat, O Sweetness

of life; and Thou wast pierced by a spear, slaying the serpent who laid Adam low in paradise.

Bound of Thine own will, O Word, Thou freest me from the bonds of sin, binding the apostate foe with eternal bonds, O Savior. Wherefore, I glorify Thy sufferings forever.

Martyricon: As secondary lights ye were shown to partake of the immaterial Light, O martyrs, removing the gloom of deception, and divinely illumining the hearts of all the faithful.

Martyricon: Ye became children of the free Jerusalem on high, O martyrs, enlightening the Church of the firstborn and exalting Christ supremely forever.

Theotokion: Thou didst stand at the Cross, seeing nailed thereto Him to Whom thou hadst given birth, O Maiden and Mistress; wherefore, thou didst cry out: "Show me not to be childless, O Thou Who art without beginning, Son and Word of the unoriginate Father!"

Canon of the Theotokos

Irmos: Same as the foregoing.

O Virgin who art all-beauteous and divinely radiant, with the vision of beautiful things do thou enlighten me, that I may cry: Hymn the Lord and exalt Him supremely forever!

O portal of the Light, open unto me the splendid gates of repentance, showing me every straight path of righteousness which giveth entry to the will of God.

To the holy Word Who sanctifieth the faithful didst thou ineffably give birth, O pure one. Him do thou entreat, O all-holy one, that He now sanctify my lowly soul which hath been defiled by evil.

The Lord of all, the Torrent of light and Well-spring of immortality, issued forth from thee, O holy Mistress; wherefore, I cry to thee, O pure one: With the showers of thy prayers dry up the streams of mine evils.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim…": and make prostrations.

ODE IX

Canon of the Cross

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Thou wast lifted up upon the Tree like a lamb, O Christ our Master, breaking the jaws of the noetic wolf, snatching Thy reason-endowed sheep from his maw, and bringing them to the Father, O Master.

As King of kings Thou wast crowned with a crown of thorns, O Christ, abolishing the rule of the evil one, and cutting the thorns of deception off at the root; wherefore, we glorify Thee with faith, O Good One.

Martyricon: Your firm and steadfast opposition shone forth like the sun and dispelled all the gloom of the enemy, O right glorious ones, ye invincible martyrs, enlighteners of all the faithful, unshakable towers of piety.

Martyricon: O most lauded martyrs of the Savior, ye were shown to be a divinely assembled regiment, a heavenly army, a chosen assembly, a holy encampment, who destroy the cities of the evil one with divine grace.

Theotokion: Thou gavest birth to the Gardener, the Planter of piety Who soweth true understanding on the earth and destroyeth the curse which grew from the garden. And magnifying Him, we call thee, the Virgin, blessed.

Canon of the Theotokos

Irmos: Same as the foregoing.

O pure one, thou gavest birth to the Savior, the unshakable Foundation, Who by His command founded the earth upon the waters. Him do thou entreat, that He make us steadfast

who in pure manner call thee blessed.

O pure one, cause me to walk, unerringly and without being led astray, the path of the humility of the precepts of God, driving far from me the turmoil of the demons and the assaults of the passions, and granting me tranquillity.

The enemy, seeing me stuck fast in the slumber of indifference, attacketh me mightily, hoping to carry me off by pleasurable dreams; but do thou thyself preserve me by thy tireless supplication, O pure Virgin Mother.

As one self-condemned I ponder the multitude of my sins and the dread tribunal of the Judge, at which I must needs be tried. But as she who gave birth unto God the Judge, O Theotokos, preserve me uncondemned at that time.

Then, "It is truly meet to bless thee…": and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone V—

No sooner was the tree of Thy Cross planted, O Christ, than the deception of idols was driven away and grace blossomed forth; for the tyranny of condemnation was no more, but the triumph of our salvation was made manifest. For the Cross is our boast, the Cross is our confirmation, the Cross is our joy!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

For our sake Thou wast led as a sheep to sacrifice and as an innocent lamb to voluntary slaughter, O Christ Immanuel; and Thou wast reckoned among the iniquitous. Come, O ye nations of the homeland, and hymn and worship the endless Life Who was uplifted upon the Cross!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Struggling on earth, the holy martyrs endured the cold and gave themselves over to the fire. And as the waters received them their cry was: "We went through fire and water, and Thou didst bring us out into refreshment!" By their supplications, O Christ God, have mercy upon us!

Glory…, Now & ever…: Stavrotheotokion—

Of old, beholding her Lamb and Son uplifted upon the Cross, the Virgin Mother and most blessed Maiden cried out, weeping: "Woe is me, O my Son! How is it that Thou diest, Who as God art immortal by nature?"

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion. Litany. First Hour, and Dismissal.

Wednesday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

Pierced in the side, Thou didst pour forth torrents of remission, O Christ; and, Thy hands nailed to the Cross, Thou didst discomfit all the passionate mind of men.

Ascending the Cross, Thou didst fill the whole multitude of the demons with trembling, didst cast down the pernicious might of the tyrant, O Christ our Master, and didst save humanity.

Martyricon: As emulators of the sufferings of Christ, O blessed passion-bearers of the Lord, ye underwent every torture; wherefore, ye have been vouchsafed the beauties of heaven.

Glory…: On the Cross Thou didst endure voluntary suffering, O Christ Who art inseparable from the Father and the divine Spirit, taking away all our corrupting passions.

Now & ever…: She who stood before the Cross and beheld her Son wounded, was wounded in soul and hymned His truly great dispensation.

Tone V

Thursday

Wednesday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the holy apostles, in Tone V.· Special Melody: "Rejoice,…"—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Traversing all the earth, ye sowed divine teachings, bearing the Word alone as a lamp and all riches, O disciples of the Lord; and thereby ye put emperors and torturers to shame, and rent asunder the vain arguments of the philosophers and rhetors as though they were spiders' webs, calling all to recognize the Creator, and abolishing the vain worship of demons. Wherefore, I pray that, by your supplications, ye deliver me from those who are irrational.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

By your entreaties unto God, deliver us all from the turmoil of temptations, the cruel deception of shameful heresies, the evil counsel of the demons, the fire which burneth in the absence of light, the everlasting worm, the gnashing of teeth, and all other torments; and beseech Him that, for the sake of your temperance and toils, we may receive the reward of the virtues, the inheritance of the kingdom of heaven, and great mercy.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Clearly receiving all effulgence, the reflected light of the ineffable dispensation of the Trinity, insofar as human nature can so do, the most lauded twelve showed themselves perfectly to bring with them the seventy-two, the company of equal zeal, enlightening all the ends of the world, which were darkened by the gloom of malignant heresies; and they entreat Christ, Who granteth the world great mercy.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for our father among the saints, Nicholas the wonderworker, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Rejoice, O sacred one, pure habitation of the virtues, godly standard of blameless priesthood, great and manifest pastor, whose radiant name signifieth victory, who mercifully heedest those who make supplication, inclining thine ear to the pleas of the infirm, ready deliverer, saving refuge for all who with faith ever honor thy glorious memory! Entreat Christ, that He send down upon us great mercy.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Rejoice, O holy hierarch Nicholas, most sacred mind, pure abode of the Trinity, pillar of the Church, confirmation of the faithful, helper of the afflicted, star who with the brilliant rays of thy right acceptable prayers dost ever dispel the darkness of trial and tribulation, calm haven whereto the imperiled who flee are saved from the threefold waves of life! Entreat Christ God, that He send down upon our souls great mercy.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Rejoice, standard for hierarchs, inexhaustible depths of divine wonders, beauty of the Church, brilliant star who with thy sacred effulgence dost shed light upon each of us, O

blessed and most holy one who art illumined with all-radiant flashes of lightning, unshakable tower, stairway of faith for those who with love keep thine honored memory: Entreat Christ, that He grant our souls great mercy.

Glory…, Now & ever…: Theotokion—

Rejoice, O pure one, thou seal of the prophets and preaching of the divinely eloquent apostles! For in manner past understanding and recounting, thou gavest birth unto Him Who is truly incarnate; and we who have thereby received our primal nobility and delight in the sustenance of paradise, honor thee with hymns: the Mediatress of such splendor and our right acceptable advocate. And having been enriched by thee, O all-pure one, we are vouchsafed the eternal life of thy Son, Who richly bestoweth great mercy.

Then, O gladsome Light…; the Prokimenon of the day; and Vouchsafe, O Lord…

Aposticha stichera of the apostles, in Tone V—

As eye-witnesses to the mysteries of the Savior, O disciples, ye preached the Invisible One Who hath no beginning, saying: In the beginning was the Word. Ye were not created before the angels, nor were ye taught of men, but by the wisdom of the Most High. Wherefore, as ye have boldness, pray ye in behalf of our souls.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Together let us praise the apostles of the Lord with hymns, for, having arrayed themselves in the armor of the Cross, they abolished the deception of the demons and were shown to be crowned victors. By the supplications of them and all the saints, O God, have mercy upon us.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Your souls filled with insatiable love, O holy martyrs, ye did not deny Christ; and enduring the divers wounds of sufferings, ye cast down the audacity of the tormentors; and having preserved the Faith intact and unharmed, ye were translated to the heavens. Wherefore, as ye have boldness before Him, ask that He grant us great mercy.

Glory…, Now & ever…: Theotokion—

We, the faithful, bless thee, O Virgin Theotokos, as is meet and we glorify thee: the unshakable city, the unassailable rampart, our steadfast intercessor and the refuge of our souls.

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Wednesday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: To God the Savior, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant alone, for He is glorious.

O radiant tabernacle of Christ the King, illumine my mind, which hath been darkened by the deceit of the enemy and blinded by the darkness of my transgressions.

O Theotokos, free my lowly soul from wicked thoughts, and make of it a dwelling-place for God, that I may ever glorify thee as is meet.

Glory…: When I must needs depart from this transitory life at the command of God, O all-

pure one, show me to elude the hands of the demons, providing me with angels as companions.

Now & ever…: Wherefore hast thou wasted all of life in great despondency, O my soul? Wherefore, haste thou and cry out to the Mother of the Lord: Cleanse thou and save me, O Theotokos!

ODE III

Irmos: By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving resurrection.

Out of the pit of torments and sufferings do thou lead me up who hymn thee constantly, O most blessed Theotokos.

Rend asunder the rags of my boundless transgressions, and gird me about with the gladness of the virtues, O thou who art full of the grace of God.

Glory…: Grant me teardrops, O pure one, that I may dispel the perplexity of my heart and may hymn thee earnestly.

Now & ever…: Cast down the arrogance of the incorporeal foe, O all-immaculate one, and quickly free me from their tyranny.

ODE IV

Irmos: I heard report of the power of the Cross, that paradise hath been opened thereby, and I cried aloud: Glory to Thy power, O Lord!

Wherefore hast thou likened thyself to the barren fig-tree, O my soul, in nowise afraid of being cut down and cast into everlasting flames? Haste thou, therefore, and rouse thyself before it is too late.

What tongue can describe the boundless sea of the evils I have committed and the abyss of my transgressions? Save me, who am in despair, O all-immaculate Virgin!

Glory…: I weep for myself when I bring to mind my manifold transgressions and the fire which will never be quenched, and I entreat thee: Grant me time for repentance, O pure one.
Now & ever…: Let not the enemy seize my wretched soul like a savage lion, but by thy power break his soul-destroying fangs, O good one.

ODE V

Irmos: Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

Look down and hearken to my voice, O Mistress; and deliver me from everlasting condemnation, I pray.

I have been wounded by arrows of sin, and I cry to thee: Heal the wounds of my heart, O all-pure one!

Glory…: Have mercy on me, O only Compassionate One Who lovest mankind, through the supplications of her who gave Thee birth; for Thou art my God and Lord.

Now & ever…: I entreat thy goodness, O thou who alone art most hymned: Have mercy and vouchsafe mercy unto me.

ODE VI

Irmos: The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

The deceiver, like a roaring lion, seeketh to rend me asunder and show me forth as food for his malice, O pure one; but free me from his harm.

By the supplications of her who gave birth to Thee in purity, O Thou Who lovest mankind, cleanse and deliver thy world from all tribulation, and vouchsafe unto it eternal glory.

Glory…: The abyss of transgressions hath come upon me, bringing me down into the

depths of despair. O pure one, from the uttermost depths of hades lead me up who glorify thee, I pray.

Now & ever…: My life hath been filled with transgressions and all manner of slothfulness; wherefore, before mine end, O pure one, turn me to repentance and save me, O all-hymned one.

Then, "Lord, have mercy!", thrice. Glory…, Now & ever…: Sessional hymn, in Tone V.· Special Melody: "The Word Who is equally unoriginate…"—

Rejoice, O firm rampart of divine victory! Rejoice, most militant felling of barbarians! Rejoice, O Theotokos, thou triumph of faithful Orthodox Christians, who truly set their hope on thee, delivering us from all misfortunes and ungodly enemies by thy supplications!

ODE VII

Irmos: Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

By thy goodness, O Mistress, grant me forgiveness of evils, voluntary or involuntary.

My mind is weakened by the assaults of wicked thoughts of ungodliness. Help me, O good one.

Glory…: O Theotokos, with the remedy of thine entreaties heal now the wounds of the passions of my soul.

Now & ever…: Grant me a contrite soul and humble mind, O good one, that I may glorify thee.

ODE VIII

Irmos: The Son and God, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, ye priests, and exalt supremely for all ages!

Having lived my life in sloth, wretch that I am, and drawn nigh to the end of my life, I cry to thee: O Theotokos, rescue my lowly soul from the snares of the adversary!

In that thou alone art merciful, grant the power of thy kingdom to me who am tried by bodily pangs, cruel spiritual wounds and attacks of suffering.

Glory…: Save me, who am tempest-tossed on the deep of life and engulfed by waves of demons, and lead me to the God-pleasing life in the divine haven, O pure Maiden.

Now & ever…: Like a herald entering a bridal chamber, Gabriel cried out, saying: Rejoice, O Virgin, thou all-glorious palace of Christ, the King of all, wherein dwelling He hath deified all mortals!

ODE IX

Irmos: With oneness of mind, we the faithful magnify thee, the Mother of God, who in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

Thee, who ineffably gavest birth to God, have we acquired as an ally, an immovable rampart, the salvation of our souls, and a well-spring of miracles.

On the day of judgment be Thou merciful to me, O Word of the true God, through the entreaties of her who gave Thee birth, and number me with those who are at Thy right hand.

Glory…: Deliver me from everlasting fire, from the worm which sleepeth not and from all manner of torment, for I have set my hope on thee.

Now & ever…: When my soul shall be separated from my wretched body, O Bride of God, deliver me from the tyranny of the invisible foe.

Then, "It is truly meet…": and a prostration. Trisagion through Our Father…Troparia, and the rest as usual. Dismissal.

Thursday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the apostles, in Tone V—

With spiritual songs and hymns let all of us on earth praise the all-wise apostles as eyewitnesses and servants of the Word; for they earnestly entreat Christ in behalf of us who hymn their sacred memory and bow down before their relics.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Together let us praise the apostles as eyewitnesses of the Word, divine preachers, spiritual fishers of the nations, for they have manifestly brought us to the understanding of Christ; and delivering the human race from deception, they have vouchsafed us the kingdom.

Glory…, Now & ever…: Theotokion—

I am condemned by the court of my conscience, and considering my plea before I am brought to trial, I tremble, wretch that I am, remembering the multitude of mine evils. Yet unto thee, who art mine invincible intercessor and protection, do I cry out with compunction: Deliver me from that shame, and save me by thy supplications!

After the second chanting of the Psalter, these Sessional hymns, in Tone V—

Together let us praise the apostles, for they preached the Orthodox doctrine of the Lord unto all, dispelling the gloom of heresies and shining forth in the world the light of the Spirit through the teaching of grace; and they pray that we be saved.

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The foregoing sessional hymn is repeated.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: The hosts of heaven marveled exceedingly at the corrections of the holy martyrs: how, fighting the good fight in their mortal bodies, they invisibly vanquished the incorporeal foe with the power of the Cross; and they pray unto the Lord, that our souls find mercy.

Glory…, Now & ever…: Theotokion—

Having found thee to be a haven, a bulwark, a refuge, hope and protection, and fervent help, we, the faithful, flee unto thee, and earnestly cry out with faith: Have mercy, O Theotokos, upon those who place their trust in thee, and deliver us from transgressions.

After the third chanting of the Psalter, these Sessional hymns, in Tone V—

O disciples of the Savior, divine apostles, who sowed the word of salvation in all the ends of the earth, .and illumined those sitting in darkness and shadow: By your entreaties, O most praised ones, enlighten my soul, which hath been benighted by the darkness of the passions.

Preaching the ineffable mystery of Thine incarnation, O Lord, illiterate men put philosophers to shame; fishermen shut the mouths of rhetors. And they became all-wise teachers of the nations, illumining the ends of the earth with the light of divine understanding. Through them grant us great mercy.

Glory…, Now & ever…: Theotokion—

We who have thee as our hope unashamed, O Virgin who art our protection, free from divers perils, evil circumstances and grievous tribulations, with His. apostles entreating thy Son; and save all who hymn thee.

Ode I

Canon of the holy apostles, the composition of Theophanes, Bishop of Nicœa, in Tone V—

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse

and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

Enriched by the effulgence of Him Who first bestowed the gift of light, and Who deigned to converse with men in the flesh, O glorious and divine apostles, release my soul from all darkness. *Twice*

Drawing, the divine Bow loosed you like arrows at the whole world, O apostles, breaking all the arrows of the wicked and crafty one, and healing the wounds of the faithful.

Possessed of the very wisdom of the Teacher, O apostles, ye made wise all the ends of the earth; wherefore, make me wise, that I may fend off every malefaction of the enemy.

Theotokion: O all-pure one, who alone art blessed and full of divine joy, having filled the human race with joy by thy blessings, with the divine apostles entreat Christ, that we may find mercy.

Another canon, of our father among the saints, Nicholas the wonderworker, the acrostic whereof is "I offer a fifth hymn unto thee, O Nicholas": the composition of Joseph, in Tone V—

Irmos: Same as the foregoing.

Uniting thyself unto God by faith and love, O father, thou didst fulfill His most holy desires, and thereby becamest holy in all things, O wise and holy hierarch Nicholas.

Having thee as an intercessor before the Compassionate One, we who are beset by perils and griefs flee unto thee. Grant thou a hand that saveth us from all straits.

Christ anointed thee for the people of Myra as a holy hierarch who filleth us with the sweet fragrance of miracles; wherefore, we beseech thee, O Nicholas, to deliver us from the foul stench of sin.

Theotokion: Of old, the choir of the prophets foretold thee to be the divine mountain and impassable portal, O Virgin. Wherefore, we pray thee: Open unto us the divine gates of repentance, O Maiden.

ODE III

Canon of the Apostles

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

He Who is exceeding great in goodness, and beggared Himself by assuming the flesh, with all manner of gifts enriched you, O glorious apostles, who became poor for His sake and have enriched the ends of the earth with divine and honorable understandings. *Twice*

I have sustained the venomous bite of the serpent, and my heart hath been wounded; wherefore, I cry out to Thee, O Christ, Who wast wounded for my sake: By the entreaties of Thine apostles heal and save me, I pray!

Having drawn me forth from the depths of the evil adversary, from the threefold waves of wicked thoughts, and from deadly passions, with the net of your prayers, O most blessed ones, bring me, saved, unto the God of all.

Theotokion: O thou who received the Rain of heaven, with the apostles entreat Him to cause the torrents of my passions to cease their flow, drying up my sin, and to save me who glorify thee in a pure manner.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

With the opposition of thy divine labors, O venerable one, thou didst break the arrows of the evil one. And by thy supplications, O all-wise one, preserve thou, unharmed by his malice and violence, those who hymn thee, O great Nicholas.

Having shown forth an angelic life on earth, thou now ever standest with the angels

before the throne of the Trinity, O sacred one, asking remission of our offenses and temptations, O father and chief hierarch Nicholas.

By thy luminous supplications drive away all darkness from my mind, O Nicholas; still the tempest of my passions, O father, and steer me to the harbor of dispassion, I pray, that I may glorify thee in praise.

Theotokion: Standing at the right hand of Christ as a Queen truly arrayed in golden vesture, O most immaculate Maiden full of joy divine, by thy supplications win for us the kingdom of heaven.

ODE IV

Canon of the Apostles

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

As the Door, Jesus, our God and Lord, opened to the apostles the understanding of Him, and through their teachings opened the door to all the nations. *Twice*

O Son of God, by fellowship Thou didst reveal the apostles as sons of the heavenly Father. Through their entreaty make us all children of the light.

O apostles who will all-gloriously be seated on twelve thrones with the Judge and King, deliver me from the awesome and dread trial.

Theotokion: O ark of divine sanctity, hallow my soul and enlighten my mind, ever praying to Christ with the apostles, that He save me.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Thou didst exchange fleeting things for things yet to come, O Nicholas. By thy supplications cause us also to share therein, delivering us from every temptation of life.

As first hierarch of the people of Myra, O holy Nicholas, perfume with myrrh all the senses of my heart, and by thy supplications ever drive from it the fœtid passions.

Foil all the enemy's wiles, visible and invisible, O Nicholas, and send to never-ending perdition our foes, who ever wage war upon us.

Theotokion: O holy Theotokos, save me who am constantly drowning in carnal pleasures and lie, ever groaning, upon my bed of despair.

ODE V

Canon of the Apostles

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

In the upper room, the rhetors of the Spirit, the honored apostles, beheld the Holy Spirit Who came upon them in the guise of fire, and they received Him in awesome manner. *Twice*

O apostles who crush ungodliness, with the dew of healing heal my mind, which hath been crushed by transgressions.

O apostles, Christ sent you forth like choice arrows, breaking the arrows of wickedness; wherefore, heal me who have been wounded by the arrows of the enemy.

Theotokion: "Condemn me not, neither turn Thy face away from me, O greatly Merciful One!", the council of the apostles and she who gave Thee birth entreat Thee in a pure manner.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Thou didst break asunder the graven idols and show the counsels of the heretics to be

impotent, O holy Nicholas, and didst deliver those sentenced to death.

Having risen early unto the Lord from childhood, O venerable one, thou wast wholly enlightened by heavenly effulgences; wherefore, pray thou, and drive the clouds from my soul.

We beseech thee, O father Nicholas: At the dread hour be thou among all who call upon thee, and grant us our petitions which conduce to salvation.

Theotokion: He Who is inaccessible to the mind of man, as one mortal took thee as His possession, delivering men from besetting tribulations.

ODE VI

Canon of the Apostles

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

With the salt of the teaching of Thy sacred disciples Thou didst put an end to the corruption of evil for the souls of the nations, O Thou Who lovest mankind. *Twice*

Thou knowest the depths of mine evils, O Master Christ. Grant me Thy hand, and by the entreaties of Thy sacred apostles save me, O Thou Who lovest mankind.

O most righteous Judge, on the dread day of judgment deliver me, who tremble, from condemnation, through the entreaties of Thy right glorious apostles.

Theotokion: From the multitude of mine iniquities vouchsafe salvation unto me who am desperate, through the entreaties of Thy disciples and Thy Mother.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

By thy supplications render the Master merciful unto all who honor thee, O Nicholas, that He may grant us remission of our transgressions.

Those who have acquired thee as an advocate before the Lord, O Nicholas, do thou deliver from infirmities and the temptations of life, from perils and tribulations.

Christ the Master hath shown thee to be an excellent physician; wherefore, heal thou the infirmities of those who approach thee in piety, O Nicholas.

Theotokion: Thou wast a mother who knew no husband, O pure Mother of God; wherefore, I pray thee with faith: Dispel the despondency of my soul.

ODE VII

Canon of the Apostles

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

The supremely exalted Lord of our fathers exalted you supremely, O disciples of Christ who beheld God; and He cast down all the power of the enemy. *Twice*

With streams of compunction and your entreaties, O apostles, wash away the defilement of my heart, teaching me to cry: Blessed art Thou, O God!

With the fire of the divine Spirit ye burned up the tinder of all vanity; wherefore, deliver me from burning Gehenna, O disciples of God the Word.

Theotokion: O Virgin who set aright the fall of Adam, by your supplications and those of the divine apostles raise me up who have fallen into the defile of evil.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Having relied wholly on God, O divinely wise Nicholas, wholly save me who am ever wretchedly tripped by the passions of life.

O divinely radiant lamp, illumine my mind which is ever darkened by the gloom of the passions, and grant that I may walk nobly in this life.

Every wicked mouth which is opened against me do thou shut by thy supplications, O Nicholas, and deliver me from enemies, visible and invisible.

Theotokion: From thee, O most radiant cloud, did Christ our God, the never-setting Sun, shine forth upon us, illumining those in the darkness of ignorance, O Theotokos.

ODE VIII

Canon of the Apostles

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

O Word, Thou didst send forth Thine apostles as noetic clouds which let fall upon us the rain of all-wise and divine teachings and give us drink forever. *Twice*

O beholders of God, pillars of the Church all-adorned, surrounding it with the teachings of the Faith: with divine skill make steadfast the defiled house of my soul.

Groan thou, O my soul, and offer unto the Lord torrents of tears from the depths of thy whole heart, crying: O only Compassionate One, save and purify me through the right acceptable supplications of the most glorious apostles.

Theotokion: O all-pure Virgin, chosen Sion, city of the King: make me a citizen of the city on high, entreating Thy timeless Son with the divine disciples.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

O Nicholas, who wast a great hierarch in Myra, perfume the senses of my soul with myrrh, that I may escape the stench of the passions and receive the grace of the Comforter.

With streams pouring forth from thy holy tongue, O all-wise one, thou didst stop the streams of the blasphemy of Arius; wherefore, we cry out to thee: By thy supplications dry up the streams of my passions, O most blessed Nicholas!

By thy supplications deliver us from our offenses, from the oppression of the demons, foreign captivity, and the most evil and wicked harm caused by men, that we may praise thee, our deliverer.

Triadicon: Unceasingly glorifying with faith the monarchy of the Trinity, we cry out: O Father, Word and most Holy Spirit, we hymn Thee for all ages!

Theotokion: Having clad Himself in flesh taken from thee for our sake, O Virgin, God showed thee, the pure and most immaculate one, to be the divine intercessor for the whole human race; wherefore, we, the faithful, hymn thee aloud.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim…": and make prostrations.

ODE IX

Canon of the Apostles

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

By the splendors of divine virtues ye were noetically shown to be starry skies, having Christ, the Sun, in your midst; and ye have renewed the ends of the earth, O all-wise ones; wherefore, we call you blessed. *Twice*

Bearing the wounds of Christ upon your divine bodies like most magnificent armor, O all-wise ones, by your mediations before the Lord heal my soul, which hath been wounded by the darts of the demons.

In that Thou raised up Lazarus, O Christ, Lord and Word, by Thy disciples save me who lie in the uttermost abyss of sin and have weighed down my soul with the sleep of grievous slothfulness.

Theotokion: Direct the steps of my soul straight to the paths of Thine unerring commandments, O Word of God, having the all-pure Virgin who gave Thee birth praying to Thee with Thine all-wise apostles, O greatly Merciful One.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

As a divine and holy hierarch thou didst keep all the commandments of Christ; wherefore, thou wast the godly preserver of the faithful. O father Nicholas, preserve them from all perils and afflictions.

As once, as a good shepherd, thou feddest thy city, which was starving in hunger, so now feed thou my soul with the bread of understanding, O father Nicholas, for I have acquired thee as a good helper.

O venerable pastor, with faith we entreat thee, the great sun which ever riseth above the Church of Christ: With radiant beams of light drive away the deep gloom of sins from our souls.

The dread day of the coming of Christ draweth nigh, as it is written. Rouse thyself, O soul, and cast off slothfulness, and cry out to Christ: Save me, O Lord, at the entreaty of Thy servant Nicholas!

Theotokion: O all-pure one, the prophet foresaw thee as the radiant lampstand bearing Christ, the noetic Lamp, by Whom we have been enlightened who lie in darkness and the passions. And we call thee blessed, O Ever-virgin Theotokos.

Then, "It is truly meet to bless thee…", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the apostles, in Tone V—

As eyewitnesses to the mysteries of the Savior, O disciples, ye preached the Invisible One Who hath no beginning, saying: In the beginning was the Word. Ye were not created before the angels, nor were ye taught of men, but by the wisdom of the Most High. Wherefore, as ye have boldness, pray ye in behalf of our souls.

Stichos: 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.

Together let us praise the apostles of the Lord with hymns, for, having arrayed themselves in the armor of the Cross, they abolished the deception of the demons and were shown to be crowned victors. By the supplications of them and all the saints, O God, have mercy upon us.

Stichos: 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 in the midst of their torments, the saints cried out: "These things are wares for us to trade with the Lord: for, instead of the wounds we bear on our bodies, radiant vesture shall blossom forth for us unto our resurrection; instead of dishonor, we shall receive crowns; instead of fetters in prison, we shall receive paradise; and instead of condemnation with malefactors, we shall have life with the angels!" By their supplications, O Lord, save Thou our souls!

Glory…, Now & ever…: Theotokion—

We bless thee, O Virgin Theotokos, for from thee shone forth Christ, the Sun of righteousness, Who hath great mercy.

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion. Litany. First

Hour, and Dismissal.

Thursday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

Like radiant clouds ye traversed the earth, O divine disciples, letting fall the water of life; and ye give drink in abundance to hearts withering away through transgressions.

As mystic rays of the Sun Who shone forth from the pure Virgin, O divine disciples of Christ our God, ye have enlightened those who sit in the darkness of ignorance.

That Thou mightest recover the coin buried in the abyss of transgressions, O Christ, and bring it to the Father, through the divine Spirit Thou didst ordain the apostles as preachers.

Martyricon: Enduring the burning of cruel tortures, O all-wise ones, ye burned up the falsehood of the idols and have passed over to divine consolation, O saints.

Glory…: O all-divine Trinity, single Godhead—all-unoriginate Father, Son Who art equally without beginning, and Holy Spirit: Preserve Thy Church through the supplications of all who preach Thee!

Now & ever…: O divinely joyous one, adornment of the apostles: With rays of repentance enlighten me who am benighted by the pleasures of life, that I may magnify thee.

Tone V

Friday

Thursday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the Cross, in Tone V.· Special Melody: "O venerable father,…"—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Let all the groves of trees rejoice, beholding the most precious Tree which was made joyous by the suffering of the Master, shining forth grace like a flame of fire, pouring forth gifts upon all like water, and enlightening the thoughts of men's souls, washing away infirmities and driving away invisible passions, and manifestly vanquishing foreign nations, ever granting to the faithful victories, blessing and great mercy.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Worshipping with faith the place where the feet of the Lord stood, as the prophet said, let us glorify Christ Who was crucified, and with Himself crucified our transgressions, Who abolished the curse which originated with a tree, and reconciled with the Father those who had withdrawn far from Him through evil thoughts; and venerating the nails of his hands and feet, the spear and the reed, the sponge and the crown of thorns, and the insults and mockery, and all else He endured, let us venerate them with honor, for by them are we saved.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Let us crucify all our members with Christ, and let us die unto the world; and desiring to walk in the footsteps of Christ, the Ruler of this world, let us take His divine Cross upon our shoulder by rejecting the uprisings of the flesh and the evil lusts which draw our souls into sin, thinking to stand before Him and to behold Him nailed to the Cross, breathing His last and surrendering His soul into the hands of the Father, that we may never be separated from Him.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone V, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

When seeing the uncultivated Grapes (to which, like a vine, thou hadst given rise) suspended upon the Tree, His divine side pierced by a spear, thou didst say, O all-pure one, crying out: "What is this, O my Son and God? How dost Thou, Who healest all infirmities and suffering, endure sufferings, Who in Thy divine nature art dispassionate? How have the thankless people rewarded Thee for Thy good deeds, O Benefactor?" Yet by His sufferings pray unceasingly that He free me from the passions, that I may glorify thee.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Let us all weep and lift up our hands, beating our breast, shedding fervent tears, bending our knees, earnestly smiting our foreheads on the ground; and let us who have angered God by unseemly deeds and the rejection of His commandments send sighs on high, crying out: Through the entreaties of Thy Mother, deliver from all torment at the coming judgment those who have grieved Thee but have converted, for whom, incarnate, Thou didst endure the Cross; and grant them a share in Thy kingdom.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Unto whom hast thou likened thyself, O my soul, ever prospering in bitter works, and mindlessly adding so many stripes to thy wounds that thou art covered with sores, giving no thought to the approach of the Judge, before Whom thou must needs stand to receive retribution for thy guilt according to thy deeds? But turning, fall down before the Virgin, crying out: O Mistress, O Mistress, disdain me not who have angered the right merciful God Who was born of thee for the salvation of men and was crucified in the flesh!

Glory…, Now & ever…: Stavrotheotokion—

Thou didst will to give Thine all-pure blood as deliverance and a great price for our sake, O my sinless Christ, desiring that all may receive salvation; wherefore, seeing Thee nailed, Thy Mother tore her hair, lamenting and saying: "O my Child, Lamb all-unblemished, Who desirest to deliver the world by Thy precious blood: How hast Thou set from before mine eyes, O Savior, never-setting Sun, Who givest unto all enlightenment, peace and great mercy?"

Then, O gladsome Light…; the Prokimenon of the day; and Vouchsafe, O Lord…

Aposticha stichera of the Cross, in Tone V.· Special Melody: "Rejoice,…"—

O Lord, once, in the time of Moses the Prophet, the form of Thy Cross, precisely revealed, vanquished Thine enemies; and now, possessed of that same Cross, we ask Thy help: Strengthen Thy Church, for the sake of Thy great mercy, O Thou Who lovest mankind!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Though a tree visible by nature, Thy Cross, O Christ, is invested with divine power; and tangibly revealed to the world, it wondrously and noetically worketh our salvation. Bowing down before it, we glorify Thee, O Savior. Have mercy on us!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Despising all the things of earth, and manfully braving tortures, ye did not fail to attain your divine hopes, but became heirs to the kingdom of heaven, O all-praised martyrs. And as ye have boldness before God Who loveth mankind, ask peace for the world and great mercy for our souls.

Glory…, Now & ever…: Stavrotheotokion—

Beholding of old her Son and Lamb uplifted upon the Cross, the Virgin Mother and most blessed Maiden cried out, weeping: "Woe is me, O my Son! How is it that Thou diest, Who art immortal God by nature?"

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Thursday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

We know thee to be another, noetic garden of paradise, O Virgin Bride of God, beyond

compare surpassing the Garden of Eden, O Mother of God; for thou hast budded forth incorruption for men.

In paradise Adam was hindered from touching the tree of life, having partaken of the fruit of knowledge; but the Fruit received from thee hath given him immortality.

Glory…: Adam was the first man created from earth by the all-pure hands of the Almighty; but thou, O Virgin Theotokos, hast given birth without seed to the new Adam, the Creator of mankind.

Now & ever…: The uttermost abyss of boundless transgressions hath engulfed me, and leadeth me down into the depths of grievous despondency. O thou who gavest birth to the Abyss of lovingkindness, haste thou and save me!

ODE III

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

O immutable Word of God, Who didst make the earth the mother of living plants which did not exist on it in the beginning: Thou hast straightway come forth, seedlessly incarnate, from the woman who knew not man, as from the earth.

Thou art the hope and help, the joy, protection and refuge of mortals, O Mistress and Mother of life; wherefore, we pray: Send down thine aid upon all who hymn thee.

Glory…: Afflicted and stuck fast by grievous perils, O compassionate Accomplisher of all, Who art the God of all, we all set Thy thrice-holy tabernacle before Thee to make entreaty, and we cry unto Thee: Loose Thou the bondage of Thy servants!

Now & ever…: The billows of sin cruelly batter me and have dragged me down into the abyss of transgressions; and the tempest of adverse thoughts doth batter my soul. O thou who gavest birth to the Helmsman, haste thou to rescue thy servant.

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

In submitting to the serpent, Eve begat grief for women; but having believed the tidings of God, O Virgin, thou didst cause Joy to blossom forth for the whole world.

Eve was first formed from the rib of Adam of old; and now God is begotten of the Mother and Bride of God: He is born, incarnate without father, of the Virgin.

Glory…: Eve rejoiceth, for the Maiden, who incorruptly conceived the Judge and gave birth to the Compassionate One, hath shown her first mother to be free of the ancient curse.

Now & ever…: My life hath been filled with transgressions, my mind is plagued with passions, and my soul is condemned; wherefore, in thy compassion, have mercy and save me, O Mistress.

ODE V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Having found thee to be a pillar and cloud of light, O Virgin Mother of the Bestower of light, we who walk in the wilderness of deception escape evils.

Rejoice, O thou who gavest birth in the flesh to God Who before time was incorporeally begotten of the Father, and hath been well-pleased to appear to us directly.

Glory…: The sun hath been surpassed by thy radiance, O Mary; for thou hast held in thine

arms Him Who adorned the sky with luminaries, and didst feed Him at thy breast.

Now & ever…: Condemn me not to the fire which cannot be quenched, O Christ my Savior, through the entreaties of the pure one who gave Thee birth.

ODE VI

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

O pure Ever-virgin, without sustaining harm thou didst bear in thy womb the wondrous God Who of old saved the Prophet Jonah in the sea monster.

Bearing the Lord God of hosts Who restraineth the storms of the sea, O all-pure Virgin, thou didst still the briny billows of deception.

Glory…: Having given birth to Christ, the Peace of all, O all-pure one, by thy supplications to Him tame thou the raging storm of the passions which assaileth me.

Now & ever…: On the day of grief, when the bonds holding soul and body together will be severed, intercede for me, and rescue me from the surrounding demons.

Then, "Lord, have mercy!": thrice.

Glory…, Now & ever…: Sessional hymn, in Tone V—

Beholding Thee hanging of Thine own will upon the Cross between two thieves, O Christ, Thy Mother, her maternal womb rent with pain, said: "O my sinless Son, how have they unjustly crucified Thee on the Cross as a malefactor, Who desireth to .bring life to the human race, in that Thou art all-good?"

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

God Who made a journey to meet with Abraham the forefather was thy Son, O blessed one; and He made his seed a blessing for the nations.

Thou art the ladder of Jacob, O undefiled one; for God depicted thee as the one Mother, for whose sake God gathered together his offspring.

Glory…: The incarnate Son, Who is supremely exalted with the Father and the Spirit, having chosen thee, O pure one, loved thee exceedingly, that thou mightest become a dwelling-place for Him.

Now & ever…: Do thou ever entreat the God to Whom thou gavest birth, that He save me, wretch though I am, and accept me, the simple one who cry out with faith: Blessed art Thou, O God!

ODE VIII

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Thy birthgiving eludeth examination, O Virgin, and is revealed to those who cry out with faith: All ye works of the Lord, hymn ye the Lord, and exalt Him supremely forever!

In nowise having fallen from the glory of virginity, thou hast been enriched also with the honor of motherhood, O thou who knewest not wedlock. He Who worketh wonders hath manifestly made this known, and we exalt Him supremely forever.

Glory…: Behold the affliction of my lowly soul, O all-pure one, and quickly deliver me from pain, that I may glorify thee forever.

Now & ever…: Mercifully accept Thy Mother, who prayeth that Thou save Thy people, whom Thou hast acquired by Thy precious Blood, O good Word, that we may call Thee blessed for all ages.

ODE IX

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

O Mistress Theotokos, entreat the worshipful Trinity, to Whom alone thou gavest birth for us without suffering in the flesh, that He grant peace to those on earth, and that remission of transgressions be given to those who hymn thee.

Even though Emmanuel is understood to be a single Person, yet hath He two natures; for, lo! we proclaim two volitions and activities in Him, and we confess thee, His Mother, to be the Theotokos.

Glory…: I utter lamentation for myself, pondering the multitude of my sins, the uprisings of my passions, the despondency of my soul and the inconstancy of my mind. Grant salvation to me, wretch that I am.

Now & ever…: Assailing me like brigands, and stripping me of my radiant and luminous vesture, mine enemies have inflicted many wounds upon me. O Lord, raise me up who am barely alive.

Then, "It is truly meet…": and a prostration. Trisagion through Our Father…; Troparia, and the rest as usual. Dismissal.

Friday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the Cross, in Tone V—

The place of the skull became paradise, for no sooner was the tree of the Cross planted than straightway Thou, the Grapes of life, sprang forth, O Savior, unto our gladness. Glory to Thee!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

O ye faithful, let us hymn our Savior and Deliverer, Who of His own will was crucified, as He Himself knew and was well-pleased; and let us glorify Him, for He hath nailed the sins of men to the Cross, delivering the human race from deception, and hath vouchsafed us the kingdom.

Glory…, Now & ever…: Stavrotheotokion—

Beholding Thee hanging of Thine own will on the Cross between the thieves, O Christ, Thy Mother said maternally, her womb rent with pain: "O my sinless Son, how is it that Thou art unjustly nailed to the Cross as a malefactor, Who desirest to give life to the human race, in that Thou art compassionate?"

After the second chanting of the Psalter, these Sessional hymns, in Tone V—

O Savior Who of Thine own will endured crucifixion and freed men from corruption, we, the faithful, hymn and worship Thee, for Thou hast enlightened us with the power of the Cross; and with fear we glorify Thee as Lord and Bestower of life, O Compassionate One Who lovest mankind.

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

The tree of Thy Cross hath been shown to be salvation for the world, for Thou wast nailed to it of Thine own will and didst deliver mortals from the curse. O Lord, Joy of all, glory to Thee!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Today the memory of the passion-bearers shineth forth with radiance from the heavens; the choir of the angels keepeth festival, and the human race celebrateth with them. Wherefore, they pray unto the Lord, that our souls find mercy.

Glory…, Now & ever…: Stavrotheotokion—

By the Cross of Thy Son hath all the falsehood of the idols been abolished and the might of the demons hath been trampled underfoot, O thou who art full of the grace of God. Wherefore, we, the faithful, ever hymn and bless thee as is meet, and confessing thee to be the true Theotokos, we magnify thee.

After the third chanting of the Psalter, these Sessional hymns, in Tone V.· Special Melody: "The Word, Who with the Father and the Spirit is equally without beginning,…"—

When the ranks of the angels beheld Thee nailed to the Cross and having fallen asleep, O Jesus, King of all, they were stricken with awe; and straightway the hordes of the demons fled, and the gates of hades were broken, the tyranny of death was cast down, and those dead in the grave arose.

Adam received bitterness from the tree, falling headlong into corruption through the envy of the serpent; but when Thou wast nailed, O Jesus, life was planted, and because of the tree of the Cross we again make our abode in the heavens, the serpent hath been set at naught, corruption hath been slain, and we all offer Thee glory.

Glory…, Now & ever…: Stavrotheotokion—

When she who without pain gave Thee birth saw Thee uplifted upon the Tree, she lamented, weeping, and exclaimed: "Woe is me, O my Son most sweet! I am wounded in soul, beholding Thee nailed to the Cross as a malefactor amid two evildoers!"

ODE I

Canon of the precious and life-creating Cross, the acrostic whereof is "By Thy Passion Thou dost save me from the passions, O my Christ", the composition of Joseph, in Tone V—

Irmos: To God the Savior, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant alone, for He is glorious.

By Thine own will Thou didst endure the passion-slaying Passion, O Christ, and didst slay him who of old brought death upon us in paradise; wherefore, we glorify Thy goodness.

Thou wast uplifted upon the Cross, and the enemy fell headlong; and we, who are fallen, have been raised up and made inhabitants of paradise, O Christ, glorifying the might of Thy kingdom.

Martyricon: Well armed with the shield of the Cross, ye arrayed yourselves for every battle with the demon, O all-wise great-martyrs; and having vanquished him, ye have received glory.

Martyricon: Like honored sheep ye offered yourselves unto the Lamb Who was slain for our sake, O athletes, manifestly abolishing the sacrifices of the ungodly; wherefore, we call you blessed, O most lauded ones.

Theotokion: For us, O pure Virgin, thou gavest birth to a little Babe, the Ancient of days, Who by His divine sufferings hath renewed human nature, which had grown old, O most immaculate one.

Another canon, of the Theotokos, in Tone V—

Irmos: Same as the foregoing.

I know thee, O most immaculate Mary, Virgin and Mother, to be a well-spring of compassion and a fervent intercessor; and I cry out to thee: Have mercy and compassion upon my lowly soul.

Making His abode within thy womb, and taking human essence upon Himself, in that He is good, O pure one, the Son of God hath delivered all from the corruption of the serpent.

Be mine enlightenment and hope of salvation, O most immaculate Theotokos, loosing the

bonds of my transgressions, and delivering me from the torments and condemnation which are to come.

Free my lowly soul from wicked thoughts, O Theotokos, and make it a dwelling-place of God, that I may always glorify thee as is meet.

ODE III

Canon of the Cross

Irmos: By the power of Thy Cross, O Christ, establish Thou my mind, that I may hymn and glorify Thy saving ascension.

Nailed to the Tree, O Savior, Thou dost cause the fruit of corruption to wither away, and from Thy side dost pour forth upon us streams of incorruption, O Master.

Thou wast slaughtered on the Tree like a lamb, O Master, marking the lintels of our souls with Thy divine blood; wherefore, we glorify Thee with fear.

Martyricon: Bound with bonds, wounded in multifarious ways, and cast to the wild beasts, O athletes, ye remained unshaken.

Martyricon: As grapes of the Vine of life ye poured forth the wine of martyrdom which gladdeneth the hearts of the faithful, O martyrs of our God.

Theotokion: Dying upon the Cross, thy Son and Lord was shown to be the Mediator of life for us, O pure one, glorifying those who hymn thee.

Canon of the Theotokos

Irmos: Same as the foregoing.

By thy compassionate goodness, O Theotokos, lead me up who have fallen into the destructive pit of grievous offenses.

Arriving at the eventide of life, I am held fast by perplexity, O most hymned one, and I cry out to thee: Show thyself to be my helper!

O pure and holy Theotokos, grant me remission of transgressions, and ask for me salvation and everlasting joy.

Grant me teardrops, O pure one, that I may drive doubt from my heart and hymn thee earnestly.

ODE IV

Canon of the Cross

Irmos: I heard report of the power of the Cross, that paradise hath been opened thereby, and I cried aloud: Glory to Thy power, O Lord!

When Thou didst set upon the Cross, O Christ, Sun of righteousness, Thou didst shine forth never-waning light upon us who hymn Thine awesome dispensation, O Word.

When once thou didst stand before the judgment-seat, O Christ our Judge, Thou didst condemn the unjust foe; and Thou wast crucified between the unrighteous thieves, justifying us.

Martyricon: Crowned with victory, the athletes of the Lord put the invisible enemy to shame, and cried out: Glory to Thy power, O Lord!

Martyricon: Assembling with faith, let us honor the passion-bearers of Christ, the never-fading flowers of the noetic paradise, the most precious vessels.

Theotokion: When thou didst behold on the Cross Christ to Whom thou gavest birth, O pure one, thou didst marvel at His ineffable long-suffering; wherefore, we glorify thee with Him.

Canon of the Theotokos

Irmos: Same as the foregoing.

Who can entreat the Judge concerning my wicked deeds and my transgressions if not

thee, O pure one, thou only helper of the sinful?

By thy power, O all-pure one, raise me up who have fallen through many transgressions and enslaved my soul through sins, and free me from slavery through thy supplication.

As thou gavest birth to the Creator and King of all, O most immaculate and pure Theotokos, deliver me from every vile offense.

I weep over myself when I bring to mind my many transgressions and the unquenchable fire; and I pray: Grant me time to repent, O all-pure one.

ODE V

Canon of the Cross

Irmos: Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

When the rocks felt Thee uplifted upon the Tree, O Christ, they split asunder, and the foundations of the earth were shaken.

The sun set aside its radiance when Thou wast uplifted upon the Tree, O long-suffering Sun of righteousness.

Martyricon: The saints shine forth with the radiance of miracles, by the Spirit dispelling the darkness of sicknesses.

Martyricon: Your bodies were dismembered with the sword, O martyrs, but the spirit of divine love was never cut away from you.

Theotokion: Seeing the Savior uplifted upon the Cross, O most immaculate Virgin Mother, thou didst lift up thy voice in lamentation.

Canon of the Theotokos

Irmos: Same as the foregoing.

O Mistress, apply the poultice of thy lovingkindness to the bruises which through sin have come to cover my whole body.

Of old thou didst halt the advance of corruption by thy divine birthgiving, O all-immaculate one, and thou hast now stopped the advance of my transgressions.

Have mercy and compassion upon my soul, O Mistress, and deliver it from condemnation and eternal torment.

Look down and hearken unto my voice, O Mistress, and deliver me from everlasting torment, I pray.

ODE VI

Canon of the Cross

Irmos: The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

When the Cross was planted in the ground, the fall of the demons took place, faith received the beginning of its confirmation, and evil hath been driven from our midst.

The sun was extinguished when Thou didst light Thy flesh like a lamp upon the Tree, O Lord; and the coin was found which had been lost through the dark passions.

Martyricon: When Thou wast uplifted upon the Tree, Thou didst have the choir of martyrs following in Thy steps, emulating Thy Passion as the mediator of dispassion, O Thou Who lovest mankind.

Martyricon: With the streams of your blood ye dried up the torrents of deception, O crowned martyrs, and ye extinguished the alien fire of the demons with divine dew.

Theotokion: A sword pierced thy heart, O most immaculate Virgin, when thou didst behold the Creator crucified, His divine side pierced by a spear.

Canon of the Theotokos

Irmos: Same as the foregoing.

The deep of transgressions hath surrounded me, and the abyss of sin hath me in its grasp and bringeth me to pernicious despair. But save me now, O holy Mistress!

Raise me up who lie upon the bed of offenses, O all-holy Mistress, and grant me· the effulgence of salvation through repentance.

Through the supplications of her who in purity gave Thee birth, cleanse me, O Thou Who lovest mankind; deliver Thy world from all tribulation, and vouchsafe us everlasting glory.

I ever promise to cease mine evil deeds, yet I always lie, and grieve my Master. O all-pure Mistress, grant me correction.

ODE VII

Canon of the Cross

Irmos: Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

That we might be delivered from pleasurable sin, Thou didst taste gall, O Christ, Thou sweetness of life.

When Thou wast wounded on the Tree, O Christ, Thou didst heal the wounds Adam had suffered for many years.

Martyricon: With eagerness of will ye set yourselves apart for suffering, O passion-bearers, and were shown to be victors.

Martyricon: Having honored God by enduring painful dishonor, O athletes, ye received honor on high.

Theotokion: After giving birth thou remainest as thou wast before birthgiving, O pure one; for God was born, that He might deify man.

Canon of the Theotokos

Irmos: Same as the foregoing.

O pure Theotokos, disdain me not who with faith ever flee beneath thy protection.

O Theotokos who ever driest up the pasture of my passions, grant that I may shed drops of tears.

By thy supplications release me who am bound with the chains of my sins, O all-immaculate one who gavest birth to our most hymned God.

Unto thee do I flee with faith, O pure one, and to thee do I cry: Deliver me from everlasting fire, O Virgin!

ODE VIII

Canon of the Cross

Irmos: The Son and God, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, ye priests, and exalt supremely for all ages!

O Savior, Who healed the curse of the tree by the Tree and hast poured forth blessing upon men, we hymn and glorify Thee forever!

By Thy Cross Thou didst bring down the serpent who exalted himself, and when Thou wast laid low Thou didst raise up him who had grievously fallen. Thee, O Savior, do we hymn and exalt supremely for all ages!

Martyricon: With faith let us hymn the passion-bearers in the heavens: the destroyers of deception, the champions of the divine Faith, the pillars of the Church, the truly hard diamonds, the warriors of Christ.

Martyricon: The glorious passion-bearers shone forth like the sun, through grace driving

away clouds of sicknesses; and by faith in the Trinity they dispelled the gloom of ungodliness.

Theotokion: Gabriel was sent as an escort for the bride, O Virgin, and he cried out to thee, saying: O most splendid palace of Christ, the King of all, when He shall make His abode within thee, He shall deify all men!

Canon of the Theotokos

Irmos: Same as the foregoing.

At a loss, I have no fear of the threat of Gehenna in either heart or mind, and I ever commit sins; but do thou, O Virgin, free me from perplexity, and deliver me from the fire.

I am often dragged out and sold like a captive by the pleasures of my flesh, and I ever anger God. O Theotokos, only help of the helpless, do thou thyself have mercy upon me!

Thy supplication is sure and certain, O most immaculate one, for whatsoever things thou desirest thou givest, entreating thy Son and God. Wherefore, I pray thee: Have mercy and save my lowly soul!

Cruelly tested am I by bodily sickness, rising passions and wounds of soul. O thou who gavest birth to the only Benefactor, by thine entreaties restore my health.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim…": and make prostrations.

ODE IX

Canon of the Cross

Irmos: With oneness of mind, we, the faithful, magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

The might and dominion of the enemy were taken away, O only mighty Lord, when Thou wast uplifted upon the Cross and didst bloody Thy fingers thereon.

O my Christ, the iniquitous ones who crucified Thee impaled Thy hands and feet and reckoned the number of Thy bones; and they gave thee vinegar with gall to drink.

Martyricon: Before the tyrants ye preached God Who became man with radiant mouths, O passion-bearers, and have inherited glory.

Martyricon: Beating you, the enemies who wounded you with stripes and divers tortures became sick, O divine martyrs, most honored physicians of illnesses.

Theotokion: Jesus the Light shone forth from thee upon us, O pure one, and enlightened all creation by His crucifixion, and dispelled the darkness of the demons.

Canon of the Theotokos

Irmos: Same as the foregoing.

Grant me tears of repentance, O all-pure one, that I may weep over my grievous and unjust deeds before the end of my life will arrive.

Why dost thou offend thy Master, O my soul, committing unrighteous deeds? Why dost thou not arise? Wherefore, before the end haste thou to repent.

Deliver me from evil transgressions and tribulations. Grant me mercy, O most pure Virgin, and a divine share in life incorruptible.

Thee have we acquired as the intercessor who ineffably gavest birth unto God, the insuperable rampart and salvation of our souls, and a well-spring of miracles.

Then, "It is truly meet to bless thee…", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone V—

No sooner was the tree of Thy Cross planted, O Christ, than the deception of idols was driven away and grace blossomed forth; for the tyranny of condemnation was no more, but

the triumph of our salvation was made manifest. For the Cross is our boast, the Cross is our confirmation, the Cross is our joy!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

For our sake Thou wast led as a sheep to sacrifice and as an innocent lamb to voluntary slaughter, O Christ Immanuel; and Thou wast reckoned among the iniquitous. Come, O ye nations of the homeland, and hymn and worship the endless Life Who was uplifted upon the Cross!

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Blessed is the army of the King of heaven, for even though the passion-bearers were mortal, yet did they strive to attain the dignity of the angels; and having spurned their bodies, for the sake of their passions they have been vouchsafed honors. By their supplications, O Lord, save Thou our souls!

Glory…, Now & ever…: Stavrotheotokion—

Standing at the foot of the Cross, O Jesus, she who gave Thee birth lamented, weeping and crying out: "I cannot bear these things, seeing Thee to Whom I gave birth nailed to the Tree! I escaped the pangs of childbirth, since I never knew a husband, so how now am I wracked with pain and wounded in heart? For now the words spoken by Symeon have been fulfilled: 'A sword shall pierce thy heart, O immaculate one!' Yet now arise, O my soul, and save those who hymn Thee!"

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion. Litany. First Hour, and Dismissal.

Friday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

Dying on the Cross, O compassionate Bestower of life, Thou gavest life unto Adam, upon whom death had come through eating, and Thou didst show him to be a dweller in paradise, O Good One.

Thou wast nailed to the Cross, O Christ, Thou true vine, and hast poured forth the fluid of salvation, giving drink through grace unto the hearts of all the faithful.

Martyricon: When ye were beaten and dismembered, O wise ones, ye emulated the sacrifice of the Master; wherefore, ye are ever called blessed, O martyrs of Christ.

Glory…: With faith we worship Thee, the one God in three Persons, the indivisible and all-divine Essence; and we cry out to Thee: Glory to Thee, O Trinity and Unity, our God!

Now & ever…: She who beheld our Life dead of His own will upon the tree of the Cross, beat her breast, weeping; wherefore, we all ever bless her with divine voices.

Tone V

Saturday

Friday Evening at Vespers

On "Lord, I have cried…": these stichera of the holy martyrs, hierarchs and the venerable , in Tone V.· Special Melody: "Rejoice,…"—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

With the streams of their blood the passion-bearers quenched the flame of grievous ungodliness; and enkindling the radiance of piety throughout the whole world, they utterly consumed the false gods and their fœtid stench. They have shone forth the most pure light upon those on earth, and enlightened thereby, we elude the darkness of ungodliness and evade the deception of idols, worshipping Christ, Who granteth the world great mercy.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Easily setting at naught the words of the ungodly heretics and their pursuit, ye became warriors of the unoriginate Father, the Son Who is equally without beginning, and the Holy Spirit, the Unity of Divinity in three Persons, teaching the faithful with piety of mind and confirming the preaching of Orthodoxy. Wherefore, ye are called blessed, O most sacred pastors, for in life-bearing pastures ye tended the flock of Christ, for Whom ye endured all manner of pangs and multifarious trials.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Receiving mastery of mind through the doing of virtuous deeds, the company of the venerable, who struggled, with ease utterly trampled the carnal passions underfoot. Thereby they valiantly overcame all the wiles of the demons and were shown to be conversers with the angels, since they lived as ones incorporeal. And they now rejoice in the mansions on high, living in splendor, and stand before Christ, asking Him to grant our souls great mercy.

These stichera for the martyrs, in the same tone—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Having put on the breastplate of faith and armed themselves with the image of the Cross, Thy saints, O Lord, manfully gave themselves over to torments and cast down the pride and deception of the devil. As God almighty, send down peace upon the world through their entreaties, and great mercy upon our souls.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

The foregoing sticheron is repeated.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Not caring for all the things of earth, and manfully braving tortures, ye were not disappointed in your goodly hopes, but were inheritors of the kingdom of heaven, O all-lauded martyrs. Having boldness before God Who loveth mankind, ask peace for the world and great mercy for our souls.

Glory…, Now & ever…: Dogmatic theotokion—

Once, the image of the Bride who knoweth not wedlock was inscribed in the Red Sea. There Moses was the parter of the waters; and here Gabriel is the minister of a miracle. There

Israel traversed the deep dryshod; and now the Virgin giveth birth unto Christ without seed. The sea remained impassable after Israel had crossed; and the immaculate one remaineth incorrupt after the birth of Emmanuel. O God Who hast appeared as a man, Who existest and hast existed from the beginning: Have mercy upon us!

Then, O gladsome Light…; the Prokimenon of the day; and Vouchsafe, O Lord…

Aposticha stichera, in Tone V—

Pray for us, O holy martyrs, that we may be delivered from our iniquities; for unto you hath been given the grace to pray for us.

Your souls filled with insatiable love, O holy martyrs, ye did not deny Christ; and enduring the divers wounds of sufferings, ye cast down the audacity of the tormentors; and having preserved the Faith intact and unharmed, ye were translated to the heavens. Wherefore, as ye have boldness before Him, ask that He grant us great mercy.

Nekrosimon: I have remembered the prophet, who cried: I am earth and ashes! And again I looked into the graves, and beheld bones laid bare; and I said: Which is the king, and which the warrior? Which the rich man, which the poor? Which the righteous, which the sinner? Yet grant rest with the righteous, O Lord, to Thy servants.

Glory…, Now & ever…: Theotokion—

O thou who art full of joy, intercede in thy mediations, and beg for our souls a multitude of compassions and cleansing of our many sins, we entreat thee.

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Friday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Bringing battles to naught with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

All the generations of men praise thee, O Virgin, as thou didst foretell in prophecy of old; wherefore, accept me who hymn thee, O Mistress, and enlighten and make me wise.

Thou hast broken the sting of death and the sin of the world, O Virgin Mistress, having given birth to true Life. Quickly break also the sharp arrows of my passions.

Glory…: Having been shown to be the only one arrayed in virgin's vesture, thou didst rend asunder the fig-leaves which Adam wore; wherefore, clothe me in the garments of chastity by thy supplications.

Now & ever…: Many daughters of Adam before thee acquired riches and divine glory, but thou hast surpassed them all beyond compare, O Mistress; wherefore, enrich me now with heavenly and divine grace.

ODE III

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

The depths and heights of the unapproachable wisdom of God, Who was born of thy womb, have been recognized in thee, whereby deliver my heart from the depths of the serpent's reasoning.

O Christ, Who of old fashioned out of water the winged creatures and serpents, which before had not existed: Thou didst straightway fashion the strange vesture of Thy divine incarnation out of the blood of the pure Virgin.

Glory…: Thou alone, O all-pure one, hast been shown to be the cleansing of our nature, for in thee did the divine Fire make His abode without consuming thee, that He might purify it; wherefore, cleanse me of the defilement of the offenses of my passions, and illumine me by thy supplications.

Now & ever…: Knowing thee to be the cup of the Offshoot of the new vine, manifestly giving drink to the faithful for the remission of offenses, O all-pure one, I pray: Give drink to my heart with an outpouring of divine water.

ODE IV

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

Thou hast been shown to be the unploughed furrow which produced the unsown divine Grain, whereby I, the hungry, am fed with divine gifts and grace.

Giving drink with the water of thy supplications to me who am truly sick unto death and am stuck fast in the fire of the passions of my soul, raise me quickly up.

Glory…: As thou art the animate city of God, gladdened by the flow of noetic rivers, make steadfast the house of my soul with the pillars of thy supplications.

Now & ever…: Knowing thee to be the cloud raining down true righteousness, O all-pure Mistress, I pray that thou quickly deliver me thy servant from all who oppress me.

ODE V

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Utterly suppress the turbulence and billows of sin and my passions, O Virgin Mistress, having given birth to the Cause of dispassion.

Shown from on high to be Christ's cloth of the divine vesture of majesty, O pure one, with the raiment of the virtues clothe my naked soul.

Glory…: Grant me cleansing of offenses by thine entreaties, O pure Virgin who gavest birth for us to Christ the Lord, our divine Purification.

Now & ever…: By thy supplications, O Virgin, do away with the sores, wounds and stripes of my sins, and grant power to thy servant.

ODE VI

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

O thou who gavest birth to the Light Who created the luminaries of the sky, illumine now my soul and deliver me from the darkness of the passions, O most radiant one.

Entreat thy Son, Who of old sweetened the waters of Mara, O Theotokos, that He quickly deliver me from grievous suffering and bitterness.

Glory…: The torrent of the passions disturbeth my soul, O all-pure one; yet dry it up by thy supplications, and destroy mine evil thoughts.

Now & ever…: Delivering men, Christ hath issued forth out of Sion, from thy womb, O all-immaculate Mistress; and thereby He hath also delivered me from perils and tribulations.

Then, "Lord, have mercy!": thrice.

Glory…, Now & ever…: Sessional hymn, in Tone V—

Wherefore, growing despondent, hast thou forgotten thy God, Who hath mercy upon thee, O passion-plagued soul? Despising His precepts, thou hast come in wickedness and prodigality to the end of thy life. But shun evil, crying out to the Theotokos: Have mercy upon

mine accursed soul!

ODE VII

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

The hordes of the demons fear and tremble before the invocation of thy name, O all-pure one. Deliver me from them, save and preserve me, protecting me from all harm.

Ineffable is thy glory, O Virgin; for thou gavest birth to the Lord of glory. Wherefore, vouchsafe unto me the glory of thy Son and my God, by thy supplications.

Glory…: Incline thine ear to the entreaties of thy servant, O Mistress, and quickly deliver me from tribulations and misfortunes, from all temptations, visible and invisible.

Now& ever…: With purity wash me who am wholly shameful and have bemired and defiled myself with the passions, and make me radiant through the sprinkling of thy supplications, O Virgin.

ODE VIII

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

The passion-plagued water of barrenness hath rendered the womb of my soul fruitless and dried it up. Rain down the divine Dew upon me, O light cloud, that I may bring forth fruits of repentance.

By thy supplications, O all-pure one, calm thou the water and storm of passionate thoughts, and guide me to the stream of dispassion, that I may glorify thee fervently for all ages.

Glory…: O noetic portal, closed gate, which God alone hath passed through: Close and lock the gates of my passions, and open unto me the portals of hope.

Now & ever…: Remove from me the burden of transgressions, O Virgin Mother, who alone ineffably gavest birth to the Lamb and Word of God, Who taketh away all the sin of the world.

ODE IX

Irmos: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Having as a man defiled my soul with many transgressions and bemired it with carnal passions, I now beseech thee earnestly and pray unto thee: From all evil cleanse me, O pure one, by thy supplications.

Thou gavest birth to Him Who willeth mercy, the God of compassions Who loveth mankind, Who alone is Good, Long-suffering and full of lovingkindness. By thine entreaties, O pure one, show Him to be well-disposed toward me, and grant me release from offenses.

Glory…: By thy ceaseless maternal supplications, O Mistress, to the virtues of good works do thou rouse thy servant, who am stuck fast in the slumber of despondency and asleep now in pleasures.

Now & ever…: Blessing, I bless thee, O all-pure one, and I magnify thee fervently. Wherefore, bless me who hymn thee; deliver me from all violence and grief, and by thy hands preserve me invincible.

Then, "It is truly meet…": and a prostration. Trisagion through Our Father…; Troparia, and the rest as usual. Dismissal.

Saturday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the martyrs, in Tone V—

Today the memory of the passion-bearers shineth forth with radiance from the heavens;

the choir of the angels keepeth festival, and the human race celebrateth with them. Wherefore, they pray unto the Lord, that our souls find mercy.

Stichos: Wondrous is God in His saints, the God of Israel.

Thou hast given us an indestructible bulwark, O Christ God: the miracles of Thy holy martyrs. By their supplications make steadfast Thy faithful people, in that Thou art good and lovest mankind.

Glory…, Now & ever…: Theotokion—

Rejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by storms, thou that knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

After the second chanting of the Psalter, these Sessional hymns of the martyrs, in Tone V—

Zealous for the cup of Thy sufferings, O Lord, the passion-bearers forsook the beauties of life and became communicants with the angels. Through their entreaties, O Christ, grant peace and great mercy to our souls.

Stichos: Wondrous is God in His saints, the God of Israel.

The hosts of heaven marveled exceedingly at the corrections of the holy martyrs: how, fighting the good fight in their mortal bodies, they invisibly vanquished the incorporeal foe with the power of the Cross; and they pray unto the Lord, that our souls find mercy.

Stichos: Blessed are they whom Thou hast chosen and hast taken to Thyself, O Lord, and their remembrance is unto generation and generation.

Nekrosimon: Unto Thy servants grant rest with the righteous, O our Savior, and cause them to dwell in Thy courts, as it is written, overlooking, in that Thou art good, all their transgressions, voluntary and involuntary, committed in knowledge and in ignorance, O Thou Who lovest mankind.

Glory…, Now & ever…: Theotokion—

O Christ God Who shone forth from the Virgin and through her hast shown forth children of the light: Have mercy upon us.

ODE I

Canon of the holy martyrs, hierarchs, the venerable and the departed, the acrostic whereof is "I offer these hymns to Thy servants, O Christ": the composition of Joseph, in Tone V—

Irmos: The land on which the sun had never shone, and which it had not seen, and the abyss which the expanse of heaven had never seen uncovered, did Israel cross dryshod, O Lord; and Thou didst lead them to the mountain of Thy holiness, as they gave praise and chanted a hymn of victory.

Surrendering your bodies to arrogant judges, ye endured unbearable wounds, O valiant athletes, expecting to receive honors from on high; and Christ led you into the eternal mansions of those who rejoice and chant thy hymn of victory.

The venerable and the righteous, and the holy hierarchs, fulfilling the right glorious precepts of God, pastured the people and guided them to the water of understanding; and they have worthily received torrents of sweetness, pouring forth rivers of healing through grace.

Through the supplications of the all-glorious prophets, of the all-wise hierarchs, and of the sacred women who with manly mind endured mightily and trampled the enemy underfoot by fasting, guide me, O Lord, to the havens of Life, Thee Who appeared on earth by divine grace.

Glory…: Nekrosimon: Thee do we beseech, the God Who is easy to reconcile: Grant rest in the bosom of Abraham unto Thy servants whom Thou hast taken to Thyself from the turmoil

of life, and vouchsafe unto them eternal light, overlooking their offenses, in that Thou art good.

Now & ever…: Theotokion: "Rejoice!", I cry to thee who gavest birth to Joy, O most hymned one. Enlighten our minds and souls, and guide all in the steps of understanding, and entreat thy Son and God, that He grant cleansing of transgressions unto all, O only Bride of God.

Another canon, of the departed, chanted after the foregoing canon when no Menaion is available, the acrostic whereof is "The fifth canon of Theophanes for the dead", in Tone V—

Irmos: To God the Savior, Who led His people in the sea with dryshod feet and drowned Pharaoh and all his army, let us chant alone, for He is glorious.

Stichos: Wondrous is God in His saints, the God of Israel.

With divine love the passion-bearers of Christ trampled the pride of the tyrants underfoot; and with faith they ask prayerful remission and rest for the departed.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

Cause the departed to dwell in Thy holy habitations and courts, O Christ Master, Who shed Thine all-precious blood to redeem our debt.

Glory…: The Wisdom of God, Compassionate One Who beareth the express impress of the Father: Unto those whom Thou hast taken to Thyself grant rest, imparting everlasting blessedness unto them.

Now & ever…: O most immaculate one, thou hast been shown to be the splendid tabernacle, the golden ark containing the divine Word Who was incarnate for our sake, and destroyed the power of death.

ODE III

Canon of All Saints

Irmos: O Lord, make steadfast my heart, which is buffeted by the waves of life, guiding it into calm harbor, in that Thou art God.

Ye spared not your bodies when they were beaten with staves and dismembered by the sword, O most lauded warrior martyrs, who were strengthened by the hope of everlasting good things.

Ye enlightened the vesture of the hierarchy, shepherding the flock of Christ in the fields of life through the virtues.

Mortifying the flesh through asceticism, the venerable ones shared in life divine. By their sacred prayers, O Christ, deliver us from misfortunes.

Glory…: Nekrosimon: Unto those who have fallen asleep grant heavenly rest, O Thou Who lovest mankind, remitting the debts they incurred upon earth, in that Thou art good.

Now & ever…: Theotokion: As they beheld thee, who art blessed among women, the company of women suffered and were taken to thy Son, O Virgin Mother.

Canon of the Departed

Irmos: Establish us by Thy power, O God our Savior, and lift high the horn of the Church of those who praise Thee in Orthodox manner.

Stichos: Wondrous is God in His saints, the God of Israel.

Struggling manfully, the athletes withstood the assaults of the tyrants; and they pray to Christ in behalf of those who have fallen asleep.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Receiving in Thy splendid mansions those who were nurtured on Thy laws and have reposed, grant them rest, O Good One.

Glory…: O only merciful God, vouchsafe the splendors of the saints unto those whom Thou hast taken, overlooking their offenses.

Now & ever…: O pure one, we hymn thy birthgiving, whereby we have been delivered from the primal condemnation and curse and have been freed from death.

ODE IV

Canon of All Saints

Irmos: I heard report of Thee, O Lord, and was afraid; I understood Thy dispensation, and glorified Thee, Who alone lovest mankind.

By Thy power, O Lord, the passion-bearers trampled the power of the enemy underfoot, and became for the faithful might and great confirmation.

All the venerable now rejoice with great joy, and the divine priests are clothed in righteousness as in a garment.

Let us all hymn the divinely eloquent prophets of God, and let us honor the company of women who ran well the good race.

Glory…: Nekrosimon: Guiding to the harbor of Thy kingdom those whom Thou hast taken from the tumult and tempest of this present life, O Master, grant them rest.

Now & ever…: Theotokion: Through thee, O Virgin, hath the Timeless One now come under time. Him do thou entreat, that He free my soul from the transgressions I have committed in time.

Canon of the Departed

Irmos: I have heard, O Lord, of Thine arising from the tomb, and have glorified Thine invincible power.

Stichos: Wondrous is God in His saints, the God of Israel.

Piously confessing Thee to be equally eternal with the Father, O Christ, the martyrs were slain; and they cry out to Thee: Deliver Thy servants, whom Thou hast taken to Thyself, O Christ!

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

As the only mortal free among the dead, O Christ, grant rest to Thy servants now departed, giving life everlasting to mortals.

Glory…: O Christ Who earnest to save the lost, grant a dwelling-place in paradise unto those departed in faith, O Thou Who dost justify men by grace.

Now & ever…: The power of the Most High overshadowed thee, O Maiden, and made of thee a paradise of life, having the Lord and Mediator as a tree in thy midst.

ODE V

Canon of All Saints

Irmos: Anticipating my need, take pity on my wretched soul, which doth battle at night with the darkness of the passions, and shine forth in me the noetic sun of the day-star, that I may distinguish night from light.

The bones of the martyrs pour forth healing upon the infirm, for, unbroken by malice, they restore our broken state and grind to dust all the bones of ungodliness.

Observing Thy laws, the holy hierarchs shepherded the people and guided them to the life which is to come, O Compassionate One; and the venerable ones slew the tyranny of the passions with perfect mind.

Let the prophets be honored, and with them all who were righteous by faith; and let the divine women who lived in holiness and shone forth on earth through their torments be praised as servants of Christ.

Glory…: Nekrosimon: Thy faithful servants, whom Thou hast taken from earth, do Thou number in the mansions of heaven, overlooking their transgressions, O Christ Who in Thine exceeding goodness wast incarnate for the sake of us mortals.

Now & ever…: Theotokion: We hymn thee, O Virgin, through whom God appeared to those who earth, becoming man; and we cry out: Rejoice, O right fertile ground who produceth the mystic Grain Who feedeth every creature!

Canon of the Departed

Irmos: Rising at dawn, we cry to Thee: Save us, O Lord! for Thou art our God, and we know none other than Thee.

Stichos: Wondrous is God in His saints, the God of Israel.

Accepting the entreaties of the martyrs, O Lord, among the elect number the souls whom Thou hast received.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Thou didst foretell that those who believe on Thee will not see death, O Master; wherefore, grant rest to the departed.

Glory…: Vouchsafe that Thy servants receive the beauty of Thy house, O Lord, and a share in delight.

Now & ever…: O Word Who art equally eternal with the Father and wast incarnate of the Virgin: Thou hast slain death by death.

ODE VI

Canon of All Saints

Irmos: As Thou didst deliver the prophet from the beast, O Lord, so lead me up from the abyss of unrestrained pleasures, that I may dare to lift up mine eyes upon Thy holy temple.

Surrendering their bodies into the hands of the torturers to be wounded, the divine martyrs rejoiced in soul; for they truly beheld divine and everlasting joy and divine rewards.

O Christ, Thou art the glory of the all-wise holy hierarchs and the venerable. Through their supplications have pity on Thy people, whom Thou hast acquired by Thy blood, in that Thou lovest mankind.

Illumined in mind by Thee, O Lord, the prophets clearly reveal things far distant as though they were close; and by Thy power have women destroyed the dominion of the enemy through suffering and fasting.

Glory…: Nekrosimon: Numbering Thy faithful servants, who have departed from us, among the choirs of the elect, O good Lord, grant them rest, overlooking all their offenses in Thy lovingkindness.

Now & ever…: Theotokion: O Lord Who created Eve in the beginning, and entered the Virgin's womb: Having clothed Thyself in the form of a servant Thou workest our restoration, O Master of all.

Canon of the Departed

Irmos: The abyss engulfed me, and the sea monster became a tomb for me; yet I cried unto Thee Who lovest mankind, and Thy right hand saved me, O Lord.

Stichos: Wondrous is God in His saints, the God of Israel.

The army of Thy martyrs, likening themselves to the hosts on high, beseech Thee, O Christ: Unto those who have departed grant the bliss which cometh from Thee, O Thou Who lovest mankind.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

In that Thou lovest mankind, O Christ, number Thy servants, whom Thou hast taken to Thyself, in places of coolness, in places of the splendor of the saints, in places of ease.

Glory…: Cleanse Thy servants, and grant them forgiveness of offenses, O Thou Who lovest mankind; and vouchsafe unto them life incorruptible and a blessed inheritance.

Now & ever…: Who can recount in words the wonder of thy seedless conception, O most

immaculate one; for thou gavest birth unto God. Who came to us in His lovingkindness.

ODE VII

Canon of All Saints

Irmos: The prayer of the children quenched the fire; and the dew-bearing furnace was the herald of a miracle, for it neither consumed nor burned those who hymned the God of our fathers.

Set aflame with the fire of cruel torments, O glorious martyrs, ye showed most ardent love for the Lord, which cooleth you with the understanding of piety.

Having adorned yourselves with the wisdom of the Spirit, and lived splendid lives, ye performed the sacred acts of the grace of the Gospel; and we praise you as ministers of God.

O venerable ones, who mortified the flesh with many pangs, ye have been vouchsafed the life to come, praying that we who have been slain by the assaults of the passions may receive it.

With faith let the blessed choir of the prophets of God and the council of women, who struggled in asceticism and by suffering cast down the enemy, be praised.

Glory…: Nekrosimon: O Word Who gavest a share in the life of all unto the dead, who have now left behind the turmoil of life: them do Thou guide to Thy divine haven, overlooking their offenses, O Good One.

Now & ever…: Theotokion: Let us, who with upright mind understand thee to be the Theotokos, be delivered by thy mediation from darkness and the invisible foes who wage war upon us, O Mistress.

Canon of the Departed

Irmos: Blessed is the God of our fathers, Who saved the children who chanted unto Him in the fiery furnace.

Stichos: Wondrous is God in His saints, the God of Israel.

O Savior, grant that those who have departed may now partake of light unapproachable, through the entreaties of Thy passion-bearers.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

O compassionate Christ, reckon those who have departed in faith among the Church of the firstborn.

Glory…: O Savior, grant rest unto Thy servants who have departed unto Thee, adorning them with the raiment of incorruption.

Now & ever…: Having conceived Life without seed, O most immaculate one, thou didst staunch the flow of the essence of death.

ODE VIII

Canon of All Saints

Irmos: Ye assembly of angels and council of men, ye priests, hymn the King and Creator of all! Ye Levites, bless Him! Ye people, exalt Him supremely for all ages!

Navigating the deep of torments with the rudder of the Word, O athletes, ye drowned all the hordes of the deceiver in the outpouring of your blood, and live forever.

As all-wise sacred ministers, by the waters of Orthodoxy ye nurtured in sacred manner the flock entrusted to you; and ye truly delight in sweet torrents of beauty.

Having done the works of light, O venerable ones, ye were revealed to the faithful as lamps, and have passed over to the divine Effulgence. Pray ye to the Master, that He free us from darkness.

Be glad, O company of women who through wounds received the fullness of all honors! Rejoice forever, O choir of the prophets, and ye righteous who were pleasing unto Christ!

Glory…: Nekrosimon: Grant, O Master, that Thy servants who have departed this life may without hindrance pass by the sword which is now withdrawn, causing them to dwell in paradise, in that Thou alone art merciful.

Now & ever…: Theotokion: Let us hymn the joyous Virgin Mary as the gate leading to the divine entry, the easily mounted ladder of God, the unerring guide for those who seek salvation.

Canon of the Departed

Irmos: The Son and God, Who was begotten of the Father before the ages, and in latter times became incarnate of the Virgin Mother, hymn, ye priests, and exalt supremely for all ages!

Stichos: Wondrous is God in His saints, the God of Israel.

We hymn Thee, O Savior, Who acceptest the struggles of the holy martyrs, for their sake granting peace unto those who have departed in the Faith; and let us exalt Him supremely for all ages!

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

As Thou art compassionate, O Savior, vouchsafe that those who have departed from us, and who hymn and exalt Thee supremely for all ages, may be illumined by the radiance of Thy heavenly glory.

Glory…: Reckon with the choirs of the saints those whom Thou hast taken to Thyself, O Savior, and number them with Lazarus in the bosom of Abraham, for they hymn and exalt Thee supremely for all ages.

Now & ever…: Thou wast adorned with the beauty of purity, O Virgin Mother, becoming the habitation of the magnificence of the virtues; wherefore, we hymn and supremely exalt thee, the pure one, for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim…": and make prostrations.

ODE IX

Canon of All Saints

Irmos: In that the Mighty One hath done great things to thee, revealing thee to be a pure virgin even after giving birth, as thou gavest birth to thine own Creator without seed, we therefore magnify thee, O Theotokos.

Let the sacred ministers and pastors, the choir of the holy prophets, the countless multitude of the righteous and the assembly of the martyrs be blessed with sacred hymns, for they pray that our souls be saved.

The wondrous council of the venerable, having struggled all-wisely in asceticism, hath now been rendered wondrous by many displays of miracles. By their supplications, O wondrous Lord, show forth the wonder of Thy mercy upon all.

With faith and love let the countless multitude of women who suffered and fasted, and who abide with the angelic choirs, be blessed with the hieromartyrs who finished well the race.

Glory…: Nekrosimon: The multitude of all the saints entreateth Thee, O Word: In the magnitude of Thy mercy grant rest to the multitudes who with faith have passed from the earth, and overlook the offenses they committed during their life.

Now & ever…: Theotokion: In sickness of mind I committed many sins, O Virgin, and torment awaiteth me in the future. Deliver me therefrom, for I come to thee with unwavering heart, and I call upon thy divine protection.

Canon of the Departed

Irmos: With oneness of mind, we, the faithful, magnify thee, the Mother of God, who, in manner past understanding and recounting, ineffably gavest birth in time to the Timeless One.

Stichos: Wondrous is God in His saints, the God of Israel.

Having received rewards for their sacred sufferings, the martyrs now beseech Thee to grant surcease unto those who have departed in faith, O Savior.

Stichos: Grant rest, O Lord, to the souls of Thy departed servants.

Thou didst endure death, O only immortal Savior, granting resurrection and the radiance of immortality unto the dead, in that Thou art compassionate.

Glory…: Thou didst set us aright who have fallen into death, and didst teach us to hope for life everlasting, which do Thou grant that Thy servants may receive.

Now & ever…: The shadows of the Law passed away at thy birthgiving, O Theotokos; truth shone forth, and grace was bestowed; wherefore, we magnify thee.

Then, "It is truly meet to bless thee…", and a prostration. Litany, exapostilarion, and the usual psalms.

On the Praises, these stichera of the martyrs, in Tone V—

Blessed is the army of the King of heaven, for though the passion-bearers were mortals, yet did they strive to attain the dignity of the angels; and they spurned the pangs of their bodies, and by their sufferings were vouchsafed the honor of the incorporeal ones. Wherefore, by their supplications, O Lord, send down upon us great mercy.

Thy passion-bearers, O Lord, emulators of the angelic ranks, endured tortures as though incorporeal, in oneness of mind possessed of the hope that they would enjoy the good things promised them. By their supplications, O Christ God, grant peace to Thy world and great mercy to our souls.

Struggling on earth, the holy martyrs endured the cold and gave themselves over to the fire. And as the waters received them their cry was: "We went through fire and water, and Thou didst bring us out into refreshment!" By their supplications, O Christ God, have mercy upon us!

Rejoicing in the midst of their torments, the saints cried out: "These things are wares for us to trade with the Lord: for, instead of the wounds we bear on our bodies, radiant vesture shall blossom forth for us unto our resurrection; instead of dishonor, we shall receive crowns; instead of fetters in prison, we shall receive paradise; and instead of condemnation with malefactors, we shall have life with the angels!" By their supplications, O Lord, save Thou our souls!

Nekrosimon: O Lord Who created me, Thou didst set Thy hand upon me, and commanding me didst say: "Thou shalt return unto the earth": Guide me to Thy right path, forgiving me my transgressions; and absolve and save me, I pray, in that Thou lovest mankind.

Glory…, Now & ever…: Theotokion—

Alas, O my wretched soul! What reply wilt thou have to give to the Judge at that hour when the thrones are set for judgment and the Judge cometh from the heavens, descending with myriads of angels? When He sitteth down in His judgment seat to try His unprofitable servants like me, what shalt thou answer? What then shalt thou bring forward? Truly naught, for thou hast defiled thy mind and body. Wherefore, fall down before the Virgin, and cry out unceasingly, that she may grant thee abundant forgiveness of sins!

Aposticha stichera of the departed, in Tone V.· Special Melody: "Rejoice,…"—

With the light of Thy countenance, O Christ, enlighten those who have departed, in that

Thou art compassionate. Cause them to dwell in a place of verdure, by the waters of Thy pure and divine place of rest, in the longed-for bosom of our forefather Abraham, where Thy light shineth in purity and springs of beneficence pour forth, and where in gladness the assemblies of all the righteous clearly join chorus in thy goodness. Number Thy servants with them, granting them great mercy.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

O Compassionate One, be Thou well-pleased that those who have passed from transitory things unto Thee, the Master of all and our God, may with most harmonious voices hymn and glorify Thy might; and grant that they may be enlightened by Thy beauty, and most purely partake of sweet and beautiful communion with Thee, where the angels dance around Thy throne and the choirs of the saints joyously stand round about. Grant rest with them and great mercy unto Thy servants.

Stichos: Their souls shall dwell amid good things.

Unto those departed in faith grant rest where is the choir of the prophets, and the ranks of the martyrs, and those from times past, who were justified by Thy saving Passion and the blood wherewith Thou didst redeem captive man, in that Thou lovest mankind, forgiving their offenses; for, truly Holy, Thou alone didst live on earth without sinning, Thou alone wast free among the dead. Unto Thy servants grant rest and great mercy.

Glory…, Now & ever…: Theotokion—

Having conceived Christ the King, the Bestower of life, in thy womb, O only Virgin Mother and Mistress, thou didst free us who were enslaved by the law of sin, and thus have we been freely justified by grace. Entreat Him now, that in the book of life He enroll the souls of those who acknowledge thee to be the Theotokos, that, saved by thy mediation, O most immaculate one, we may receive loving deliverance from thy Son, worshipping Him Who granteth the world great mercy.

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion. Litany. First Hour, and Dismissal.

Saturday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone V—

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

Dying, O martyrs, ye destroyed the enemy, the author of evil, and, crowned with divine victories, ye mounted on high, where ye stand before God, the King of all.

Illumined by the light of the priesthood, O holy hierarchs, ye were glorified; and the multitude of the venerable have received life ever-lasting. Wherefore, they are blessed.

Those whom Thou hast taken to Thyself, O Master, do Thou cause to dwell with the choirs of the elect in a place of ease, overlooking, O Christ the Word, the offenses they committed on earth.

Glory…: O worshipful Trinity, be Thou entreated by the struggles of the holy hierarchs and honored martyrs; and grant salvation and great mercy unto the souls of those who departed in faith.

Now & ever…: O divinely joyous one, thou didst contain Him Whom naught can contain. Having given birth to Him in manner past nature and recounting, beseech Him, O Mistress, to be merciful unto all.

THE END OF TONE V

The Octoechos

Tone VI

Sunday

Saturday Evening at Little Vespers

On "Lord, I have cried…": 4 stichera, the composition of our venerable father John of Damascus, in Tone VI—

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Gaining victory over hades, Thou didst ascend the Cross, that Thou mightest raise up with Thyself those who sit in the darkness of death, O Christ Who art free among the dead. O almighty Savior, Who pourest forth life from Thy light, have mercy on us!

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

The foregoing sticheron is repeated.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Today hath Christ risen as He said, having trampled down death; and He hath granted joy to the world, that all of us, crying out, may thus utter a hymn: O almighty Savior, Well-spring of life, unapproachable Light, have mercy on us!

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Whither can we sinners escape from Thee Who art over all creation, O Lord? Thou dwellest Thyself in heaven. In hades Thou didst trample down death. In the depths of the sea, there is Thy hand, O Master. To Thee do we flee, and falling down before Thee, we pray: O Thou Who art risen from the dead, have mercy on us!

Glory…, Now & ever…: Dogmatic theotokion—

Meet it is in truth to bless thee, the Theotokos. For the Creator of all, entering into thine all-pure womb, became flesh, without changing in nature or merely appearing to have taken on His dispensation of incarnation, but having united Himself hypostatically and rationally to flesh with a soul, which He received of thee. Hence, we piously distinguish between both revealed natures. Him do thou entreat, O all-pure and honored one, that He send down upon us peace and great mercy.

Then, "O gladsome Light…". the Prokimenon, "The Lord is king…": with its stichoi. And after "Vouchsafe, O Lord…", the priest doth not intone the litanies, but we chant the first sticheron of the resurrectional aposticha—

The angels hymn Thy resurrection in the heavens, O Christ our Savior; and do Thou vouchsafe that we on earth may glorify Thee with a pure heart.

And these other stichera, of the Theotokos, in Tone VI: Special Melody: "Having placed all their hope"—

Stichos: I shall commemorate thy name in every generation and generation.

As our timeless God of old promised with an oath to thy forefather Adam, so did He act in latter times, O all-pure one, issuing forth from thy divine womb; for the Lord Who holdeth all the ends of the earth in His hand truly shone forth from thee. Him do thou render well-disposed toward me at the hour of judgment, O Virgin Mary, that I may obtain His kingdom through the uplifting of the virtues and the mortification of the passions.

Stichos: Hearken, O daughter, and see, and incline thine ear.

From afar off, with purity of mind, Isaiah foretold thee who wouldst give birth to the Maker of all creation, O honored and all-pure Virgin; for thou alone hast been shown to be forever most immaculate. Wherefore, I pray thee: Cleanse thou my defiled soul, and show me to have a share in the divine effulgence and a place at the right hand of thy divine Son when, as it is written, He will sit to judge the whole world.

Stichos: The rich among the people shall entreat thy countenance.

The destruction of death hath been made manifest through thy birthgiving, for thou, O Maiden, art the abode of Life incorruptible. Wherefore, I entreat thee: To gladness and life do thou raise me up who lie amid the hellish tomb of my passions, O Virgin; guide me to the blessed reward, and count me worthy of the divine joy which perisheth not, where delight is everlasting and light is never-waning.

Glory…, Now & ever…: Dogmatic theotokion, in the same tone—

Come, all ye nations, and with a cry of rejoicing let us praise the all-holy Virgin and Theotokos, the crucible of human nature, the workshop of ineffable miracles; for new things have come to pass through her: the Unoriginate taketh on a beginning, the Word receiveth substance, God becometh man, that He might make man divine, not by altering nature, but through enhypostatic union. For He alone proceedeth from two different natures, being known in two perfect natures indivisibly, and in both substances as to will and energy. Christ our God hath Himself given surety of the truth of the dispensation of salvation, granting the world cleansing, peace and great mercy.

Then, "Now lettest Thou Thy servant depart…": Trisagion, through Our Father…, the resurrectional troparion, Glory…, Now & ever…, its theotokion. Little litany, and Dismissal.

Saturday Evening at Great Vespers

After the Introductory Psalm, the usual chanting from the Psalter.

On "Lord, I have cried…": 10 stichera. If the Menaion hath a doxasticon, it is chanted on Glory…. If there is no doxasticon, we chant Glory…, Now & ever…, the dogmaticon of the tone.

The Resurrectional Stichera, in Tone VI—

Stichos: Bring my soul out of prison, that I may confess Thy name.

Gaining victory over hades, Thou didst ascend the Cross, that Thou mightest raise up with Thyself those who sit in the darkness of death, O Christ Who art free among the dead. O almighty Savior, Who pourest forth life from Thy light, have mercy on us!

Stichos: The righteous shall wait patiently for me until Thou shalt reward me.

Today hath Christ risen as He said, having trampled down death; and He hath granted joy to the world, that all of us, crying out, may thus utter a hymn: O almighty Savior, Well-spring of life, unapproachable Light, have mercy on us! *Stichos:* Out of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Whither can we sinners escape from Thee Who art over all creation, O Lord? Thou dwellest Thyself in heaven. In hades Thou didst trample down death. In the depths of the sea there is Thy hand, O Master. To Thee do we flee, and falling down before Thee, we pray: O Thou Who art risen from the dead, have mercy on us!

Stichos: Let Thine ears be attentive to the voice of my supplication.

In Thy Cross do we boast, Christ, and we hymn and glorify Thy resurrection; for Thou art our God, and we know none other than Thee.

Stichos: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Continuously blessing the Lord, we hymn His resurrection; for, having endured the Cross, He destroyed death by death.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord, my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Glory to Thy power, O Lord; for Thou didst set at naught him who hath the might of death. By Thy Cross hast Thou renewed us, granting us life and incorruption.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Thy burial, O Lord, breaking the bonds of hades, hath rent them asunder. By Thy rising from the dead Thou hast enlightened the world. O Lord, glory be to Thee!

And these stichera of the all-holy Theotokos, the composition of Paul of Amorium, which are chanted when there is no Menaion, or at Litia. In Tone III—

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Beholding the infirmity of my body, the suffering of my soul, and the affliction of my heart, do thou vouchsafe me divine visitation, O most immaculate Virgin. Save me, I pray thee, by thy fervent supplications.

Stichos: O praise the Lord, all ye nations; praise Him all ye peoples.

O Mistress, I have surpassed all in mine offenses. But having cleansed away the multitude thereof, vouchsafe me to obtain mercy at the judgment of thy Son and God, which is to come, O pure Virgin.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Of the multitude of mine offenses do thou cleanse me who cry out, O pure one, and with the sword of prayer cut down the confused movement of my senses, that with faith and love I may hymn thy seedless birthgiving.

Glory…: from the Menaion.

Now & ever…: The dogmatic theotokion—

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man by nature for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Entrance. "O gladsome Light…" And after the Entrance, the appointed server, having made the usual bow to the superior, chanteth the daily Prokimenon, in Tone VI—

The Lord is King, He is clothed with majesty.

Stichos: The Lord is clothed with strength and He hath girt Himself.

Stichos: For He established the world which shall not be shaken.

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

Then the usual litany. "Vouchsafe, O Lord…" The litany: "Let us complete our evening prayer…", and the rest. And after the exclamation, we chant the sticheron idiomelon of the feast of the church, and performing Litia in the narthex, we chant the stichera of Paul of Amorium, or whatever the superior desireth. And after the usual prayers, we enter the church proper, chanting the aposticha stichera, in Tone VI—

The angels hymn Thy resurrection in the heavens, O Christ our Savior; and do Thou vouchsafe that we on earth may glorify Thee with a pure heart.

Stichos: The Lord is King, He is clothed with majesty.

Having broken down the gates of bronze and shattered the gates of hades, as God almighty Thou didst raise up the fallen human race. Wherefore, we cry out together: O Lord Who art risen from the dead, glory be to Thee!

Stichos: For He established the world which shall not be shaken.

Desiring to lift us up from our ancient corruption, Christ was nailed to the Cross and laid in the tomb; and with tears the myrrh-bearing women sought Him, and weeping they said: "Alas, O Savior of all! How is it that Thou hast willed to make Thine abode in a tomb? And having desired to dwell there, how is it that Thou hast been stolen away? How hast Thou been moved? What place concealeth Thy life-bearing body? Yet, as Thou hast promised, reveal Thyself to us, O Master, and take from us the lamentation of tears!" And as they were weeping, an angel cried out to them: "Cease your weeping! Tell the apostles that the Lord is risen, granting purification and great mercy to the world!"

Stichos: Holiness becometh Thy house, O Lord, unto length of days.

O Christ, Who wast crucified as Thou didst desire, and madest death captive by Thy burial, Thou didst rise on the third day as God in glory, granting the world never-ending life and great mercy.

Glory…, from the Menaion, if there is a doxasticon provided. If not, Glory…, Now & ever…: Theotokion—

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the primal curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

Then, "Now lettest Thou Thy servant depart…" Trisagion through Our Father.

Resurrectional troparion, in Tone VI—

Angelic powers were upon Thy tomb, and those who were on guard became as dead. And Mary stood in thy tomb, seeking Thine all-pure body. Thou didst make hades captive without being tested thereby. And Thou didst greet the Virgin, granting life. O Lord Who art risen from the dead, glory be to Thee!

Theotokion:

O Thou Who hast called Thy Mother blessed, Thou didst go to Thy suffering with a free will, and didst shine forth upon the Cross, desiring to seek out Adam. And Thou didst say to the angels: Rejoice with Me, for I have found the lost coin! O our God Who hast ordered all things in Thy wisdom, glory to Thee!

And the rest of the service followeth in order.

Saturday Night at 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). Psalm50 (Have mercy on me, O God…); Psalm 69 (O God, be attentive unto helping me…);andPsalm142 (O Lord, hear my prayer). Then, Glory to God in the highest…, and the Symbol of Faith (I believe in one God…).*

Canon of supplication to the All-holy Theotokos, in Tone VI—

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

In that thou art possessed of abundant divine grace, O Mother who knewest not wedlock,

disdain not those who have recourse unto thee, ever saving them from misfortunes and tribulations.

Lo! the time of despair hath arrived for me. Arise, O all-pure Mistress, and extend unto me thy helping hand; for thou hast filled the world with divine gladness.

Glory…: As thou art our ally, O Theotokos, quickly grant thy mighty protection unto me who am beset by perils, and preserve me unharmed by them.

Now & ever…: Death rusheth headlong upon my soul, and the temptations of those who hate me have surrounded me like adders, to destroy me; but do thou save me, O Theotokos.

ODE III

Irmos: My mouth hath been enlarged over mine enemies, for my heart hath been made steadfast in the Lord.

In that thou gavest birth to Life, O Theotokos, enliven my soul, which hath been slain by transgressions.

From every temptation preserve those who have recourse unto thee, O Theotokos, our hope. *Glory…:* Save me from those perils which rise up bitterly against me, O all-immaculate Mother of my Lord.

Now & ever…: O thou who by thy divine birthgiving dost grant salvation to the world, deliver me from misfortunes.

ODE IV

Irmos: The prophet heard of Thine advent, O Lord, and was afraid, for Thou didst desire to be born of the Virgin and reveal Thyself to men; and he said: "I heard report of Thee and was afraid." Glory to Thy power, O Lord!

The strength of my soul hath grown weak through poverty, O Theotokos, and the cruel darkness which ariseth from transgressions hath fallen upon me; but as thou art the light-bearing cloud of God, look down and illumine me, I pray.

As thou art a calm haven, O most immaculate one, transform the storms of mine evil deeds and the tumult of my transgressions into the tranquility of salvation, for, roaring like lions, they seek to slay me. Deliver me from destruction by them, I pray.

Glory…: As thou art steadfast salvation and invincible protection day and night, on land and at sea, and in every place, O Theotokos, save me; for after God it is in thee that we Christians truly place our trust.

Now & ever…: From great and divers transgressions and dangers thou dost ever save me; wherefore, I entreat thee who gavest birth to the Lord, and I hasten to thee, the invincible aid of the sorrowful: By thy supplications lead me up from misfortunes!

ODE V

Irmos: O Christ Who shineth Thy light upon the world, illumine the heart of me who cry to Thee out of the night, and save me.

Unafraid of the assaults of men, we glorify thee, the shelter of salvation, O most immaculate Mother of the Word.

Having thee as an insuperable rampart, O all-pure one, we are delivered from the uprisings of temptations and grief.

Glory…: Rescue me from the tongue of evil men, O pure one, for they have sharpened it like a razor, to wreak bitter destruction upon my soul.

Now & ever…: Earnestly do I fall down before thee, praying: As thou art the Mother of my Creator, free me from the misfortunes which encompass me.

ODE VI

Irmos: Slain by the monster of sin, I cry to Thee, O Christ: Free me from corruption, as

Thou didst the prophet.

Tasting bitterness, I have become a stranger to divine sweetness, O all-pure one; wherefore, I cry unto thee: Grant me thy help. The darkness of the passions hath made me the slave of corruption; wherefore, free me, O Mistress who gavest birth to the Light.

Glory…: With faith and concord do I confess thee, O all-pure one, and, delivered from sorrow by thee, I offer thee sacrifice.

Now & ever…: The mouths of the unjust have been opened against me, O Mistress; wherefore, as thou art my helper, free me quickly from them.

Then, Lord, have mercy! Thrice. Glory…, Now & ever…Kontakion, in Tone VI—

O unashamed intercession for Christians, sure mediation before the Creator: Disdain not the cries of entreaty of Christians, but, in that thou art good, come thou to the aid of us who cry out to thee with faith: Haste thou to supplication and speed thou to entreaty, O Theotokos, ever interceding for those who honor thee.

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

O all-holy Virgin, do thou thyself free my soul from the temptations which have now surrounded it like fat bulls.

Earnestly defending those in misfortune and grief, O Theotokos, ever grant them joy.

Glory…: As thou art an indestructible shelter for all, O Virgin, protect me who am wholly overcome by grief and despair for my deeds.

Now & ever…: By thine intercession are we delivered from misfortunes and sorrows, and we find great riches which are inexhaustible.

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Consumed am I by the afflictions of men, O Theotokos, and I pray: Deliver me from their vain counsel.

I have been vanquished in grief by my temptations, O Mistress, and I pray: Preserve me unharmed by them.

Glory…: O pure one, save me from the lying man, from his tongue, mouth and tyranny, and from all want.

Now & ever…: Led astray is my character, and, as I have no response, I cry to the Theotokos: Deliver me from all evils.

ODE IX

Irmos: O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

Be thou merciful unto me amid the griefs of life, O Theotokos, and save me from misfortunes who now flee unto thee.

Truly thou, alone upon the earth and the sea, hast been shown to be an indestructible shelter for those who flee to thee with unwavering soul.

Glory…: By thine entreaties, O most hymned one, do thou grant freedom unto me who have mindlessly become a slave through all manner of evil falls.

Now & ever…: Having acquired thee as my hope and steadfast help, O pure one, I bring this hymn to an end with faith, magnifying thee as the Theotokos.

Then, "It is truly meet…", and the rest as usual. Dismissal.

Sunday Morning at Nocturns

The priest saith: "Blessed is our God…": and we say: Amen. Glory to Thee, our God, glory to Thee. O heavenly King…Trisagion through Our Father…Priest: For Thine is the kingdom…And we say: Amen. Lord, have mercy (12 times), Glory…, Now & ever…, O come, let us worship (thrice). Psalm 50 (Have mercy on me, O God…)

And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is "I offer a sixth hymn unto Thee, O Godhead": the composition of Metrophanes, in Tone VI—

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and beholding the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Refrain: O all-holy Trinity our God, glory to Thee!

We hymn the three divine Hypostases, the immutable form of the single nature, the good God Who loveth mankind, Who granteth us cleansing of our transgressions.

O Transcendent One, O Lord thrice-resplendent in Thy characters, Who art in a single Godhead: Grant us understanding, and vouchsafe us Thy divine radiance.

Glory…: Paul, who adorned the Church of the nations as it were a bride, hath taught us to worship Thee, the one God in three Hypostases, by Whom, through Whom and in Whom all things have come into being.

Now & ever…: Theotokion: The noetic Sun issued forth from thy womb, O Theotokos, and hath illumined us with the rays of the thrice-radiant Godhead; and hymning Him, we piously call thee blessed.

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Having adorned the ranks of heaven, O thrice-radiant God, Thou didst appoint them to hymn Thee with thrice-holy voices. With them accept us also, who hymn Thy goodness.

Hymning the one, immutable, threefold, single Godhead, possessing the same form, we pray fervently unto Thee, that Thou now send down upon us forgiveness of our many sins.

Glory…: O Father, unoriginate Mind, O Word of God of like form with Him, and Thou, O Spirit, divine, good and upright: In that Thou art compassionate, preserve those who with faith hymn Thy might.

Now & ever…: Theotokion: Having become human in nature within thy womb, O pure one, my God destroyed the field of death. He alone hath freed our progenitors from their former condemnation.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone VI: Special Melody: "Fulfilling the dispensation concerning us…"—

Look down from heaven, O God our Master, and behold our lowliness; and in that Thou art compassionate, O all-good One Who lovest mankind, take pity on us: for from nowhere else can we hope to receive the forgiveness of the evils which we have committed. Wherefore, be Thou with us, and no one shall be against us.

Glory…, Now & ever…: Theotokion—

O pure Mistress Theotokos, look down and behold the pangs of our wounds; and take pity, O all-pure one, and heal the burning of our conscience, bedewing it with thy mercy, and crying out to thy servants: I am with you, and no one shall be against you!

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Elevating the thoughts of those who hymn Thee, O thrice-radiant Unity, quickly uplift also their soul and heart, and vouchsafe unto them Thy radiance and effulgence.

Change and transform me from all evil unto virtue, O only undepictable and immutable Trinity, and enlighten me with Thy rays.

Glory…: Taking thought before, Thou didst wisely form the ranks of the angels, the ministers of Thy goodness, O Unity in three Hypostases; and with them accept my praise.

Now & ever…: Theotokion: Assuming created human nature, God, Who by nature is uncreated and eternal, fashioned it anew in thy holy womb, O Ever-virgin Theotokos.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Pondering the essence of the Godhead, which is providential and salvific for all, which is thrice-radiant and one, O Master, we rise early unto Thee, asking forgiveness for our falls into sin.

O God, consubstantial Trinity — unoriginate Father, equally eternal Son, and Holy Spirit — make steadfast those who hymn Thee, and deliver them from all peril and affliction.

Glory…: Setting me aright with divine effulgences, and ever guiding me to please Thy Godhead in three Hypostases, O Sun of glory, make me to share in the divine kingdom.

Now & ever…: Theotokion: O immutable Word of God, Who beareth and preserveth all with Thine almighty arm, protect and preserve those who glorify Thee, through the supplications of the Mother of God, who gave Thee birth.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Grant wisdom and understanding unto those who hymn Thee, O thrice-radiant Godhead, and vouchsafe that all may be illumined by the rays of Thine illumining beauty and goodness. *Twice*

Glory…: O thrice-radiant, omnipotent and unapproachable Light, Who art indivisible in Thine essence, illumine the hearts of those who with faith praise Thy might, and give them wings to fly aloft to love divine.

Now & ever…: Theotokion: In thee did the Almighty Lord of all manifestly make His abode, O Ever-virgin; and He hath taught men to worship the one, thrice-radiant form of the Godhead.

Lord, have mercy! *Thrice*

Sessional hymn, in Tone VI: Special Melody: "Fulfilling the dispensation concerning us…"—

O Father, Son and Holy Spirit, look down upon us who worship Thee with faith, and who, though we are clay, with the fiery beings glorify Thy might, O Compassionate One; for we know no other God than Thee. And do Thou cry out unto those who hymn Thee: I am with you, and no one shall be against you!

Glory…, Now & ever…: Theotokion—

Look upon us, O most hymned Theotokos, let enlightenment shine upon the hearts of the benighted, and illumine thy flock, O all-pure one; for whatsoever thou desirest, thou canst do, in that thou art the Mother of thy Creator. And do thou cry out unto those who pray to

thee: I am with you, and no one shall be against you!

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

O thrice radiant Unity of Persons, instill within me the firm resolve to keep and preserve Thy divine commandments, and ever to hymn Thee with faith, singing: Blessed art Thou, O God of our fathers!

O ineffably single God, Who art hymned in the infinity of Thy nature, yet hearest the number of a trinity of Persons, preserve us all from divers temptations and evil circumstances.

Glory…: Manifestly and simply setting forth that which is distinct within the immutable Form, we glorify Thee, O Trinity, the consubstantial and coeternal God, Who art One in essence and unconfused as to the characteristics of Thy Hypostases.

Now & ever…: In His love for mankind, the transcendent God manifestly assumed our substance from thy womb, O all-pure one, and hath taught all to cry: Blessed art Thou, O God of our fathers!

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Quickly grant me cleansing of transgressions and deliverance from multifarious passions, O Trinity one in nature, Unity in three Hypostases, that I may glorify Thee for all ages. O thrice-radiant Unity, all-good Trinity, in that Thou art a merciful God and art known as One Who willeth mercy, have mercy upon those who glorify Thy majesty.

Glory…: With faith let us glorify the Word, the equally eternal Light begotten of eternal Light of the Father, together with the Spirit, the Light which proceedeth from Light; and let us exalt Him for all ages.

Now & ever…: Theotokion: O all-pure one, thou gavest birth to the almighty Word, Christ the Lord, the Physician of men, Who healeth the wounds of the first parents of all of us who exalt Him supremely forever.

ODE IX

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Unable to gaze upon the beauty of Thy glory, O Master, the ranks of the cherubim, covering themselves with their wings, unceasingly utter hymnody to the Trinity, glorifying the trihypostatic might of Thy single Godhead.

O never-setting Sun, impart Thine effulgence unto the hearts of Thy servants, and enlighten their souls, and deliver them from their many transgressions, O Thou Who alone art most merciful and in three Hypostases; and vouchsafe unto us Thine incorrupt life.

Glory…: O Divinity Who art Light equal in honor, three-Sunned and luminous, illumine those who hymn Thee with faith, deliver them from dark malefaction, and vouchsafe unto them Thy most splendid habitations, in that Thou art all-good.

Now & ever…: Theotokion: Thy Son wisely formed man in the beginning, O Virgin, and through thee renewed him who had become corrupt, O most hymned one; and with the never-waning radiance of His divine light He hath filled all those who with faith glorify thee as the true Theotokos.

Then, the hymn of Gregory the Sinaite, which is chanted every Sunday after the canon—

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day.

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one Kingship and Dominion,

Whom all mortals hymn and the hosts of heaven glorify, the essential Unity in three Hypostases, Who is worshipped with faith by all.

We magnify Thee, the Godhead, the Lord of the cherubim, the incomparable divine Origin of the seraphim, the indivisible Trinity in Unity.

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.

Hypacoï, in Tone VI—

Having, as God, broken down the gates of hades by Thy voluntary and life-creating death, O Christ, Thou didst open ancient paradise unto us; and rising from the dead, Thou hast delivered our life from corruption.

The rest of Nocturns, and the Dismissal.

Sunday Morning at Matins

After the Six Psalms, we chant "God is the Lord…": in Tone VI, and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers). Then the usual chanting of the Psalter.

After the first chanting of the Psalter, these resurrectional Sessional hymns, in Tone VI—

When the tomb was opened and hades wept, Mary cried out to the apostles who had hidden themselves: "Come forth, ye laborers of the vineyard! Proclaim the tidings of the resurrection! The Lord hath risen, granting the world great mercy!"

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

O Lord, Mary Magdalene stood before Thy tomb and wept aloud; and supposing Thee to be the gardener, she said: "Where hast Thou hidden our eternal Life? Where hast Thou laid Him Who sitteth upon the throne of the cherubim? For those who guarded Him have become as dead through fear. Either give me my Lord, or cry out with me: O Thou Who wast among the dead and hast raised up the dead, glory to Thee!"

Glory…, Now & ever…: Theotokion—

Gideon prefigured thy conception, and David recounted thy birthgiving, O Theotokos; for the Word descended into thy womb like the rain upon the fleece, and without seed thou didst put forth Christ our God, the salvation of the world, O holy ground, who art full of grace.

After the second chanting of the Psalter, these resurrectional Sessional hymns, in Tone VI—

Life lay in the tomb, and a seal was affixed to the stone. Soldiers guarded Christ as they would a sleeping king, and the Lord arose, invisibly smiting His enemies.

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Jonah prefigured Thy tomb, and Symeon told of Thy divine resurrection, O immortal Lord; for Thou didst descend into the tomb as one dead, demolishing the gates of hades, and didst arise as Master, without corruption, for the salvation ofthe world, O Christ our God, Who hast enlightened those in darkness.

Glory…, Now & ever…: Theotokion—

O Virgin Theotokos, entreat thy Son, Christ our God, Who of His own will was nailed to the Cross and arose from the dead, that our souls be saved.

Then, "Blessed are the blameless in the way…": followed by the troparia "The assembly of the angels…". Little litany, and this hypacoï, in Tone VI—

Having, as God, broken down the gates of hades by Thy voluntary and life-creating death, O Christ, Thou didst open ancient paradise unto us; and rising from the dead, Thou hast delivered our life from corruption.

Songs of Ascent, in Tone VI, the verses being repeated—

ANTIPHON I

I lift up mine eyes to heaven, to Thee, O Word. Have pity, that I may live in Thee.

Have mercy upon us who are downcast, O Word, making us vessels useful to Thee.

Glory…: The Holy Spirit is the Cause of all salvation. And if He blow upon anyone as is meet, He quickly taketh him away from among the things of earth: He giveth him wings, maketh him grow and setteth him on high.

Now & ever…: The foregoing is repeated.

ANTIPHON II

If the Lord were not among us, none of us would be able to combat the warfare of the enemy; for they who conquer are lifted up from hence.

Let not my soul be seized like a bird by the teeth of the enemy, O Word. Woe is me! How shall I, who love sin, escape them?

Glory…: From the Holy Spirit come deification, goodwill, understanding, peace and blessing for all; for He worketh equally with the Father and the Word.

Now & ever…: The foregoing is repeated.

ANTIPHON III

They that hope in the Lord are fearsome to the enemy and wondrous to all; for they direct their gaze on high.

He who hath Thee, O Savior, as his Helper, the Portion of the righteous, doth not stretch out his hands toward iniquities.

Glory…: The dominion of the Holy Spirit is over all. Him do the armies on high worship, as doth every creature here below.

Now & ever…: The foregoing is repeated.

Prokimenon, in Tone VI—

O Lord, stir up Thy might and come to save us.

Stichos: O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

Let every breath praise the Lord.

The appointed Resurrectional Gospel. Then, this resurrectional hymn, in Tone VI—

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We worship Thy Cross, O Christ, and Thy holy resurrection we hymn and glorify. For Thou art our God, and we know none other beside Thee, we call upon Thy name. O come, all ye faithful, let us worship Christ's holy resurrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His resurrection; for, having endured crucifixion, He hath destroyed death by death.

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 multit:1de of Thy compassions, blot out my transgression.

Then, this sticheron:

Jesus having risen from the grave, as He foretold, hath given us life eternal, * and great mercy.

Then, the Prayer: "Save, O *God, Thy people…": followed by the exclamation: "Through the mercy and compassions and love for mankind…"*

The Canons: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross & Resurrection hath 2 troparia, as doth that of the Theotokos.

ODE I

Canon of the Resurrection, in Tone VI

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Stichos: Glory to Thy holy resurrection, O Lord!

O good Jesus, with Thy hands which were stretched out on the Cross Thou didst fill all things with the good pleasure of the Father; wherefore we all sing a song of victory unto Thee. Cringing before Thee like a handmaid, death was commanded to approach Thee, the Master of life, Who through her granteth us endless life and resurrection.

Theotokion: Having received thine own Creator incarnate of thy seedless womb in manner past understanding, O pure one, as He Himself desired, thou wast truly shown to be the Mistress of creation.

Canon of the Cross & Resurrection

Irmos: The children of those who were saved…

The Judge standeth as one condemned before the tribunal of Pilate, even though his judgment is iniquitous; and God, before Whom the earth and the heavens tremble, is smitten in the face by an unjust hand.

Thou didst stretch forth Thy divine hands upon Thy most precious and Life-bearing Cross, O Savior; and didst gather the nations together to acknowledge Thee, O Master; and they worship Thy glorious crucifixion, O Lord.

Stavrotheotokion: Pouring forth streams of tears, the all-immaculate one stood by Thy Cross, O Savior, beholding the drops of blood which poured forth from Thy side, O Christ, and glorifying Thine incomparable mercy.

Canon of the All-holy Theotokos, the acrostic whereof is:
"O Mother of God, grant me bounteous grace"

Irmos: Traversing the deep on foot…

When Eve partook of the fruit of the forbidden tree, she brought down the curse; yet when thou gavest birth to Christ, the Firstfruits of blessing, O pure one, thou didst annul it.

Having through the divine lightning given birth unto Christ the pearl, O pure one, with the light of thy radiance drive away the darkness of my passions and the turmoil of

transgressions. With spiritual eyes Jacob mystically foresaw the Expectation of the nations: God Who became incarnate of thee, and Who hath delivered us through thy mediation.

When there were no more princes from the tribe of Judah, O all-pure one, thy Son and God, coming forth as Leader, hath now truly become King over the ends of the earth.

Then, the canon from the Menaion, and the katavasia as prescribed by the Typicon.

ODE III

Canon of the Resurrection

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Creation, beholding God crucified in the flesh, melted away in fear; yet it was held firmly together by the sustaining hand of Him Who was crucified for our sake.

Wretched death, undone by death, lieth lifeless, for unable to endure the assault of divine Life, mighty death is slain, and resurrection is given to all.

Theotokion: The miracle of thy divine birthgiving transcendeth every order of nature, O pure one; for thou didst supernaturally conceive God in thy womb, and having given birth thou dost ever remain a virgin.

Canon of the Cross & Resurrection

Irmos: Creation, beholding Thee…

Having spent three days in the tomb, Thou didst arise, granting life through Thy resurrection unto those who before were dead; and released from condemnation, they were filled with joy and gladness, crying: Behold! Thou hast come, O Lord our deliverance!

Glory to Thine arising, O our Savior, for as Almighty Thou hast delivered us from the corruption of hades and from death; and singing, we say: There is none more holy than Thee, O Lord Who lovest mankind!

Theotokion: Thou didst see Him Who was born of thee pierced by a spear, and wast wounded in heart, O all-holy and most immaculate one; and filled with horror, thou didst say: How hath the all-iniquitous nation rewarded Thee, O my Child?

Canon of the Theotokos

Irmos: There is none as holy as Thee…

The Good One, ineffably receiving my corrupt and mortal flesh from thy womb and rendering it incorrupt, O most pure Mother of God, eternally bound it to Himself.

Beholding God incarnate of thee, O Virgin, the choirs of the angels were filled with awe and fear, and with unceasing hymnody they honor thee as the Mother of God.

The Prophet Daniel was filled with awe, beholding thee, O Mother of God, as the noetic mountain from whence the Stone was quarried not by man, which mightily demolished the temples of the demons.

Neither the words nor the tongue of man is able to praise thee worthily, O Virgin, for Christ, the Bestower of life, was well-pleased to become incarnate of thee without seed, O all-pure one.

ODE IV

Canon of the Resurrection

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

The Tree blossomed forth true life, O Christ; for the Cross was planted and, watered with the blood and water which flowed from Thine incorrupt side, budded forth life for us.

No longer will the serpent falsely proffer deification, for Christ, the Deifier of human nature, hath now given me unhindered access to the path of life.

Theotokion: Truly ineffable and unapproachable to those on earth and in heaven are the mysteries of thy divine birthgiving, O Ever-virgin.

Canon of the Cross & Resurrection

Irmos: Foreseeing Thy divine condescension…

O Christ, we venerate Thy precious Cross, the nails, the holy spear, the reed and the crown of thorns, whereby we have been delivered from the corruption of hades.

The tomb seized Thee Who of Thine own will didst manifest Thyself as dead for our sake, O Savior, yet it was in nowise able to hold Thee, O Word; for as God Thou didst arise, saving our race.

Stavrotheotokion: O Ever-virgin Theotokos who gavest birth unto Christ, the Savior of men, from misfortunes and torments deliver us who with faith flee to thy divine protection.

Canon of the Theotokos

Irmos: Christ is my power…

Saved by thee, O all-pure one we hymn thee, the most immaculate one; and piously chanting, we cry: Blessed art thou, O Ever-virgin, who gavest birth unto God!

O Virgin, most blessed one, thou gavest birth to the Light unwaning Who shineth in the flesh upon those in the darkness of life; and thou hast poured forth joy upon those who hymn thee, O Ever-virgin.

Through thee, O most holy one, hath grace blossomed forth and the law ceased its effect; for thou, O pure Ever-virgin, gavest birth to the Lord Who granteth us remission.

Tasting of the tree showed me forth as mortal, but the Tree of life, Who revealed Himself through thee, O all-pure one, raised up the dead and hath made me an heir to the sweetness of paradise.

ODE V

Canon of the Resurrection

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

The cherubim now withdraw from me, and the flaming sword is now withdrawn, O Master, since they beheld Thee, O Word of God, as the true God Who made a path to paradise for the thief.

No longer will I fear returning to the earth, O Christ, for in Thy great lovingkindness Thou hast led me up, the forgotten one, from the earth to the heights of incorruption, through Thy resurrection.

Theotokion: Save those who with all their soul confess thee to be the Theotokos, O good Mistress of the world, for we have thee, the true Theotokos, as an invincible intercession.

Canon of the Cross & Resurrection

Irmos: Isaiah, rising at dawn…

Deceived in Eden into eating of the tree, our progenitor fell into corruption, disobeying Thy commandment, O all-good Lord; yet, obedient to the Father, O Savior, by the Cross Thou didst restore him again to his original beauty.

By Thy death, O Good One, the dominion of death hath been abolished, and Thou hast poured forth a well-spring of life upon us and bestowed immortality; wherefore, with faith do we bow down before Thy burial and resurrection, whereby, as God, Thou hast enlightened the whole world.

Stavrotheotokion: The Lord and Creator of all, Who dwelleth in the heavens, ineffably made His abode within thy womb, O most immaculate one, and hath glorified thee as more

exalted than the heavens and holier than the immaterial ranks. Wherefore, we on earth now call thee blessed.

Canon of the Theotokos

Irmos: With Thy divine light illumine the souls…

Resplendent in purity and light, O most hymned one, thou becamest the divine habitation of the Master; for thou wast shown to be the only Mother of God, who didst bear Him in thine arms as a babe.

Wearing the noetic beauty of thy most comely soul, thou becamest the Bride of God, sealed with virginity, O pure one, and illumining the world with the light of purity.

Let the assembly of the ungodly lament, who openly refuse to profess thee the pure Mother of God; for thou hast been shown to us as the gate of the light of God, dispelling the darkness of transgressions.

ODE VI

Canon of the Resurrection

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Crucified, O Master, with Thy nails Thou didst annul the curse against us; and pierced in the side by the spear, Thou didst free the world, rending asunder the record of Adam's transgression.

Having been tripped by deceit, Adam fell headlong into the abyss of hades; but Thou, Who art a merciful God by nature, didst go down to search for him and, lifting him upon Thy shoulder, didst raise him up with Thyself.

Theotokion: O all-pure Mistress who for men gavest birth to Christ, the Helmsman, allay the inconstant and grievous tumult of my passions, and grant serenity to my heart.

Canon of the Cross & Resurrection

Irmos: Jonah was swallowed…

The multitude of the Jews became slayers of the prophets and the Messiah, for of old they were not afraid to put to death the prophets, the mystic rays of the Truth. And thus, moved by hatred, they have now slain the Lord Whom the prophets had proclaimed; yet His death hath become life for us.

Thou wast seized but not held in the tomb, O Savior; for even though Thou didst taste death of Thine own will, O Word, yet didst Thou arise as God immortal, raising up with Thyself those held prisoner in hades, replacing the grief which the women felt before with joy.

Stavrotheotokion: At the time of Thy suffering, the appearance of Thy flesh was ignoble and poor beyond that of men, though through the Essence of the divinity it was shown unto David as comely in beauty. Yet by the rod of Thy kingdom the might of the enemy was shattered; and the pure one said: O my Son and God, arise from the tomb!

Canon of the Theotokos

Irmos: Beholding the sea of life…

Moses, great among the prophets, prefigured thee as the ark, the table, the candlestand, the jar, describing in figures the incarnation of the Most High which would be wrought in thee, O Virgin Mother.

Death is slain, and the corruption of Adam's condemnation is abolished, having been dashed against thy Fruit, O Mistress; for thou gavest birth unto the Life which delivereth from corruption those who hymn thee.

The law hath failed and the shadow hath passed away; and in manner past understanding and comprehension the grace of God my Savior, Whose birth took place through thee, hath

been made manifest unto me, O greatly hymned Virgin.

Kontakion, in Tone VI—

Raising up all the dead from the dark vales [of hades] with His life-creating hand, Christ God, the Bestower of life, granted resurrection to the human race; for He is the Savior of all, the resurrection and life, and the God of all.

Ikos: We, the faithful, hymn and bow down before the Cross and Thy burial, O Bestower of life, for as omnipotent God Thou didst bind hades, O Immortal One. Thou didst raise the dead with Thyself, didst break down the gates of death, and didst destroy the dominion of hell, in that Thou art God. Wherefore, with love we mortals glorify Thee Who hast arisen and cast down the most destructive might of the enemy, and hast raised up all who have believed Thee to have risen and delivered the world from the arrows of the serpent and the deception of the enemy, in that Thou art the God of all.

ODE VII

Canon of the Resurrection

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Lamenting at Thy passion, the sun cloaked itself in gloom, O Master, and that day, throughout all the earth, light was darkened, crying: Blessed art Thou, O God of our fathers!

The uttermost depths were clothed in light through Thy descent, O Christ; and our first father was shown to be full of gladness, and, dancing, he leapt up, crying: Blessed art Thou, O God of our fathers!

Theotokion: Through thee, O Virgin Mother, radiant Light hath shone forth upon the whole world; for thou gavest birth unto God, the Creator of all. Him do thou entreat, O most pure one, that He send down great mercy upon us, the faithful.

Canon of the Cross & Resurrection

Irmos: O *ineffable wonder!…*

O strange image! He Who delivered Israel from bondage to Pharaoh is of His own will crucified by them, and looseth the chains of our offenses. Unto Him do we chant with faith: O God our Deliverer, blessed art Thou!

The impious children of the iniquitous crucified Thee, the Savior, on Golgotha, but Thou didst break down the brazen gates and bars, unto the salvation of us who chant: O God our Deliverer, blessed art Thou!

Theotokion: Having given birth to the Liberation of Eve from the ancient curse, O pure Virgin, thou dost release Adam; wherefore, with the angels we hymn thee and thy Son, and cry aloud: O God our Deliverer, blessed art Thou!

Canon of the Theotokos

Irmos: The Angel caused the furnace…

The furnace did not consume the three youths who prefigured thy birthgiving; for, without consuming thee, the divine Fire made His abode within thee, and hath taught all to cry: Blessed art Thou, O God of our fathers!

Enlightened by thy luminous radiance, the ends of the earth bless thee, O most pure Mother, as thou didst foretell, and, chanting with grace, they cry: Blessed art Thou, O God of our fathers!

The most evil serpent sank his deadly fangs into me; but thy Son hath broken them, O Mother of God, and given me the strength to cry: Blessed art Thou, O God of our fathers!

Thou art the place where human nature is purified, O thou who alone art blessed of God;

for, bearing in thine arms God Who sitteth upon the shoulders of the cherubim, thou criest: Blessed art Thou, O God of our fathers!

ODE VIII

Canon of the Resurrection

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

The Jewish people, who of old were slayers of the prophets, hath jealousy now made slayers of God, for they lifted Thee up upon the Cross, O Word of God. Him do we exalt supremely for all ages.

Thou didst not leave the vault of heaven, and, descending into hades, Thou didst raise up with Thyself all of man, who lay in the mire, O Christ; and he exalteth Thee supremely for all ages.

Theotokion: From Light thou didst conceive the Word, the Bestower of light; and having ineffably given birth unto Him, thou hast been glorified. For the Spirit of God dwelt within thee, O Maiden. Wherefore, we hymn thee for all ages.

Canon of the Cross & Resurrection

Irmos: Fall back in awe and fear, O *heaven…*

Every ear is filled with awe at how the Most High willingly came to earth to destroy the might of hades by His Cross and burial, and to raise up all to cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The tyranny of hades hath ceased and its kingdom is henceforth set at nought; for He Who is God over all cast down its might when the Cross was planted in the ground. Him do ye children, bless; ye priests, hymn; ye people, exalt supremely for all ages!

O Thine ineffable love for mankind, O Christ, and Thine unutterable benefactions! For, seeing me perishing in the prison of hades, Thou didst deliver me, enduring Thy sufferings. Wherefore, we bless Thee, the Master of all, and exalt Thee supremely for all ages.

Canon of the Theotokos

Irmos: From the flame didst Thou pour forth dew…

Having arrayed thee like a queen in the effulgence of the Spirit as in golden vesture, thy Son set thee at His own right hand, O all-pure one. Him do we exalt supremely for all ages.

He Who by His will alone established the world taketh flesh from thine all-pure womb, desiring to form it anew from on high. Him do we exalt supremely for all ages.

That the Word might unite Himself unto me, a man, thou becamest the habitation of God, O all-pure one, manifestly shining forth in the splendor of virginity. Wherefore, we hymn thee for all ages.

The golden candlestand prefigured thee who ineffably received the unapproachable Light Who illumineth all things with His radiance. Wherefore, we hymn thee, O pure one, for all ages.

Then we chant the Hymn of the Theotokos: "My soul doth magnify the Lord…": with the refrain "More honorable than the cherubim…"

ODE IX

Canon of the Resurrection

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

While sharing in sufferings through Thy sufferings, Thou didst remain untouched by the

passions, O Word of God; yet as Thou art suffering for the passions, Thou dost loose man from the passions, O our Savior; for Thou alone art dispassionate and almighty.

Receiving the corruption of death, Thou didst keep Thy body untouched by corruption, nor didst Thou leave Thy life-creating and divine soul in hades, O Master; but having arisen as from sleep, Thou didst raise us up with Thyself.

Triadicon: O all ye men, with pure lips let us glorify God the Father and the Son Who is equally without beginning, and let us honor the ineffable and all-glorious power of the most Holy Spirit; for Thou alone art the almighty and indivisible Trinity.

Canon of the Cross & Resurrection

Irmos: Lament Me not, O *Mother…*

Even though Thou didst descend into the grave as one dead, O Bestower of life, Thou didst destroy the might of hades, raising up with Thee the dead whom it had swallowed, O Christ; and as God Thou hast given resurrection unto all who with faith and love magnify Thee.

Let creation rejoice and blossom like a lily; for Christ hath arisen from the dead as God. Let us cry out: Where now is thy sting, O death? Where is thy victory, O hades? He Who hath lifted up our horn hath cast thee down to the ground, in that He is full of lovingkindness.

Stavrotheotokion: Thou hearest Him Who beareth all things, and holdest as a babe in thine arms Him Who delivereth us from the hands of the enemy who warreth against us, O all-pure Mistress; and thou seest Him uplifted upon the Tree of the Cross Who hath raised us up from the pit of evil.

Canon of the Theotokos

Irmos: It is not possible for men to behold God…

The Star which shineth forth out of Jacob with the rays of divinity shone forth upon those held fast in darkness; for through thee, O most pure one, did Christ God the Word become incarnate. And illumined by Him, with the armies of heaven we call thee blessed.

Strengthened by thy power and grace, I have earnestly set forth hymnody for thee with all my heart. Accept it, O pure virgin, bestowing on me thy greatly radiant grace out of thine incorrupt treasuries, O blessed of God.

Thou hast been manifestly shown to be the loom of the Divinity, whereon the Word wove the garment of His body, deifying my form, O Virgin. And having clothed Himself therein, He hath saved all who magnify thee with pure thought.

Resurrection hath now been given to the dead through thine ineffable and unutterable birthgiving, O most pure Theotokos; for Life, clothing Himself in flesh through thee, shone forth upon all, and hath manifestly lifted the gloom of death.

After the katavasia, the little litany. Then, "Holy is the Lord our God!": thrice; and the matins exapostilarion.

On the Praises, 8 stichera, in Tone VI—

Stichos: To do among them the judgment that is written. This glory shall be to all His saints.

Thy Cross, O Lord, is the life and resurrection of Thy people; and we who set our hope thereon hymn Thee, our risen God. Have mercy upon us!

Stichos: Praise ye God in His saints, praise Him in the firmament of His power.

Thy burial hath opened paradise to the human race, O Master; and, delivered from corruption, we hymn Thee, our risen God. Have mercy upon us!

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

Let us hymn Christ Who is risen from the dead, with the Father and the Spirit; and let us

cry out to Him: Thou art our life and resurrection! Have mercy upon us!

Stichos: Praise Him with the sound of trumpet, praise Him with psaltery and harp.

Thou didst rise from the tomb on the third day, as it is written, O Christ, raising up our forefather with Thyself. Wherefore, the human race glorifieth Thee and hymneth Thy resurrection.

Stichos: Praise Him with timbrel and dance, praise Him with strings and flute.

Great and awesome is the mystery of Thy resurrection, O Lord; for thus Thou didst issue forth from the tomb, like a bridegroom from a wedding chamber, having destroyed death by death, that Thou mightest free Adam. Wherefore, the angels join chorus in the heavens, and on earth men glorify Thy lovingkindness toward us, O Thou Who lovest mankind.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

O ye most iniquitous Jews, where are the seals, and the silver coins which ye gave to the soldiers? The Treasure hath not been stolen, but is risen, as One mighty. Ye are filled with shame, who rejected Christ, the Lord of glory, Who suffered, was buried, and rose from the dead. Let us worship Him!

Stichos: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

While the tomb was sealed, how were the remains stolen, O ye Jews who set the watch and affixed the seals? The King issued forth through doors which were closed. Either show Him as one dead, or worship Him as God, chanting with us: Glory, O Lord, to Thy Cross and resurrection!

Stichos: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

The myrrh-bearing women, lamenting, reached Thy Life-receiving tomb, O Lord; and, bearing myrrh, they sought to embalm Thine all-pure body. But they found a luminous angel seated upon the stone, who declared to them, saying: "Wherefore weep ye for Him from Whose side life poured forth upon the world? Why seek ye the Immortal One as though He were one dead in the grave? Rather, make haste, announce to His disciples the universal joy of His glorious resurrection!" O Savior Who hast enlightened us thereby, grant us cleansing and great mercy!

Glory…: The matins Gospel sticheron.

Now & ever…: Theotokion, in Tone II—

Most blessed art thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

Great Doxology, and the resurrectional troparion—

Having risen from the tomb, and having burst the bonds of hades, Thou hast destroyed the sentence of death, O Lord, delivering all from the snares of the enemy. Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; and through them hast granted Thy peace to the world, O Thou Who alone art plenteous in mercy.

And the Dismissal.

Sunday at Divine Liturgy

On the Beatitudes, these troparia, in Tone VI—

Remember me when Thou comest in Thy kingdom, O God my Savior, and save me, for Thou alone lovest mankind.

By a tree was Adam deceived; yet again by the Tree of the Cross was the thief saved, who cried out: Remember me in Thy kingdom, O Lord!

O Bestower of life, Who hast broken down the gates and portals of hades, Thou hast saved all who cry out to Thee, O Savior: Glory to Thine arising!

O Thou Who by Thy burial hast made death captive, and by Thy resurrection hast filled all with joy: remember me, in that Thou art compassionate.

The myrrh-bearing women who came to the tomb heard an angel cry out: Christ, Who hath enlightened all things, is risen!

Together let us all hymn Christ, Who was nailed to the Cross and hath delivered the world from beguilement.

Glory…: The Father, the Son, and the Holy Spirit let us glorify, saying: O Holy Trinity, save Thou our souls!

Now & ever…: O Virgin, who ineffably conceived in the latter days and gavest birth unto Thy Creator: Save those who magnify thee!

Prokimenon, in Tone VI—

O Lord, save Thy people, and bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

Alleluia, in Tone VI—

Stichos: He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven.

Stichos: He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him.

Tone VI

Monday

Sunday Evening at Vespers

On "Lord, I have cried…": 3 stichera of repentance, the composition of Joseph, in Tone VI: Special Melody: "The angelic hosts…"—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Through thought of contrition grant me tears of repentance, O Savior, that I may wash away the filth from my soul, which I have badly bemired, committing unrighteousness all the time, for for this I have her who gave thee birth, and the angelic choirs, entreating Thy love for mankind.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Come, O my soul, and repent of the many sins thou hast committed in this life, and entreat the multitude of the heavenly armies with sighs and tears, that time be given thee for repentance, lest thou be sent into the most accursed fire of Gehenna like the barren fig-tree.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Not one of Thy commandments have I kept on earth. When Thou shalt sit upon Thy throne, how shall I present myself to give answer and incur condemnation for all that I have done in knowledge or in ignorance, O my Christ? Wherefore, I cry out to Thee: Through the supplications of Thy servants save me, the prodigal!

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the holy incorporeal angels of heaven, in the same tone: Special Melody: "On the third day…"—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Standing before Thy throne, the angelic hosts pray for the human race, O Christ; wherefore, by their supplications grant peace unto all, and put down the audacity of the heathen.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O all ye ranks of the angels, who ever dance round about the throne of the King of all, preserve us who call upon you with faith, and deliver us from torments.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

The Father Who is God over all, the only Word, and the Spirit, brought forth the hosts of heavenly intelligences, formless and immaterial, to hymn the glory of the triple Sun.

Glory…, Now & ever…: Theotokion—

O Theotokos, who at the sound of the archangel's voice conceived in thy womb the Word, Who with the Father and the Spirit is equally without beginning, thou hast been shown to be more exalted than the cherubim, seraphim and thrones.

Then, O gladsome Light…; the Prokimenon of the day; and Vouchsafe, O Lord…

Aposticha stichera of repentance, in Tone VI—

At Thy dread coming, O Christ, let us not hear "I know you not." For we have set our hope upon Thee, O Savior. And even though in our neglect we have not kept Thy precepts, yet take pity on our souls, we pray.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Neither repentance nor tears have I acquired; wherefore, I beseech Thee, O Christ God: Convert me before the end, and grant me compunction, that I may be delivered from tortures.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Thy martyrs did not deny Thee, O Lord, nor did they depart from Thy commandments. Through their supplications have mercy on us.

Glory…, Now & ever…: Theotokion—

Like the Archangel, we, the faithful, hymn the bridal-chamber of heaven, the portal truly sealed: Rejoice, thou for whose sake hath sprung forth for us Christ, the Savior of all, the Bestower of life and God! With thy mighty arm cast down the tyrants, our godless foes, O all-pure Mistress, thou hope of Christians!

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Sunday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Drive the cloud of the passions from my mind, O pure one, and shine light upon me, O all-pure one who gavest birth to the Son, the Effulgence of the Father, that I may hymn thee. Come, ye people, and like Gabriel let us cry aloud to the Virgin with reverence of soul: Truly adorned art thou, O pure one who gavest birth to Joy! Rejoice, all-pure one!

Glory…: The Son Who was dispassionately begotten of the Father before time began didst thou in latter days bear in thy womb, O all-pure one, giving birth to Him as both God and man.

Now & ever…: Without corruption thou gavest birth to the one God, and didst remain a virgin after giving birth, as thou wast before birthgiving, O all-pure one; wherefore, we, the faithful, cry out to thee: Rejoice!

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

There are none as immaculate as thee, O all-pure Theotokos, who gavest birth to the Creator and Master of all things; wherefore, all of us, the faithful, cry out to thee in thanksgiving: Rejoice! The cruel waves of the passions buffet me, O pure one, and I am truly cast into the abyss of evils by my many bitter falls. O pure one, extend to me a helping hand, and save me.

Glory…: Break through the darkness of my transgressions, O Virgin, and shine upon me the light of dispassion, O pure one who ineffably gavest birth to the intangible Sun.

Now & ever…: Having cleansed me of transgressions and defilement with the fire of the fear of God, O Maiden, clothe me in the radiant vesture of the virtues and set me among the choirs of the saints.

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

With thy radiance dispel the gloom of my many transgressions, O all-immaculate Mistress who gavest birth to the Light, Who hast shone upon the faithful the Sun of righteousness.

In mine affliction I now set my hope on thee, O all-pure one. Let me not depart from thee untreated, but rather rejoicing, having received salvation.

Glory…: O all-pure one, grant thy rich compassions unto us who with faith and love have recourse to thy temple, and deliver us from all temptations and sorrows.

Now & ever…: The Word made His abode within thee, O all-pure Mistress, delivering the world from the mindlessness of the passions, and vouchsafing the kingdom of heaven unto those who hymn thee.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

With the divine radiance of Him who shone forth from thy womb do thou illumine my soul which sleepeth in darkness, O Virgin, and drive away the darkness of sin, illumining me with thy light.

Heal thou my soul, which hath fallen among thieves, O good one, pouring forth the oil of mercy and the wine of thy tenderheartedness upon my wounds, granting me abundant understanding.

Glory…: Heal thou infirmities of flesh and soul for us who have recourse to thee, O most hymned one; for thou art the strength of those who flee beneath the shelter of thy supplication, O Theotokos.

Now & ever…: The Holy Spirit of God, dwelling within thy womb, O all-pure and pure one, overshadowing thee showed thee to be the habitation of the Trinity, for at the Father's good pleasure thou didst conceive the Son and give birth unto Him.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Dispel the gloom of mine accursed soul, and shine upon me the light which shone forth from thy womb and hath illumined all human nature, O all-pure one.

Deliver me from the assault of enemies visible and invisible, O pure one, and grant me the mighty shelter of thine aid; for to thee, O Virgin, have I now fled.

Glory…: He Who created all things became incarnate through thy holy womb in latter days and, setting aright human nature, which had grievously fallen through Adam, He hath restored the world.

Now & ever…: The majesty of the angels hymned thee, O all-immaculate one, and I beseech thee: Drive from me the unseemly fantasies of the demons, preserving my heart in peace.

Then, Lord, have mercy! Thrice. Glory…, Now & ever… Sessional hymn, in Tone VI—

The attacks of the adversary assail thine inheritance, O Mistress. Set at naught their machinations, and cast their prideful arrogance down to the ground; for thou art the ally of those who entreat thee with faith.

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out:

Blessed art Thou, O God of our fathers!

Shedding unapproachable light upon me who am in the darkness of ignorance, O all-pure one, guide me to the Light, that I may piously cry out to thy Son with faith: Blessed is the God of our fathers!

Drive the cloud of gloom from my soul, O Theotokos, illumining me with the light of the Creator of all; for thou art the receptacle of the preëternal Light Who shone forth dispassionately from the Father.

Glory…: Incline thyself to our pleas, O pure Theotokos, and in thy mercy be thou moved to entreat God, rendering Him merciful to us who ever set our hope on thee, O good one.

Now & ever…: Grant cleansing unto me who am defiled by the passions of wicked deeds, O pure one, and send me teardrops to wash away the evil shame of my sin, the outpouring of filth.

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

O Maiden who gavest birth to the Master of all in the flesh, rescue me from the violence of the passions, and unite me to the Creator of all by love, that I may hymn Him forever.

By thy visitation, O Maiden, raise me up who lie upon the bed of pain, and grant health of body and soul unto me who hymn Christ forever.

Glory…: With the dew of thy supplications quench thou the flame of my passions, O Mistress, and save me, as before thy Son saved the children who exalted Him supremely forever.

Now & ever…: I fear not the treachery of the foe, setting my hope and expectation upon thee, O good one; for thou dost ever help, saving those who praise thee from misfortunes.

ODE IX

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

From all manner of evils deliver me who have recourse to thee with faith, O all-pure Virgin, and grant health and deliverance from the wicked unto me who flee to thy protection, O Maiden, that I may ever glorify thee with cries of thanksgiving.

Thou hast abolished the curse of grief, O pure one, and hast poured forth joy upon the world through thy birthgiving, having borne the Well-spring of blessing. Wherefore, praising thee, the most hymned one, all of us, the faithful, ever bless thee with thanksgiving.

Glory…: Thy womb became a receptacle of the Light Who shone forth from the Father before time began, O most hymned Theotokos; wherefore, we all glorify thee, the Theotokos, and magnify Him as thy Son and God.

Now & ever…: When the divine Spirit had comeupon thee, thou gavest birth in time to the timeless Son who shone forth from the Father; wherefore, with tongue and heart all of us, the faithful, confess thee to be the Theotokos who knewest not man.

Then, It is truly meet…, and a prostration. Trisagion through Our Father. Troparion, and the rest as usual. Dismissal.

Monday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of repentance, in Tone VI—

I think upon the dread day, and I weep over my wicked deeds. How shall I answer the immortal King? With what boldness shall I, the prodigal, lift mine eyes to the Judge? O

compassionate Father, only-begotten Son and Holy Spirit: Have mercy on me!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

In the vale of weeping, in the place which Thou hast appointed, rebuke me not, O Merciful One, when Thou shalt come to render just judgment, neither shame me before the angels; but take pity on me, O God, and have mercy on me.

Glory…, Now & ever…: Theotokion—

With heart and mouth let us hymn aloud the all-glorious Mother of God, who is holier than the holy angels, confessing her to be the Theotokos, in that she truly gave birth to God incarnate, and prayeth unceasingly in behalf of our souls.

After the second chanting of the Psalter, these Sessional hymns, in Tone VI—

Have mercy on us, O Lord, have mercy on us, for at a loss for any answer, we sinners offer Thee this prayer as to our Master: Have mercy on us!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Have mercy on us, O Lord, for on Thee have we set our hope. Be not exceeding wroth with us, and be not mindful of our iniquities; but look down now, in that Thou art full of loving-kindness, and deliver us from our enemies. For Thou art our God, and we are Thy people. We are all the work of Thy hands, and we call upon Thy name.

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Ever enlightened by Thee, and having extinguished the lamp of the infidels, like lamps the saints always shine forth light upon the righteous. Through their supplications, O our Savior, light Thou my lamp, and save me, O Lord.

Glory…, Now & ever…: Theotokion—

Standing in the temple of Thy glory, we think we are standing in the heavens. O Theotokos, gate of heaven, open unto us the doors of thy mercy!

After the third chanting of the Psalter, these Sessional hymns, in Tone VI: Special Melody: "Hope…"—

I am in awe of the dread day of Thy coming, O Christ, I fear the implacable judgment, and tremble, for I have committed a multitude of offenses. But converting me before the end, save me, in that Thou art a merciful God, through the supplications of Thine angels, O only Compassionate One Who lovest mankind.

O soul who hast spent thy whole life in slothfulness, unmindful of the day of dread judgment: Come to thy senses, and take repentance to thyself; and turn and cry out to Christ: O Compassionate One, at the hour of condemnation be not mindful of our many offenses!

Glory…, Now & ever…: Theotokion—

O good Theotokos, hope, protection and haven of those who trust in thee, and intercessor for the world: With the incorporeal ones earnestly entreat the loving God to Whom thou gavest birth, that our souls may be delivered from every threat, O only blessed one.

Ode I

Canon of repentance to our Lord Jesus Christ and His holy martyrs, the acrostic whereof is "Accept Thou the weeping of mine eyes, O Christ": the composition of Joseph, in Tone VI—

Irmos: The sensual Pharaoh was drowned with all his army, and Israel, crossing through the midst of the sea, cried aloud: Let us chant unto the Lord God, for He hath been glorified!

Treating me with the oil of mercy, who have fallen into the hands of thieves and been half slain by soul-corrupting wounds, O Christ, have pity on me, that I may glorify Thee.

I have sinned greatly, and become a den of thieves. O Christ Who wast born in a cave, grant me an outpouring of tears, and cleanse me, that I be a temple for Thy Holy Spirit.

Martyricon: Having like youths cast down the enemy, O athletes, ye have truly been

adorned with divinely plaited wreaths, and, full of glory, stand with the angels before God in the highest.

Martyricon: O honored great-martyrs, who once drowned the noetic Pharaoh in the deep of your blood, ye have passed over to the promised land of heaven, glorifying Christ.

Theotokion: With the martyrs, the divine prophets and all the angels entreat the Creator of all, O pure one, that He save those who with faith glorify and magnify thee.

Another canon, of the holy incorporeal angels of heaven, the acrostic whereof is "This is the sixth hymning of the noetic beings": the composition of Theophanes, in Tone VI—

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

I praise the beauteous majesty of the heavenly choirs, and cry out: I entreat Thee, O Christ, Who alone art compassionate, that I may be illumined by their radiant lightning. *Twice*

O Thou Who by Thy word and the most Holy Spirit adorned all things and the angelic choirs which Thou didst create, Thou hast created them to hymn Thee as the Cause of all, in that Thou art almighty.

Theotokion: Having received thy Creator ineffably incarnate of thy seedless womb, as He Himself desired, O pure one, thou hast truly been shown to be the Mistress of creation.

ODE III

Canon of Repentance

Irmos: Making steadfast the thoughts of my soul, establish me upon the firm rock of Thy Faith, O Lord; for I have Thee as my refuge and confirmation, O Good One.

I promised Christ to repent, yet in nowise do I cast off evil deeds. What shall I do, who am beset by great blindness? O Son of God, have pity on me!

Having wasted my life in slothfulness, wretch that I am, I consider the long-suffering of God; and I am afraid that the severing of death will suddenly overtake me.

Martyricon: Desiring persecutions, pangs and tribulations as though they were food, the martyrs rejoiced, looking toward everlasting delight with their noetic eyes.

Martyricon: All-wisely making your minds steadfast upon the firm rock of piety, O holy martyrs, in your strength ye were undaunted by multifarious wounds.

Theotokion: Thou hast been revealed to us as a new tree of paradise, O pure one, having in thy midst the Tree of which Adam, having eaten thereof, escapeth the mortality brought about by the evil one.

Canon of the Angels

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

He Who by His will created every rational being out of nothingness is worshipped in three Persons with thrice-holy hymns, and is eternally glorified. *Twice*

O Master of all things, Who lovest mankind, now pouring forth and richly exuding good upon all things, Thou hast shown forth the choirs of the incorporeal angels through their partaking in the good.

Theotokion: Because of thee hath release been given us, O Theotokos; for the Master of the law, incarnate of thee, endured suffering for our sake, and hath delivered all men.

ODE IV

Canon of Repentance

Irmos: Thy virtue hath covered the heavens, O Christ, and all things have been filled with Thy praise, O Lord.

Condemn us not, who have sinned greatly against Thee; but in Thy wonted mercy have

pity on us, O Master.

O Savior Who art the way of life, vouchsafe that I may never follow the deadly ways of sin. *Martyricon:* With your burning wounds ye quenched the fire, O martyrs who suffered, and through the dew of the divine Spirit ye remained unconsumed.

Martyricon: Having richly inherited it by the shedding of your blood, ye manifestly delight in the torrent of divine sustenance, O martyrs.

Theotokion: Having wasted my life in slothfulness, O all-pure one, I flee to thine aid. Have pity, and save me!

Canon of the Angels

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Possessed of a nature immune to corruption, Thy most divine and honorable intelligences stand round about Thy throne, having inherited Thee as a well-spring of immortality, O Thou Who lovest mankind. *Twice*

Sanctified by the Holy Spirit, the assemblies of the angels remain immune to evil, deified for the primal and good ascent.

Theotokion: The curse of our first mother hath been annulled because of thee, O most immaculate one; for for us thou gavest birth to the ever-flowing Well-spring of blessing, O all-pure one.

ODE V

Canon of Repentance

Irmos: O Christ Who shineth Thy light upon the world, illumine the heart of me who cry to Thee out of the night, and save me.

O Christ Who didst spring forth from the root of Jesse, cause the uprisings of my passions to wither away, and plant the fear of Thee within me.

Let us acquire sighs like the publican's, and set aside all evil deeds, that we may escape everlasting sighing.

Martyricon: Wounded by divine desire for Thee, O Lord, Thy martyrs rejoiced when they were wounded by tortures.

Martyricon: Suffering in body, O martyrs, ye cried out from the ends of the earth, and Christ hearkened to your voice.

Theotokion: Let us hymn the Theotokos, the gate of heaven, through which all sinners pass by the entry of repentance.

Canon of the Angels

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Beholding Thee, our God and Creator, sitting upon the throne of the cherubim, O Thou Who seest all things, by signs the prophet learned Thy majesty and dominion. *Twice*

Daniel beheld Thee, Who united Thyself to human form, surrounded by myriads of myriads and thousands of thousands of angels, O Master, and he learned the mystery of the dominion of Thy glory.

Theotokion: Thy Son was shown to be comely in beauty more than the children of mortals, O most immaculate Mistress; for the Word is God over all, even though He received hum.an nature of thee.

ODE VI

Canon of Repentance

Irmos: Slain by the monster of sin, I cry to Thee, O Christ: Free me from corruption, as Thou didst the prophet.

O Christ Who gavest eyes to the blind, open Thou the eyes of my soul, that I may behold Thy light and be delivered from the darkness of the passions.

Make my soul full of the life-creating waters of repentance, O Compassionate One, granting me rivers of tears.

Martyricon: Like lilies of the valley the martyrs em.it healings and fill with fragrance the hearts of all the pious.

Martyricon: Released from. a corruptible body by tortures, O saints, ye bound yourselves to the Master with love and heart.

Theotokion: O holy Mother of God, by thy supplications purify my heart, which hath been defiled by unclean deeds.

Canon of the Angels

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm. haven I cry unto Thee: Lead up my life from. corruption, O greatly Merciful One!

Beholding with purity of mind Thine angels radiantly descending upon the ladder, O Master, from. afar Jacob learned m.ost clearly of Thy coming in the flesh. *Twice*

Israel Thy favored one, O Master, rejoiced, perceiving the splendid and divine array of the angels, who join chorus in goodly ranks and stand round about Thine ineffable glory.

Theotokion: The Maiden and Mistress hath been shown to be a mountain truly higher than the heavenly mountains, the angelic hosts; for she contained the radiance of Thy divinity.

ODE VII

Canon of Repentance

Irmos: O Lord God of our fathers, Who hearkened to the hymnody of Thy venerable children and bedewed the burning furnace: blessed art Thou!

I have been blinded in mind by grave evil, and have not looked upon the light of repentance. O Christ my Savior, save me!

Trusting in thy lovingkindness, I fall down before Thee, O Compassionate One, and ask for remission of mine evils. Disdain me not, O Master!

Martyricon: O my Christ, Who dost invest with heavenly glory those who suffer for Thee in the world: By their supplications save me.

Martyricon: As divine keepers of the righteous law, ye spat upon unjust edicts, suffering lawfully with faith.

Theotokion: Thou gavest birth to the Master Who assumed the guise of a servant, O Maiden. Him do thou entreat, O pure one, that He free me from slavery to the passions.

Canon of the Angels

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Drawing nigh to the ineffable glory of Christ, all the holy angels are made luminous by the beauty of the Almighty, and with love they ever sing unto Him: Blessed art Thou, O God, forever! *Twice*

Noetically revolving round about Thee, O Master, the angels eternally receive Thine effulgence past understanding, ever chanting and saying: Blessed art Thou, O God, forever!

Theotokion: The incorporeal archangel said: "O blessed one, the Lord is with thee!" For, desiring to restore corrupted nature, He made His abode within thy womb, O blessed one who gavest birth to God in the flesh.

ODE VIII

Canon of Repentance

Irmos: In the furnace Thy venerable children emulated the cherubim, chanting the thrice-holy hymn: Bless, hymn and exalt the Lord supremely for all ages!

In my conduct I have emulated the rich man's lack of mercy. Overlooking mine impoverished mind, O Christ, send me not into the unquenchable fire, who stand before the gates of repentance corrupted by evil.

From this life send me not, who am unprepared, into the wintry sabbath, the idle lack of good deeds, O Compassionate One Who easeth the winter of sin; but grant me divine conversion.

Martyricon: Trampling down deceptive falsehood by faith, the martyrs endured the threefold waves of tortures in every way, blessing, hymning and exalting Christ forever.

Martyricon: Extinguishing the burning flame of torments with the dew of patience, ye utterly consumed the tinder of ungodliness, afire with the zeal of divine love, O holy and right victorious martyrs.

Theotokion: As higher in honor than the angels, and having been magnificently sanctified, O Virgin Theotokos, thou gavest birth to the all-holy God; wherefore, sanctify my soul.

Canon of the Angels

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

As of old Thou didst protect Elisha, Thy favored one, with armies of incorporeal beings, O Christ, so now encompass the Church which exalteth Thee supremely, forever. *Twice*

O divine chief commanders, as ye stand before the dread throne, pray that those who with love glorify and exalt Christ for all ages may be delivered from transgressions.

Theotokion: O divinely joyous one, with the divine Gabriel we cry "Rejoice!" to thee, the Mother and Virgin; for for us thou gavest birth in the flesh to the Word of God, Whom we exalt supremely for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim…": and make prostrations.

ODE IX

Canon of Repentance

Irmos: O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

Having maintained his chastity, Joseph was appointed distributor of grain; but I, who commit fornication, am beset by a famine of virtuous deeds.

Repenting like Peter, O Christ, I offer up tears; I sigh like the publican, and like the prodigal son I cry out from the depths of my heart: I have sinned! Forgive me!

Martyricon: With Christ as your ally, ye cast down the evil of the enemy, O all-wise ones, and received crowns of victory from on high.

Martyricon: Through the Holy Spirit the holy memorial of all the martyrs sanctifieth those who hallow it in Orthodox manner.

Theotokion: O thou who gavest birth to the Light of dispassion, enlighten me who have been benighted by sins, that I may hymn thee, O pure Ever-virgin.

Canon of the Angels

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

In that for Thy prophet David Thou didst cause Thine angel, who was cutting down Thy people, to desist, so, in that Thou art compassionate, O Christ, grant peace to all the Churches, easing the temptations which now afflict them, in that Thou art greatly merciful. *Twice*

Seeing the afflictions of Thy people, O Christ Master, as the Physician of souls and bodies heal them, through the entreaties of Thy ministers, who now stand round about Thee, the King of all, and with constant cries glorify Thee as God.

Theotokion: Honoring now thine all-glorious birthgiving, O Virgin Mother, the principalities, archangels, dominions and seraphim, the powers, authorities, thrones and cherubim ever reverently glorify thee.

Then, "It is truly meet to bless thee…": and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of repentance, in Tone VI—

Finding me stripped bare of the virtues, the enemy wounded me with the arrow of sin; but do Thou, as the Physician of souls and bodies, heal the wounds of my soul, O God, and have mercy upon me.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

As the Physician of souls and bodies, O Savior Who grantest forgiveness of offenses unto those who ask, heal the sores of my heart, which have grown on me because of my many offenses, ever granting me tears of repentance. Give me release from my debts, O Lord, and have mercy on me.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: All creation celebrateth on the memorial of Thy saints, O Lord: the heavens rejoice with the angels, and the earth maketh merry with men. By their supplications have mercy on us.

Glory…, *Now & ever…:* Theotokion—

O Theotokos, thou didst receive the angel's words, wast shown to be the throne of the cherubim, and bore in thine arms the Hope of our souls.

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion. Litany. First Hour, and Dismissal.

Monday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone VI—

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Overlook what I have done in knowledge and in ignorance, O Jesus Who lovest mankind, and vouchsafe unto me the portion of the saved.

O Christ Who enlightened the angelic choirs, by their entreaties enlighten the eyes of my heart.

Martyricon: O passion-bearers who underwent every trial of wounds, ever heal the

stripes and sores of the believers.

Glory…: Let us worship the Holy Trinity, Who is hymned by the armies of the angels, and let us cry out: Save Thou our souls!

Now & ever…: O Theotokos, deliver me from everlasting fire and the torments which await me, that I may call thee blessed.

Tone VI

Tuesday

Monday Evening at Vespers

On "Lord, I have cried…": 3 stichera of repentance, the composition of Joseph, in Tone VI: Special Melody: "For the wretchedness of life…"—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Who doth not weep for me, who in intemperance have broken the commandment of the Most High? I have come to dwell in hades instead of paradise through the sight of the sweet food which brought about death, and because of it I have become a stranger to life and the glory of God. Yet accept me the penitent, O Lord, for the sake of Thy great mercy, in that Thou art merciful and lovest mankind.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Behold my sorrow and pain, and the countless multitude of my transgressions, the affliction of my soul and the delusion of my mind. Attend unto the cry of one who is accursed and condemned, O Lord, and grant me a contrite spirit and a humble heart; and give me a well-spring of tears and forgiveness for my many transgressions, in Thy great mercy.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

O God, Who desirest that all men be saved: Look down and hearken unto my supplication, and reject not my tears as shed in vain. For who hath come to Thee weeping and hath not been saved straightway? Who hath not cried out fervently unto Thee and not been hearkened to straightway? O Master, be Thou quick to save all who entreat Thee, for Thou art invincible in mercy.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera for the holy & great John the Forerunner, in the same tone—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Disdain me not who have strayed from the path of life, O Forerunner of the Savior. I lift up mine eyes unto Thee, and cry: Set the feet of my soul upon the rock of repentance; show me how to walk the straight way which leadeth to the gates of salvation; and reject not the groaning of my sorrowful heart, O thou who art the greatest of all who have been born.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

O Baptist and Forerunner of the Savior: Be thou a helper unto me who have sunk in the mire of impure thoughts; extend to me the hand which touched the head of the Incorrupt One; strengthen me that I may valiantly do the works of repentance, which thou didst preach; and vouchsafe that I, thy servant, may enter into the kingdom, which thou wast the first to proclaim, O blessed one.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O Baptist of Christ, who by thy birth didst loose thy mother's barrenness and thy father's tongue, rid thou my childless heart of fruitlessness, and quickly remove all the irrationality of my soul, for thou wast the voice of the Word, announcing repentance, which do thou vouchsafe that I may ever achieve, who in my slothfulness have withdrawn from God.

Glory…, Now & ever…: Theotokion—

O all-holy Virgin, show forth upon me, the wretched one, the depths of thy love for mankind, the abyss of thy lovingkindness, and the countless compassions of thy goodness. Mow down the stubble of sin, granting me chastity, and preserve undefiled my body and soul, O thou who gavest birth to the Savior.

Then, O gladsome Light…; the Prokimenon of the day; and Vouchsafe, O Lord…

Aposticha stichera of repentance, in Tone VI—

At Thy dread coming, O Christ, let us not hear "I know you not." For we have set our hope upon Thee, O Savior. And even though in our neglect we have not kept Thy precepts, yet take pity on our souls, we pray.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Neither repentance nor tears have I acquired; wherefore, I beseech Thee, O Christ God: Convert me before the end, and grant me compunction, that I may be delivered from tortures.

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: O martyred passion-bearers, citizens of heaven, who suffered on the earth, ye endured many torments. By their supplications and entreaty, O Lord, preserve us all.

Glory…, Now & ever…: Theotokion—

No one who hath recourse to thee, O all-pure Virgin Theotokos, departeth from thee ashamed; for he asketh grace and receiveth a gift for his profitable petition.

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Monday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Bent low by a multitude of temptations and grievous acts, I bow before thee the neck of my soul and body, O pure one, and cry out to thee with fervor: Do thou set me aright!

O most immaculate Maiden, mighty help of the faithful and hope of Christians: Free me from the carnal lusts and passions which war against me!

Glory…: O all-pure one, thou luminous guide of those in darkness, having given birth to the noetic Light, illumine my soul and sanctify my mind, dissolving the gloom of passions and transgressions.

Now & ever…: With the light of the holy commandments of Him Who became incarnate of thee, O Mistress Theotokos, dispel the darkness of my soul, which hath been cast into darkness by the onslaughts of unseemly thoughts.

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

In thee have I placed my trust, O pure and all-pure one. Let not my hope in thee be disappointed. In that thou art the merciful Mother of God Who loveth mankind, deliver me from

the snares of the enemy.

O all-pure Mary Mother of God, portal of salvation through which the Creator of all alone did pass, open now unto me the divine gates of repentance.

Glory…: O pure one, be thou a refuge and haven for me who am ever bestormed by the threefold waves of the passions on the sea of life, O only Ever-virgin.

Now & ever…: O Mary Mother of God, illumine my soul, which hath been grievously benighted by many sins, wounded by the darts of the evil one, and fallen ill.

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

As thou art my strength, refuge, insuperable rampart and advocate before God, O all-pure one, free me from everlasting flame and Gehenna.

O most pure Mary, dispel thou the tumult of the passions of my mind and the storm of temptations, in that thou gavest birth to the Source of dispassion, O Ever-virgin Mother.

Glory…: O pure and most immaculate one, as thou wast the receptacle of purity which accommodated the habitation of God, do away with the defilement and impurity of my soul.

Now & ever…: O Maiden, I beseech thee, who alone art pure, who alone art undefiled: By thy supplications cleanse thou my soul, which hath been defiled and bemired by lustful passions.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Defiled in mind and bemired by many falls, O Mother of God, I entreat thee, who alone art undefiled: Have pity and save me by thy mediation.

With thy divine effulgence, O good one, illumine my soul, which hath been benighted by pleasures, and guide it to the path of salvation, O thou who alone gavest birth to Christ the Savior.

Glory…: Loose thou the bonds of my sins by thy mediation and aid, O Virgin, and fill my wretched soul with divine tranquility, and deliver it from darkness.

Now & ever…: Having now acquired thee alone as my divine refuge, O good one, I cry to thee, falling down with faith: Thou art my help! Be thou also my shelter of salvation, O Mistress of the world, and save me.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Guilty of sin, wretch that I am, I have been grievously wounded. To thee who art merciful, O Mother of God, do I flee, praying: Set at naught my falls into transgressions.

O portal of grace who hast opened unto the faithful the gates of heaven, open unto me the radiant door of repentance, and deliver me from the gates of death.

Glory…: O Mother of God who gavest birth to the Source of dispassion, render me steadfast, who am brought low by the passions and the assaults of the adversary; for unto thee have I fled, who art the comforter of my wretched soul.

Now & ever…: Look down upon me, the lowly one, O Mistress, and beyond expectation save me; for thou art my hope and protection, the life and light of my heart, and my confirmation, O Theotokos.

Then, Lord, have mercy! Thrice. Glory…, Now & ever…: Sessional hymn, in Tone VI—

O all-holy Virgin Mother, thou art truly the strength of the helpless; wherefore, we, the lowly, are exalted by thee, and in thee are we borne aloft. Thou art the protection of all and their mediatress before God.

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

We ever have thee as our cleansing before God, O all-immaculate one; wherefore, ask thou that all who confess thee truly to be the Theotokos be delivered from dread torments beyond.

Raise me up, who am stuck fast in slothfulness, to the doing of godly works, O all-pure one, strengthening me against the enemy who ever wage cruel war against me, and against those who would lead me astray with adverse thoughts.

Glory…: Leave me not to perish, O Virgin, neither allow me to fall prey to the evil serpent who ever thirsteth for my destruction; but grant me thy rich mercy.

Now & ever…: Fail not in thine entreaty of our God Who loveth mankind, O most immaculate and pure one, that we may receive complete forgiveness, and may obtain the good things of heaven prepared for the just and joy which cannot be taken away.

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Show forth my barren heart as laden with the fruit of good works, O most pure one, entreating God by thy birthgiving.

Make supplication unto God, O Virgin full of the grace of God, that He save our souls and deliver us from accepting the passions and from the evil temptation of the demons.

Glory…: I flee to thy protection, O most immaculate one, and set thee forth as the intercessor for my life. Deliver me, O Maiden, from dread condemnation, from trial and everlasting fire.

Now & ever…: Make steadfast my soul, which hath been shaken by the evil of the foe, O pure Virgin, and rescue me from fiery torment and the painful lot of the goats.

ODE IX

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

The turbulence of the passions doth trouble and engulf me in pleasures, O all-immaculate Virgin who gavest birth to Christ the Helmsman. Extend to me thy helping hand, and save me, O thou who alone art the salvation of those who with faith call thee blessed.

O bridal-chamber and throne of Him Who reigneth, mountain of God, chosen city, garden of paradise, most radiant cloud of the Sun: illumine my soul, driving away the cloud of my many sins, O thou who art full of the grace of God.

Glory…: O pure and divine chosen Virgin, portal of the Light: open thou the gates of my soul, locking the door of sin, that the hand of the deceiver not seize me, dragging me cruelly into the dread torment of perdition.

Now & ever…: Arise, O my soul, and be thou watchful in prayer and in care for that which is most good, driving away the sleep of despondency, ever having the pure and most compassionate Mother of God as thy vigilant ally.

Tuesday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of repentance, in Tone VI—

I think upon the dread day, and I weep over my wicked deeds. How shall I answer the immortal King? With what boldness shall I, the prodigal, lift mine eyes to the Judge? O compassionate Father, only-begotten Son and Holy Spirit: Have mercy on me!

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

In the vale of weeping, in the place which Thou hast appointed, rebuke me not, O Merciful One, when Thou shalt come to render just judgment, neither shame me before the angels; but take pity on me, O God, and have mercy on me.

Glory…, Now & ever…: Theotokion—

Open unto us the doors of repentance, O blessed Virgin Theotokos. Let not those who trust in thee perish, but may we be delivered by thee from misfortunes, for thou art the salvation of the human race.

After the second chanting of the Psalter, these Sessional hymns, in Tone VI—

O my soul, how long shalt thou labor for sin in despondency; how long shalt thou, sick, fail to go to the Physician? Arise then from the evils thou hast committed, and cry unto the Lord, saying: O Savior, Hope of the hopeless and Life of the despairing, raise me up, and save me?

Stichos: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Grant unto me the vigilance of the wise virgins, O Lord, and enlighten the lamp of my soul with the oil of Thy compassions, that I may chant unto Thee the angelic hymn: Alleluia!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: Having endured the struggle of martyrdom, the saints receive from Thee the honors of victory; they set at naught the intentions of the iniquitous, and have received crowns of incorruption. For their sake be Thou entreated, O God, and grant us great mercy.

Glory…, Now & ever…: Theotokion—

O good Virgin Theotokos, thou hope of the world, we entreat thine intercession, which alone is mighty: Take pity on us, a people bereft of an intercessor; beseech the merciful God, that our souls be delivered from every threat, O thou who alone art blessed!

After the third chanting of the Psalter, these Sessional hymns, in Tone VI: Special Melody: "Hope…"—

As thou didst point out the ways of life unto the people, O John, crying out: "Set your hearts aright for the Lord!", by thy supplications save my greatly sinful soul, bring my hardened mind to compunction, and deliver me from the torment to come, O Forerunner of the Savior.

The tempest of the passions and the cruel threefold waves of transgressions have drowned me in the depths of despair, O Word; but stretch forth to me Thy mighty right hand, and save me, as Thou didst Peter, from the depths of my cruel iniquities, through the supplications of Thy Forerunner.

Glory…, Now & ever…: Theotokion—

The Son and Word of God, Who was begotten of the Father before the ages without mother, thou didst bear in times past, incarnate of thy pure blood without the aid of man, O Theotokos. Him do thou entreat, that we be granted remission of sins before the end.

ODE I

Canon of repentance to our Lord Jesus Christ and His holy martyrs, the composition of Joseph, in Tone VI—

Irmos: A helper and protector hath He been unto me for my salvation. He is my God, and I shall glorify Him. He is the God of my fathers, and I shall exalt Him, for gloriously hath He been glorified.

O Jesus my Deliverer, as Thou didst deliver from many transgressions the harlot who once made goodly repentance, I beseech Thee: Deliver me also from my countless evils, in that Thou art merciful.

Sailing this cruel sea of life in vain thoughts, O Jesus, I have fallen into many floods. Delivering me from them, save me.

Martyricon: Let us joyously honor the valiant athletes, the destroyers of the alien one, those who suffered patiently and have received from God crowns of victory.

Martyricon: Holding forth, O wise ones, with the boldness of the Word of God ye vanquished the orators; and having endured every kind of wound, ye have been greatly glorified.

Theotokion: Thou hast been shown to be the gate of Life, O pure one who by thy birthgiving hast shut the gates of death. Thou hast been shown to be the chosen ground whereby our human substance hath been lifted up from earth to heaven.

Another canon, of the holy & great John the Forerunner, the composition of Theophanes, in Tone VI—

Irmos: The sensual Pharaoh was drowned with all his army, and Israel, crossing through the midst of the sea, cried aloud: Let us chant unto the Lord God, for He hath been glorified!

The divine angel announced thy birth beforehand to thy father, O angel of God. With him be thou mindful of us, that on the day of judgment we may find mercy, O holy Forerunner.

As the beauteous scion of the desert, O Forerunner of Christ, uproot the slothfulness which continually springeth up within me, and cause me to produce the fruits of repentance.

A childless womb all-gloriously giveth birth to thee as fruit, showing hearts which before were unfruitful to be right fertile. But I cry out to thee with faith: O Baptist, uproot my fruitless thoughts!

Theotokion: Unceasingly doth the wicked enemy lay traps for me with cunning. O most immaculate one, rescue me from his pursuit, and instruct me how to do the divine will of the Master, O Theotokos.

ODE III

Canon of Repentance

Irmos: On the rock of Thy commandments, O Lord, establish Thou mine unsteady heart, for Thou alone art our holy Lord.

When I must needs stand before Thee and be judged, O only easily reconciled Lord, look upon me with the eye of Thy mercy.

Accept me who sigh like the publican from the depths of my soul, and grant me repentance, O Savior, which delivereth me from every sin.

Martyricon: By the flow of your all-holy blood, O saints, the abominable blood which once was offered to the demons in pagan temples did cease.

Martyricon: Strengthened by the all-holy Spirit, O holy ones, ye demolished the pernicious temples, making all steadfast in the Faith.

Theotokion: O all-holy one, thou didst conceive Him Who upholdeth the whole world; wherefore, I beseech thee: Deliver me from every torment which holdeth me.

Canon of the Forerunner

Irmos: Making steadfast the thoughts of my soul, establish me upon the firm rock of Thy Faith, O Lord; for I have Thee as my refuge and confirmation, O Good One.

Grant that I, who have strayed from the path, may now return; and extend thy hand to me who ever navigate the deep of evils, O blessed Forerunner.

I live my life in slothfulness, and the time when I shall be cut down draweth nigh. By thy supplications grant that I may arise, O ever-glorious Forerunner, lest I be cast into the inextinguishable fire as barren.

The dread day is at hand, and I am laden with grievous burdens. Lift them from me, O Baptist of the Lord, by thy pure entreaties.

Theotokion: Thou hast been shown to be the throne of God, on which Christ sat in the flesh and raised up from the primal fall those who hymn thee with joyful voices.

ODE IV

Canon of Repentance

Irmos: The prophet heard of Thine advent, O Lord, and was afraid, for Thou didst desire to be born of the Virgin and reveal Thyself to men; and he said: "I heard report of Thee and was afraid. Glory to Thy power, O Lord!

Grant me streams of tears which dry up the well-springs of my passions, wash away the mire of every sin, and quench the everlasting and inextinguishable flame of the fire of Gehenna, O Compassionate and greatly Merciful One.

The sores of my soul continually itch with love of pleasures, and I remain unhealed, not desiring to come to my senses. What shall become of me? What shall I do? O compassionate Christ, heal and save me!

Martyricon: O ever-blessed martyrs, who with divine navigation sailed the rolling deep, the waters of perdition, ye reached the safe and stormless haven of the kingdom of heaven.

Martyricon: As luminaries of piety and lamps of truth, with the light of your struggles ye destroyed the greatly painful darkness of ungodliness, and with rays of miracles ye dispel the gloom of suffering.

Theotokion: Of old, the prophet foresaw thee as a seven-branched lampstand bearing the Fire of the knowledge of God, O Maiden, enlightening those who languish in the darkness of ignorance. Wherefore, I cry out to thee, O most immaculate one: Enlighten me, I pray!

Canon of the Forerunner

Irmos: I heard report of Thee and was afraid; I understood Thy works and was in awe, O Lord. Glory to Thy power, O Lord!

With the effective medicine of thy prayers, O Forerunner, heal my heart, which hath been wounded by highway robbers, I pray thee.

Cast down the sin which yet liveth within my soul, O Forerunner, and grant that I may now arise, who fall headlong into pleasures.

Thou hast been shown to be a harbor for us who are tempest-tossed on the deep of the storm of life, and bring us all into tranquillity, O thou who art most rich.

Theotokion: She who gave Thee birth entreateth Thee with the Forerunner, saying: "Condemn me not, O Lord, according to my deeds, but show Thyself to be most merciful, O most Compassionate One!"

ODE V

Canon of Repentance

Irmos: Enlighten me who rise at dawn out of the night, I pray, O Thou Who lovest mankind, and guide me in Thy precepts; and teach me to do Thy will, O Savior.

O Christ, I am Thy slothful servant, who have hidden Thy talant and am confounded by the evil deeds of my passions; wherefore, send me not into the fire.

Though I became Thy child through grace, O compassionate Christ, yet have I enslaved myself to the enemy and have departed from Thee, living prodigally; wherefore, turn and save me.

Martyricon: The martyrs stood before the tribunal, arrayed in the armor of faith; wherefore, the cruel apostate was unable to wound them with arrows of falsehood.

Martyricon: Wounded, the bodies of the martyrs slew all the wiles of the enemy; and in joy they passed over to the life which waxeth not old, having received crowns of victory.

Theotokion: O pure guide of all, thou impassable gate, open unto me the gates of true repentance, I pray, and show me the path of penitence.

Canon of the Forerunner

Irmos: I rise early unto Thee, O Word of God, Who, in Thy lovingkindness, didst immutably debase Thyself and didst dispassionately subject Thyself to sufferings. Grant peace unto me who have fallen, O Thou Who lovest mankind.

Thou wast the temple of the divine Trinity, O Forerunner; and, assembled in this thy holy temple, with fervent entreaty we beseech thee: Deliver us from temptations and tribulations, O most lauded one.

I, who have estranged my mind from every virtue, now entreat thee, O blessed one who walked a strange path in this life: Join me to the Lord of all, making me better by thine excellent gifts.

O prophet who immersed the Abyss of lovingkindness in the streams of the Jordan, by thy supplications dry up the torrents of my passions now, giving me springs of tears.

Theotokion: All-adorned with divine rays, O Virgin, thou gavest birth unto Him Who is comely in beauty. Wherefore, ever entreat Him, that He save from corruption those who glorify thee with faith and love.

ODE VI

Canon of Repentance

Irmos: With all my heart I cry out to the compassionate God, and He heard my cry from the uttermost depths of hades, and hath led my life up from corruption.

Let me not be seen as a joy to the demons on the dread day, O Christ Jesus, lest I then hear the voice sentencing me to the fire of Gehenna.

The enemy of the righteous hath drowned me in the depths of transgressions, but I flee to the abyss of Thy compassions, O Jesus, crying: Guide me now to the harbor of life!

Martyricon: Having cultivated the furrows of your souls with the plough of many pangs, O all-wise ones, with the divine seed of faith ye manifestly produced the most fruitful grain of martyrdom.

Martyricon: With your wounds ye wounded him who wounded us, O pious warriors; wherefore, having passed over to life, ye now heal the sufferings of men.

Theotokion: Thou wast shown to be the temple of God, O most immaculate one; and making His abode within thee in sanctity, He deified the human essence and made the faithful into temples for Himself.

Canon of the Forerunner

Irmos: The uttermost abyss of sins hath engulfed me, whose billows none can withstand; and like Jonah I cry to Thee, O Master: Lead me up from corruption!

Thou didst spring forth as an offshoot of a root, O prophet, and didst show hearts barren of all goodly knowledge to be right fruitful for the praise of God.

Crush the evil one speedily beneath our feet, and by thine intercessions direct our noetic footsteps toward the path of peace, O Forerunner.

Surround thy flock with righteousness, O prophet, delivering us from every attack of the demons and from everlasting torment.

Theotokion: Hymnody of thanksgiving do we now offer unto thee, O Virgin; for saved from the ancient curse by thee, O pure one, we produce every blessing like fruit.

ODE VII

Canon of Repentance

Irmos: We have sinned, we have committed iniquity, we have dealt unjustly before Thee. We have neither done nor acted as Thou hast commanded us. But forsake us not utterly, O God of our fathers.

I who have sinned beyond measure look upon Thine immeasurable mercy. I know Thy lovingkindness; I know Thy long-suffering and forbearance. Grant me fruits of repentance, O compassionate Christ, and save me.

Heal the incurable sufferings of my heart, O Compassionate One, grant the severance of my debts, and ease my heavy burden, that in compunction I may ever glorify Thee, the God of our fathers.

Martyricon: Bound, beheaded, consumed by material fire, cast to the lions as food, stretched on the wheel, the divine and sacred athletes did not deny Thee, our living God.

Martyricon: Ye were parted from your bodies, yet were shown to be unseparated from God, O martyrs, because of your divine union with Him Who united Himself to us incorruptibly. Him do ye ever beseech, that we be delivered from all want.

Theotokion: Without seed thou didst put forth Him Whom the Father began incorruptibly, and thou didst remain a virgin even after giving birth, as thou wast before birthgiving. Wherefore, thou art unceasingly blessed and glorified, O all-pure one, as the Mother of God.

Canon of the Forerunner

Irmos: The children in Babylon did not fear the flame of the furnace, but, cast into the midst of the fire, bedewed, they sang: Blessed art Thou, O Lord God of our fathers!

As the voice of the Word, O Baptist, accept now our cries, and deliver thy people from sufferings and misfortunes, from many evil circumstances and everlasting torment.

With thy hand thou didst point to the Lamb of God Who taketh away the sins of the world, O prophet. Him do thou ever beseech, that He take away my grievous offenses and difficult times, and vouchsafe me life.

O my soul, haste thou and, abandoning the darkness of irrational deeds, cry out: Have pity on me, O Jesus, through the entreaties of the Baptist, and rescue me from the mire of my deeds!

Theotokion: Unto Him, before Whom the ranks of heaven stand with trembling, and Who in His goodness united Himself unto men, didst thou give birth, O pure one. Him do thou earnestly entreat, that He have pity on thy servants.

ODE VIII

Canon of Repentance

Irmos: Let every creature that hath breath hymn, bless and supremely exalt for all ages Him Whom the armies of heaven glorify and before Whom the cherubim and seraphim tremble.

Having sinned more than David, I gaze upon the great mercy of Thy compassions, O Christ, and with him cry out: O only Merciful One, speedily have mercy upon me!

I pray that mine end may be good, and that I may bring an end to my wicked deeds. Yet

my intention is not sincere, for my heart is hardened. Have pity on me, O Word of God.

Martyricon: O passion-bearers, of your own will ye offered yourselves as chosen and unblemished sacrifices unto the only-begotten Word Who sacrificed Himself for our sake, and ye abolished all the sacrifices of the demons.

Martyricon: The severing of your tendons, the uprooting of your teeth, the cutting off of your hands, the fracture of your members, and every other torture did ye valiantly endure, O martyrs, hymning Christ, the only Judge of the contest.

Theotokion: For us thou gavest birth to the Ancient of days as a little babe, Who showeth us new paths on earth and reneweth our nature which hath waxed old, O unwedded and blessed one.

Canon of the Forerunner

Irmos: The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Thou didst behold the Holy Spirit descending in the form of a dove upon the Word as He was baptized, O blessed one, and wast vouchsafed to hear the voice of the Father, saying: "This is my Son, Who is equally enthroned with Me, to Whom all creation doth sing: Hymn the Lord, O ye works, and exalt Him supremely for all ages!"

Having consumed the flammable passions of my mind with the fire of thy prayers, O prophet, light again the lamp of my heart, which had gone out, that, seeing clearly, I may chant unto the Creator of the light of the commandments: Hymn the Lord, ye works, and exalt Him supremely for all ages!

I am the wretched servant who hid the talant which I received from Thee to invest. What shall I do when Thou comest to render judgment, trying the deeds of each man? But have pity on me through the entreaties of Thy Forerunner, and send me not into the fire who cry: Hymn the Lord, O ye works, and exalt Him supremely forever!

Theotokion: Maintain my mind in humility, O Maiden full of the grace of God, who by thy birthgiving hast crushed the uprising of the demons. Raise me up from the dunghill of the passions, and with thy grace fill me, who hunger and chant: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim…": and make prostrations.

ODE IX

Canon of Repentance

Irmos: Ineffable is the Offspring of the seedless conception, and incorrupt the Fruit of the Mother who knew not man; for the birthgiving of God restoreth nature. Wherefore, in Orthodox manner all of us, the generations of men, magnify thee as the divine Bride and Mother.

O Jesus Who lovest mankind, Thou alone knowest our infirmity, for Thou didst clothe Thyself therein in Thy lovingkindness, desiring to cleanse it. Wherefore, cleanse my wicked defilements and the sores of mine evils, and save me.

Like the harlot I offer Thee tears, O Thou Who lovest mankind; like the publican I cry out, groaning, unto Thee: Cleanse and save me! And like the Canaanite woman I exclaim: Have mercy on me, as Thou didst the penitent Peter, and vouchsafe me forgiveness!

Martyricon: Wrestling in the flesh with the incorporeal prince of this world, by your struggles of suffering ye cast him down, and have worthily received crowns of victory. Wherefore, pray ye earnestly for all who praise you with faith, O holy ones.

Martyricon: With the holy blood of Thy saints Thou didst sanctify the earth, O Lord, and didst unite their spirits to the spirits of the holy hosts, O most Holy One; and by them Thou dost ever sanctify those who hallow Thee with true faith.

Theotokion: We offer unto thee the cry of the archangel, O most pure and blessed one: Rejoice, thou who contained the uncontainable God! Rejoice, annulment of the curse and induction of blessing! Rejoice, thou who alone openest the gate of paradise!

Canon of the Forerunner

Irmos: Come, ye faithful, and with minds uplifted let us delight in the hospitality of the Master and the feast of immortality in a high place, learning from the Word, Whom we magnify, and Who hath ascended.

Cure thou my mind, which hath been grievously infected by the love of life's pleasures, still the tempest which vexeth me greatly, and show me the straight ways of repentance, O Forerunner of the Lord.

Thou wast seen standing between the Old and the New Covenants, O prophet, causing the former to cease and revealing the latter as light. Quickly guide us to walk therein with a godly conscience, that we may be delivered from ever-lasting darkness.

The dread judgment will be a day full of wrath, a day of darkness for those whose works are dark, O Baptist and Forerunner of Christ. Then by thy supplications from all condemnation deliver us who honor thee.

Theotokion: Thou wast shown to be holier than the cherubim, O Virgin, for thou gavest birth to the all-holy God. Sanctify us all, who day and night hallow thee with holy voices and faith.

Then, "It is truly meet to bless thee…": and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of repentance, in Tone VI—

Finding me stripped bare of the virtues, the enemy wounded me with the arrow of sin; but do Thou, as the Physician of souls and bodies, heal the wounds of my soul, O God, and have mercy upon me.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

As the Physician of souls and bodies, O Savior Who grantest forgiveness of offenses unto those who ask, heal the sores of my heart, which have grown on me because of my many offenses, ever granting me tears of repentance. Give me release from my debts, O Lord, and have mercy on me.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: O Lord, if we did not have Thy saints as advocates and Thy goodness having mercy upon us, how would we dare to hymn Thee, Whom the angels glorify without ceasing. O Thou Who knowest the hearts of men, spare our souls!

Glory…, Now & ever…: Theotokion—

Great gifts wast thou vouchsafed, O pure Virgin Mother of God, for thou gavest birth in the flesh to One of the Holy Trinity—Christ, the Bestower of life—unto the salvation of our souls.

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion. Litany. First Hour, and Dismissal.

Tuesday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone VI—

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

O Christ Who accepted the lamentation of Peter, accept also my repentance; and grant me forgiveness of mine offenses.

O Baptist and Forerunner of the Lord, who preached repentance to men, pray that I may repent with all my soul.

Martyricon: Having endured threefold waves of sufferings, O passion-bearers, ye now heal the infirmities of men; wherefore, ye are called blessed.

Glory…: O Thou Who by the prophets art glorified in the simple and unconfused Trinity, save me by the entreaties of the Forerunner!

Now & ever…: O mighty intercession for those who find themselves amid tribulations, intercede for me, who partake of the pleasures of life, and save me, I pray thee.

Tone VI

Wednesday

Tuesday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the Cross, in Tone VI: Special Melody: "On the third day…"—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

When Thou wast crucified, O long-suffering Lord, Thou didst shake the whole earth, making steadfast the hearts of the faithful; wherefore, we hymn Thee and with love worship Thine unapproachable power.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Spat upon and smitten on the cheek, O Savior, Thou didst smite the evil of the venomous foe, taking away the fall which Adam endured, who was abducted because of his transgression.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

The sun was darkened, the whole earth quaked, and the stones split asunder, when they beheld Thee suspended unjustly upon the Tree, setting aside Thine own will, O Savior.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone VI, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Standing once with the virginal disciple at the foot of the Cross during the crucifixion, the Virgin cried, weeping: "Woe is me! How is it that Thou sufferest, O Christ, Thou dispassion of all?"

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

"Mindful of Thy seedless conception and all-pure birthgiving, I marvel greatly. How hast Thou been thus well-pleased to die like a malefactor, O Savior?", the all-pure one cried out.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

"I am crucified, nailed to the Tree like a man, and am placed in a tomb as one dead, O pure Virgin Mother. But as God I will rise again in glory on the third day!"

Glory…, Now & ever…: Stavrotheotokion—

The Virgin, Thy pure Mother, beholding the most iniquitous men who unjustly nailed Thee to the Tree, was wounded in her womb, O Savior, as Symeon foretold.

Then, O gladsome Light…; the Prokimenon of the day; and Vouchsafe, O Lord…

Aposticha stichera of the Cross, in Tone VI—

Thy Cross is life and help for Thy people, O Lord; and trusting therein, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Thy Cross, O Lord, hath opened paradise to the human race; and delivered from

corruption, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: They who suffered for Thy sake, O Christ, endured many torments and have received perfect crowns in the heavens. Let them pray in behalf of our souls.

Glory…, Now & ever…: Stavrotheotokion—

Beholding our Life hanging upon the Tree, the most immaculate one cried out, lamenting maternally: "O my Son and my God, save those who hymn Thee with love!"

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Tuesday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

In every way I lament my vile life and the multitude of mine abominable sins. How shall I confess to thee, O pure one? I am at a loss and filled with fear. Yet help me, O Mistress.

How shall I begin to speak of my wicked and grievous falls, plagued as I am by the passions? Woe is me! What shall I do? Yet before the end take pity on me, O Mistress.

Glory…: I ever contemplate the hour of death and the dread tribunal, O all-pure one, yet am I grievously led astray by my most wicked habits. But do thou help me.

Now & ever…: The corrupter of the good, seeing me now stripped naked of godly virtues, fallen far away from God and become a stranger to Him, striveth to devour me. But do thou prevent him, O Mistress.

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

I have vilely besmirched my soul with mine evil and abominable deeds, plagued as I am by the passions, O Mistress Theotokos. Where then shall I go, who am wholly stuck fast in despondency?

Though created in the image of God, I have bemired my prodigal self by mine overweening will, O pure one, and through my likeness, in works, in word and thought, I have committed unseemly deeds.

Glory…: There is no other man who hath committed such unseemly acts, nor any other born into the world as benighted in mind as I, O good one; for I have defiled my divine baptism.

Now & ever…: I have reached the end of mine evils, O all-holy Virgin. Quickly help me, for heaven and earth cry out bitterly because of my vile and wicked deeds.

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

The ranks of angels and the armies of the hosts of heaven are in awe of the might of thy Son, O pure one. But I am in despair, stuck fast in my lack of fear.

All the earth hath been amazed and astonished, beholding me committing evil, wicked and vile acts, and it marvelleth at the great lovingkindness of thy Son.

Glory…: I have wickedly defiled the temple of my body, and the temple of the Lord which men enter with trembling; for although I am a prodigal, I enter it without shame. Woe is me!

Now & ever…: O Mistress, show me not, O show me not to have wandered away from the tabernacle of thy Son, though I am in every way unworthy, but wash me clean of the defilement of my transgressions.

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

With thy divine effulgence, O good one, cure my soul of the passions which the corrupter hath sown therein, and deliver me from his bitter captivity, for he laugheth, beholding me helpless.

Adam broke the only commandment of thy Son, O Virgin, and was driven into exile. How shall I lament the infinitude of my transgressions, who am a criminal and have fallen away from Him?

Glory…: Shown of old to be a murderer and fratricide, Cain was cursed by God. What shall I do, who am most arrogant? I have now brought death upon my soul, and am not ashamed.

Now & ever…: I have wholly emulated the cruel Esau in gluttony and eating to satiety, and have defiled my soul by drunkenness and my life with intemperance. Who will not weep for me, who am plagued by the passions? Woe is me!

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

My life is prodigal, my soul defiled, my way of living wholly accursed. I have grievously besmirched my whole body with evils. Wherefore, haste thou to help me, O Virgin.

Mine end lieth before me, and I cannot bear it, O good one. My conscience denounceth me, for all my wicked deeds and my prodigal life confront me, and I fear the judgement of thy Son, O pure one.

Glory…: Burning of my flesh, the dreadful river of fire which cannot be quenched, and the insatiable worm await me; but dispel them by thy supplications, O all-pure one.

Now & ever…: I am held fast now by trembling, O good one, and I fear the pursuit of the evil one; for before the end the corrupter desireth to slay me, holding me wholly captive, stripped naked of the virtues.

Then, Lord, have mercy! Thrice. Glory…, Now & ever…:

Sessional hymn, in Tone VI—

The hope, bulwark and refuge of thy people art thou, O Virgin, from whom the Savior of all was born without pain, and thou hast saved those who set their hope on thee; for thou didst weep for thy Son at the foot of the Cross. Him do thou now beseech, that He deliver from corruption all who hymn thee.

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Seven times seven hath the evil one fanned a flame for me with the passions, and he ever striveth to slay my heart with thoughts of fornication; wherefore, with the streams of my tears extinguish it, O Mother of God, and save me.

Despise me not who am besmirched with the mire of my transgressions, O good Mistress,

for, seeing me in despair, the most evil enemy mocketh me; but do thou thyself raise me up with thy mighty hand.

Glory…: Awesome is the tribunal, O mine insensate soul who art rife with the passions, and endless and terrible are the torments; yet fall down now before the Mother of thy Judge and God, and be not downcast.

Now & ever…: A slave of the passions, I have been bemired in a multitude of boundless evils and have defiled my soul, body and mind; wherefore, O all-pure one, with the light of thy radiance quickly lead me to the sweetness of dispassion.

ODE VIII

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

O Virgin Mother, who gavest birth to God Who is One of the Trinity and didst bear Him in thine arms, quench thou the fiery furnace of the passions, and bathe my soul in streams of tears.

I fear the arrival of death, O all-pure one, and am now wholly afraid of the judgment thereof, for I have committed evils and am in nowise ashamed. In thy supplications take pity on me before the end, O Virgin.

Glory…: O Mistress, grant me unceasing groans and give me showers of tears to wash away my many transgressions and cleanse mine incurable sores, that I may receive life everlasting.

Now & ever…: I confess to thee the multitude of mine evils, O Mistress, for no one else in the world hath so angered thy God, Son and Lord; wherefore, quickly move Him to mercy toward me, O Virgin.

ODE IX

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Knowing the might of thy great supplication, O all-pure one, lo! I approach thee with great fear and love; for thy maternal pleas to thy Son are truly able to accomplish much, for by lovingkindness is He inclined to mercy.

Take the choirs of the archangels and the multitude of the heavenly armies of my Creator, the assemblies of apostles and prophets, the martyrs, the venerable and the hieromartyrs, O pure one, and make supplication for us to God.

Glory…: Let me obtain thine aid now and at that hour when my spirit shall depart, O pure one, and, rescuing me quickly, deliver me from the tyranny of the demons, and leave me not in their clutches, O good and all-immaculate one.

Now & ever…: I await the compassionate Judge, thy Son Who loveth mankind, O pure one. Disdain me not, but render Him well-inclined toward me, that at His all-pure tribunal He may set me at His right hand, O most immaculate one, for I have set my hope on thee.

Then, It is truly meet…, and a prostration. Trisagion through Our Father. Troparion, and the rest as usual. Dismissal.

Wednesday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the Cross, in Tone VI—

Thy Cross, O Lord, hath been sanctified; for thereby are healings wrought for those who are made sick by sins. Wherefore, we fall down before Thee, crying: Have mercy on us!

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

No sooner was the tree of Thy Cross planted in the ground, O Christ our Lord, than the foundations of death were shaken; and Thou Who slewest hades with love dismissed its trembling minions. Thou hast shown us Thy salvation, O Holy One; and we glorify Thee, O Son of God. Have mercy on us!

Glory…, Now & ever…: Stavrotheotokion—

Thou art the hope, help and haven of thy people, O Virgin, for from thee was truly born

the salvation of the world. As thou didst weep at the Cross of thy Son and God, thou savest those who place their trust in thee. Him do thou now beseech, that He deliver from corruption all who hymn thee.

After the second chanting of the Psalter, these Sessional hymns of the Cross, in Tone VI—

Today the words of the prophets are fulfilled; for, lo! we worship at the place where Thy foot stood, O Lord; and tasting of the Tree of salvation, we have received freedom from sinful passions through the supplications of the Theotokos, O Thou Who alone lovest mankind.

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

O Lord, the Jews condemned to death Thee, the Life of all; they who crossed the Red Sea by the staff of Moses nailed Thee to the Cross; they who sucked honey from the rock offered Thee gall. Yet Thou didst endure, that Thou mightest free us from slavery to the enemy. O Christ our God, glory to Thee!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: While the choirs of the incorporeal ones stood by, holding trophies of victory, and tyrants and kings were amazed, the all-wise ones showed forth athletes' opposition at the tribunal and the wounds of torture in their martyrdom, and they cast down the apostate by their confession of Christ. O Lord Who strengthened them, glory to Thee!

Glory…, Now & ever…: Stavrotheotokion—

Standing before the Cross, the Mother who knew not wedlock cried out unto Him to Whom she had given birth without seed: "A sword hath pierced my heart, O my Son, for I cannot bear to see hanging upon the Tree Thee before Whom all things tremble, as Thou art Creator and God. O long-suffering Lord, glory to Thee!"

After the third chanting of the Psalter, these Sessional hymns, in Tone VI: Special Melody: "Having set aside…"—

When creation beheld Thee nailed of Thine own will to the Cross for our sake, O Christ, it quaked with fear; the sun wholly darkened its light; the stones split asunder; and the divine veil of the temple was rent in twain as a rebuke to the cruel and iniquitous Jews.

In Eden the tree brought corruption upon the first of our race, but the tree of the Cross blossomed forth life at the place of the skull; for the malice of the enemy was trampled underfoot. And Adam received mercy when Christ was nailed to the Cross, crying out: "I have found paradise, O blessed Tree!"

Glory…, Now & ever…: Stavrotheotokion—

O Christ, the Ever-virgin Maiden who gave Thee birth, beholding Thee uplifted upon the Cross for our sake, was wounded in heart and soul by the sword of grief, and wept, lamenting maternally. By her supplications, have mercy on us.

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is "Nailed to the Tree, Thou savest me, O Savior": the composition of Joseph, in Tone VI—

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant

Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Extending Thy hands upon the Cross, O Master, Thou didst embrace rejected men and lead them to Thy Father, in that Thou art His beloved and consubstantial Son.

Thou wast raised up upon the Cross like a lamb, O Word, seeking Thy lost sheep; and having found it, Thou didst number it among those who had not strayed. O Jesus, glory to Thy might!

Martyricon: O right glorious passion-bearing martyrs, desiring the life of heaven ye died on earth, enduring many tortures and divers perils, O right blessed ones.

Martyricon: Standing up for Christ, Who is more just than all, at the unjust tribunals, O athletes, in God ye endured every unjust trial, which justified you.

Theotokion: "O Master, enduring suffering upon the Cross, Thou dost mediate dispassion for all descended from Adam; and beholding Thee, the earth quaked, " thou didst cry out, O Mistress, lamenting maternally.

Another canon, of the Theotokos, in Tone VI—

Irmos: Same as the foregoing.

The Lord, Who stretched out the sky and founded the earth, having issued forth in the flesh from thee, O most holy Virgin, showed us an earthly heaven.

O pure one, who didst conceive God Who became a man for our sake, entreat Him, that on the day of judgment He have pity on us who have sinned greatly against Him.

The Sun Who shone forth with most brilliant rays from thy holy womb, O Mistress, illumineth the whole earth; wherefore, enlightened, we honor thee, the Mother of God.

With the light of the holy commandments of Him Who became incarnate of thee, O Mistress Theotokos, dispel the darkness of my soul and the gloom of unseemly thoughts.

ODE III

Canon of the Cross

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

The Cross was planted in the earth, deception fell, and creation quaked; and hearts shaken by the assaults of the enemy were made steadfast by faith.

Possessed by the devil, unrighteous men condemned to death Thee, the only Righteous One, Who dost justify mortals and rescue them from the unrighteous hand of the deceiver.

Martyricon: The deceiver, bringing all his malice to bear, contended against the saints; but he was vanquished, seeing the warriors of divine radiance refuse to submit.

Martyricon: The comeliness of the bodies of the passion-bearers of Christ was altered by wicked wounds, yet the splendor of their effulgence shone forth all the more through the activity of the Holy Spirit.

Theotokion: "O my Son, I understood that I was to give Thee birth Who art comely in beauty more than all men. How now art Thou crucified, O Christ, bereft of all beauty?", the Virgin said, weeping.

Canon of the Theotokos

Irmos: Same as the foregoing.

Holding in thine hands Christ Who upholdeth all things, O pure Theotokos, from the hands of the wicked devil and all harm deliver us who hymn thee.

By thy supplications deliver us from demonic turmoil, from unjust men, from all temptations and corrupting infirmities, O most immaculate Virgin Mistress.

Behold, all generations call thee blessed, O Maiden who under time supernaturally gavest birth in the flesh to the timeless Word, yet remained virgin.

O Virgin who gavest birth to God Who loveth mankind, at the hour of His dread coming deliver from all condemnation me, thine unprofitable servant.

ODE IV

Canon of the Cross

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Beholding Thee, the never-setting Sun, crucified upon the Tree, the sun grew dark with fear, and all creation, hymning Thee, was released from dark deception.

The violators of the law bound thy hands, O Savior, and all who were bound with unbreakable bonds were released; the enemy was bound, and falsehood was put to shame.

Martyricon: With the outpouring of your blood, O martyrs, ye drowned the tyrannical Pharaoh who wickedly boasted beyond measure, and ye have passed over, rejoicing, to the good land.

Martyricon: Soaring over the snares of the enemy on the wings of the Spirit, O athletes, rejoicing, ye hastened to where are the primal goodness, life and never-waning light.

Theotokion: When thou didst behold Him crucified and pierced in His all-pure side with the spear for our sake, O Mistress, thou wast wounded with the sword of the sufferings of Him Who was incarnate of thee.

Canon of the Theotokos

Irmos: Same as the foregoing.

Let us all hymn the holy Virgin, the temple of God, radiantly blessing her, deified because of her, and delivered from evils.

We bless the Virgin as the door leading to divine entry, the divine paradise, the noetic place of sanctification, and the beauty of Jacob. Christ hath shown thee to be a right calm harbor for those who in purity of mind invoke thee, the true Theotokos, with faith and love, O most immaculate Mistress.

O all-pure Mary, thou wast the most pure and spacious receptacle of the indwelling of God, and hast washed the defilement and mire from my soul.

ODE V

Canon of the Cross

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

O Christ Who dost clothe the sky in clouds, of Thine own will Thou wast nailed, naked, to the Cross, covering the nakedness of mine evil and enlightening my form, adorning it with the robe of incorruption, O Master.

As the true sweetness of our souls, Christ, the true Vine, was crucified on the Cross, exuding the wine which doth abolish all the drunkenness of the deception of the adversary.

Martyricon: Replete with sacred wounds, adorned with crowns, and standing before God Who suffered in the flesh, O athletes of Christ, ye ask remission for our transgressions.

Martyricon: Looking toward the glory, life and true joy of heaven, O passion-bearers, ye endured every threefold wave of torment, strengthened by the suffering of the Master.

Theotokion: "O Christ, I who in my womb contained Thee, Whom naught can contain, gave birth unto Thee without pain; but now I experience pain, seeing Thee crucified, O Christ!", the all-pure Virgin said, weeping.

Canon of the Theotokos

Irmos: Same as the foregoing.

The Lord, Who by His word created all things and Who alone feedeth them in His wise providence: As He desireth, in His compassion He took form of thee, O all-pure one, and became ineffably flesh.

Behold, O Virgin, the God, Master and Lord of all was conceived in thy womb, as the prophets said; and thou gavest birth to Him ineffably, remaining an incorrupt virgin after giving birth, O pure one.

O Mary, Mistress of all, in that thou art merciful deliver me from dreadful captivity, I pray, and rend asunder the record of my sin with the spear of Him Who became incarnate of thee.

By thy mediation and intercession loose the bonds of my sin, O Virgin, for thou art the hope of the desperate, who hasten to thy divine protection.

ODE VI

Canon of the Cross

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Thou wast crowned with thorns, O Long-suffering One, cutting down the thorns of the passions; and when Thy side was pierced by the spear, Thou didst slay the most wily serpent, who made us mortal.

Thou wast lifted up upon the Cross, laying low the power of the enemy; and Thou didst accept buffeting, freeing me from bitter slavery. I worship Thy long-suffering, O Compassionate One!

Martyricon: Protected by the Cross, the athletes toppled the evil walls of deception and, adorned with crowns of victory, pass over to make their abode in the heavenly city. Wherefore, they are called blessed.

Martyricon: All-gloriously scaling the heights of torments, O saints, ye brought low the wicked uprisings of the enemy on earth, and received crowns from on high.

Theotokion: "O Effulgence of the Father, how hast Thou been lifted up upon the Cross, illumining all things and laying low the author of darkness?", the all-pure Mistress exclaimed, weeping maternally.

Canon of the Theotokos

Irmos: Same as the foregoing.

Christ, Who is fire, did not consume thy womb when He issued forth from thee in the flesh. Him do thou beseech, O pure one, that those who hymn thee with faith may be delivered from fire and every torment.

O most immaculate one, I hymn thee, the majesty of the holy angels, and I pray: Drive far from me the repulsiveness of the phantasms of the demons, preserving my heart in tranquillity.

He Who is the Only-begotten of the Father, and is the one Person in two natures, Who alone united Himself to fleshly form in thy womb, issued forth from thee without seed, and preserved unharmed thy precious virginity, O most immaculate one.

Wash away the multitude of my sins with the magnitude of thy mercy, O good one, and save me, thy servant, who flee unto thee and with faith entreat thy mercy.

ODE VII

Canon of the Cross

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

When Thou wast buffeted, Thou didst smite the venomous malice of the serpent; and

when Thou wast suspended upon the Tree, O only Mighty One, Thou didst enlighten all to cry: Blessed art Thou, O God of our fathers!

Having tasted of the Tree, Adam, the first man, found death; but when Christ, the new Adam, died on the Tree, He granted us immortal life, slaying the greatly crafty servant.

Martyricon: Enduring suffering, O martyrs, ye were borne up to the Lord by your torment, and ye stood on the firm rock of faith, casting down all the wicked malice of the enemy at the behest of God.

Martyricon: Illumined by your sufferings, O athletes, ye shine forth more brightly than the sun; and ye destroyed all the powers of darkness, chanting to Christ: Blessed is the God of our fathers!

Theotokion: "When Thou wast suspended upon the Cross, Thou didst alter all creation, O Thou who art immutable in Thy divinity, " the Virgin said to her Son. And seeing these things, she wept, marveling at Thy great long-suffering.

Canon of the Theotokos

Irmos: Same as the foregoing.

The Uncircumscribable One, Who sitteth in the bosom of the Father, now sitteth, circumscribed, in thy bosom, O all-pure one, clad in thy form, that as the new Adam He might save Adam.

Cease not to entreat our God Who loveth mankind, O most immaculate one, that we may receive the ultimate forgiveness of evils, and may obtain the good things prepared in the heavens for those who love Him.

We bless thee, O all-immaculate one, who gavest birth to the blessed Lord, Who with divine blessings crowneth human nature, and maketh new what before had grown old.

Enriched at the havens of thy salvation, O pure one, we are saved from the storm; and holding our faith in thee to be the strength of our soul. we cry: Blessed art thou who gavest birth to God in the flesh!

ODE VIII

Canon of the Cross

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Uplifted upon the Tree in humility of heart, O God Most High, Thou didst humble the most prideful serpent, and didst raise up Adam, who had been brought low by the passions, O Compassionate One.

Given gall to eat when Thou wast uplifted upon the Tree, Thou didst transform the ancient bitterness, O compassionate Master, sweetness of all, Who art hypostatic Life.

Martyricon: Ye did not bend your knee before graven images, O most praised ones, but were sacrificed like unblemished lambs; and ye brought low the might of the evil one, hymning Christ forever.

Martyricon: Ye were shown to be temples of the living Spirit, O martyrs, and ye cast down the temples of the idols and were caught up to the heavenly temple, hymning Christ forever.

Theotokion: Jacob beheld thee beforehand, O Virgin, as the ladder leading up to the heights of heaven us who have plunged headlong into the abyss of evils; wherefore, we bless thee, the pure one, forever.

Canon of the Theotokos

Irmos: Same as the foregoing.

We confess thee to be the true Theotokos, and with the angel with faith we cry out to thee

"Rejoice!"; for for those on earth thou alone gavest birth to Joy, O joyous, pure and blessed one.

The divinely sounding harp of thine ancestor prefigured thee, who bore God in the flesh, as the all-holy ark, O most immaculate one. Him do we exalt supremely forever.

O divinely joyous Maiden who knewest not wedlock, haven and hope of Christians amid the storm, deliver thy servants from perils, sufferings and afflictions, and from everlasting fire.

When Thou shalt come in glory to judge all men, O Master, number me, a sinner, with the lambs on Thy right side, through the entreaties of Thy Mother, that I may glorify Thee for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim…": and make prostrations.

ODE IX

Canon of the Cross

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

O Lord of times and seasons, at noon Thou wast uplifted, crucified, upon the Tree in the midst of the earth, O only Long-suffering One, setting aright him who in the midst of paradise suffered the fall through the corrupting fruit.

The Cross was lifted up, and the tyrant was dealt a mortal wound to his soul; those bound were released from corruption, and understanding was planted in all men; the enemy stood by, paralyzed, and all men were filled with joy.

Martyricon: The earth was conjoined with the heavens, for Christ was sacrificed on the Cross, O martyrs of the Lord; and He drew unto Him the multitude of you who endured a multitude of extreme torments, and caused you to shine forth with the multitude of His divine ministers.

Martyricon: Shining with immaterial light, ye became gods by adoption, O martyrs of the Lord, making your abode in the mansions of the firstborn, full of eternal glory; wherefore, we, the faithful, honor you as is meet.

Theotokion: "An awesome birthgiving did I endure, O long-suffering Master, when in strange manner I gave birth to Thee. For when creation beheld Thee crucified of Thine own will upon the Tree, it was filled with fear, " of old the immaculate one wept, crying out maternally. Her do we magnify.

Canon of the Theotokos

Irmos: Same as the foregoing.

When He became incarnate, the Son and Word of God Who is without beginning became the Son of the Virgin; and at the good pleasure of the Father and by the activity of the divine Spirit, He hath wholly restored my corrupted form.

Arise, O my soul, and be vigilant in prayer and in all good things; cast off the idleness of sleep with fervor, ever having as a watchful protector the pure Mother of God, whom we glorify.

O most immaculate Theotokos, thou art the hope, protection and joy of the faithful; wherefore, I beseech thy compassions: Enlighten my soul, which the gloom of many sins and evil thoughts have darkened.

O holy and divinely joyous Virgin: Open unto me the gates of light, lest the night of sin cover me; and guide my life to the right calm harbor of the divine precepts of Him Who

became man through thee.

Then, "It is truly meet to bless thee…": and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone VI—

I trust in the Cross, O Christ, and, boasting therein, I cry out: O Lord Who lovest mankind, cast down the pride of those who do not confess Thee to be both God and man!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Protected by the Cross, we set ourselves against the enemy, undaunted by his wiles and treachery; for the prideful one hath been set at naught and trampled underfoot by the power of Christ Who was nailed to the Tree.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: The memory of the martyrs is a joy to those who fear the Lord; for, having suffered for the sake of Christ, they have received crowns from Him; and they now pray with boldness in behalf of our souls.

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "Having set aside…"—

When of old ·the undefiled ewe-lamb, the unblemished Mistress, beheld her Lamb upon the tree of the Cross, she exclaimed maternally, and marveling cried out: "O my Child most sweet, what is this new and all-glorious thing that I see? How hath the ungrateful assembly given Thee over to the tribunal of Pilate and condemned to death the Life of all? I hymn Thine ineffable condescension, O Word!"

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion. Litany. First Hour, and Dismissal.

Wednesday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone VI—

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Thou wast willingly lifted up upon the Tree, O only greatly Merciful One, and didst call forth those who had stumbled into the abyss of evils. The earth quaked and the sun hid its light, beholding Thee, the Sun of righteousness, upon the Tree, suffering of Thine own will.

Martyricon: Sharing in the sufferings of the Savior, O passion-bearers, together ye partake of divine effulgence, deified in partaking thereof.

Glory…: Lift me up from the depths of sin, O my Christ, Who, though One of the Trinity, didst endure crucifixion of Thine own will.

Now & ever…: Standing before the Cross, O Virgin Mother, and beholding thy Son suffering of His own will, thou didst magnify Him.

Tone VI

Thursday

Wednesday Evening at Vespers

On "Lord, I have cried…", 3 stichera of the holy apostles, in Tone VI: Special Melody: "On the third day…"—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Ye became ministers of the great mysteries of God, O theologians and disciples who beheld God, and have received the grace of healings; and ye cure the diseases of all men.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Ye are the great refuge and protection of our souls and the expulsion of evil spirits, O apostles of the Lord who beheld God; wherefore, we ever honor you.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

From every evil circumstance, from harm wrought by the demons, from transgressions and wretched captivity, deliver those who honor you with faith, O divine and blessed apostles.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the holy & great Nicholas the wonderworker, in the same melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

O blessed Nicholas, have pity on me who fall prostrate, I beseech thee, and enlighten the eyes of my soul, that I may gaze with purity upon the compassionate Bestower of light.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

As thou hast boldness before God, O holy one, deliver me from the enemy who seek to oppress me. O blessed hierarch Nicholas, save me from harm and deliver me from men of blood.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

We, the faithful, have now acquired thee as a calm haven, an unassailable rampart, a pillar of strength, a door to repentance, and the guide and bulwark of our souls, O holy hierarch.

Glory…, Now & ever…: Theotokion—

Envying thy flock, O all-pure one, the wicked adversary ever striveth to make it his food; but do thou, O Theotokos, deliver us from his harm.

Then, O gladsome Light…; the Prokimenon of the day; and Vouchsafe, O Lord…

Aposticha stichera of the holy apostles, in Tone VI—

Once, the apostles trolled the depths of the sea with nets, O Lord, and likewise the heights of the kingdom for the sake of their doctrines. In the first, they skillfully tested the unfathomable depths; and in the other they attained through faith Thine infinite bosom, and they proclaimed Thy timeless Son to the world. By their supplications and those of all the saints, have mercy on us.

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity

on us.

Once, when Thy disciples were tempest-tossed in a boat, O Christ, they cried out: "O Master, save us! We are perishing!" And we now cry aloud: O our Savior Who lovest mankind, deliver us from our tribulations, we pray!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Thy Cross was the invincible weapon of the martyrs, O Lord; for they looked upon imminent death, foreseeing the life which is to come, and they were strengthened by hope in Thee. By their supplications have mercy on us!

Glory…, Now & ever…: Theotokion—

I lift up the eye of my heart unto thee, O Mistress. Disdain not my meager sighing at the hour when thy Son shall come to judge the world, but be thou my protection and helper.

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Wednesday Night at Compline

Canon of Supplication to the All-Holy Theotokos the acrostic whereof is: "O all-holy one, accept the lamentation of John": the composition of Hieromonk John

ODE I

Irmos: A helper and protector hath He been unto me for my salvation. He is my God, and I shall glorify Him. He is the God of my fathers, and I shall exalt Him, for gloriously hath He been glorified.

How can I, who am wholly sunk in the passions, wretch that I am, and am clothed in impurities, approach thee, O pure one? Yet, taking pity, save mine accursed soul, O all-pure Theotokos.

Arising out of the depths of shame, O my lowly soul, cry aloud with fervor to her who alone is pure: Have mercy on me, O all-immaculate and pure Maiden, and deliver me from the passions!

Glory…: I have been engulfed by a storm of perils and sins; but extend now thy helping hand unto me, O pure one, and deliver me from the indignity of the passions, that I may ever glorify thee.

Now & ever…: Deliver me from the cruel tempest of sin, whereby I have been wholly defiled, O Theotokos. As I flee unto thee, lighten now the burden of my transgressions.

ODE III

Irmos: On the rock of Thy commandments, O Lord, establish Thou mine unsteady heart, for Thou alone art our holy Lord.

O all-immaculate one, make me young who have aged through the shameful passions of sin, easing the bonds of my transgressions.

Cleanse me of the mire and filth of sin, O Theotokos, and make a divine temple of me who flee to thee who art pure.

Glory…: Awake thou from the sleep of despondency, O my wretched soul, and lift up thine eyes to the divine Bride and Maiden who alone saveth thee.

Now & ever…: In desperation and contrition, I hasten and fly to thy fervent supplication, O Mistress: Save me, thy servant, O pure one!

ODE IV

Irmos: The prophet heard of Thine advent, O Lord, and was afraid, for Thou didst desire

to be born of the Virgin and reveal Thyself to men; and he said: "I heard report of Thee and was afraid. Glory to Thy power, O Lord!

I shall rightly be judged by thy Son for my words and deeds, O all-immaculate Theotokos. May I find thee at that hour to be a refuge and most mighty ally, saving me from all torments.

My life is vile, my character is rendered impure through sins, and I am wholly sunk in the passions. O pure one, cleanse me of the defilement of my transgressions, and make me as white as snow by thy mediation before our tender-hearted God.

Glory…: I am bound all over by the bonds of mine offenses, and am unable to move toward the paths of repentance. Stretch forth thy hand, O all-immaculate one, and direct me to the path which leadeth me to the way of salvation.

Now & ever…: By thy supplications free me from cruel torments, from the outermost darkness and Gehenna, O Virgin; for thou hast the will and power so to do, O thou who gavest birth to the Lord Who alone is all-good.

ODE V

Irmos: Enlighten me who rise at dawn out of the night, I pray, O Thou Who lovest mankind, and guide me in Thy precepts; and teach me to do Thy will, O Savior.

On the day of judgment reveal thyself, O Mistress, and stand as advocate for me, freeing me from torments and fire, that, saved, I may hymn thine invincible grace.

Seeing that I have wandered away from thy protection, O Mistress, the enemy hath cast my soul into the depths of transgressions, and beholding me he laugheth; but do thou help me.

Glory…: Cause thou mine accursed and passion-plagued soul to arise, I beseech thee, O pure and all-immaculate one, and remove from it the weight of its many sins.

Now & ever…: I offer thee entreaty from my defiled and impure lips, O all-immaculate one: Take pity on me by thy supplication, I beseech thee.

ODE VI

Irmos: With all my heart I cry out to the compassionate God, and He heard my cry from the uttermost depths of hades, and hath led my life up from corruption.

Accept me who am prodigal and all-accursed, O Master Christ, and free me from torments through the supplications of her who gave Thee birth, and deliver me from standing on Thy left side.

The dark fear of hell embraceth me, O pure one, and the lot of the goats doth terrify me. Deliver me therefrom, O all-pure Theotokos, I pray thee.

Glory…: Mortifying the passions of my flesh, O pure Mistress Theotokos, impart life to mine all-wretched soul, and guide me to the straight path.

Now & ever…: Though I am a fool, yet do I offer thee the supplication of a servant, and I flee to thy compassionate lovingkindness. Turn me not away ashamed, O pure one.

Then, Lord, have mercy! Thrice.

Glory…, Now & ever…: Sessional hymn, in Tone VI—

I offer thee groaning from my heart and the depths of my being, O all-immaculate one, asking thy right conciliatory aid. Have mercy upon my most passionate soul, and move the most merciful God to pity, that He deliver me from damnation and the lake of fire, O thou who alone art blessed.

ODE VII

Irmos: We have sinned, we have committed iniquity, we have dealt unjustly before Thee. We have neither done nor acted as Thou hast commanded us. But forsake us not utterly, O God of our fathers.

Knowing thee, as the merciful and right loving Virgin Mother, to be wholly pure, I flee to thee, wretch that I am. Turn me not away from thee ashamed, O most immaculate one.

Awake, O passion-plagued soul! Arise, O wretched one! Beat thou thy breast, and from thine innermost depths send forth fountains of tears, that the Mother of Christ God may have mercy upon thee who art accursed.

Glory…: Of old I became a temple of God through divine baptism, but I have wholly defiled myself, wretch that I am, and am grievously brought low through a terrible fall. Yet do thou raise me up, O all-immaculate one, thou hope of the despairing.

Now & ever…: A dense cloud hath covered my heart, and darkness and gloom hath come upon my passion-plagued soul. O Bride of God, illumine me with rays of repentance, that I may glorify thee.

ODE VIII

Irmos: Let every creature that hath breath hymn, bless and supremely exalt for all ages Him Whom the armies of heaven glorify and before Whom the cherubim and seraphim tremble.

The river of fire terrifieth me, and thick darkness causeth me to quake; the worm and the gnashing of teeth fill me with horror. O Virgin, at that hour let me find thee to be a mighty ally.

Let me not become fuel for the fire, O Lord, neither let me hear Thy voice pronounce sentence, for I have Thy pure Mother entreating Thee. By her supplications have mercy on me, I cry to Thee.

Glory…: Make me to hear the divine voice, and show me to share a place with the elect, O Christ; let me not occupy a place of lamentation, for I have the Theotokos beseeching Thee for this.

Now & ever…: Send streams of tears now down upon me, and cause groaning to erupt within me from the depth of my soul, O pure one, that I may ever fall down before thy protection and receive the remission of my sins through thy supplication.

ODE IX

Irmos: Ineffable is the Offspring of the seedless conception, and incorrupt the Fruit of the Mother who knew not man; for the birthgiving of God restoreth nature. Wherefore, in Orthodox manner all of us, the generations of men, magnify thee as the divine Bride and Mother.

The day of judgment terrifieth me, O Virgin; the gnashing of teeth filleth my heart with dread, and the place where the goats stand doth horrify me; but let me find thee, the Theotokos, to be my help amid evils when I shall be judged.

Trembling doth now seize me, and the horror of Gehenna terrifieth me. What shall I do? I know not, accursed and condemned as I am. Therefore, I flee unto thee and cry out with fervent compunction: Disdain me not, O all-pure one!

Glory…: Beholding the judgment-seat, I think upon thy judgment, O my Christ, whereat I, who am condemned, shall be rightly judged for my deeds. Yet shall I have an advocate in that hour—Thy Mother, the divine Bride—entreating Thy great compassions.

Now & ever…: Noetically touching thy feet, O most immaculate one, I beseech thee: Accept my lamentation, hearken to my hymnody, and grant me remission of transgressions through thy supplications, I pray thee, that I may magnify thee with love.

Then, It is truly meet…Trisagion through Our Father…Troparion, and the rest as usual. Dismissal.

Thursday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the apostles, in Tone VI—

As Thou didst come into the midst of Thy disciples, O Savior, bestowing Thy peace upon them, come also unto us, and save us.

Stichos: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

The choir of Thy disciples enlightened the whole world; for having once been fishermen, they became fishers of men. For their sake, O God, have mercy on us!

Glory…, Now & ever…: Theotokion—

Great are the multitudes of my transgressions, O Theotokos. Unto thee have I fled, O pure one, in need of salvation. Visit mine ailing soul, and entreat thy Son and our God, that He grant me remission of the evils I have committed, O only blessed one.

After the second chanting of the Psalter, these Sessional hymns, in Tone VI—

Sent to the ends of the earth, O Savior, Thy disciples piously fished for the nations as for fish, and brought them to Thy goodness. Wherefore, for their sake we cry out to Thee, O Christ: Grant great mercy to Thy people!

Stichos: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The twelve apostles, twelve times radiant, have appeared to the earth like the sun. For their sake Thou didst cause the planter of deception to wither up, and for their sake Thou dost illumine the souls of Thy servants. Save us for their sake, in that Thou art full of loving-kindness!

Stichos: Wondrous is God in His saints, the God of Israel.

Martyricon: The memory of Thy saints hath appeared today like paradise in Eden, O Lord; for therein all creation rejoiceth, and by their supplications Thou grantest us peace and great mercy.

Glory…, Now & ever…: Theotokion—

O most holy Theotokos, forsake me not during my lifetime, nor entrust me to human intercession; but do thou thyself help and have mercy on me.

After the third chanting of the Psalter, these Sessional hymns, in Tone VI: Special Melody: "Having set aside…"—

Like lightning hath the saving proclamation of Thine all-wise disciples gone forth into all the earth, O Christ, and enlightened those in darkness and evil, making us children of the day and the light; wherefore, all creation piously glorifieth Thee.

Trading their boats for the net of the divine Faith, the fishermen drew all men forth from the depths of vainglory and unto God gave those who are pious and ever magnify Him.

Glory…, Now & ever…: Theotokion—

O holy Mistress, Mother of Christ our God, as thou gavest birth ineffably to the Creator of all, with the sacred apostles ever entreat His goodness, that He deliver us from the passions and grant us remission of sins.

ODE I

Canon of the holy, glorious & most lauded apostles,
the composition of Theophanes, in Tone VI—

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

O divinely eloquent ones, who became a light unto the world, illumine us with splendid

radiance; and deliver us from the night of the passions and the gloom of temptations, O divinely blessed ones. *Twice*

With honor the Spirit set you as honored princes throughout the whole world, O disciples of the Lord; wherefore, as ye vanquished the prince of the air, deliver the faithful.

Like coals burning with immaterial fire, O all-wise ones, utterly consume my material passions, guiding me to the light of dispassion and life.

Theotokion: Through the supplications of the apostles, prophets and martyrs, and of the pure one who gave Thee birth, O Lord Jesus, King of all, have pity on those who have sinned against Thee.

Another canon, of the holy Nicholas the wonderworker, the acrostic whereof is "Accept my sixth hymn, O Nicholas", the composition of Joseph, in Tone VI—

Irmos: The sensual Pharaoh was drowned with all his army, and Israel, crossing through the midst of the sea, cried aloud: Let us chant unto the Lord God, for He hath been glorified!

O all-wise father, who dwellest joyfully in the heavens: By thy mediation dispel every vexation of the evil one from the hearts of those who together hymn Thee with faith on earth.

O father Nicholas, those who with faith have recourse to thy holy protection do thou strengthen now against the harmful passions, the corrupting foe and all the malice of the deceiver.

With the therapy of thy supplication, O Nicholas, cure us who have been wounded by invisible darts, that we may walk the paths of the Lord in health.

Theotokion: The Son Who is equally eternal with the Father in latter times desired to make His abode within thy womb, O Theotokos, for the regeneration of us, the faithful; wherefore, we hymn thee.

ODE III

Canon of the Apostles

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

The divine Spirit, smelting your tongues at His dread coming, through you, O glorious apostles, restoreth to life broken men. *Twice*

What mercy shall I, who sin in mind, find on the day of judgment? Wherefore, I cry unto Thee: For the sake of Thy disciples, have pity on me, who am self-condemned!

O glorious apostles, who emulated the saving sufferings of Christ, as physicians heal ye the cruel temporal passions of my soul.

Theotokion: For the sake of the Theotokos and Thine apostles, O Christ, convert me, the sinner; have mercy on me, as Thou art God, and free me from everlasting fire, O Savior.

Canon of Saint Nicholas

Irmos: Making steadfast the thoughts of my soul, establish me upon the firm rock of Thy Faith, O Lord; for I have Thee as my refuge and confirmation, O Good One.

Thou didst manifestly receive victory over the soul-corrupting passions, O most blessed Nicholas. By thy supplications deliver us who are ever badly vanquished by them.

Having mortified thy carnal members by asceticism, thou didst pass over to the life which waxeth not old, O wise one. Pray thou that we who praise thee joyfully may likewise receive it. Cease not to visit us from the heights of heaven, O holy hierarch, by thy supplications unto God dispelling all the difficulties of life.

Theotokion: Ever driving all gloom from our souls by thy supplications, O pure one, beseech the Deliverer, that He grant us remission of sins.

ODE IV

Canon of the Apostles

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out . in godly manner with a pure mind, keeping festival in the Lord.

O right calm havens, harbors safe from storms, to the tranquil haven steer me who am tempest-tossed by the threefold waves of grievous transgressions. *Twice*

Sigh, O my soul! Shed tears, O my soul! My lowly heart hath in nowise cleaved unto the Good One, that God may deliver thee from the coming flame and torment.

Entreat the Savior and Lord, O most blessed apostles who were the high priests of men, that He save us from evil temptations, in that He loveth mankind.

Theotokion: O all-pure Virgin, immaculate Virgin, with the apostles make entreaty for us, that we may be delivered from grievous temptations and misfortunes.

Canon of Saint Nicholas

Irmos: I heard report of Thee and was afraid; I understood Thy works and was in awe, O Lord. Entreating our God, the Bestower of good things, O holy Nicholas, heal mine uncorrected heart, which hath been wounded by the deceiver.

Thou didst demolish the temples of perdition, O favorite of Christ; wherefore, I entreat thee with faith, O Nicholas: Destroy thou the evil idols of my mind!

Through righteous works thou becamest as fragrant myrrh, O divinely wise one, and didst adorn thy throne in Myra, O holy hierarch father Nicholas.

Theotokion: O unwedded Mistress, blessed Theotokos: From all harm save those who hymn thee, O only helper of men.

ODE V

Canon of the Apostles

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

O disciples of the Word, who manifestly traveled the way which leadeth to life with the exceeding narrow tread of temptations and tribulations: Smooth ye the path of my soul. *Twice*

O apostles of Christ, ye luminaries of the divine East, deliver me from the darkness of the passions and the gloom of pleasures, temptations, evil circumstances, tempest and misfortunes.

O apostles, ye scrolls who beheld God, pray that I may be enrolled in the Book of Life, by your supplications rending asunder the evil record of my sins.

Theotokion: By the entreaties to thy Son of thee and the divine apostles, O only most hymned Maiden, save me who trust in thee, O my salvation and hope, the unashamed hope of all.

Canon of Saint Nicholas

Irmos: O Christ Who shineth Thy light upon the world, illumine the heart of me who cry to Thee out of the night, and save me.

By thy mediations, O Nicholas, earnestly wake me who am stuck fast by the slumber of slothfulness.

Entreat Jesus the Savior, O holy hierarch Nicholas, that He deliver me from everlasting torment.

By thy supplications, O holy hierarch Nicholas, preserve me from the hindrances of the world and from the vexation of the demons.

Theotokion: He Who hath granted us existence made His abode within thee, O Theotokos. Him do thou entreat, that He save us.

ODE VI

Canon of the Apostles

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

O glorious ones, ye truly and manifestly had honorable laws in your souls, like tablets graven by the Spirit, and thereby abolished the law in the Scriptures, saving the world. *Twice*

O sinful soul who insanely enslaveth thyself to evil habits, turn and convert, and cry out to the compassionate Lord: For the sake of the apostles, O Word, save me!

At Thine awesome and dread coming, number me among Thy chosen sheep at Thy right hand, through the supplications of Thy divine preachers, O innocent Lamb Who wast slain for all.

Theotokion: The choir of incorporeal servants entreateth Thee, O all-beginningless Son of God, and with her who gave Thee birth the assembly of the disciples entreateth Thee: Grant Thy mercies unto Thy people!

Canon of Saint Nicholas

Irmos: Slain by the monster of sin, I cry to Thee, O Christ: Free me from corruption, as Thou didst the prophet.

Possessing thee as a noetic lamp, O Nicholas, creation is enlightened with rays of innumerable miracles.

O Nicholas, tireless advocate for those who have recourse unto thee, deliver me from the evil sleep of slothfulness.

Of old, O wise one, thou didst deliver those who were unjustly to be put to death. In like manner deliver me also from misfortunes and transgressions, O Nicholas.

Theotokion: O only pure and joyous Virgin, help me who am ever tempest-tossed by the perils of life.

ODE VII

Canon of the Apostles

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Drawing all men forth from the depths of deception with the hook of the word, O apostles, ye brought them to the Word Who was slain for our sake, chanting unto Him: Blessed is the God of our fathers! *Twice*

Having conversed directly with Him Who revealed Himself in a material body, O apostles, ye were enlightened by His luminous brilliance; wherefore, enlighten me who cry: Blessed is the God of our fathers!

Entreat the good Shepherd, O divine disciples, that He seek me who am lost among the mountains of disobedience and save me who earnestly cry out: Blessed is the God of our fathers!

Theotokion: With the prophets, apostles and martyrs entreat Him to Whom thou gavest birth, O Virgin, that He deliver me from the evils of earth; and vouchsafe that I may share in the good things of heaven, O Mistress.

Canon of Saint Nicholas

Irmos: O Lord God of our fathers, Who hearkened unto the supplication of Thy venerable children and bedewed the burning furnace: blessed art Thou!

With the power of God thou didst trample hordes of heretics underfoot, O all-blessed Nicholas, and thou didst save thy flock from their deceit.

O father Nicholas, who appeared to those at sea, thou didst also feed thy suffering city. By thy supplications deliver me from soul-corrupting famine.

By thy supplications, O father Nicholas, make steadfast those who call upon thee for aid, stilling the evil storm of the demons.

Theotokion: O Mistress of all men, holy Theotokos, by thy supplications utterly free me from slavery to the passions.

ODE VIII

Canon of the Apostles

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

With the scythe of your prayers mow down all the tares of my mind, O divine husbandmen, apostles of the Savior, that I may produce as grain the fruit of salvation. *Twice*

With the plough of the word ye cultivated men's hardened hearts, O ye who beheld God; and, having sown precious doctrine therein, ye reaped the saved an hundredfold.

Having lulled the malice of the enemy to sleep, ye fell into sleep like that of the righteous, becoming unsleeping advocates for us, O disciples of the Word, for all ages.

Theotokion: By the supplications of the prophets and martyrs, of Thine apostles and her who ineffably contained Thee in her womb, the Virgin who knew not man, O Lord, deliver me from the unquenchable fire.

Canon of Saint Nicholas

Irmos: In the furnace Thy venerable children emulated the cherubim, chanting the thrice-holy hymn: Bless, hymn and exalt the Lord supremely for all ages!

Known to the whole world, thou didst appear hastening to the heights of the most radiant life, O God-bearing Nicholas, enlightening those in darkness with divers miracles.

Fill with grace those who keep divine vigil and honor thee, O Nicholas; and lull to sleep the malice of the adversaries who assail us, O blessed one.

O holy hierarch Nicholas, who crushed all the snares of the enemy with the might of the Spirit, by thy supplications deliver me from them, piloting my life, O divinely wise one.

Theotokion: O Theotokos, we hymn thee for whose sake the curse was annulled and blessing hath come upon all who acknowledge thee to be the only unwedded Mother of our God.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim…": and make prostrations.

ODE IX

Canon of the Apostles

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Preaching throughout the world God Who entered into fellowship with men and deified their mortal substance beyond compare, ye freed all from ungodly deception; wherefore, ye are ever blessed, O divine apostles. *Twice*

O apostles who depicted the suffering of Christ in divers bodily sufferings, mortify the passions of my flesh and bring to life my soul, which is ailing, afflicted and dying.

Be Thou the path guiding me to the inerrant path of Thy commandments, who have fallen into the abyss of sin, who have become lost, have taken evil paths, and am afflicted, O Thou

Who lovest mankind.

Theotokion: The choir of the angels and archangels, authorities and powers, principalities, dominions, cherubim, seraphim and thrones, with the assembly of the apostles and her who gave Thee birth, beseech Thee, O only King: Save Thy servants!

Canon of Saint Nicholas

Irmos: O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

O Nicholas, adornment of holy hierarchs and well-spring of miracles, entreat God Who loveth mankind, that we may find remission of sins.

As of old thou didst deliver the prisoners from death, so do thou deliver us from the temptations of life, O Nicholas.

Thou wast buried in Myra of Lycia, O Nicholas, and thou dost always pour forth myrrh, O Nicholas, ever dispelling the fœtid stench of the passions.

The coming of the Creator is nigh at hand. Be not idle, O my soul, but cry out: Through the supplications of Nicholas, O Christ, save me!

Theotokion: O most hymned one, who gavest birth to the Savior, enlighten the blinded eye of my heart, that, saved because of thee, I may hymn thee.

Then, "It is truly meet to bless thee…": and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the apostles, in Tone VI—

Wisely transforming the tempest of demonic delusion into tranquillity, O apostles of Christ, ye guided the whole world to the Orthodox Faith, and pray now in behalf of our souls.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou

guide their sons.

O ye faithful, with hymns let us fittingly honor the memory of the all-wise disciples of Christ our King; for in the world they proclaimed faith in the Trinity.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: Our God hath made wondrous His chosen saints. Rejoice and be glad, all ye, His servants, for for you have crowns and His kingdom been made ready! We pray you: Forget us not!

Glory…, Now & ever…: Theotokion—

O most hymned Theotokos, thou art the surcease of those who sorrow and recovery of the sick. Save thy city and people, O pacification of adversaries, calm of the tempest-tossed, O only intercessor of the faithful!

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion. Litany. First Hour, and Dismissal.

Thursday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone VI—

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Traversing the world like mystical rays, O glorious apostles, with faith ye enlightened the human race.

O enlightened apostles of the Lord, like clouds ye rained down upon the world the water

of divine knowledge.

Martyricon: Approaching the fire of torment, O martyrs, ye received from God a divine dew which cooled you.

Glory…: Worshipping the holy and worshipful Trinity, O ye faithful, let us cry out together: By the entreaties of the apostles, save us all!

Now & ever…: O Theotokos, who in manner past recounting gavest birth to the Word Who with the Father is equally without beginning, entreat Him, that our souls may be saved.

Tone VI

Friday

Thursday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the Cross, in Tone VI: Special Melody: "On the third day…"—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

O my long-suffering God Who lovest mankind, greatly merciful and compassionate, how didst Thou endure to be slain and put to death on the Tree for the human race? I glorify Thy lovingkindness.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

Thou didst endure smiting, crucifixion and mockery, O Long-suffering One, desiring to deliver all from the deceiver; and Thou didst bear them all, O only all-good Bestower of life.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

Thou didst ascend the Cross, O Shepherd, and stretch forth Thine arms, crying out: "Come unto Me and be enlightened, O men who have been benighted by deception, for I am the Light!" Glory to Thee, O only Bestower of light!

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the Theotokos, in Tone VI: Special Melody: "The accursed…"—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Raise up my soul, which is bowed down and bent low under the heavy burden of my transgressions, O Virgin, for thou hast the Savior, Who raiseth up those who have been cast down and respondeth readily to thy maternal boldness. And in thy great mercy rend asunder the record of my sin by thy mediation.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

Look upon me, who am brought to despair by sins, am defiled by iniquities, and have spurned the precepts of God; and turn me not away from thy face, for thou, O Theotokos, art my hope and intercessor. Wherefore, hearken unto mine entreaties, and in thy great mercy cleanse me of all defilement.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

Open unto me the gates of repentance, grant me a well-spring of tears, and bestow upon me compunction and a chaste heart, O all-holy one; for thee alone do I call mine excellent intercession, and on thee do I set mine every hope. Reject me not, who am put to shame, O Mistress, but in thy great mercy accept and save me.

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "On the third day…"—

Seeing Thee nailed to the Tree, the all-pure one cried out: "O my Son and God, what is this, the all-glorious and strange report of Thee, that Thou endurest in Thy great mercy?"

Then, O gladsome Light…; the Prokimenon of the day; and Vouchsafe, O Lord…

Aposticha stichera of the Cross, in Tone VI—

Thy Cross is life and help for Thy people, O Lord; and trusting therein, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

Stichos: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Thy Cross, O Lord, hath opened paradise to the human race; and delivered from corruption, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

Stichos: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Martyricon: Thy martyrs, O Lord, did not deny Thee nor depart from Thy commandments. By their supplications have mercy on us.

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "On the third day…"—

Standing once with the virginal disciple at the foot of the Cross during the crucifixion, the Virgin cried, weeping: "Woe is me! How is it that Thou sufferest, O Christ, Thou dispassion of all?"

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Thursday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

O Virgin, accept mine entreaty, which I make bold to offer thee from an unworthy mouth and defiled lips; and shine thou the light of compunction upon thy servant, O pure one.

By thy supplications grant me showers of tears, O pure Virgin Mother, that I may weep fervently for what I have done on earth, and through thee may escape every torment.

Glory…: Reject not my lamentation, O thou who gavest birth to the Source of lovingkindness, but look upon me with thy merciful eye, O good Theotokos, and cure the passions of my soul.

Now & ever…: Weep with groaning, O my soul, and bewail thyself in every way, falling down before the Mother of God and saying: Deliver me, the guilty one, from dreadful torment!

ODE III

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

There is none that hath sinned as I have, becoming a slave to the evils of unbridled thoughts, O all-holy and pure one; but, setting my hope on thee, I pray: Rescue me from them!

Behold, all the evils of the enemy have rained upon me like wounds, weighing me down; they have rendered me fœtid and cause my soul to fall.

Glory…: A vast multitude are my transgressions; wherefore, falling down before thee with faith, O all-holy one, I, the lowly one, cry aloud: At the dread hour entreat Him to Whom thou gavest flesh.

Now & ever…: O holy Theotokos, as thou hast maternal boldness before God, rescue me who am deserving of all condemnation, and make me to dwell in His mansion.

ODE IV

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying

out in godly manner with a pure mind, keeping festival in the Lord.

Grant me a well-spring of tears, O Mistress, that I may wash away the defilement of my lowly soul and regain the beauty which I lost through the lying counsel of the serpent.

O my compassionate God, O God Who lovest mankind and willest mercy, pour forth Thy mercy now upon me; for Thy Mother, my hope and ally, entreateth Thee.

Glory…: Taking pity, O all-immaculate one, save me, the terrible prodigal one, who have mindlessly and shamelessly sinned against thee; and free me from Gehenna.

Now & ever…: Having given birth to the Life of all, thou hast destroyed the field of death; wherefore, I cry out to thee: I have sinned! Save me, by thy maternal entreaties, O pure one!

ODE V

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

O pure one, have mercy on me who have set all my hope on thee, and take pity, overlooking all the grievous passions of my soul, for I cry out to thee with faith.

Save me from the passions, from tribulation and harm, and from the wicked adversaries; and deliver my lowly soul from their treachery, O Virgin, that they may not say: We have prevailed over him!

Glory…: Having been shown to be pure in body and soul, O all-pure one, free thou my soul from defilement, granting me to live a pure life; and guide me in doing the divine will of the Lord.

Now & ever…: Thee alone do I have as a refuge and my reconciliation with God — I who have wasted my whole life in many transgressions.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

O Mistress, accept my little sighs and the lifting up of my hands as a sacrifice of sweet savor, and vouchsafe that I may behold thy countenance with a pure conscience.

Disdain not my words of supplication, O good Mistress, Mother of the merciful God Who shone forth from thy womb; but grant me divine remission before the end.

Glory…: Utter wretch that I am, through

fornication have I brought myself low and estranged myself from God. But do thou beseech Him to save me, O good one, for to thee have I fled. Clothe me in my former vesture.

Now & ever…: Jesus, Who is fire, did not consume thy womb when He issued forth from thee in the flesh. Him do thou entreat, O pure one, that He deliver from fire and all manner of torment those who hymn thee with faith.

Then, Lord, have mercy! Thrice. Glory…, Now & ever…: Sessional hymn, in Tone VI—

O pure and glorious Virgin, thou glory of the angels, who alone art blessed: when thou didst stand at the foot of the Cross of thy Son and God, unable to endure the malice of the enemy thou didst cry aloud, lamenting with sighs: How can He Who loveth mankind bear the abuse of all these men?

ODE VII

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

O my soul, awake from all the evils thou hast done! Why sleepest thou still? Wherefore liest thou in the slumber of despondency? Cry aloud to the Theotokos: O all-holy one, help

me!

I venerate the image of thy countenance, yet I dare not lift mine eyes unto thee, O all-holy one. I pray that I may receive the forgiveness of my debts, and that in purity I may behold thine all-pure icon.

Glory…: To thine aid, O Theotokos, do I flee and fall prostrate, begging to receive forgiveness. Disdain me not, O Mistress, but taking pity, save me.

Now & ever…: I have defiled my soul and mind with the multifarious evils of the corrupter of souls, O all-pure one, and I beseech thee: Disdain not thy servant, but rescue me from his temptations.

ODE VIII

Irmos: The blessed youths in Babylon, braving danger for the laws of their fathers, reviled the mindless command of the ruler, and, united by the fire which burned them not, they chanted a fitting hymn unto the Almighty: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Having sinned beyond measure and defiled my body with sins, fool that I am, I consider the day of implacable judgment, and at a loss and afraid, I am filled with fear and trembling, and fall down before thy compassion, O Mistress. Spurn me not, but behold my sorrow, and deliver me from all condemnation to multifarious torments.

Having spurned the divine law, wretch that I am, I lie wholly in slothfulness. But, looking upon me, arise quickly, O all-pure one, and cause me to receive the portion of the saved; that, rejoicing, I may cry unto thee: Rejoice, O joy of the world, only intercessor for those who with faith invoke thy steadfast protection.

Glory…: Woe is me, O my soul! How can I stand, in fear and trembling, before the dread tribunal, where even the angels shall be afraid and quake? But, as thou hast the Theotokos as a good ally, bend thy knees and lift up thy hands, crying: Direct thy merciful gaze upon me and have pity in that hour, O Virgin!

Now & ever…: Show forth now the sure might of thine aid, for like one in thy debt is thy Son moved by thy maternal pleas, O Virgin. Wherefore, come now in mine hour of need, that I not depart unprepared, but may live on, O all-hymned and pure Theotokos.

ODE IX

Irmos: Lament Me not, O Mother, beholding in the tomb the Son Whom thou didst conceive in thy womb without seed; for I shall arise and be glorified, and as God everlasting shall I exalt with glory those who magnify thee with faith and love.

That I may receive the glory of heaven, I pray to thee, O Virgin: Absolve me, and deliver me from the debts of darkness, overlooking all that I have committed in knowledge or in ignorance, day or night, O all-pure one; that, rejoicing, I may offer thee a hymn of thanksgiving.

Rescue me from all manner of tribulations, O Maiden, and set my feet upon the rock of divine salvation; for, having now acquired thee as an invincible intercessor, I trust that I may pass through the wall of separation thrown up by disobedience when the fruit of the tree was eaten.

Glory…: I beseech thee, who gavest birth to the merciful Judge and Master: accept the boldness of my defiled lips and my wretched hymnody, and abhor me not, though I have sinned more than all other men; for I, thy servant, have thee as my helper after God.

Now & ever…: In that thou art more exalted than all creatures, thou didst conceive in thy womb the incarnate God, O Theotokos. Him do thou earnestly entreat, O pure one, that He release thy servant from all care, that I may glorify thee with a free praise.

Then, It is truly meet…, and a prostration. Trisagion through Our Father…Troparion, and the rest as usual. Dismissal.

Friday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the Cross, in Tone VI—

Today the words of the prophets are fulfilled; for, lo! we worship at the place where Thy feet stood, O Lord; and tasting of the Tree of salvation, we have received freedom from sinful passions through the supplications of the Theotokos, O Thou Who alone lovest mankind.

Stichos: Exalt ye the Lord our God, and worship the footstool of His feet, for it is holy.

No sooner was the tree of Thy Cross planted in the ground, O Christ our Lord, than the foundations of death were shaken; and Thou Who slewest hades with love dismissed its trembling minions. Thou hast shown us Thy salvation, O Holy One; and we glorify Thee, O Son of God. Have mercy on us!

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "O hope of the world…"—

O Virgin Theotokos, only unblemished Ewe-lamb, beholding Him Who became incarnate of thy precious blood hanging of His own will upon the Cross, thou didst cry out with bitter tears, O Maiden: "O mine innocent Son, I hymn Thine awesome dispensation!"

After the second chanting of the Psalter, these Sessional hymns, in Tone VI—

Thy Cross, O Lord, hath been sanctified; for thereby are healings wrought for those who are made sick by sins. Wherefore, we fall down before Thee, crying: Have mercy on us!

Stichos: God is our King before the ages; He hath wrought salvation in the midst of the earth.

O Lord, the Jews condemned to death Thee, the Life of all; they who crossed the Red Sea by the staff of Moses nailed Thee to the Cross; they who sucked honey from the rock offered Thee gall. Yet Thou didst endure, that Thou mightest free us from slavery to the enemy. O Christ our God, glory to Thee!

Glory…, Now & ever…: Stavrotheotokion: Special Melody: "O hope of the world…"—

Standing before the Cross of Him Who past understanding painlessly became incarnate of her, the Virgin Mother cried out, shedding maternal tears: "I cannot bear to see Thee hanging, dead, O my Son and God, Who givest breath unto those who live on earth!"

After the third chanting of the Psalter, these Sessional hymns, in Tone VI—

O Cross, expeller of the demons, physician of the ailing, strength and preserver of the faithful, true boast of the Orthodox, confirmation of the Church of Christ: Be thou for us a bulwark, rampart and protector, O blessed Tree!

In Thy mercy and lovingkindness Thou wast lifted up upon the tree of the Cross and wast pierced in the side by the spear; and Thou didst rend asunder the evil record of our sins, in that Thou art God almighty. Wherefore, we piously hymn Thine ineffable dispensation, O Word."

Martyricon: Illumined by Thee, like lamps the saints ever continually shine forth light upon the righteous, extinguishing the lamps of the ungodly. At their supplications, O our Savior, light Thou my lamp and save me, O my Lord!

Glory…, Now & ever…: Stavrotheotokion—

O most holy Theotokos, forsake me not during my lifetime, neither entrust me to the intercession of men, but do thyself help and have mercy on me.

ODE I

Canon of the precious & life-creating Cross, in Tone VI—

Irmos: The children of those who were saved have concealed beneath the earth Him Who

of old covered the pursuing tyrant with the waves of the sea; but let us chant unto the Lord like the maidens: Gloriously hath He been glorified.

By Thine honored Passion Thou didst honor the dishonored nature of men; wherefore, honoring Thee with fear, we magnify and glorify Thy might with faith; for gloriously hast Thou been glorified.

By Thy blood, O Word, Thou didst stanch the unrighteous outpouring of blood and cleanse human nature of evil defilement, O Almighty; wherefore, saved, we glorify Thy might.

Martyricon: The right laudable opposition of the martyrs truly vanquished the bestial shedder of blood; it tamed the nature of fire with the dew of divine grace, and stilled the terrible storm of polytheism.

Martyricon: Having dried up the downpours of deception with the showers of your blood, ye pour forth showers of healings upon the world and repel the flame of ungodly passions. Wherefore, we are blessed, O martyrs.

Theotokion: When the Maiden who knew not wedlock, the adornment of the faithful, beheld Thee, Who art comely in beauty, bereft of comeliness and form when Thou suffered, she exclaimed maternally and glorified Thee with love.

Another canon, of the all-holy Theotokos, the acrostic whereof is the [Greek] alphabet, in the same tone—

Irmos: Same as the foregoing.

O all-pure Virgin, gracious and glorious Mary, Mediatress of joy, impart grace with divine grace unto those who hymn thee, that we may send up to thee hymnody of thanksgiving. O thy mysteries, O Mother of God! For thou hast been shown to be the Mistress of creation, bearing in thine arms Him upon Whom the armies of heaven dare not gaze. Wherefore, we call thee blessed.

The whole human race hath been condemned to mortal corruption through our first mother's tasting of the tree; but it hath been restored by thee, O pure one, in that thou gavest birth to Life incorruptible.

ODE III

Canon of the Cross

Irmos: Creation, beholding Thee, Who suspended the whole earth without support upon the waters, Thyself suspended upon Golgotha, was seized with great awe, crying out: None is holy save Thee, O Lord!

Beholding Thee, Who suspended the whole earth unsupported upon the waters, lifted up upon the Tree, Thy side pierced, O Lord, the sun grew dark, understanding Thee to be the enlightenment of all.

The evil-doer who of old wounded Adam in paradise is wounded by Thy nails, O Long-suffering One; and having been wounded, he remaineth forever incurable; but we, the faithful, have found the healing of all wounds.

Martyricon: When the angelic choir beheld the flock of the martyrs scattered for the Lamb Who was slain, they marveled at how, being material, they vanquished the immaterial foe, receiving crowns of victory.

Martyricon: Invested with the power of Him Who alone is mightiest of all in strength, the saints wrestled with the enemy and trampled his feeble power underfoot, receiving crowns from God.

Theotokion: When thou didst behold Him to Whom thou gavest birth wounded by the spear, thou wast wounded in heart, O all-pure and most immaculate one; and, marveling, thou didst say: "How hath the all-iniquitous assembly repaid Thee, O my Child?"

Canon of the Theotokos

Irmos: Same as the foregoing.

The enemy of old through deception beguiled me with the desire for godhood, so that I must needs depart from Eden, O Mother of God; the serpent brought me down to the earth; but Christ took pity upon me and, receiving flesh from thy womb, refashioned it.

To the Prophet Ezekiel of old, O Maiden, thou didst appear as the portal of life through which the Lord incarnate alone passed; and He kept thee closed, O pure one, in that He is the Most High.

The condemnation of the ancient curse hath been lifted by thy mediation, O Mother of God; for, having appeared to thee, O all-pure one, the Lord hath poured forth all blessing in abundance upon all, in that He is all-good.

ODE IV

Canon of the Cross

Irmos: Foreseeing Thy divine condescension upon the Cross, Habbakuk cried out in awe: Thou hast cut down the dominion of the mighty, O Good One, entering into fellowship with those who are in hades, in that Thou art Almighty.

Desiring to save [our first parents], Thou wast slain, dead upon the Tree, O Lord, pushing away the unrestrained outstretching of their hands toward the fruit of the tree; and from Thy side Thou pourest forth remission upon the bound.

Thou didst endure suffering, O All-good One, that Thou mightest loose us from the irrationality of the passions; Thou didst eat gall, O Master, pouring forth divine sweetness upon me; and Thou wast slain, granting me life.

Martyricon: Bearing the fire of divine love in a rational soul, the passion-bearers of Christ quenched the flame of the all-iniquitous ones and showed themselves to be radiant beacons.

Martyricon: Having separated themselves from carnal friendship, the divine friends of the King of all hastened mightily to every torment, and prevailing, they were crowned with glory.

Theotokion: "I gave Thee birth without suffering. How it is that I now see Thee partaking of suffering? How dost Thou endure this?", the Virgin cried. "O my Son, Who art without beginning, I glorify Thy long-suffering!"

Canon of the Theotokos

Irmos: Same as the foregoing.

O thou who, alone among all generations, art chosen and all-pure, O honored and undefiled one who art resplendent in the virtues: With thy radiance enlighten those who hymn thee.

Of thy pure blood, O pure Virgin Mother, thou gavest birth unto God, the Savior Who delivereth from evils all who hymn thee, O Maiden full of the grace divine.

The nature of the immaterial beings doth minister in sanctity to thy divine Offspring, O pure one, and the assembly of men hymneth thee with love. With thine effulgence illumine us.

ODE V

Canon of the Cross

Irmos: I rise early unto Thee, O Word of God, Who, in Thy lovingkindness, didst immutably debase Thyself and didst dispassionately subject Thyself to sufferings. Grant peace unto me who have fallen, O Thou Who lovest mankind.

Thou wast seen dead at the place of the skull, slaying hades by the suffering of Thy flesh; and hanging there, Thou wast bereft of form or comeliness, O Christ, desiring to make me beautiful, in that Thou lovest mankind.

Desiring to nail the passionate disposition of the first Adam, Thou wast transfixed with nails; and pierced by a spear, Thou turnest away the fiery sword, that it might not deny entry to Thy servants.

Martyricon: Following the sufferings of the Master, the choirs of the martyrs were nailed to trees and their hands were severed; but by their feet they were divinely directed to the way of honorable martyrdom.

Martyricon: Humbling yourselves in emulation, with perfect mind and the humility of heart of Him Who hath exalted all, ye utterly cast down the mind of the prideful one who exalted himself in audacity, O martyrs of Christ.

Theotokion: Thou didst spring forth from the root of Jesse, O Virgin, and receiving the Planter of the world in the flesh, thou didst put forth like a flower Him Who by the divine planting of the Cross dried up the offshoots of ungodliness.

Canon of the Theotokos

Irmos: Same as the foregoing.

The ladder extending up to the highest, which appeared symbolically unto Jacob, revealed the truly extraordinary nature of thy birthgiving, O Bride of God; for through thee did God in His divine condescension truly come to dwell with us, and hath given life unto men.

Delivered by thee from the grief of our first mother, we have been filled with comfort, O Theotokos who gavest birth to the Gladness of all, the universal Joy; wherefore, O most hymned one, by thy supplications preserve rom tribulations those who hymn thee.

Of old Moses beheld the bush unconsumed by fire, and was mystically taught thine image by divine vision, O most immaculate Virgin; for the Creator, making His abode within thee, did not consume thee, the highest of all created beings, O Bride of God.

ODE VI

Canon of the Cross

Irmos: Jonah was swallowed, but was not held fast in the belly of the monster; for, serving as an image of Thee, Who didst suffer and wast given over for burial, he issued forth from the whale as from a bridal chamber. And he said to the watchmen, the vain and false guardians: Ye have forsaken His mercy!

Of old, when he crossed His arms in blessing his grandsons, Jacob prefigured the Cross; wherefore, O Most High Who didst mount upon the Cross, Thou savest humanity from the ancient curse, and now pourest forth blessing upon those who bless Thee, O only blessed and all-blessed Creator.

Prefiguring Thy suffering, O Word, of old the great Moses uplifted a brazen serpent upon a tree, delivering those who looked upon it from the venomous sting of the serpent; for when Thou wast crucified, O Master, all of us, the faithful, were delivered from the serpent's harm.

Martyricon: Of old, the godly and honorable athletes suffered as though it were others suffering, looking forward to everlasting rewards and joy. By their supplications, O compassionate Christ, deliver from temptations, sins and evil circumstances those who hymn Thee.

Martyricon: The honorable and divine passion-bearers caused the torrents of deception to cease by the streams of their blood, and were truly shown to be well-springs pouring forth the water of the knowledge of God upon the faithful. By their supplications, O Savior of the world, rain down remission, life, the washing away of sins, and great mercy upon all.

Theotokion: The Ewe-lamb, seeing the Chief Shepherd and Master uplifted upon the Tree, cried out, weeping maternally: "What is this new mystery, O my Child? How hast Thou, Who art immortal in essence, received death, desiring to deliver men from corruption?"

Canon of the Theotokos

Irmos: Same as the foregoing.

The images of the law and the predictions of the prophets clearly revealed thee, O Theotokos, who wast to bear the Deliverer of the world, the Benefactor of all creation, Who in many and divers ways worketh good for those who glorify thee with faith and love, O pure Mistress.

O only Theotokos, those who by the deception of the murderous enemy were of old separated from the first-given divine food of paradise, thou didst lead again into paradise when thou gavest birth to the Lord and Savior, Who endured crucifixion and burial in His divine power.

He Who by His divine will and creative power brought all things out of non-existence, O pure one, passed through thy womb, both God and man; and with divine radiance, O pure Mistress, He illumined those who were before in the darkness of ignorance.

ODE VII

Canon of the Cross

Irmos: O ineffable wonder! He, Who in the furnace delivered the venerable children from the flame, is laid in the grave, dead and devoid of breath, for the salvation of us who chant: O God our Deliverer, blessed art Thou!

When the council of the Jews condemned Thee to the Cross, the earth, beholding this, was stricken with fear and the sun hid its rays; but those in darkness beheld the light, chanting: O God our Deliverer, blessed art Thou!

O Savior, of Thine own will Thou didst endure mockery, being beaten with a reed and crowned as a king with thorns, O Christ God, for the salvation of us who chant: O God our Deliverer, blessed art Thou!

Martyricon: Ye were bound, O most lauded martyrs, manifestly loosing all the bonds of the devil's deception; and ye endured torments and an unjust death, desiring the life of heaven, and crying out: O God our Deliverer, blessed art Thou!

Martyricon: Ye stood in the midst of the flame, O most lauded martyrs, manifestly burning up deception; and unconsumed by the dew of divine grace, ye cry out, chanting: O God our Deliverer, blessed art Thou!

Theotokion: Seeing Thee Who desired to be crucified, O Son without beginning, the Theotokos cried out: "I am now overwhelmed by grief of soul, for Thou diest, Who givest life to those who chant: O God our Deliverer, blessed art Thou!"

Canon of the Theotokos

Irmos: Same as the foregoing.

Thy Son and Lord desired Thee, O Mother of God, who art all-adorned as with magnificent golden ornaments, for the salvation of us who cry out to thee: Blessed is the Fruit of thy womb, O pure one!

Having found thee like a rose among thorns, O all-pure one, with the fragrant beauties of spiritual graces the Master hath filled us, who cry out to Him in compunction: O God our Deliverer, blessed art Thou!

The divine prophets, perceiving all the signs of thy divine birthgiving, O pure one, cried out gloriously: God shall come forth from a virgin to save those who cry: O God our Deliverer, blessed art Thou!

ODE VIII

Canon of the Cross

Irmos: Fall back in awe and fear, O heaven; and let the foundations of the earth be shaken!

For, lo! He Who dwelleth in the highest is numbered among the dead and sojourneth as a stranger in a small tomb. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

By Thy suffering on the Cross Thou didst drain the cup which Thou didst desire, O Christ, Who pourest forth upon me springs of remission from Thy life-bearing side, for the sake of the rib of Adam who had died. And I hymn Thee, O Christ, chanting: Ye priests, bless; ye people, exalt Him supremely for all ages!

When the iniquitous men condemned Thee to be crucified between two malefactors, O Lord Jesus, Bestower of life, the earth quaked, and all chanted with fear: Ye children, bless; ye priests, chant; ye people, exalt Him supremely for all ages!

Martyricon: Your death was precious in the sight of God, O athletes; for having partaken of many sufferings, ye were shown to share in the honored sufferings of Christ, crying out in oneness of mind: Ye children, bless; ye priests, chant; ye people, exalt Him supremely for all ages!

Martyricon: O martyrs, the weapons ye used against the hordes of the enemy were truly not fleshly, but were the hope, faith and truth which ye received from God; and ye have joined the choirs of the angels, crying out to the Master: Ye priests, bless; ye people, exalt Him supremely for all ages!

Theotokion: "O Most High, Son Who art without beginning, Thou didst endure to be spat upon, derided and crucified, and mockingly beaten with a reed, " the Theotokos cried out; "I glorify the long-suffering of Thee Whom the children bless, the priests hymn, and the people exalt supremely for all ages!"

Canon of the Theotokos

Irmos: Same as the foregoing.

Thou hast now been foreseen by the divine Daniel as the unquarried mountain, O Maiden, for from thee was cut Christ, the Rock, alone without the hand of man, O Virgin. Bless Him, ye children; praise Him, O priests; exalt Him supremely, ye people, for all ages!

With hymns the heavenly warriors ever glorify thy birthgiving, O pure, Ever-virgin Maiden, and with us they joyously hymn thee as the Mother of God, whom the children bless, the priests praise, and the people exalt supremely for all ages.

With the rays of thy light, O pure Theotokos Mary, make radiant those who now acknowledge thee to be the true Theotokos; for thou, O Virgin, wast shown to be the habitation of Light for those who cry out with faith: Rejoice, O blessed and all-glorious one, for all ages!

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim…": and make prostrations.

ODE IX

CANON OF THE CROSS

Irmos: Lament Me not, O Mother, beholding in the tomb the Son Whom thou didst conceive in thy womb without seed; for I shall arise and be glorified, and as God everlasting shall I exalt with glory those who magnify thee with faith and love.

That Thou mightiest deliver from corruption him who became corrupt by eating of the sweet fruit of the tree, O only Savior, Thou wast crucified in the flesh and deigned to die, in that Thou art good. O Jesus, we unceasingly hymn Thy great lovingkindness and power.

O how didst Thou endure pain, stretched out upon the Cross, releasing me from cruel pangs, O Savior? How didst Thou, Who wast crowned with thorns, burn up all the thorns of my passions? How hast Thou, Who drank vinegar, mixed for us the cup of gladness?

Martyricon: Cast and held fast in prisons, your members cruelly severed, grievously stretched on the wheel, and thrown to the wild beasts as food, O all ye athletes, ye did not deny Christ, the Master of all.

Martyricon: The most radiant and right renowned memory of the athletes shineth forth more brightly than the rays of the sun: it ever enlighteneth the souls of the pious, driveth away the darkness of passions and temptations, and dispelleth the most profound gloom of the demons.

Theotokion: Thou hearest Him Who beareth all things, and holdest in thine hands, as a babe, Him Who hath delivered us from the hand of the adverse foe, O all-pure Mistress; and thou beholdest Him Who hath delivered us from the yoke of evil uplifted upon the tree of the Cross.

Canon of the Theotokos

Irmos: Same as the foregoing.

Unto us thou hast supernaturally appeared as the Mediatress of everlasting joy and life, O pure Theotokos who gavest birth to the Savior of all, Who manifestly wipeth ever tear from every mortal face, and hath granted joy unto all.

Chanting, David, thine ancestor, foretold thee in signs as the ark, and Moses as the golden jar of the divine Manna, O Theotokos; for thou alone didst contain Him Who is ever in the bosom of the Father. Wherefore, we glorify thee with hymns.

Thou wast truly more highly exalted than all creation, for thou gavest birth unto God in the flesh; wherefore, O Mistress, we, who hope to receive salvation through thee, have thee as an intercessor, a sure hope and a firm bulwark.

Then, "It is truly meet to bless thee…", and a prostration. Litany, exapostilarion, and the usual psalms.

Aposticha stichera of the Cross, in Tone VI—

I trust in the Cross, O Christ, and, boasting therein, I cry out: O Lord Who lovest mankind, cast down the pride of those who do not confess Thee to be both God and man!

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Protected by the Cross, we set ourselves against the enemy, undaunted by his wiles and treachery; for the prideful one hath been set at naught and trampled underfoot by the power of Christ Who was nailed to the Tree.

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Martyricon: All creation doth celebrate the memory of Thy saints, O Lord: the heavens rejoice with the angels, and earth maketh merry with men. By their supplications have mercy on us.

Glory…, Now & ever…: Stavrotheotokion—

"As a man I was nailed to the Tree and died; as one mortal I was placed in a tomb. But as God I shall rise again in glory on the third day, O pure Virgin Mother."

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion. Litany. First Hour, and Dismissal.

Friday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone VI—

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Stretching forth Thy hands upon the Tree, Thou didst embrace the nations, who hymn Thy lovingkindness, O Christ our God.

Thou wast nailed to the Tree of Thine own will, and by Thy power didst perfectly break the sting of the prideful one, O Christ.

Martyricon: Delighting in your torments, O passion-bearers, ye have been vouchsafed the delight of paradise, praying unceasingly in behalf of the world.

Glory…: Rescue us, Thy servants, from all torment, O Lord — Father, Son, and Spirit equally enthroned.

Now & ever…: Seeing Thee stretched out upon the Cross, the Virgin sighed, weeping. Through her supplications save us, O Lord.

Tone VI

Saturday

Friday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the holy martyrs, hierarchs and the venerable, in Tone VI: Special Melody: "Having set aside…"—

Stichos: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Walking in the footsteps of the sufferings of Christ, the whole company of the martyrs went down mightily to many struggles. They confessed Him as God before ungodly tyrants and iniquitous kings, and endured many tortures, hoping to receive heavenly honors. These they now behold, rejoicing, and they stand with all the choirs of the incorporeal hosts before the Lord.

Stichos: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

O most sacred shepherds, ye were emulators of the Christ, the Chief Shepherd, and preserved utterly unharmed the divinely chosen flock, the divine treasures of piety, driving away the wild wolves; and ye brought them well into the fold of heaven. As ye make your abode there, remember those who praise you with love, and pray ye with boldness unto Christ in behalf of our souls.

Stichos: From the morning watch until night, from the morning watch let Israel hope in the Lord.

O all ye venerable fathers, who lived in holiness, ye vanquished the demons; and extinguishing torments of conscience, ye valiantly endured the burning of the passions, O blessed ones, and rejoice now with the heavenly hosts; for in the flesh ye emulated the life of those incorporeal beings. With them entreat Christ, the all-good God, that we who honor you may find deliverance from our falls.

Then the stichera for the saint, from the Menaion; or if there is no Menaion, these stichera of the martyrs, in the same tone & melody—

Stichos: For with the Lord there is mercy, and with Him there is plenteous redemption; and He shall redeem Israel out of all his iniquities.

Thy martyrs did not deny Thee, O Lord, nor did they depart from Thy commandments. Through their supplications have mercy on us.

Stichos: O praise the Lord, all ye nations; praise Him, all ye peoples.

The foregoing sticheron is repeated.

Stichos: For He hath made His mercy to prevail over us, and the truth of the Lord abideth forever.

O martyred passion-bearers, citizens of heaven, who suffered on the earth, ye endured many torments. By their supplications and entreaty, O Lord, preserve us all.

Glory…, Now & ever…: Dogmatic theotokion—

Who doth not call thee blessed, O all-holy Virgin? Who will not hymn thine all-pure birthgiving? For the only-begotten Son Who shone forth timelessly from the Father, came forth, ineffably incarnate, from thee, the pure one; and being God by nature, He became man for our sake, not divided into two Persons, but known in two natures without confusion. Him do thou beseech, O pure and most blessed one, that our souls find mercy!

Then, O gladsome Light…; the Prokimenon of the day; and Vouchsafe, O Lord…

Aposticha stichera, in Tone VI—

Martyrica: They who suffered for Thy sake, O Christ, endured many torments and have received perfect crowns in the heavens. Let them pray in behalf of our souls.

Thy Cross was the invincible weapon of the martyrs, O Lord; for they looked upon imminent death, foreseeing the life which is to come, and they were strengthened by hope in Thee. By their supplications have mercy on us!

Nekrosimon: Thy creating command was my beginning and foundation; for, desiring to fashion me into a living being out of that which is invisible and that which is visible, Thou didst form my body out of earth, and didst give me a soul by Thy divine and life-creating breath. Wherefore, grant rest unto Thy servants, O Christ, in the land of the living, in the habitations of the righteous.

Glory…, Now & ever…: Theotokion—

O Christ, through the prayers of her who gave Thee birth, of Thy martyrs and apostles, the prophets and holy hierarchs, the venerable, the righteous and all the saints, grant rest to Thy departed servants.

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Friday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: A helper and protector hath He been unto me for my salvation. He is my God, and I shall glorify Him. He is the God of my fathers, and I shall exalt Him, for gloriously hath He been glorified.

Reject me not, O good one, neither abominate nor despise me who with fervor hasten beneath thy lovingkindness, O pure one, but grant that I may share in the grace which resideth in thee.

O good Theotokos, helper of the sorrowful, accept the sighing which issueth forth from my soul, and deliver me from all the shameless evils I have grievously committed.

Glory…: Before thee do I fall down, O good one, thou intercessor for the troubled. From everlasting fire, from darkness and the abyss deliver me who have lived my whole life in evil.

Now & ever…: Woe is me! How can I who have sinned before Thee without measure entreat Thee, O my Jesus? Yet do I offer Thee as mediatress the pure one who gave Thee birth. Have mercy and save me!

ODE III

Irmos: On the rock of Thy commandments, O Lord, establish Thou mine unsteady heart, for Thou alone art our holy Lord.

I fall down before thee, O Mother of the Word. In thy compassion accept me, and by thy fervent entreaties grant forgiveness of transgressions unto me who beseech thee.

Have mercy upon me, O Mistress, have mercy upon me, and deliver me from all wickedness, from the oppression of the demons and everlasting torment.

Glory…: Restrain me who am besotted with the bitterness of lusts, O Mistress, granting me the divine sobriety of repentance and saving conversion.

Now & ever…: O Theotokos who ineffably gavest birth to the Lord and Creator of all things, entreat Him to save thy flock.

ODE IV

Irmos: The prophet heard of Thine advent, O Lord, and was afraid, for Thou didst desire to be born of the Virgin and reveal Thyself to men; and he said: "I heard report of Thee and was afraid. Glory to Thy power, O Lord!

Constantly picking at the sores brought upon my soul by sensuality, and in pain from the stripes they cause me, I lie insensate and unhealed. O Theotokos, have mercy and heal me, and save me by thy supplications.

The darkness of sin hath covered my soul, O Theotokos, so that I go about in the light as though it were night, not knowing the commandments of Christ. O thou who gavest birth to the divine Light, have mercy upon me and enlighten me, I pray.

Glory…: The Word of the living God descended into thy womb, O Virgin Mother and, receiving my substance through thine all-pure blood, He cometh forth in two natures, but a single hypostasis. Him do thou beseech, that He save our souls.

Now & ever…: I have avidly gone through the desires of the body and all the pleasures, and have become wholly corrupt, vile and abominable. O all-pure Theotokos, have mercy, and save me in thy lovingkindness.

ODE V

Irmos: Enlighten me who rise at dawn out of the night, I pray, O Thou Who lovest mankind, and guide me in Thy precepts; and teach me to do Thy will, O Savior.

I have kindled for myself the fire of Gehenna, doing that which is shameful, and have grievously brought upon myself the wrath of God. Help me, O pure one, and forsake me not.

Though I am ever asking the remission of my transgressions, yet do I never cease to commit the most wicked deeds, O all-pure one, and I offend thee. O purification of the faithful, have pity on me!

Glory…: O pure one, entreat Jesus, to Whom thou gavest birth through thy blood—perfect man and true God—that we be delivered from everlasting fire.

Now & ever…: O impassable gate, open unto me the portals of true repentance, I pray, and show me the path of penitence, O pure one, thou guide of all.

ODE VI

Irmos: With all my heart I cry out to the compassionate God, and He heard my cry from the uttermost depths of hades, and hath led my life up from corruption.

Waves of shameful thoughts now engulf me; yet do thou guide me to the calm harbor of true repentance by thy lovingkindness, O Mistress.

Having acquired thee as our hope and insuperable rampart, our steadfast intercessor, O Maiden, we are delivered from transgressions and grievous passions, and from all harm.

Glory…: O pure Virgin Theotokos, I fall down before thee and cry out in lamentation: Deliver my wretched soul from the judgment which is to come, and from everlasting fire.

Now & ever…: In thy supplications thou art the strength of those who are faint of soul, O all-pure one; wherefore, disdain me not, but heal me who am sick of soul.

Then, Lord, have mercy! Thrice. Glory…, Now & ever…: Sessional hymn, in Tone VI—

In the lovingkindness of Thy compassions Thou didst come down to earth, O Christ, and, becoming incarnate of the Virgin, Thou didst sanctify all on earth and call them all to heaven; wherefore, trusting in Thee, we no longer sin, but are freed from cares by Thee: for Thou art our Savior, Creator and God.

ODE VII

Irmos: We have sinned, we have committed iniquity, we have dealt unjustly before Thee. We have neither done nor acted as Thou hast commanded us. But forsake us not utterly, O

God of our fathers.

When mine accursed soul will have to endure separation from my body, there will be no one to deliver or comfort it. Then do thou stand forth, O Mistress, and deliver me from the oppression of the demons.

I fall down before thee and offer thee fervent teardrops. I know thy love for mankind, I know thy long-suffering and guilelessness: have mercy now upon me, O pure one; forgive me and save me.

Glory…: O Virgin, have mercy on my wretched soul which is beset by the passions. Look upon the tumult of my passions, look upon the inconstant burning of my flesh, and grant me thy saving help and salvation.

Now & ever…: The Son and Word, Who is consubstantial and equally unoriginate with the Father, received of thee flesh like thine, though immutably noetic and animate in a way He Himself knew; and therein He hath refashioned our nature into something higher, O pure Virgin.

ODE VIII

Irmos: Let every creature that hath breath hymn, bless and supremely exalt for all ages Him Whom the armies of heaven glorify and before Whom the cherubim and seraphim tremble.

I am at a loss when I consider my acts, and I tremble before the dread tribunal of the Judge. What answer shall I give at that time, wretch that I am? O Mistress of the world, be thou my helper.

Turn not thy face away from me, O Mistress, when I gaze upon thine image, but be merciful unto me, and avert from me the sentence which will be pronounced.

Glory…: O Bride of God, Mary who knewest not wedlock, deliver me, thy servant, from all the harm of the wicked one, I cry to thee, and at the coming trial stand before me as advocate, O thou who alone art the intercessor for Christians.

Now & ever…: That He might deify men, O Mistress, thy Son manifested Himself as a perfect man through thee; wherefore, beseech Him, that He show me forth as wholly purified, a partaker in His divine kingdom.

ODE IX

Irmos: O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

Thou alone art the intercessor for men, O all-pure one; thou art the bulwark of Christians, O pure one. Thee do I now set before Christ as a mediator for me, the lowly one, that by thy supplications He may have mercy on me, the accursed.

I have done the deeds of the night, and the night of tortures is rightly now about to cover me, the vain one, and the retribution of hell to receive me; but as thou gavest birth to God the Judge, O pure Virgin, deliver me from all torment.

Glory…: The time of my life have I wasted in evils. I have drawn nigh unto the gates of hell, but in nowise desire to enter therein. Help me, O good Theotokos, for I have set my hope on thee.

Now & ever…: O right loving Mistress, adornment of the angels and glory of the martyrs, with them pray that we find mercy and remission of our debts, and help us all to finish well the race of our life in doing good.

Then, It is truly meet…, and a prostration. Trisagion through Our Father…Troparion, and the rest as usual. Dismissal.

Saturday Morning at Matins

After the first chanting of the Psalter, these Sessional hymns of the martyrs, in Tone VI—

Ever enlightened by Thee, and having extinguished the lamp of the infidels, like lamps the saints always shine forth light upon the righteous. Through their supplications, O our Savior, light Thou my lamp, and save me, O Lord.

Stichos: Wondrous is God in His saints, the God of Israel.

Having endured the struggle of martyrdom, the saints receive from Thee the honors of victory; they set at naught the intentions of the iniquitous, and have received crowns of incorruption. For their sake be Thou entreated, O God, and grant us great mercy.

Glory…, Now & ever…: Theotokion—

O Thou Who called Thy Mother blessed, Thou didst go to Thy suffering with a free will, and didst shine forth upon the Cross, desiring to seek out Adam. And Thou didst say to the angels: Rejoice with Me, for I have found the lost coin! O our God Who hast ordered all things in Thy wisdom, glory to Thee!

After the second chanting of the Psalter, these Sessional hymns of the martyrs, in Tone VI—

While the choirs of the incorporeal ones stood by, holding trophies of victory, and tyrants and kings were amazed, the all-wise ones showed forth athletes' opposition at the tribunal and the wounds of torture in their martyrdom; and they cast down the apostate by their confession of Christ. O Lord Who strengthened them, glory to Thee!

Stichos: Wondrous is God in His saints, the God of Israel.

The memory of Thy saints hath appeared today like the garden of paradise in Eden, O Lord; for therein all creation rejoiceth, and by their supplications Thou grantest us peace and great mercy.

Stichos: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

Nekrosimon: Truly all things are vanity; life is but a shadow and a dream: for in vain doth every mortal disquiet himself, as the Scripture hath said. When we acquire the world, then shall we make our abode in the grave, where kings and paupers alike are found. Wherefore, grant rest to Thy departed servants, O Christ God, in that Thou lovest mankind.

Glory…, Now & ever…: Theotokion—

I offer thee sighs from the heart and innermost parts, and I beseech thy help, which easily reconcileth, O most immaculate one, as saith the Scriptures. Have mercy on my most passion-fraught soul, and entreat the greatly merciful God, that He deliver me from judgment and the lake of fire, O only blessed one.

Ode I

Canon of the holy martyrs, hierarchs, the venerable and the departed, the composition of Joseph, in Tone VI—

Irmos: The sensual Pharaoh was drowned with all his army, and Israel, crossing through the midst of the sea, cried aloud: Let us chant unto the Lord God, for He hath been glorified!

Having enlightened those in darkness with your radiant intelligence and put to shame the impious tyrants, O martyrs, ye manifestly became victors, and have passed over to the never-waning Light.

Resplendent in the beauties of the virtues, O holy hierarchs of Christ, ye choir of the venerable, O only triumphal procession of the prophets and all the righteous, ye have entered the mansions of heaven.

All the multitude of women who joined themselves unto Christ have with manly labors

trampled underfoot him who by grievous deception brought death upon Eve; and they are blessed with divine hymns.

Glory…Nekrosimon: O Christ Who in the beginning formed man out of the earth, in the habitations of the righteous, in places of ease, grant rest to the souls of Thy servants, we pray, in that Thou art all-good.

Now & ever…: Theotokion: Thou hast been shown to be more sacred than the cherubim and the seraphim, O pure one who gavest birth to the Author of creation. Him do thou unceasingly entreat, that He have pity on thy servants, who glorify thee.

Another canon, of the departed, the composition of Theophanes, in Tone VI—

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Stichos: Wondrous is God in His saints, the God of Israel.

In the chambers of heaven the valiant martyrs always beseech Thee, O Christ. Grant that the faithful whom Thou hast translated from the earth may receive everlasting good things.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

O Thou Who hast adorned all things, Thou didst form man's living substance midway between lowliness and majesty; wherefore, grant rest to the souls of Thy servants, O Savior.

Glory…: In the beginning Thou didst set me to be a dweller and husbandman in the garden of paradise; yet Thou didst eject me, who broke Thy commandment; but grant rest to the souls of Thy servants, O Savior.

Theotokion: He Who of old fashioned our first mother Eve from Adam's rib is clothed in flesh through thine all-pure womb; and therewith He destroyed the might of death, O pure one.

ODE III

Canon of All Saints

Irmos: Making steadfast the thoughts of my soul, establish me upon the firm rock of Thy Faith, O Lord; for I have Thee as my refuge and confirmation, O Good One.

Subjected to bodily pangs, the athletes looked forward, rejoicing, to a painless reward; and they now allay our many pangs with grace.

Driving away the beasts of evil with steadfast mind, the divine hierarchs delivered the godly children of Christ unharmed by their malice.

Having mortified carnal-mindedness, the choir of the venerable, willingly bowing under the yoke of the Lord, received life everlasting.

Glory…Nekrosimon: From everlasting fire, O Christ, deliver those who have passed from this life in piety, and grant them remission of debts and eternal delight, O Good One.

Now & ever…: Theotokion: The women who loved Christ, surrounding thee who ineffably gavest birth unto Him, O most holy Mistress, dance with joyful mind.

Canon of the Departed

Irmos: There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Stichos: Wondrous is God in His saints, the God of Israel.

Having suffered lawfully and been adorned by Thee with crowns of victory, Thy martyrs, O Bestower of life, earnestly ask that everlasting honor be given unto the faithful who have passed away.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

Having first with many miracles and signs instructed me, the lost one, in latter times Thou didst abase Thyself as One compassionate; and having searched, Thou didst find and

save me.

Glory…: They who come to Thee from the one who poureth forth unstable corruption do Thou cause to dwell joyously in the eternal mansions, O Good One, justifying them by faith and grace.

Theotokion: There is none as immaculate as thee, O all-pure Mother of God; for thou alone didst conceive in thy womb the true God Who is from before the ages, Who hath destroyed the power of death.

ODE IV

Canon of All Saints

Irmos: I heard report of Thee and was afraid; I understood Thy works and was in awe, O Lord. Standing fast, the passion-bearers beheld the prideful one trampled under their feet; and in thanksgiving they glorified the Creator of all things.

Armed with the splendors of words, the holy hierarchs save men from the darkness of heresies, leading them to the light of understanding.

The venerable ones, consuming the material passions with an ardent understanding of God, were shown to be burning coals, and are greatly glorified.

Glory…Nekrosimon: O Lord Who hast dominion over the living and the dead, unto those whom Thou hast taken to Thyself grant rest with all who have been well-pleasing unto Thee.

Now & ever…: Theotokion: O all-pure one, the Lord Who ineffably clothed Himself in flesh from thee hath taken to Himself the company of women who struggled manfully.

Canon of the Departed

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

Stichos: Wondrous is God in His saints, the God of Israel.

Revealing knowledge greater than wisdom and the most perfect goodness of spiritual gifts, O Master, Thou didst unite the choirs of the martyrs to the angels.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

Grant that those who have passed over to Thee may receive Thine all-pure glory, O Christ, where are the dwelling-places of those who are glad and the voice of pure rejoicing.

Glory…: They who hymn Thy divine might do Thou receive, taking them from this earth and making them children of the Light, and cleansing them of the darkness of sin, O greatly Merciful One.

Theotokion: The Master chose thee as the all-pure receptacle, the immaculate temple, the most holy ark, the virginal place of sanctity, the beauty of Jacob.

ODE V

Canon of All Saints

Irmos: O Christ Who shineth Thy light upon the world, illumine the heart of me who cry to Thee out of the night, and save me.

Clothing yourselves in vesture woven of grace from on high, O athletes, ye stripped the enemy naked.

We honor the holy prophets, the divinely wise hierarchs, and the venerable who were well-pleasing unto God.

In psalms and hymns let us praise the company of women, for they were well pleasing unto God.

Glory…Nekrosimon: Enroll Thy servants in the mansions of Thy righteous ones, O Lord, overlooking the offenses they committed in this life.

Now & ever…: Theotokion: Thou wast shown to be she who delivereth us from all the

harm of the enemy, O Mistress, entreating Christ, Who alone is compassionate.

Canon of the Departed

Irmos: With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

Stichos: Wondrous is God in His saints, the God of Israel.

Sacrificing themselves to our glorious God as a sacred wholeburnt offering and the first-fruits of human nature, the martyrs ever win salvation for us.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

Vouchsafe a sojourn in heaven and generous gifts unto Thy faithful servants who have fallen asleep, O Lord, granting them deliverance from transgressions.

Glory…: O only Compassionate and Immortal One, Who alone art by nature the Bestower of life and the truly unfathomable Abyss of goodness: Vouchsafe Thy kingdom unto those who have fallen asleep.

Theotokion: O Mistress of the world, He Who was born of thee became the might, song and salvation of those who perished, delivering from the gates of hades those who bless thee with faith.

ODE VI

Canon of All Saints

Irmos: Slain by the monster of sin, I cry to Thee, O Christ: Free me from corruption, as Thou didst the prophet.

Ye engulfed the noetic foe with the outpouring of your divine blood; and ye watered the hearts of the faithful, O passion-bearers.

Having crucified yourselves to the world and the passions, O venerable ones, and ye holy hierarchs, ye have been vouchsafed divine glory.

As is meet, we bless the choir of the prophets and the assembly of honorable women, who contended well.

Glory…Nekrosimon: With Thine elect give rest to the souls who have fallen asleep in times past, O God, overlooking their transgressions.

Now & ever…: Theotokion: O thou who gavest birth to Christ in the flesh, slay thou the passions of my flesh, O Virgin, and give life to my soul by thy mediation.

Canon of the Departed

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Stichos: Wondrous is God in His saints, the God of Israel.

Nailed to the Cross, Thou didst gather to Thee the choirs of the martyrs who emulated Thy suffering, O Good One; wherefore, we beseech Thee: Grant rest unto those who have passed over to Thee.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

When in awesome manner and with ineffable glory Thou shalt come to judge the whole world, O Deliverer, be Thou well-pleased that thy faithful servants, whom Thou hast taken from the earth, may meet Thee in splendor on the clouds.

Glory…: O Master, Who art the well-spring of life, cause Thou to dwell amid the food of paradise Thy servants, who with divine courage have departed unto Thee in faith; and lead up those who were in chains.

Theotokion: Having broken the commandment of God, we returned to the earth; but because of thee, O Virgin, we have been elevated from earth to the heavens, shaking off the

corruption of death.

ODE VII

Canon of All Saints

Irmos: O Lord God of our fathers, Who hearkened to the hymnody of Thy venerable children and bedewed the burning furnace: blessed art Thou!

Let us honor with hymns the passion-bearers of Christ, who quenched the flame of cruel ungodliness with the showers of their blood.

Having destroyed the winter of heresies, the right glorious hierarchs proceeded, rejoicing, to the springtime of God.

By patience the ascetics inherited the rich grace of the Spirit and destroyed a multitude of demons.

Glory…Nekrosimon: Vouchsafe, O Compassionate and greatly Merciful One, that those who have passed from this life may inherit the paradise of Thy sustenance.

Now & ever…: Theotokion: He Who showed thee to be a virgin even after giving birth, O pure one, saved the choirs of holy women who followed thee.

Canon of the Departed

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Stichos: Wondrous is God in His saints, the God of Israel.

Delivered from the first crime by Thy blood, the martyrs, stained with their own blood, manifestly prefigure Thy sacrifice. Blessed art Thou, O God of our fathers!

Stichos: Grant rest, O Lord, to the souls of Thy servants.

Thou didst slay savage death, O life-creating Word. Accept those who have departed in faith, who hymn Thee, O Christ, and say: Blessed is the God of our fathers!

Glory…: O most divine Master, Who breathed Thy divine breath into me, a man, vouchsafe Thy kingdom unto those who have passed from this life, O Savior, that they may hymn Thee and say: Blessed is the God of our fathers!

Theotokion: Thou wast the most exalted of all created beings, O all-immaculate one, having conceived Him Who broke down the gates of hades and shattered its doors; wherefore, we, the faithful, hymn thee as the Mother of God.

ODE VIII

Canon of All Saints

Irmos: In the furnace Thy venerable children emulated the cherubim, chanting the thrice-holy hymn: Bless, hymn and exalt the Lord supremely for all ages!

Wounded in their valor by threefold waves of torments, the divine martyrs, passing into profound peace by grace, attained the kingdom on high.

The venerable and most wise hierarchs, shining like the sun, enlighten the whole world with the rays of their teachings and the splendors of healings.

O all ye glorious prophets and hierarchs, ye venerable and righteous ones, ye multitudes of martyrs and women: Preserve your whole flock unshaken by the demons.

Glory…Nekrosimon: We hymn the righteous of ages past and the divinely eloquent prophets, and we cry out with compunction: By their supplications, O Word, grant rest unto those who have fallen asleep in faith.

Now & ever…: Theotokion: The choir of women loved thee as the full and proximal beauty of God, O Virgin, and in thy train they were brought before the Master of all, blessing thee together, O all-pure one.

Canon of the Departed

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

Stichos: Wondrous is God in His saints, the God of Israel.

Mightily showing forth struggles, ye received crowns of victory, O martyrs and passion-bearers, crying out to Christ: We supremely exalt Thee, the Lord, forever!

Stichos: Grant rest, O Lord, to the souls of Thy servants.

The faithful, who in sacred manner have forsaken the things of this life and have meekly gone to Thee, the Master, do Thou receive, in that Thou art full of lovingkindness, granting peace unto those who supremely exalt Thee, the Lord, forever.

Glory…: Be Thou well-pleased, O Savior, that all who have fallen asleep in the past may now dwell in the land of the meek, justifying by faith in Thee and by grace those who supremely exalt Thee, the Lord, forever.

Theotokion: We all call thee blessed, O all-blessed one, for thou didst truly give birth to the good Word, Who became flesh for our sake. Him do we exalt supremely for all ages.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim…": and make prostrations.

ODE IX

Canon of All Saints

Irmos: O Virgin who received the angel's salutation and gavest birth to thine own Creator, save those who magnify thee.

Ye were brought to the Master as pure sheep, O passion-bearing martyrs. Him do ye entreat, that He save our souls.

As shepherds ye tended the faithful in the fields of piety, O holy hierarchs, and dwell now in the fold of God.

Let us bless the choirs of the venerable with the holy hierarchs and prophets, and the women who suffered mightily.

Glory…Nekrosimon: O greatly Merciful One, vouchsafe that the departed may receive the eternal gladness of which the councils of the saints partake.

Now & ever…: Theotokion: O Virgin who gavest birth to the Light, enlighten my soul, driving away the darkness of my slothfulness and sin.

Canon of the Departed

Irmos: It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

Stichos: Wondrous is God in His saints, the God of Israel.

Hope strengthened the choirs of the martyrs, and enkindled thereby they took wing to the love of Thee, thereby depicting beforehand the truly unshakable rest which is to come, which do Thou vouchsafe unto the faithful departed, O Good One.

Stichos: Grant rest, O Lord, to the souls of Thy servants.

Be Thou well-pleased, O Christ, that those who have departed in faith may receive Thy radiant and divine effulgence, granting them rest in the bosom of Abraham, and vouchsafing them everlasting blessedness, in that Thou alone art merciful.

Glory…: As Thou art good and full of lovingkindness by nature, the Willer of mercies and the Abyss of compassion, those of this place of affliction and the shadow of death Thou hast taken away. Cause them to dwell where Thy light shineth, O Savior.

Theotokion: O pure one, we know thee to be the holy tabernacle, the ark, the tablets, the law and grace; for for thy sake remission hath been given to those justified by the blood of Him Who became incarnate of thy womb, O most immaculate one.

Then, "It is truly meet to bless thee…", and a prostration. Litany, exapostilarion, and the usual psalms.

On the Praises, these stichera of the martyrs, in Tone V—

All creation celebrateth on the memorial of Thy saints, O Lord: the heavens rejoice with the angels, and the earth maketh merry with men. By their supplications have mercy on us.

O Lord, if we did not have Thy saints as advocates and Thy goodness having mercy upon us, how would we dare to hymn Thee, Whom the angels glorify without ceasing. O Thou Who knowest the hearts of men, spare Thou our souls!

The memory of the martyrs is a joy to those who fear the Lord; for, having suffered for the sake of Christ, they have received crowns from Him; and they now pray with boldness in behalf of our souls.

Our God hath made wondrous His chosen saints. Rejoice and be glad, all ye His servants, for for you have crowns and His kingdom been made ready! We pray you: Forget us not!

Nekrosimon: Of old, the eating of the tree in Eden became infirmity for Adam when the serpent spewed forth its venom; for for this cause did universal death come about, devouring man. But the Master came, and cast down the serpent and hath given us resurrection. Unto Him, therefore, let us now cry out: Have pity on those whom Thou hast taken to Thyself, O Savior, and, as Thou lovest mankind, grant them rest with the saints.

Glory…, Now & ever…: Theotokion—

We have come to know God Who was incarnate of thee, O Virgin Theotokos. Him do thou entreat for the salvation of our souls.

Aposticha stichera of the departed, in Tone VI: Special Melody: "Having set aside…"—

O greatly merciful Master, Who hast unapproachable lovingkindness for us and an inexhaustible well-spring of divine goodness, when those on earth depart unto Thee cause them to dwell in the beloved and desirable habitations, granting them possession which abideth forever. For Thou didst shed Thy blood for all, O Savior, and hast redeemed the world with a life-bearing ransom.

Stichos: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Of Thine own will Thou didst endure a vivifying death, didst pour forth life, and gavest the faithful eternal food. Among them number those who have fallen asleep in the hope of resurrection, by grace forgiving all their offenses, in that Thou alone art sinless and alone art good and lovest mankind; that Thy name, O Christ, may be hymned by all, and we may glorify Thy saving love for mankind.

Stichos: Their souls shall dwell am.id good things.

Knowing Thee to be, in Thy divine power, the Lord of the living and Master of the dead, O Christ, we beseech Thee: With Thy chosen ones grant rest unto Thy faithful servants who have departed unto Thee, the only Benefactor, O Thou Who lovest mankind, in a place of comfort, am.id the splendors of the saints; for Thou art the One Who willest mercy, and as God Thou savest those whom Thou didst create according to Thine image, O only greatly Merciful One.

Glory…, Now & ever…: Theotokion—

Thou wast shown to be a receptacle of divine majesty, O all-pure one, for thou didst contain God and gavest birth unto Christ in two natures but a single Hypostasis, O Mother who knewest not wedlock. O pure one, entreat thine only-begotten and firstborn Child, Who

preserved thee an unblemished virgin even though thou gavest birth, that He grant rest am.id light and incorrupt blessedness unto those have fallen asleep in the Faith.

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion. Litany. First Hour, and Dismissal.

Saturday Morning at Divine Liturgy

On the Beatitudes, these troparia, in Tone VI—

Remember me, O God my Savior, when Thou shalt come in Thy kingdom., and save me, in that Thou alone lovest mankind.

Undaunted by fire, the sword, or the savage onslaught of wild beasts, O glorious passion-bearers, ye have been vouchsafed life everlasting.

O Thou Who lovest mankind, and Who hast glorified the prophets and teachers, the venerable and the righteous, by their supplications save Thou our souls.

Nekrosimon: Those who in faith have departed from temporal things do Thou number with all the saints and righteous, O Word, that we may glorify Thee.

Glory…: Triadicon: We glorify the Father, the Son and the Holy Spirit, saying: O Holy Trinity, save Thou our souls!

Now & ever…: Thou hast been shown to be blessed among all generations; for in truth thou didst ineffably give birth to our blessed God, O all-pure one.

THE END OF TONE VI

The Octoechos

Tone VII

Sunday

Saturday Evening at 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: Special Melody: "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!

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 at 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: Special Melody: "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.

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 overruled. 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 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 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.

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 at 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). Psalm50 (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 VII—

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 hymnody of joy, O pure Virgin, having been delivered from misfortunes by thy supplications.

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.

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 at 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 coeternal 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.

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: Special Melody: "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 vouch-safe 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 lovingkindness.

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.

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: Special Melody: "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 lovingkindness: 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.

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.

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.

The rest of Nocturns, and the Dismissal.

Sunday Morning at 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). 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.

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.

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 lovingkindness, 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 katavasia 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.

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 beauteous 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.

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 lovingkindness.

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 death. Let us exult and cry out unto Adam and his descendants, 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 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 naught 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 Mediatress 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.

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 Divine 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.

Tone VII

Monday

Sunday Evening at Vespers

On "Lord, I have cried…": 3 stichera of repentance, in Tone VII: Special Melody: "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 archangels, 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.

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Sunday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: 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.

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 under-standing.

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.

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…: Sessional hymn, 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.

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.

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: Special Melody: "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.

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 Godhead, 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.

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.

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!

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 firstborn 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!

Monday Morning at Divine 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! 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.

Tone VII

Tuesday

Monday Evening at Vespers

On "Lord, I have cried…", 3 stichera of repentance, in Tone VII: Special Melody: "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 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 ever-lasting.

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!

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…: Sessional hymn, 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.

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 naught 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: Special Melody: "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.

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 of 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.

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 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!

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 naught 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.

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.

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!

Then, "It is good to give thanks…Trisagion through Our Father…Troparion. Litany. First Hour, and Dismissal.

Tuesday Morning at Divine 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! 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.

Tone VII

Wednesday

Tuesday Evening at Vespers

On "Lord, I have cried…": *3 stichera of the Cross, in Tone VII: Special Melody: "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: Special Melody: "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 naught 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.

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 mediatress 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 mediatress of our salvation.

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…: Sessional hymn, 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 birthgiving: 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.

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 of 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.

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.

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.

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!

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 effluvium 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 naught 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 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.

Wednesday Morning at Divine 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! 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?"

Tone VII

Thursday

Wednesday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the holy apostles, in Tone VII: Special Melody: "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 naught 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.

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 you, but heaven received you, 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!

Then, Now lettest Thou Thy servant depart…; Trisagion through Our Father…; Troparia. Litany, and Dismissal.

Wednesday Night at Compline

Canon of Supplication to the All-Holy Theotokos

ODE I

Irmos: 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 mediatress 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 fœtor 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.

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 lovingkindness. 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…: Sessional hymn, in Tone VII—

Beneath thy protection do all mortals flee. Deliver our souls from everlasting fire, 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 man kind, 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.

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 imploreth 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.

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: Special Melody: "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.

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.

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 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 naught 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 Heth 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 hearest 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.

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!

Thursday Morning at Divine 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 beauteous 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.

Tone VII

Friday

Thursday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the Cross, in Tone VII: Special Melody: "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: Special Melody: "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.

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 lovingkindness 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.

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…: Sessional hymn, 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.

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 naught 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!

O all-pure Virgin, enliven my deadened mind with the enlivening activity of Him Who was truly born of thee.

They who bless thee with faith are manifestly blessed of God; for thou gavest birth to the Source of blessing, O only most hymned one.

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.

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.

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 fœtor 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 naught the vile stench of the sacrifices of the idols.

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.

Friday Morning at Divine 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! 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?"

Tone VII

Saturday

Friday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the holy martyrs, hierarchs and the venerable, in Tone VII: Special Melody: "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 overruled. 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 naught 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 you, but heaven received you, 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!

Glory…, Now & ever…: Theotokion—

O thou who alone didst receive the uncontainable 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.

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 lovingkindness, 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 lovingkindness upon me who am ever withered 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 supplication, 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: establish 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 Creator, 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 compassion, 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 mankind.

O Mother of God, deliver me from corruption 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 passions 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.

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 lovingkindness.

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…: Sessional hymn, 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.

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 lovingkindness 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.

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 grant-eth 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.

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.

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 earnest 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 naught 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, 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 treasuries, 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 ever-lasting 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!

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.

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 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: Special Melody: "Caring naught 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.

Then, "It is good to give thanks…" Trisagion through Our Father…Troparion. Litany. First Hour, and Dismissal.

Saturday Morning at Divine 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! 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

The Octoechos

Tone VIII

Sunday

Saturday Evening at 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: Special Melody: "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 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 at 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: Special Melody: "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 nonexistence. Him do thou entreat, that He save and enlighten the souls of those who in Orthodox manner hymn thee as the Theotokos.

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 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 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 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.

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 at 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.

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 mediatress 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 Ever-virgin, hymn ye and exalt Him supremely for all ages!

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 at 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.

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 proceedeth, 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: Special Melody: "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 lovingkindness: 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 lovingkindness, 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!

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: Special Melody: "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 reigneth, 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.

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.

Hypacoï, 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.

The rest of Nocturns, and the Dismissal.

Sunday Morning at 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). 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 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 hypacoï, 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: Hearken, 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.

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.

Psalm 50: "Have mercy on me, O *God…"*

Glory…: Through the prayers of the apostles, O Merciful One, blot out the multitude of our transgressions.

Now & ever…: Through the prayers of the Theotokos, O Merciful One, blot out the

multitude of our transgressions.

Then, in Tone VI:

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgression.

Then, this sticheron:

Jesus having risen from the grave, as He foretold, hath given us life eternal, * and great mercy.

Then, the Prayer: "Save, O *God, Thy people…", followed by the exclamation: "Through the mercy and compassions and love for mankind…"*

The Canons: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross & Resurrection hath 2 troparia, as doth that of the Theotokos.

ODE I

Canon of the Resurrection, in Tone 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.

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 lovingkindness, refusing to reject mine utter reproach; and abiding in the heights of Thine all-pure glory, Thou hast glorified that which before was dishonored.

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 hearest 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 lovingkindness.

Rising from the grave, Thou didst raise up with Thyself all the dead in hades; and as Thou art full of lovingkindness 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 ar1smg 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!

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.

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.

Theotokion: 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 "Rejoice!"; 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.

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.

Sunday at Divine 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 naught 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.

Tone VIII

Monday

Sunday Evening at Vespers

On "Lord, I have cried…": 3 stichera of repentance, in Tone VIII: Special Melody: "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 earnest 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.

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 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 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…: Sessional hymn, 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!

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 Scriptures: 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.

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, 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: Special Melody: "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.

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.

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 naught 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!

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 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.

Monday Morning at Divine 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.

Tone VIII

Tuesday

Monday Evening at Vespers

On "Lord, I have cried…": 3 stichera of repentance, in Tone VIII: Special Melody: "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 mediatress 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.

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 naught 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.

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…: Sessional hymn, 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 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!

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.

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.

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 by poor body? Be thou then my helper and intercessor, for thee do I, thy servant, have as my hope.

After the third chanting of the Psalter, these Sessional hymns, in Tone VIII: Special Melody: "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 stanched, 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.

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.

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.

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.

Canon of the Forerunner

Irmos: Thy birthgiving, O Ever-virgin, which was revealed to the lawgiver 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 Thouguide 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.

Tuesday Morning at Divine 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 divineSpirit, 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.

Tone VIII

Wednesday

Tuesday Evening at Vespers

On "Lord, I have cried…": 3 stichera of the Cross, in Tone VIII: Special Melody: "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.

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: Special Melody: "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.

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 upraised arm grant us Thy peace, O Thou Who lovest mankind.

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…: Sessional hymn, 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, vouch-safe 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.

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.

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: Special Melody: "Pondering what was mystically commanded…"—

Beholding Thee, O Christ, the never-setting Sun, uplifted upon the Cross, the sun 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.

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 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!

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 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 naught 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.

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.

Wednesday Morning at Divine 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.

Tone VIII

Thursday

Wednesday Evening at Vespers

On "Lord, I have cried…": *3 stichera of the holy apostles, in Tone VIII: Special Melody:* "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.

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 Thee 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.

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, prevaileth 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!

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 birth-giving, 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…: Sessional hymn, 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 m a meadow, chanted: Blessed art Thou, O God of our fathers!

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.

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: Special Melody: "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.

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.

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.

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!

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.

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 naught 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.

Thursday Morning at Divine 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!

Tone VIII

Friday

Thursday Evening at Vespers

On "Lord, I have cried…": *3 stichera of the Cross, in Tone VIII: Special Melody: "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.

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, lamenting 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.

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.

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…: Sessional hymn, 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 Offspring, 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.

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 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: Special Melody: "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!

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 lovingkindness 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 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.

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 grapevine, 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!

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.

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.

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.

Friday Morning at Divine 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.

Tone VIII

Saturday

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 noMenaion, these stichera prosomoia, in the same tone: Special Melody: "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.

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.

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.

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…: Sessional hymn, 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.

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.

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: Special Melody: "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.

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 the 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 naught 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.

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 hearest 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 beauteous 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 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 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.

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 naught 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: Special Melody: "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 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.

Saturday Morning at Divine 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

Коне́цъ, и҆ бг҃ꙋ на́шемꙋ сла́ва.
The end, and to our God be the glory!

Дóмъ сѵ̈ты́хъ жéнъ мѷ̈роно́сицъ

Holy Myrrh-bearers

Ὁ Οἶκος τῶν Ἁγίων Μυροφόρων

www.myrrh-bearers.org

ѯ҃вк҃є.
MMXXV