

WEDNESDAY IN THE SECOND 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 1st chanting of the Psalter (Kathisma XIX), the Sessional Hymns from the Oktoechos, in the Tone of the week. After the 2nd chanting of the Psalter (Kathisma XX), the Sessional Hymns:

In Tone I:

O Christ, stretched and slain upon the Cross, * Thou didst slay the serpent our enemy, * the origin of evil, * restoring to life those killed by his sting, * wherefore I entreat Thee, O Savior: * Enliven my deadened soul, ** for unto Thee do I turn in prayer and fasting.

Glory ..., the foregoing is repeated.

Both now ..., in Tone I:

Stavrotheotokion: **O** Christ, the Ewe-lamb, upon seeing Thee her Lamb, * hanging upon the Cross between two malefactors, * cried aloud weeping and bitterly lamenting: * “O most beloved Child, what is this wonder that I see?” * whereupon Thou didst reply, * “O most pure Mother, * this same wonder shall bring life to all the world.”

After the 3rd chanting of the Psalter (Kathisma I), the Sessional Hymns:

In Tone III:

As we pass through the solemn time of abstinence, * let us trumpet hymns and cry aloud: * Through the Fast life hath blossomed forth in the world, * and the death that cometh from self-indulgence hath been destroyed, * by the power of Thy Cross, O Christ the Word, ** do Thou preserve Thy servants.

Glory ..., the foregoing is repeated.

Both now ..., in Tone III:

Stavrotheotokion: Thou didst willingly endure a violent death in crucifixion, O Compassionate One. And she who gaveth birth to Thee was wounded, beholding Thee. By her supplications, for the sake of Thy merciful loving-kindness, have compassion upon the world and save it, O Thou Who takest away the sins of the world.

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 3rd Canon as Katavasia.

The Canons
ODE III

First canon, by Joseph, in Tone I:

Irmos: Let my heart be established in Thy will O Christ God, * Who hath established a second heaven over the waters, * and founded the earth upon the waters, * O all-powerful One.

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

Thou didst stretch forth Thine arms upon the Cross, and thereby in Thy mercy and compassion, slay the sin of Adam, who of old stretched out his hand unto the tree of knowledge. O supremely good Word of God.

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

Firmly establish my understanding, for it hath been shaken through the envy of the serpent, by Thy Passion subdue the assaults of the passions, for through Thy sufferings Thou didst grant unto the faithful freedom from the passions.

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

The grace of the Fast hath shone forth, driving out the darkness of sinful self-indulgence; behold, now is the acceptable time and the day of salvation. Let us bring forth fruits of repentance and we shall live.

Refrain: Most holy Theotokos save us.

Theotokion: Having fallen from the cliff of lustful passions, and through grievous sins, plunged into the abyss; do thou O pure Virgin, the restoration of those who have fallen, raise me up and lead me back to life.

Another canon, by Theodore, in Tone II:

Irmos: Firmly establish our hearts, O Lord ... ,

Refrain: Glory to Thy precious Cross O Lord.

O Lord, firmly establish our hearts by Thy Cross, that we may not turn away from Thee to evil thoughts or wicked deeds.

Refrain: Glory to Thy precious Cross O Lord.

O Master, heaven and earth were altered visibly, when they beheld Thy Passion, and they bore witness that Thou art in truth the King of all.

Glory ..., **O** Most Holy Trinity, equal in honor and beginningless; Unity, Creator of life and the Source of light; the Father, Son and Spirit, save me.

Both now ..., **Theotokion:** **O** Mother of God who hast not known a man, thou alone hast given birth to God, yet not lost the incorruption of thy pure virginity; remaining inviolate, as thou wast before childbirth.

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

O Jesus, I venerate and praise Thy scarlet robe, the nails and the Cross, the sponge and the lance, that have given life to all the world.

Katavasia: **Firmly establish our hearts, O Lord, * and grant us light that we may sing Thy praise * and glorify Thee O Savior * unto the ages of ages.**

ODE VIII

First canon, in Tone I:

Irmos: **Unto Christ who saved the children * that sang His praises * and who bedewed the raging furnace, * let us hymn and supremely exalt throughout all ages.**

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

O Thou who didst accept to be numbered with the transgressors, In the abundance of Thy mercy be gracious to my sins, that in faith I may glorify Thee throughout all ages.

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

With the lance that pierced Thy side, tear up the record of my sins, O Lord, and heal the agony of my heart pierced through by the arrows of wickedness of the evil demons.

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

Wash clean my heart, blackened by the defilement of sin, with the blood that flowed from Thy side, that I may glorify Thee throughout all ages.

Refrain: Most holy Theotokos save us.

Theotokion: **O** thou who hast borne the heavenly Ear of wheat which feedeth all things by His divine power: feed my hungry and humiliated soul.

Second canon, in Tone II:

Irmos: **In His divine power the Lord descended ...,**

Refrain: **Glory to Thy precious Cross O Lord.**

Rejoice, O Cross, for by thee the thief in a single moment acknowledged Christ's divinity, crying: "Lord, remember me in Thy Kingdom." Make us also sharers in that Kingdom.

Refrain: **Glory to Thy precious Cross O Lord.**

Pierced with a spear, O Christ, Thou didst turn back the fiery sword and open Paradise again to mortal mankind. Let us enter therein and ever rejoice in the immortal life that cometh from Thee.

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

With the Father we worship the Son and the Holy Spirit in a Unity of essence, and from mouths of clay we cry without ceasing: Glory in the highest to God in Trinity.

Both now ..., **Theotokion:** **T**hou alone, who art full of the grace of God, didst give birth while yet remaining a virgin. O great mystery, awesome and marvelous! For thou hast given birth to God incarnate, the Savior of the world.

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

O Cross of Christ, the hope of the ends of the earth, grant that by thy guidance we may pass calmly over the sea of the holy Fast, saved from the tempest of sin.

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

Katavasia: **In His divine power the Lord descended into the flames * and was seen walking with the Children of the Hebrews: * O ye priests, bless and supremely exalt Him throughout all ages.**

ODE IX

First canon, in Tone I:

Irmos: **The ever-flowing wellspring of life, * light-bearing candlestick of grace, * the animate temple, and most pure cloud, * wider than the heavens and the earth, * the Theotokos do we the faithful magnify.**

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

Elisha, as it is written, brought the dead child back to life after fasting: let us also therefore fast, killing the multitude of carnal thoughts, that in the Age to come we may receive eternal life.

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

Alas, O my soul! Fearful is the court of judgment, and terrible the sentence of the Judge. Make haste, repent, and be reconciled to Christ, who for thy sake hath been nailed upon the Cross, delivering the faithful from condemnation.

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

Open unto me the gates of repentance and close within me the doors through which the passions enter, O Christ, who at Thy Crucifixion, didst grant the thief swift entry into Paradise, that I too may glorify Thy goodness.

Refrain: Most holy Theotokos save us.

Theotokion: As one cast into the deep waters of sin; I am tossed to and fro by adverse thoughts; I have become a plaything of demons and a slave to pleasure. Help me, O pure Virgin Mother, and guide me to the path of salvation.

Second canon, in Tone II:

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

Refrain: Glory to Thy precious Cross O Lord.

O Thine own will wast Thou given up, surrendering Thyself to murderers; and standing before the judgment seat, Thou wast struck by the hands formed by Thee. Thou wast crucified and mocked, and pierced by the lance, O Lord; suffering bodily, and enduring all things in Thy tender compassion, that we may be saved.

Refrain: Glory to Thy precious Cross O Lord.

The hosts of angels trembled when they saw Thee on the Cross, the lights of heaven hid their brightness, the earth quaked, and all things were shaken at the outrage done to Thee, Lord. By Thy divine sufferings, O God, Thou hast accomplished our salvation.

Glory ..., The Trinity supreme in Godhead is by Essence an undivided Unity. Though single in Nature, it is distinguished in Hypostases; though indivisible, it is divided; though one, it is three: the Father, Son and Spirit of Life, watching over all things.

Both now ..., Theotokion: Who hath ever heard of a virgin bearing a child, and a mother who knew not a man? O Mary, this miracle hath been accomplished in thee, but pray tell me how? “Do not enquire into the mystery of my childbearing: it is altogether true, yet transcends the understanding of man.”

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

By Thy wounds have we all been healed from the passions of sin: for, raised upon the Cross, Thou hast struck down the enemy, the author of evil. Count us worthy to pass through the time of the Fast without condemnation, and reach the Resurrection.

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 VII:

Through Thy Cross, O Lord, Thou didst destroy death, * which came into the world when Adam ate from the forbidden tree in Paradise. * Through the present Fast do thou deliver us * from every pleasure that doth corrupt the soul; * and, we beseech Thee, grant that we may labor * for the Food which endureth unto life eternal, * that we may obtain crowns of everlasting joy, ** which Thou hast prepared for those who fast earnestly.

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: Through Thy Cross, O Lord ...,

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 VII:

O all-praised passion-bearers, * shining upon the whole inhabited earth * like beacons affixed in the firmament, * ye cry aloud to Christ: ** O Lord, glory be to Thee.

Glory ..., Both now ..., in Tone VII:

Stavrotheotokion: When Thou wast willingly nailed upon the Tree, * the all-immaculate one upon seeing Thee, ** wept and hymned Thy sovereignty.

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 ..., Amen.

More 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 begineth the first hour. With the reading of the 2nd Kathisma. The 3rd Kathisma is read at the Third Hour, the 4th at the Sixth Hour, the 5th at the Ninth Hour.

SIXTH HOUR

Troparion of the prophecy, in Tone VI:

O God Most High * who dwellest in the heavens, * who didst create everything that hath breath, ** save us, for we have put our hope in Thee our Savior.

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

Prokeimenon, in Tone IV:

Prokeimenon: Unto Thee, O Lord, will I cry, * and unto my God will I make supplication.

Verse: I will exalt Thee, O Lord, for Thou hast upheld me.

THE READING IS FROM THE PROPHECY OF ISAIAH (5: 16 - 25)

The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat. Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight! Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: Which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

Prokeimenon, in Tone VI:

Prokeimenon: In Thee, O Lord, have I hoped: * let me not be put to shame.

Verse: In Thy righteousness deliver me and rescue me.

WEDNESDAY IN THE SECOND WEEK
AT VESPERS

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

Six Stichera from the Triodion, three by Joseph, in Tone VIII:

Keeping a spiritual fast, O brethren, * let us not speak lies with our tongue, * nor give our brother cause for scandal; * but through repentance let us make the lamp of our soul burn brightly, * and let us with tears cry unto Christ: ** Forgive us our trespasses, since Thou lovest mankind (Twice)

To the Martyrs: O all-praised martyrs, * your bodies remained unburied in the earth, * yet heaven hath received you; * the gates of Paradise were opened to you, * and entering therein ye partake of the Tree of Life. ** Pray to Christ that He grant peace and great mercy to our souls.

Two more by Joseph, in Tone III:

By the prayers of Thy divine apostles O Lord, * count us worthy to pass the time of the Fast * with truly contrite minds: ** that we all may be saved and glorify Thee.

Great and terrible shall be Thy Coming, O Lord, * when Thou shalt sit in the righteous judgment seat. * Though I deserve punishment, * condemn me not O God, ** but do Thou accept the prayers of Thine apostles and spare me.

One by Theodore, in Tone VI:

O apostles of Christ, * beacons illumining mortal men, * treasuries of the all-wise knowledge of our God, * filling the world with the riches thereof: * by your holy prayers deliver us who sing your praises * from all temptations, * and guide us through the season of the Fast, * watchfully guarding our lives in peace, * that our prayers may be acceptable to Christ * as we celebrate His Passion, ** that with boldness we may offer glory to our God.

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

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

“O joyous Light ...”:

Prokeimenon, in Tone VI:

Prokeimenon: Be glad in the Lord and rejoice, ye righteous: * and be joyful, all ye that are upright of heart.

Verse: Blessed are they whose iniquities are forgiven.

A READING FROM THE BOOK OF GENESIS (4: 16-26)

Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden. And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch. And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech. And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah. And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron: and the sister of Tubalcain was Naamah. And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold. And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew. And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord God.

Prokeimenon, in Tone I:

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

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

A READING FROM THE BOOK OF PROVERBS (5:15 - 6:3)

The Lord said: Drink waters out of thine own cistern, and running waters out of thine own well. Let thy fountains be dispersed abroad, and rivers of waters in the streets. Let them be only thine own, and not strangers' with thee. Let thy fountain be blessed: and rejoice with the wife of thy youth. Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love. And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. He shall die without instruction; and in the greatness of his folly he shall go astray. My son, if thou be surety for thy friend, if thou hast stricken thy

hand with a stranger, Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend; go, humble thyself, and make sure thy friend.

And the rest of the Liturgy of the Presanctified Gifts.