

FRIDAY 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 13th Kathisma, and then the Sessional Hymns from the Oktoechos, in the Tone of the week. After the 2nd chanting of the Psalter (14th Kathisma), the following Sessional Hymns.

In Tone IV:

Two of the disciples have been sent to fetch the foal of an ass, * as it is written; * and, seated upon it, Christ shall come in His comeliness, * accepting the sacred praise of the children, * let us eagerly hasten to meet Him, ** bearing as palms our virtuous deeds.

Glory ..., the foregoing is repeated.

Both now ..., in Tone IV:

Stavrotheotokion: **○** all-immaculate Virgin, * Mother of Christ God, * a sword pierced thy most holy soul * when thou didst behold thy Son and God * crucified of His own will. * Him do thou never cease to entreat, O blessed one, ** that He grant us the forgiveness of our transgressions.

After the 3rd chanting of the Psalter (15th Kathisma), the following Sessional Hymns:

In Tone VIII:

Two of the disciples are sent today * to bring the foal of an ass to the Master of all; * Who cometh seated thereon, * He who is borne on high by the hosts of the seraphim. * The all-devouring death and ruler of this world, * hath begun to quake in fear, ** for by Lazarus, the first of the imprisoned race of mankind hath been freed from him.

Glory ..., the foregoing is repeated.

Both now ..., in Tone VIII:

Stavrotheotokion: Standing before the Passion of her Son, * the pure one lamented bitterly, crying out in hymns: * “How have the Hebrew children brought Thee * who art glorified by the angels with never-silent hymns, * before the judgment seat of Pilate? * Woe is me, O my Child! * Wherefore O Word ** I sing the praises of Thy boundless and ineffable loving-kindness.

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

The Canons

ODE V

First canon, by Joseph, in Tone IV:

Irmos: Shine upon me, O Lord, * the light of Thy commandments, * for my soul riseth early to Thee and hymneth Thee: * For Thou art our God, * and unto Thee do I flee, O King of peace.

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

Falling asleep upon Thy Cross, O Lord, Thou hast put death to sleep O Master. For Thou didst cry out: “My friend Lazarus sleepeth, but I shall go now to awake him.”

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

Fulfilling the preaching of the prophets, Thou hast come to the city that killed the prophets, O compassionate Christ; and there Thou shalt willingly be slain, saving me who am dead from corruption.

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

Having brought your rebellious body into submission to the Word through abstinence and prayer, both monks and laity, go ye out to meet Christ who cometh to His Passion riding upon a foal.

Refrain: Most holy Theotokos save us.

Stavrotheotokion: O most-pure one, with the drops of Thy mercy water my mind dried out by the flame of sin, and kindle the extinguished lamp of my heart, O Gate of Light.

Another Canon by Theodore, in Tone VIII:

Irmos: Disperse, O Word, the darkness from my soul ...,

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

Approaching Bethany, O Christ, Thou didst send two of Thy disciples to fetch Thee a foal upon which never a man sat. For none but Thee, O Savior, hast brought into subjection the spiritually unlearned gentiles.

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

Today a great multitude of the Jews have come from Jerusalem to Bethany to grieve with the sisters of Lazarus; but on the next morn, upon learning that Lazarus had come forth from the tomb, they sought after Christ to kill Him.

Glory ..., **O** Most Holy Trinity, the Father, Son and the all-creative Spirit, sacred Godhead, beginningless Essence, threefold Light, all-seeing Power, protect Thou Thy servants.

Both now ..., **Stavrotheotokion**: **U**pon beholding Thee affixed to the Cross with nails, O Christ, and the blood and water pouring forth from Thy lifegiving side, Thy mother, in her loving maternal compassion suffered with Thee, for she knew Thee as her Son.

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

Behold, Christ maketh ready to enter into Jerusalem; let all the monastics dwelling in the mountains and the desert places, assemble together and come to joyously meet Him, along with all who are under the heavens.

Katavasia: **D**isperse, O Word, the darkness from my soul, * O Christ God, the Light-Giver, * Having driven out the primordial darkness of the abyss, * grant unto me the light of Thy commandments, * that early in the morning I may glorify Thee.

ODE VIII

First canon, in Tone IV:

Irmos: **T**he earth and all that is therein, * the seas and all wellsprings, * the heaven of heavens, light and darkness, * frost and heat, ye sons of men, and ye priests, * bless ye the Lord and supremely exalt Him throughout the ages.

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

Why, O beloved women, do ye weep bitterly for your brother, when ye have the Resurrection and the Life with you? He who is the Giver of all good things hath come to restore life to His close friend, that through Lazarus' resurrection He may foretell the resurrection of all.

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

O ye Monks, gather together from your dwellings, as the rational sheep, and with branches in your hands meet Christ the Chief Shepherd: For the Lord cometh willingly as a lamb to the slaughter, that He may deliver us from the tyranny of the wolf.

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

As Thou wast approaching Bethphage, The enemy, upon hearing Thy footsteps in Hades, touched the feet of Lazarus, saying: “If Life doth call thee, delay not, but go out: for I know that destruction shall shortly befall me.”

Refrain: Most holy Theotokos save us.

Stavrotheotokion: The sacred voices of the prophets proclaimed thee in symbols, O Virgin, calling thee the Gate and Mountain, the sacred Ark and light Cloud, from whom the Sun, the only Giver of Light, hath shone forth upon those in the darkness and shadow of death.

Second canon, in Tone VIII:

Irmos: O ye angels and ye powers of heaven ...,

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

Two of the disciples were sent to fetch an ass for Him who rideth upon the clouds, and whom all things praise and supremely exalt throughout all ages.

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

Christ is at the door: be not sad in countenance, O Bethany; for He will change thy sorrow into joy by raising thine offspring Lazarus from the tomb, who hymns and supremely exalts Christ throughout the ages.

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

The Trinity is one God: the Father is not begotten like the Son, nor doth the Son proceed like the Spirit, but each preserveth its own distinctive characteristics; I glorify the Three as Light and God throughout the ages.

Both now ..., Stavrotheotokion: Thou alone hast conceived without corruption; thou alone hast given suck to a child without enduring the pain of childbirth; thou alone hast given birth to Thy Maker and Master, being both His handmaiden and His mother; we hymn thee, O Virgin Mother, throughout the ages.

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

With the noetic branches of our virtues, and with the material branches of the palms, let us prepare to receive Christ Who is twofold in nature, for He that cometh riding upon a colt, do we supremely exalt throughout all ages.

Verse: We praise, bless and Worship the Lord ...,

Katavasia: Seated upon the throne of glory, * and unceasingly glorified as God, * O ye angels and heavens bless, ** hymn and supremely exalt Him throughout all ages!.

ODE IX

First canon, in Tone IV:

Irmos: For the Mighty One hath done great things to me, * and holy is His name; * and His mercy is upon them that fear Him * unto generation and generation

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

Thou didst foretell to Thy disciples, O Jesus: “Behold, we go up to the Holy City, and by the hands of murderers I shall surely be delivered to Crucifixion, and slain in the flesh.”

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

Wishing to deliver Thy friend from death, and for our sake, Thou didst hasten to suffer death in the flesh by crucifixion, granting immortality to the faithful, O Word who alone art immortal.

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

Let us bring unto Christ the palm branches of our chastity, for humbly doth He draw near in the flesh seated upon a foal, wherefore let us say to Him: “O Savior who hast come to Thy Passion, blessed art Thou.”

Refrain: Most holy Theotokos save us.

Stavrotheotokion: **A**wesome is thy childbearing, O Theotokos and Mother of Christ; wherefore in faith we and all generations call thee blessed, and reverently glorify thee throughout the ages, amen.

Second canon, in Tone VIII:

Irmos: **The prophetic vision of the lawgiver on the mountain ...,**

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

Sending out His disciples, Christ said: “Loose the colt and bring it to me, that I may be seated upon it, and free the nations from their spiritual ignorance, and as the Son, bring them into subjection to the Father.”

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

The Lord draweth near: open Thy gates, Bethany, and receive the Master with faith, for He hath come to raise Lazarus from the tomb, as alone all-powerful.

Glory ..., O Lord, the threefold brightness of Thy singular Power doth illumine our minds with the brightness of revelation; turning us from the delusion that divideth, and bringing us to the divine life that uniteth.

Both now ..., Stavrotheotokion: **R**ejoice, Palace of the King of all. For by thee, O Virgin Theotokos, the Kingdom of Heaven hath been opened to us on earth, and we have become dwellers with the angels.

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

All ye who dwell in the deserts, in the mountains and caves, draw near and assemble with us, to meet the King and Master bearing palms in your hands; for He cometh to save our souls.

Katavasia: The prophetic vision of the lawgiver on the mountain, * in the fire of the burning bush, * prefigured thy birthgiving O Ever-Virgin, * the salvation of us the faithful, * wherefore with never silent hymns we magnify thee.

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 by Emperor Leo, in Tone IV:

Despising the sacred injunctions, O my soul, * thou hast become easy prey for the wiles of the enemy; * and willingly giving thyself over to corruption. * thou hast fallen into the sleep of indifference on account of thy many sins, * defiling the garment that God hath woven for thee, * rendering thyself unfit for the wedding of the King; * and on account of thy sins thou shalt be turned away. * For should thou sittest at the wedding feast clothed in the passions, * He will ask of thee how camest thou hither, * and thou shalt be cast out from the bridal chamber; * but cry out to the Savior: * “O frightful eye of God, * since Thou hast become what I am, * without ceasing to be who Thou wast before, * Thou who, ahead of Thy Cross * wast clothed in the robe of derision for my sake: * tear in pieces my pauper’s clothing * and adorn me with gladness; * delivering me from the outer darkness and eternal weeping, ** and have mercy on me.

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: Despising the sacred injunctions, O my soul ...,

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 VIII:

Come, all ye peoples, * and with by hymns and spiritual songs * let us honour the passion-bearers of Christ. * They are lights in the world and preachers of the faith, * everlasting fountains from whence floweth healing for the faithful. * By their prayers grant peace to Thy world, O Christ God, ** and to our souls great mercy.

Glory ..., in Tone VIII:

Having profitably completed the forty day fast, * we beseech Thee O Lover of mankind; * Grant that we may also behold the Holy Week of Thy Passion, * and in it glorify Thy mighty acts * and Thine ineffable dispensation for our sakes, * chanting with one accord: ** O Lord, glory be to Thee.

Both now ..., the foregoing is repeated.

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. Without the reading of a Kathisma. The 19th Kathisma is read at the Third Hour, the 20th at the Sixth Hour.

SIXTH HOUR

Troparion of the prophecy, in Tone VIII:

O Lord, unendurable is Thy threatening wrath upon sinners; * for we are not worthy to lift up our eyes and ask mercy from Thee. * Destroy us not utterly in Thine anger, * for with Thine own hand ** Thou hast formed us from the dust of the earth.

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

Prokeimenon, in Tone IV:

Prokeimenon: I was glad because of them that said unto me: * Let us go into the house of the Lord.

Verse: Because of the house of the Lord our God, I have sought good things for thee.

THE READING IS FROM THE PROPHECY OF ISAIAH (66:10 - 24)

Thus saith the Lord: Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord. For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and

upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

Prokeimenon, in Tone VI:

Prokeimenon: Have mercy on us, O Lord, * have mercy on us.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven.

**FRIDAY IN THE SIXTH WEEK
AT VESPERS**

The Vespereal service is found in the services for Lazarus Saturday.