

WEDNESDAY IN THE SIXTH WEEK  
AT MATINS

The usual beginning, with the Six psalms, the great Litany and then, in place of “God is the Lord ...,” we chant, in the Tone of the week:

Choir: Alleluia (Thrice)

**Verse:** Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth. (Alleluia x3)

**Verse:** Learn righteousness, ye that dwell upon the earth. (Alleluia x3)

**Verse:** Zeal shall lay hold upon an uninstructed people. (Alleluia x3)

**Verse:** Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth. (Alleluia x3)

Then the Choir chanteth the Triadicon (Hymns to the Trinity) in the Tone of the week, each one only once, followed by the 1<sup>st</sup> chanting of the Psalter (Kathisma XIX), the Sessional Hymns from the Oktoechos, in the Tone of the week. After the 2<sup>nd</sup> chanting of the Psalter (Kathisma XX), the Sessional Hymns:

In Tone II:

**W**eighed down by many sins \* as if by a stone, \* I lie in the tomb of negligence O compassionate One: \* but lead me up from there, \*\* O lovingly compassionate Lord.

Glory ..., the foregoing is repeated.

Both now ..., in Tone II:

**Stavrotheotokion:** **G**uarded by the precious Cross of thy son, \* O pure Sovereign Lady Theotokos, \* we easily turn away all the assaults of the enemy! \* Therefore we rightly call thee blessed, \* for thou art the mother of light \*\* and the only hope of our souls!

After the 3<sup>rd</sup> chanting of the Psalter (Kathisma I), the Sessional Hymns:

In Tone III:

**T**oday hath Lazarus died and been buried, \* and his sisters chant lamentations: \* but Thou, as God foreseeing all, \* didst foretell their suffering saying; \* “Lazarus hath fallen sleep,” prophesying to Thy disciples, \* “but I hasten to raise up him whom I created.” \* Wherefore we all cry to Thee: \*\* Glory to Thy mighty power.

Glory ..., the foregoing is repeated.

Both now ..., in Tone III:

**Stavrotheotokion:** Thy pure unwedded Mother, O Christ, \* upon seeing Thee hanging dead upon the Cross, \* said, weeping maternally: \* “How hath the iniquitous and thankless council of the Jews \* repaid Thy many and great wonders, O my Son, \* Thou Who filled them with Thy gifts? \*\* I hymn Thy divine condescension!”

Then Psalm 50, after which we chant the canon from the Menaion, and the two three-canticle canons from the Triodion; for those ODES we chant the ODE of the second Triodion canon as Katavasia.

The Canons

ODE III

First canon, by Joseph, in Tone VIII:

**Irmos:** My mind hath not brought forth good fruit, \* but do Thou show me to be fruitful \* in Thy compassion O God, \* Thou husbandman of all good things.

**Refrain:** Have mercy on me O God, have mercy on me.

By the power of the Cross strengthen my mind, weakened by the wiles of the evil One, and guide me O Lord, that I may carry out Thy will.

**Refrain:** Have mercy on me O God, have mercy on me.

Sunk in the drowsiness of sloth, I lay sleeping on the bed of pleasure. Raise me up O Christ, and make me a worshipper at Thy Passion.

**Refrain:** Have mercy on me O God, have mercy on me.

With our souls cleansed and illumined by fasting, let us make haste to meet Christ as He cometh incarnate to Jerusalem.

**Refrain:** Most holy Theotokos save us.

**Theotokion:** O pure Virgin, who remained unconsumed by the fire of the Godhead, do thou burn up the material urgings of my passions, that with faith I may glorify thee.

Another canon, by Theodore, in Tone III;

**Irmos:** O barren and infertile soul ...,

**Refrain:** Glory to Thee our God, glory to Thee.

The death of Lazarus on this day could not escape the all-seeing eye of Jesus, wherefore He spoke of it to His disciples, saying: “My friend Lazarus hath fallen asleep, but I go to raise him.

**Refrain:** Glory to Thee our God, glory to Thee.

“Let us go into Judaea again,” didst Thou say, O Lord, and Thy words filled the disciples with great trepidation, but Thomas boldly cried aloud: “He is the Life” let us go also; for if we die we shall return to life again.”

**Glory ...**, O Trinity one in Essence, Almighty Father, co-beginningless Son and co-enthroned Spirit of God, uncreated Godhead worshipped in a single Unity: with all mankind we hymn Thy praises.

**Both now ...**, **Theotokion**: O most pure Mother, Thou art the root of Jesse from which hath sprung forth Christ the Flower that reneweth life in all mortal mankind. Through thee we have been delivered from corruption, wherefore we all hymn thee, O pure one.

**Refrain**: Glory to Thee our God, glory to Thee.

**Rejoice**, O Zion! Thy King cometh now, as the Prophet hath proclaimed: meek, and carried in the flesh upon the foal of an ass; Let us hymn the power of Him Who doth hold all creation in the hollow of His hand.

**Katavasia**: O barren and infertile soul, \* bring forth a crop of glorious fruit and joyously cry aloud: \* I have been firmly established by Thee O God; \* there is none holy and none righteous save Thee, O Lord.

### ODE VIII

**First canon, in Tone VIII**:

**Irmos**: Unto Him Who of old prefigured the miracle of the Virgin, \* unto Moses in the burning-bush \* on Mount Sinai, \* let us sing, bless and supremely exult throughout all ages.

**Refrain**: Have mercy on me O God, have mercy on me.

**Roll back** from my humble soul O Christ, the heavy stone of grievous despair, and raise me up from the tomb of insensitivity, that I may glorify Thee O Word.

**Refrain**: Have mercy on me O God, have mercy on me.

**Thou didst foretell** to Thy friends the death of Thy friend, for the sake of Thy compassionate mercy, O all-foreseeing God, raising him on the fourth day, to Thy glorification.

**Refrain**: Have mercy on me O God, have mercy on me.

**Thou dost come again** O Christ, to Judaea, which seeketh to murder Thee the Tree of Life, upon the Tree; for it is Thy will to render immortal those who had been slain by eating from the tree.

**Refrain**: Most holy Theotokos save us.

**Theotokion:** In thee, pure Virgin, the ways of God have been clearly made manifest: for He kept Thy virginity intact after childbirth throughout all ages.

Second canon, in Tone III:

**Irmos:** He who was begotten of God the father before all ages

Refrain: Glory to Thee our God, glory to Thee.

Lazarus the friend of Christ having died today, is carried forth, and all those with Mary and Martha sorrowfully lament for their brother. But Christ shall joyously come to him, showing the people that He Himself is the Life of all.

Refrain: Glory to Thee our God, glory to Thee.

Raised on high by acts of compassion, as though upon the Mount of Olives, let us make ready for the noetic coming of Christ, praising, blessing and supremely exalting Him throughout all ages.

Refrain: We bless the Father, Son and Holy Spirit, the Lord.

O Unity in three Hypostases, the Father, Son and living Spirit, one Godhead and one Kingdom, the hosts of angels glorify Thee as the never-waning Light; and we on earth praise, bless and supremely exalt Thee throughout all ages.

Both now ..., **Theotokion:** Behold, with all generations we call thee blessed, O most pure one, beholding thine excellence. For in a manner transcending nature thou hast given birth to the Maker of all, who is both God and man. Wherefore we bless and supremely exalt thee throughout all ages.

Refrain: Glory to Thee our God, glory to Thee.

With the Children let us also hasten to meet Christ God, bearing works of compassion instead of palms, and with prayer of the heart instead of branches; let us cry aloud: Hosanna! Bless ye and supremely exalt Him throughout all ages.

Verse: We praise, we bless, and we worship the Lord ...,

**Katavasia:** He who was begotten of God the father before all ages, \* and in these later times assumed flesh from the Theotokos, \* as both perfect man and truly God, \* praise ye, bless ye, \* and exalt Him above all throughout all ages.

## ODE IX

First canon, in Tone VIII:

**Irmos:** Who born on Earth hath ever heard of, or beheld, \* a Virgin miraculously conceiving in her womb, \* and painlessly giving birth to a child, \* wherefore we magnify thee O pure Virgin.

Refrain: Have mercy on me O God, have mercy on me.

**W**ith fasting as his rampart, Daniel stopped the mouths of the wild beasts. Emulate him, O my soul, and by the Cross drive away the serpent who ever goeth about like a roaring lion, seeking to devour souls.

**Refrain:** Have mercy on me O God, have mercy on me.

**O** Word of God, my soul hath been slain by sin and imprisoned in the tomb of transgression, do Thou by Thy lifegiving word raise me up; and deem me worthy to offer unto Thee, the Conqueror of death, palms of virtue.

**Refrain:** Have mercy on me O God, have mercy on me.

**T**he Word of God the Father, whose throne is heaven and His footstool the earth, doth now enter the Holy City riding upon a foal; and, as King of all, He hath appointed perfect praise from the mouths of babes.

**Refrain:** Most holy Theotokos save us.

**Theotokion:** **O** pure and most wondrous one, thou alone art fair among women, for thou hast conceived the Word who is more comely than all mankind. Entreat Him, then, to cleanse the filth of my heart.

**Second canon, in Tone III:**

**Irmos:** Upon Mount Sinai Moses saw thee in the bush ...,

**Refrain:** Glory to Thee our God, glory to Thee.

**T**he sisters of Lazarus shed copious tears of mourning upon beholding their brother beneath the bitter tombstone. Perceiving this from afar, my Christ, Thou didst speak of it to Thine apostles, saying: "I am glad for your sakes, that I was not there in the flesh."

**Refrain:** Glory to Thee our God, glory to Thee.

**O** murderous Judaea, Christ, whom thou hast sought to stone, cometh to thee again, wishing to fulfill as God His saving Passion. Willingly shall He accept a violent death at thy hands, that He may save us.

**Glory ...,** **T**he Godhead is both Unity and Trinity, wondrous to contemplate! mingled in Essence, yet distinguished in Hypostases; though indivisible, it is divided; though one, it is three; the Father, Son and the Spirit of Life, together watching over all things.

**Both now ...,** **Theotokion:** **W**ho hath ever heard of a virgin that gave birth to a child and a mother that knew not a man? O Mary, this miracle hath been wrought in thee, but pray-tell how? "Do not enquire into the mystery of my divine childbearing: it is altogether true, yet transcends the understanding of man."

**Refrain:** Glory to Thee our God, glory to Thee.

Weaving noetic and material branches of palms, let us make ready to meet the Master Who cometh to us: for blessed is He that cometh in the Name of the Lord and Father, as the true Son.

**Katavasia:** Upon Mount Sinai Moses saw thee in the bush, \* as one who didst conceive the fire of the Godhead within thy womb, \* and yet remained unconsumed. \* Daniel saw thee as a mountain not cut by the hand of man, \* and Isaiah proclaimed thee as the Rod that blossomed forth \* from the root of David.

The small litany.

The Exapostilarion of the day from the Oktoechos; Glory ..., the Exapostilarion from the Menaion, if such is appointed; Both now ..., the Theotokion.

On the Aposticha, these Stichera in Tone I:

Israel was clothed in purple and fine linen, \* arrayed in the radiance of priestly and royal garments; \* rich in the Law and the Prophets, \* it rejoiced in the services of the Law. \* But it crucified Thee outside the gates, O Benefactor \* who didst make Thyself poor, \* and rejected Thee who art ever in the bosom of God the Father \* Who was seen alive after the Crucifixion, \* and now thirsting for but a single drop of grace, \* Israel, like the rich man clothed in purple and fine linen, \* who was unmerciful to the beggar Lazarus, \* and was therefore punished in the unquenchable flames, \* is filled with anguish \* beholding the Gentile peoples who once lacked even a crumb of the truth, \* but are now warmed in the bosom of the faith of Abraham, \* wearing the purple of Thy blood and the fine linen of Baptism; \* and they make glad and rejoice in Thy gifts of grace, saying: \*\* O Christ our God, glory be to Thee.

**Verse:** 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.

**Repeat:** Israel was clothed in purple and fine linen ...,

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

**Of the holy martyrs, in Tone I:**

**O** all-famed martyrs, \* neither tribulation nor distress nor hunger nor persecution, \* neither scourging nor the fury of wild beasts \* nor the sword nor threat of fire, \* could separate you from God. \* But suffering out of love for Him, as though your bodies were no longer yours, \* ye forgot your mortal nature and despised death. \* Having received the reward due you for your sufferings and travail, \* ye have become heirs of the heavenly Kingdom; \*\* intercede on behalf of our souls.

**Glory ..., Both now ..., in Tone I:**

**Stavrotheotokion:** **W**hen Thy pure Mother beheld Thee Who hast suspended the earth upon the Waters \* hanging upon the Cross O Christ, Lover of mankind, \* she cried aloud saying: \* “Woe is me! what is this strange sight? \* O my beloved Son, \* Where hath Thy surpassing comeliness gone? \* I magnify Thy mercy, \*\* for Thou hast willingly suffered on behalf of all mankind.”

**Then: It is good to give thanks unto the Lord ..., Trisagion through Our Father ..., then:**

**Reader: Amen.** Standing in the temple of thy glory as though seemingly in heaven; O Theotokos thou gate of heaven, open the door of thy compassion.

**Lord have mercy. (40 Times)**

**Glory ..., Both now ...,**

**M**ore honorable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

**In the name of the Lord, father (master) bless.**

**Priest:** He that is blessed, Christ our God, always, now and ever, and unto the ages of ages.

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

**Then the Prayer of St Ephraim:**

**Priest:** O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. **(Prostration)**

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. (Prostration)

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

O God, cleanse me a sinner. (Twelve times)

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

Then the reader immediately beginneth the first hour. With the reading of the 2<sup>nd</sup> Kathisma. The 3<sup>rd</sup> Kathisma is read at the Third Hour, the 4<sup>th</sup> at the Sixth Hour, the 5<sup>th</sup> at the Ninth Hour.



## SIXTH HOUR

### Troparion of the prophecy, in Tone V:

**O** Lord, be merciful to us: \* forsake us not in our sins, \* O Holy and Almighty Master, \*\* we pray Thee.

Glory ..., Both now ..., the foregoing is repeated.

### Prokeimenon, in Tone IV:

**Prokeimenon:** Praise the Lord, ye servants: \* O praise ye the Name of the Lord.

**Verse:** Blessed be the Name of the Lord: from henceforth and for evermore.

### THE READING IS FROM THE PROPHECY OF ISAIAH (58:1 - 11)

**C**ry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day, and the Lord shall guide thee continually.

Prokeimenon, in Tone VI:

**Prokeimenon:** Ye are blessed of the Lord: \* who made heaven and the earth.

**Verse:** The heaven of heaven belongeth to the Lord, but the earth He gave to the sons of men.

## WEDNESDAY IN THE SIXTH WEEK

### AT VESPERS

On “Lord, I have cried ...,” 10 Stichera:

6 Stichera from the Triodion, 3 by Joseph, in Tone V:

**I** am rich in the passions \* and have clothed myself in the robe of hypocrisy, \* and I rejoice in the wicked deeds of self-indulgence, \* endlessly unmerciful, \* I have neglected my noetic mind, \* which hath been cast out by the gates of repentance, \* starved of all good things, \* sickened through my lack of care. \* O Lord, make me like the beggar Lazarus, but poor in sin, \* that I be not tormented in the unquenchable flames, \* and pray in vain for a finger to be dipped in water \* and laid upon my tongue, \* grant me to dwell with the Patriarch Abraham. \*\* since Thou lovest mankind. (Twice)

**To the Martyrs:** Possessing an insatiable love in your souls O holy martyrs, \* ye did not deny Christ, \* for Whose sake ye endured great sufferings and torments, \* casting down the pride of the tyrant. \* Having kept the faith unblemished and unharmed, \* ye have gone to dwell in the heavens. \* Wherefore having gained great boldness before Christ, \*\* pray ye that our souls be granted great mercy.

Two by Joseph, in Tone V:

**J**ourneying in the flesh, O Jesus, \* on the far side of the Jordan, \* Thou didst say unto those who were with you: \* “My friend Lazarus hath already died, \* and hath been placed in a tomb. \* Wherefore I rejoice for your sakes my friends, \* for by this ye shall know that I know all things, \* since I am God, inseparable from the Father, \* though I appear as a man. \* Let us hasten then, to bring him back to life, \* that death may know defeat and utter destruction \* which I shall bring upon it, \*\* bestowing my great mercy upon the world.”

**O** ye faithful, let us follow the example of Martha and Mary, \* and let us send our acts of righteousness to the Lord \* as an offering of prayer, \* that He may come to resurrect our noetic understanding, \* which lieth insensible within the tomb of slothful negligence, \* lacking all sense of the reverent fear of God, \* void of the activity of the irascible energy, \* wherefore let us cry aloud: \* Behold O Lord, as once by Thy divine authority, \* Thou didst raise up Thy friend Lazarus, \* so now O compassionate One, \* confer life upon us all, \*\* and grant us Thy great mercy.

### One by Theodore in Tone VI:

For two days hath Lazarus laid in the tomb, \* beholding the dead from all ages. \* Seeing there strange and terrible things, \* a countless multitude of the prisoners of Hades. \* Wherefore his sisters bitterly lament, \* beholding his tomb before them. \* But Christ cometh to restore His friend to life, \* that with one voice a single hymn of praise may be made by all: \*\* Blessed art Thou, O Savior, have mercy upon us.

And 4 Stichera from the Menaion (repeating the first).

Glory ..., Both now ..., the Theotokion from the Menaion.

“O joyous Light ...”:

Prokeimenon, in Tone IV:

**Prokeimenon:** I will be well pleasing before the Lord: \* in the land of the living.

**Verse:** I am filled with love, for the Lord will hear the voice of my supplication.

### A READING FROM THE BOOK OF GENESIS (43:26-31; 45:1-16)

When Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, Is this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, my son. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing. And he overtook them, and he spake unto them

these same words. And they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen. And he said, Now also let it be according unto your words: he with whom it is found shall be my servant; and ye shall be blameless. Then they speedily took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city. And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine? And Judah said, What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.

**Prokeimenon, in Tone IV:**

**Prokeimenon:** My vows unto the Lord will I pay, \* in the presence of all His people.

**Verse:** I believed, wherefore I spake: I was humbled exceedingly.

**A READING FROM THE BOOK OF PROVERBS (21:23 - 22:4)**

**W**hoso keepeth his mouth and his tongue keepeth his soul from troubles. Proud and haughty scorner is his name, who dealeth in proud wrath. The desire of the slothful killeth him; for his hands refuse to labor. He coveteth greedily all the day long: but the righteous giveth and spareth not. The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind? A false witness shall perish: but the man that heareth speaketh constantly. A wicked man hardeneth his face: but as for the upright, he directeth his way. There is no wisdom nor understanding nor counsel against the Lord. The horse is prepared against the day of battle: but safety is of the Lord. A GOOD name is rather to be chosen than great riches, and loving favour rather than silver and gold. The rich and poor meet together: the Lord is the maker of them all. A prudent man foreseeeth the evil, and hideth himself: but the simple pass on, and are punished. By humility and the fear of the Lord are riches, and honour, and life.

**And the rest of the Liturgy of the Presanctified Gifts.**