

THURSDAY IN THE FIFTH WEEK
on which we celebrate the service of
THE GREAT CANON

VESPERS ON WEDNESDAY EVENING

After the Psalm of Introduction (Psalm 103) and the Great Litany, instead of the eighteenth kathisma of the Psalter we read the seventh kathisma.

To Lord, I have cried, we sing the following stichera, beginning at the verse:

TONE EIGHT

∿. The sinners shall fall into their own net: I am alone until I shall escape.

In my wretchedness, I have fallen among the thieves of my own thoughts. My mind has been despoiled, and cruelly have I been beaten; all my soul is wounded, and stripped of the virtues I lie naked upon the highway of life. Seeing me in bitter pain and thinking that my wounds could not be healed, the priest neglected me and would not look at me. Unable to endure my soul-destroying agony, the Levite when he saw me passed by on the other side. But Thou, O Christ my God, wast pleased to come, not from Samaria but incarnate from Mary: in Thy love for mankind, grant me healing and pour upon me Thy great mercy.¹

∿. I cried unto the Lord with my voice: with my voice unto the Lord did I make my supplication.

Repeat In my wretchedness, I have fallen. . . .

∿. I will pour out my prayer before Him: and tell Him of my trouble.

¹ Luke 10: 30-4.

To the Martyrs

If there be any virtue and if there be any praise, rightly are these things ascribed to the saints. They bowed their necks beneath the sword, for Thy sake who hast bowed the heavens and come down. They shed their blood for Thee, who hast emptied Thyself and taken the form of a servant; they humbled themselves even unto death, following the example of Thy poverty. At their prayers have mercy upon us, O God, according to the multitude of Thy tender mercies.²

SAME TONE

(by Joseph)

∿. When my spirit was fainting within me: Thou knewest my paths.

O Lord, Thou hast made Thy holy disciples into living heavens. At their intercessions deliver me from the evils of the earth, and through abstinence lift up my thoughts to the understanding of Thy Passion: for Thou art merciful and lovest mankind.

∿. In the way wherein I walked: they have secretly laid a snare for me.

The season of the Fast helps all of us to perform the works of God. Let us weep, then, with our whole heart and cry to the Saviour: Through Thy disciples, O Lord of many mercies, save us who with reverent fear sing the praises of Thy great love for mankind.

SAME TONE

(by Theodore)

∿. I looked on my right hand, and behold: and there was no man that knew me.

O ye apostles, worthy of all praise, intercessors for the world, physicians of the sick, guardians of health, as we pass through the time of the Fast, protect us on our right hand and our left: by God's grace may we remain at peace with one another; preserve our mind untroubled by the passions, that all of us may sing a hymn of praise to the risen and triumphant Christ.

² Phil. 4: 8; Ps. 17: 10; Phil. 2: 7-8; 2 Cor. 8: 9; Ps. 50: 3.

TONE FOUR

*(by Simeon the Translator)*³

Ψ. I had no place to flee unto: and there was none to care for my soul.

I have wasted all my life with harlots and publicans: how shall I repent, even in my old age, of the sins I have committed? Maker of all things and Healer of the sick, before I perish utterly, save me, O Lord.

Ψ. I cried unto Thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

I am weighed down with the burden of my negligence and wallow in filth; I am pierced by the arrow of the devil and have defiled my nature that is according to Thine image. O Thou who dost convert the negligent and deliver the sinful, before I perish utterly, save me, O Lord.

Ψ. Attend to my supplication: for I am brought very low.

I have become a stumbling-block to men; born of the earth, I have cultivated earthly things. At Thy commandment I was joined in marriage, but I have transgressed Thine ordinance and defiled my bed. O Thou who hast formed me from the earth, despise not Thy creature; but before I perish utterly, save me, O Lord.

Ψ. Deliver me from my persecutors: for they are stronger than I.

Taking thought for my flesh, I have become the murderer of my soul. I have been made a plaything of the devils and a slave of sinful pleasures. In Thy compassion spare me, for Thou dost put to flight the demons: before I perish utterly, save me, O Lord.

Ψ. Bring my soul out of prison: that I may praise Thy Name.

More than all men have I wilfully sinned, and so I am forsaken and left helpless. As the adversary of my soul, I have the carnal thoughts that darken me. O Light of those in darkness, Guide of all that go astray, before I perish utterly, save me, O Lord.

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

³ In the original Greek the initial letters of these twenty-four stichera by Simeon follow the order of the alphabet.

My soul shall live and praise Thee, said the Prophet. Seek me, Thy lost sheep, and number me in Thy flock. Grant me time for repentance, that with cries of sorrow I may call upon Thee: Before I perish utterly, save me, O Lord.⁴

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

I have sinned, O Christ my God, I have sinned, rejecting Thy commandments. Be merciful to me, O Benefactor: that, escaping from the darkness, I may see with my inner eyes, and cry to Thee in fear: Before I perish utterly, save me, O Lord.⁵

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

Wild beasts encompass me: O snatch me from them, Master; for it is Thy will that all men should be saved and come to knowledge of the truth. As Creator, save them all, and with them all save me: before I perish utterly, save me, O Lord.⁶

Ψ. If Thou, Lord, shouldest mark iniquities: O Lord, who shall endure it? But there is forgiveness with Thee.

O my Benefactor, my Deliverer and my Saviour, be Thou my healing. Cast me not away: look upon me as I lie in my transgressions, and raise me up by Thine almighty power; and I will confess my deeds and cry to Thee: Before I perish utterly, save me, O Lord.⁷

Ψ. For Thy Name's sake have I waited patiently for Thee, O Lord: my soul has waited for Thy word, my soul has hoped in the Lord.

Like the foolish servant, I have hidden the talent that was given to me and buried it in the ground; I have been condemned as useless, and I no longer dare to ask Thee for forgiveness. But in Thy forbearance take pity on me, that I too may cry to Thee: Before I perish utterly, save me, O Lord.⁸

⁴ Ps. 118: 175-6; Matt. 18: 12.

⁵ Mark 10: 51.

⁶ 1 Tim. 2: 4.

⁷ John 5: 6, 8.

⁸ Matt. 25: 24-30.

☩. From the morning watch until the night, from the morning watch: let Israel trust in the Lord.

When the woman with an issue of blood touched the hem of Thy garment, Thou hast dried up the source of her sufferings. If I too approach Thee with unwavering faith, I will receive forgiveness of my sins. Accept me as Thou hast accepted her, and heal me from my pain. Before I perish utterly, save me, O Lord.⁹

☩. For with the Lord there is mercy, and with Him is plenteous redemption: and He shall redeem Israel from all his iniquities.

O Lord who hast created heaven and earth by Thy word, Thou shalt sit upon the throne, and we shall all stand in Thy presence and confess to Thee our sins. Ere that day comes, accept me in repentance: before I perish utterly, save me, O Lord.¹⁰

☩. Praise the Lord, all ye nations: praise Him, all ye peoples.

Look upon me with a compassionate eye and be merciful to me, O only Saviour. Grant to my poor and wretched soul springs of healing water. Wash me clean from the filth of my actions, that I may sing: Before I perish utterly, save me, O Lord.

☩. For His mercy is great towards us: and the truth of the Lord endures for ever.

The devil has prepared his weapons and hastens to ensnare my humble soul; and he has made me, O merciful Lord, a stranger to the light of the knowledge of Thy countenance. But Thou art mighty in strength: O snatch me from his snares. Before I perish utterly, save me, O Lord.

☩. Unto Thee have I lifted up mine eyes, O Thou that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, and as the eyes of the handmaiden look unto the hands of her mistress, so do our eyes wait upon the Lord our God, until He take pity upon us.

I am utterly enslaved by the passions, I have forsaken the Law and the Holy Scriptures. Heal me in every part, O loving Benefactor,

⁹ Matt. 9: 20-2.

¹⁰ Dan. 7: 9.

who for my sake hast become as I am. Turn me back, O merciful Destroyer of the passions. Before I perish utterly, save me, O Lord.

☩. Have mercy upon us, O Lord, have mercy upon us: for we are utterly humiliated. Let shame come on them that prosper, and abasement on the proud.

The Harlot washed Thy pure and precious feet with her tears, and she urges all men to approach Thee and receive the remission of their sins. Unto me also grant her faith, O Saviour, that I may cry to Thee: Before I perish utterly, save me, O Lord.¹¹

Glory to Thee, our God, glory to Thee.

Cleanse the filth from my soul, O Thou who for my sake wast made poor and hast become a young child according to the flesh. I am weak and broken, O Christ: send down upon me a drop of Thy mercy; wash the dirt away and heal me from my sickness. Before I perish utterly, save me, O Lord.¹²

Glory to Thee, our God, glory to Thee.

Strengthen my soul, O Master, that it may run to Thee and ever serve Thee; for Thou art my guardian and protection, my defence and succour. Enable me, O Word of God, to cry to Thee with boldness: Before I perish utterly, save me, O Lord.

Glory to Thee, our God, glory to Thee.

Be Thou our rampart that cannot be overthrown, O Saviour Jesus, our merciful God; for we have fallen into deceitful ways and actions. O Benefactor, raise up Thy creature, and in Thy compassion reconcile us to Thyself. Before I perish utterly, save me, O Lord.

Glory to Thee, our God, glory to Thee.

I am become the Prodigal Son, and having wasted my riches I perish now from hunger. Beneath Thy protection I seek refuge, O loving Father: accept me as Thou hast accepted him. Make me a sharer at Thy table, that I may cry to Thee: Before I perish utterly, save me, O Lord.¹³

Glory to Thee, our God, glory to Thee.

Out of envy the author of evil drove the first-created man from Paradise. But the thief who cried upon the Cross 'Remember me',

¹¹ Luke 7: 37-50.

¹² 2 Cor. 8: 9.

¹³ Luke 15: 13-16; 22-3.

regained Paradise once more. With faith and fear I also cry to Thee, 'Remember me'. Before I perish utterly, save me, O Lord.¹⁴

Glory to Thee, our God, glory to Thee.

Stretch out Thine hand to me, O God, as Thou hast to Peter, and raise me from the deep; grant me grace and mercy, at the supplications of Thine all-pure Mother who gave birth to Thee without seed, and at the prayers of all Thy saints. Before I perish utterly, save me, O Lord.¹⁵

Glory to Thee, our God, glory to Thee.

O Lamb who takest away my sin, accept me as each day I sing to Thee. Into Thy hands I commend myself entirely, soul and body, and as my bounden duty night and day I cry to Thee: Before I perish utterly, save me, O Lord.¹⁶

Glory be to the Father. . . .

Ineffable is Thy compassion, O longsuffering Lord, supreme in love! Sinless Thou art and merciful: cast me not away from Thy presence, that with thanksgiving and rejoicing I may cry to Thee: Before I perish utterly, save me, O Lord.¹⁷

Both now. . . .

Theotokion

O condescension past all speech! O strange and wondrous birth! How does the Virgin carry Thee as a child in her arms, for Thou art her Creator and her God! O Benefactor who hast consented to take flesh from her, before I perish utterly, save me, O Lord.

Entrance, O joyful Light. . . .

Prokimenon (Psalm 93): TONE FOUR

The Lord God to whom vengeance belongs: the God to whom vengeance belongs has spoken openly.

Ⲫ. Be Thou exalted, O Judge of the earth: reward the proud as they deserve.

Lesson: Genesis 17: 1-9.

¹⁴ Gen. 3: 1; Luke 23: 42.

¹⁵ Matt. 14: 31.

¹⁶ John 1: 29; Luke 23: 46.

¹⁷ Ps. 50: 13.

Prokimenon (Psalm 95): TONE SIX

Sing unto the Lord a new song: sing unto the Lord, all the earth.

Ⲫ. Sing unto the Lord: bless His Name.

Lesson: Proverbs 15: 20-16: 9.

And the rest of the Liturgy of the Presanctified.

If there is no Liturgy of the Presanctified, to Lord, I have cried we sing O Lord, Thou hast made Thy holy disciples. . . , with the two following stichera, and then the twenty-four stichera by Simeon the Translator. For the aposticha we use the sticheron In my wretchedness, I have fallen. . . , sung twice, together with the hymn to the Martyrs If there be any virtue. . . ; Glory be to the Father. . . Both now. . . ; and the Theotokion in the same Tone, followed by the usual Lenten ending of Vespers.

Oil and wine are allowed in the refectory on account of the labours of the coming vigil. Small Compline, without bows, is said in the cells. After the Trisagion, we read the kontakion of the Great Canon, My soul, O my soul. . . ; and so also at the Midnight Office, which is likewise said in the cells.

MATTINS

On Wednesday evening, about the fourth hour of the night,¹⁸ we assemble in church and the priest says Blessed is our God. . . ; and we continue with the prayer O heavenly King. . . ; the Trisagion, etc., and Our Father. . . ; Kyrie eleison (twelve times); Glory be to the Father. . . Both now. . . ; O come let us worship. . . , and Psalms 19 and 20, with the usual troparia and the short Litany. After that we read the Six Psalms and then, after the Great Litany, we sing as usual Alleluia and the Hymns to the Holy Trinity in the Tone of the week, followed by the eighth kathisma from the Psalter, and then the sessional hymns to the Apostles in the Tone of the week. Next we read the first part of the Life of St. Mary of Egypt, written by St. Sophronius, Patriarch of Jerusalem. Psalm 50 is read, and then, after the litany O Lord, save Thy people. . . , we begin to sing the Great Canon, slowly and with compunction. Before

¹⁸ That is, at about ten p.m.; but in many places it is the custom to begin earlier.

each troparion of the Canon, we make the Sign of the Cross and bow three times,¹⁹ and we sing:

Have mercy upon me, O God, have mercy upon me.

We do not read the verses of the Biblical Canticles, apart from the fourth Canticle. The irmoi of the Great Canon are sung twice.

The Great Canon by St. Andrew of Crete

TONE SIX

CANTICLE ONE

(Irmos) He is for me unto salvation Helper and Protector. He is my God and I glorify Him, God of my fathers is He and I exalt Him, for He is greatly glorified.

Where shall I begin to weep for the actions of my wretched life? What first-fruit shall I offer, O Christ, in this my lamentation? But in Thy compassion grant me forgiveness of sins.

Come, wretched soul, with thy flesh to the Creator of all. Make confession to Him, and abstain henceforth from thy past brutishness; and offer to God tears of repentance.

I have rivalled in transgression Adam the first-formed man, and I have found myself stripped naked of God, of the eternal Kingdom and its joy, because of my sins.²⁰

Woe to thee, miserable soul! How like thou art to the first Eve! For thou hast looked in wickedness and wast grievously wounded; thou hast touched the tree and rashly tasted the deceptive food.²¹

Instead of the visible Eve, I have the Eve of the mind: the passionate thought in my flesh, shewing me what seems sweet; yet whenever I taste from it, I find it bitter.²²

Adam was justly banished from Eden because he disobeyed one commandment of Thine, O Saviour. What then shall I suffer, for I am always rejecting Thy words of life?²³

By my own free choice I have incurred the guilt of Cain's murder.

¹⁹ In many places it is now the custom to make the Sign of the Cross and to bow only once.

²⁰ Gen. 3: 7-11.

²¹ Gen. 3: 6.

²² Gen. 3: 6.

²³ Gen. 3: 23; Acts 7: 38.

I have killed my conscience, bringing the flesh to life and making war upon the soul by my wicked actions.²⁴

O Jesus, I have not been like Abel in his righteousness. Never have I offered Thee acceptable gifts or godly actions, a pure sacrifice or a life unblemished.²⁵

Like Cain, O miserable soul, we too have offered, to the Creator of all, defiled actions and a polluted sacrifice and a worthless life; and so we also are condemned.²⁶

As the potter moulds the clay, Thou hast fashioned me, giving me flesh and bones, breath and life. But accept me in repentance, O my Maker and Deliverer and Judge.²⁷

I confess to Thee, O Saviour, the sins I have committed, the wounds of my soul and body, which murderous thoughts, like thieves, have inflicted inwardly upon me.²⁸

Though I have sinned, O Saviour, yet I know that Thou art full of loving-kindness. Thou dost chastise with mercy and art fervent in compassion. Thou dost see me weeping and dost run to meet me, like the Father calling back the Prodigal Son.²⁹

I lie as an outcast before Thy gate, O Saviour. In my old age cast me not down empty into hell; but, before the end comes, in Thy love grant me remission of sins.³⁰

I am the man who fell among thieves, even my own thoughts; they have covered all my body with wounds, and I lie beaten and bruised. But come to me, O Christ my Saviour, and heal me.³¹

The Priest saw me first, but passed by on the other side; the Levite looked on me in my distress, but despised my nakedness. O Jesus, sprung from Mary, do Thou come to me and take pity on me.³²

O Lamb of God, that takest away the sins of all, take from me the heavy yoke of sin, and in Thy compassion grant me remission of sins.³³

²⁴ Gen. 4: 8.

²⁵ Gen. 4: 4.

²⁶ Gen. 4: 5.

²⁷ Gen. 2: 7; Jer. 18: 1-10; Rom. 9: 21.

²⁸ Luke 10: 30.

²⁹ Luke 15: 20.

³⁰ Luke 16: 20; Ps. 54: 16; 70: 9.

³¹ Luke 10: 30.

³² Luke 10: 31-3.

³³ John 1: 29.

It is time for repentance: to Thee I come, my Creator. Take from me the heavy yoke of sin, and in Thy compassion grant me remission of sins.

Reject me not, O Saviour: cast me not away from Thy presence. Take from me the heavy yoke of sin and in Thy compassion grant me remission of sins.

All mine offences, voluntary and involuntary, manifest and hidden, known and unknown, do Thou forgive, O Saviour, for Thou art God; be merciful and save me.

From my youth, O Saviour, I have rejected Thy commandments. Ruled by the passions, I have passed my whole life in heedlessness and sloth. Therefore I cry to Thee, O Saviour, even now at the end: Save me,

As the Prodigal, O Saviour, I have wasted the substance of my soul in riotous living, and I am barren of the virtues of holiness. In my hunger I cry: O compassionate Father, come quickly out to meet me and take pity on me.³⁴

I fall down, Jesus, at Thy feet: I have sinned against Thee, be merciful to me. Take from me the heavy yoke of sin, and in Thy compassion grant me tears of compunction.

Enter not into judgement with me, bringing before me the things I should have done, examining my words and correcting my impulses. But in Thy mercy overlook my sins and save me, O Lord almighty.³⁵

Another Canon to St. Mary of Egypt

SAME TONE

(Same Irmos)

Holy Mother Mary, pray to God for us.

Give me the light of grace, from God's providence on high, that I may flee from the darkness of the passions and sing fervently the joyful story of thy life, O Mary.

Holy Mother Mary, pray to God for us.

Bowing before the divine laws of Christ, thou hast drawn near to Him, forsaking the unbridled longings of sensual pleasure; and in fear of God thou hast gained all the virtues as if they were one.

Holy Father Andrew, pray to God for us.

³⁴ Luke 15: 11-20.

³⁵ Ps. 142: 2.

Through thine intercessions, Andrew, deliver us from shameful passions and, we pray thee, make us now partakers of Christ's Kingdom; for with faith and love we sing thy praises.

Glory be to the Father. . . .

Trinity beyond all being, worshipped in Unity, take from me the heavy yoke of sin, and in Thy compassion grant me tears of compunction.

Both now. . . .

Theotokion

O Theotokos, the hope and protection of those who sing thy praises, take from me the heavy yoke of sin and, pure Lady, accept me in repentance.

CANTICLE TWO

(Irmos) Attend, O heaven, and I shall speak and sing in praise of Christ, who took flesh from a Virgin and came to dwell among us.

Attend, O heaven, and I shall speak; give ear, O earth, to the voice of one who repents before God and sings His praise.³⁶

Look upon me in compassion, O God, with Thy merciful eye, and accept my fervent confession.

More than all men have I sinned; I alone have sinned against Thee. But as God take pity on Thy creation, O Saviour.

I am surrounded by the storm of sin, O compassionate Lord. But stretch out Thine hand to me, as once Thou hast to Peter.³⁷

I offer to Thee, O merciful Lord, the tears of the Harlot. Take pity on me, O Saviour, in Thy compassion.³⁸

With the lusts of passion I have darkened the beauty of my soul, and turned my whole mind entirely into dust.

I have torn the first garment that the Creator wove for me in the beginning, and now I lie naked.³⁹

I have clothed myself in the torn coat that the serpent wove for me by his counsel, and I am ashamed.

³⁶ Deut. 32: 1.

³⁷ Matt. 14: 31.

³⁸ Luke 7: 38.

³⁹ Gen. 3: 7.

I looked upon the beauty of the tree and my mind was deceived; and now I lie naked and ashamed.⁴⁰

All the ruling passions have ploughed upon my back, making long furrows of wickedness.⁴¹

I have lost the beauty and glory with which I was first created; and now I lie naked and ashamed.

Sin has stripped me of the robe that God once wove for me, and it has sewed for me garments of skin.⁴²

I am clothed with the raiment of shame as with fig leaves, in condemnation of my self-willed passions.⁴³

I am clad in a garment that is defiled and shamefully blood-stained by a life of passion and self-indulgence.

I have stained the garment of my flesh, O Saviour, and defiled that which was made in Thine image and likeness.

I have fallen beneath the painful burden of the passions and the corruption of material things; and I am hard pressed by the enemy.

Instead of freedom from possessions, O Saviour, I have pursued a life in love with material things; and now I wear a heavy yoke.

I have adorned the idol of my flesh with a many-coloured coat of shameful thoughts, and I am condemned.

I have cared only for the outward adornment, and neglected that which is within – the tabernacle fashioned by God.

With my lustful desires I have formed within myself the deformity of the passions and disfigured the beauty of my mind.

I have discoloured with the passions the first beauty of the image, O Saviour. But seek me, as once Thou hast sought the lost coin, and find me.⁴⁴

Like the Harlot I cry to Thee: I have sinned, I alone have sinned against Thee. Accept my tears also as sweet ointment, O Saviour.⁴⁵

Like David, I have fallen into lust and I am covered with filth; but wash me clean, O Saviour, by my tears.⁴⁶

Like the Publican I cry to Thee: Be merciful, O Saviour, be

⁴⁰ Gen. 3: 6–7.

⁴¹ Ps. 128: 3.

⁴² Gen. 3: 21.

⁴³ Gen. 3: 7.

⁴⁴ Luke 15: 8.

⁴⁵ Luke 7: 37–50.

⁴⁶ 2 Kgs. [2 Sam.] 11: 2–4.

merciful to me. For no child of Adam has ever sinned against Thee as I have sinned.⁴⁷

I have no tears, no repentance, no compunction; but as God do Thou Thyself, O Saviour, bestow them on me.

Lord, Lord, at the Last Day shut not Thy door against me; but open it to me, for I repent before Thee.⁴⁸

O Lover of mankind, who desirest that all men shall be saved, in Thy goodness call me back and accept me in repentance.⁴⁹

Give ear to the groaning of my soul, and accept the tears that fall from mine eyes: O Saviour, save me.

Most Holy Theotokos, save us.

Theotokion

O Theotokos undefiled, Virgin alone worthy of all praise, intercede fervently for our salvation.

(*Another Irmos*) See now, see that I am God, who rained down manna in the days of old, and made springs of water flow from the rock, for My people in the wilderness, by My right hand and by My power alone.

'See now, see that I am God': give ear, my soul, to the Lord as He cries to thee. Forsake thy former sin, and fear Him as thy judge and God.

To whom shall I liken thee, O soul of many sins? Alas! to Cain and to Lamech. For thou hast stoned thy body to death with thine evil deeds, and killed thy mind with thy disordered longings.⁵⁰

Call to mind, my soul, all who lived before the Law. Thou hast not been like Seth, or followed Enos or Enoch, who was translated to heaven, or Noah; but thou art found destitute, without a share in the life of the righteous.⁵¹

Thou alone, my soul, hast opened the windows of the wrath of thy God, and thou hast flooded, as the earth, all thy flesh and deeds and life; and thou hast remained outside the Ark of salvation.⁵²

⁴⁷ Luke 18: 13.

⁴⁸ Matt. 25: 11.

⁴⁹ 1 Tim. 2: 4.

⁵⁰ Gen. 4: 8, 23.

⁵¹ Gen. 5: 3, 6, 21–4; 6: 9.

⁵² Gen. 7: 11–13.

'I have slain a man to my grief and wounding', said Lamech, 'and a young man to my hurt'; and he cried aloud lamenting. Dost thou not tremble then, my soul, for thou hast defiled thy flesh and polluted thy mind?⁵³

Ah, how I have emulated Lamech, the murderer of old, slaying my soul as if it were a man, and my mind as if it were a young man. With sensual longings I have killed my body, as Cain the murderer killed his brother.⁵⁴

Skilfully hast thou planned to build a tower, O my soul, and to establish a stronghold for thy lusts; but the Creator confounded thy designs and dashed thy devices to the ground.⁵⁵

I am wounded and smitten: see the enemy's arrows which have pierced my soul and body. See the wounds, the open sores and the injuries, I cry to Thee; see the blows inflicted by my freely-chosen passions.

Roused to anger by their transgressions, the Lord once rained down fire from heaven and burnt up the men of Sodom. And thou, my soul, hast kindled the fire of Gehenna, and there to thy bitter sorrow thou shalt burn.⁵⁶

Know and see that I am God, searching out men's hearts and punishing their thoughts, reproofing their actions and burning up their sins; and in My judgement I protect the orphan and the humble and the poor.⁵⁷

Holy Mother Mary, pray to God for us.

Sunk in the abyss of wickedness, O Mary, thou hast lifted up thine hands to the merciful God. And, as to Peter, in His loving-kindness He stretched out His hand to thee in help, seeking in every way thy conversion.⁵⁸

Holy Mother Mary, pray to God for us.

With all eagerness and love thou hast run to Christ, turning from thy former path of sin, finding thy food in the trackless wilderness, and fulfilling in purity the commandments of God.

Holy Father Andrew, pray to God for us.

Let us see, O my soul, let us see the love of our God and Master

⁵³ Gen. 4: 23.

⁵⁴ Gen. 4: 23; 4: 6-8.

⁵⁵ Gen. 11: 3-8.

⁵⁶ Gen. 19: 24; Matt. 5: 22.

⁵⁷ Deut. 10: 18; Ps. 67: 6.

⁵⁸ Matt. 14: 31.

for mankind; and before the end comes, with tears let us fall down before Him, crying: At the prayers of Andrew, O Saviour, have mercy upon us.

Glory be to the Father. . . .

O Trinity uncreated and without beginning, O undivided Unity: accept me in repentance and save me, a sinner. I am Thy creation, reject me not; but spare me and deliver me from the fire of condemnation.

Both now. . . .

Theotokion

Most pure Lady, Mother of God, the hope of those who run to thee and the haven of the storm-tossed: pray to the merciful God, thy Creator and thy Son, that He may grant His mercy even to me.

CANTICLE THREE

(*Irmos*) Upon the unshaken rock of Thy commandments, O Christ, make firm Thy Church.

The Lord, my soul, once rained down fire from heaven and consumed the land of Sodom.⁵⁹

O my soul, flee like Lot to the mountain, and take refuge in Zoar before it is too late.⁶⁰

Flee from the flames, my soul, flee from the burning heat of Sodom, flee from destruction by the fire of God.⁶¹

I confess to Thee, O Saviour; I have sinned, I have sinned against Thee. But in Thy compassion absolve and forgive me.

I alone have sinned against Thee, I have sinned more than all men; reject me not, O Christ my Saviour.

Thou art the Good Shepherd: seek me, the lamb that has strayed, and do not forget me.⁶²

Thou art my beloved Jesus, Thou art my Creator; in Thee shall I be justified, O Saviour.

God the Holy Trinity, have mercy on us.

⁵⁹ Gen. 19: 24.

⁶⁰ Gen. 19: 22.

⁶¹ Deut. 4: 24; Heb. 12: 29.

⁶² John 10: 11; Luke 15: 4-6.

To the Trinity

O God, Trinity in Unity, save us from error and temptation and distress.

Most Holy Theotokos, save us.

Theotokion

Hail, Womb that held God! Hail, Throne of the Lord! Hail, Mother of our life!

(*Another Irmos*) O Lord, upon the rock of Thy commandments make firm my wavering heart, for Thou alone art Holy and Lord.

For me Thou art the Fountain of life and the Destroyer of death; and from my heart I cry to Thee before the end: I have sinned, be merciful to me and save me.⁶³

I have followed the example, O Saviour, of those who lived in wantonness in the days of Noah; and like them I am condemned to drown in the flood.⁶⁴

I have sinned, O Lord, I have sinned against Thee; be merciful to me. For there is no sinner whom I have not surpassed in my offences.

O my soul, thou hast followed Ham, who mocked his father. Thou hast not covered thy neighbour's shame, walking backwards with averted face.⁶⁵

O wretched soul, thou hast not inherited the blessing of Shem, nor hast thou received, like Japhet, a spacious domain in the land of forgiveness.⁶⁶

O my soul, depart from sin, from the land of Haran, and come to the land that Abraham inherited, which flows with incorruption and eternal life.⁶⁷

Thou hast heard, my soul, how Abraham in days of old left the land of his fathers and became a wanderer: follow him in his choice.⁶⁸

At the oak of Mamre the Patriarch gave hospitality to the angels, and in his old age he inherited the reward of the promise.⁶⁹

⁶³ Ps. 35: 10; John 4: 14; 7: 37.

⁶⁴ Gen. 6: 5-13; Matt. 24: 37-9.

⁶⁵ Gen. 9: 20-7.

⁶⁶ Gen. 9: 26-7.

⁶⁷ Gen. 11: 31-12: 1; Exod. 3: 8.

⁶⁸ Gen. 12: 1.

⁶⁹ Gen. 18: 1-15.

Thou knowest, O my miserable soul, how Isaac was offered mystically as a new and unwonted sacrifice to the Lord: follow him in his choice.⁷⁰

Thou hast heard – O my soul, be watchful! – how Ishmael was driven out as the child of a bondwoman. Take heed, lest the same thing happen to thee because of thy lust.⁷¹

O my soul, thou hast become like Hagar the Egyptian: thy free choice has been enslaved, and thou hast borne as thy child a new Ishmael, stubborn wilfulness.⁷²

Thou knowest, my soul, the ladder that was shown to Jacob, reaching up from earth to heaven. Why hast thou not provided a firm foundation for it through thy godly actions?⁷³

Follow the example of Melchizedek, the priest of God, the King set apart, who was an image of the life of Christ among men in the world.⁷⁴

Do not look back, my soul, and so be turned into a pillar of salt. Fear the example of the people of Sodom, and take refuge in Zoar.⁷⁵

Flee, my soul, like Lot, from the burning of sin; flee from Sodom and Gomorrah; flee from the flame of every brutish desire.⁷⁶

Have mercy, O Lord, have mercy on me, I cry to Thee, when Thou comest with Thine angels to give to every man due return for his deeds.

Reject not, O Master, the prayer of those who sing Thy praises, but in Thy loving-kindness be merciful and grant forgiveness to them that ask with faith.

Holy Mother Mary, pray to God for us.

I am held fast, O Mother, by the tempest and billows of sin: but do thou keep me safe and lead me to the haven of divine repentance.

Holy Mother Mary, pray to God for us.

O holy Mary, offer thy prayer of supplication to the compassionate Theotokos, and through thine intercessions open unto me the door that leads to God.

⁷⁰ Gen. 22: 1-14.

⁷¹ Gen. 21: 10.

⁷² Gen. 16: 3, 15.

⁷³ Gen. 28: 12.

⁷⁴ Gen. 14: 18; Heb. 7: 1-3.

⁷⁵ Gen. 19: 23, 26.

⁷⁶ Gen. 19: 17-25.

Holy Father Andrew, pray to God for us.

Through thy prayers grant even to me forgiveness of trespasses, O Andrew, Bishop of Crete, best of guides, leading us to the mysteries of repentance.

Glory be to the Father. . . .

O simple Unity praised in Trinity of Persons, uncreated Nature without beginning, save us who in faith worship Thy power.

Both now. . . .

Theotokion

O Mother of God, without knowing man thou hast given birth within time to the Son, who was begotten outside time from the Father; and, strange wonder! thou givest suck while still remaining Virgin.

Then we repeat the *irmos*, O Lord, upon the rock of Thy commandments. . . .

Sessional Hymn

TONE EIGHT

(by Joseph)

Divinely-shining lights, eyewitnesses of the Saviour, illuminate us in the darkness of this life, that we may now walk honestly as in the day; with the torch of abstinence may we drive out the passions of the night, and behold with joy the splendour of Christ's Passion.⁷⁷

Glory be to the Father. . . .

SAME TONE

(by Theodore)

O company of the twelve apostles, chosen by God, offer now to Christ your supplication, that we may all complete the course of the Fast, saying our prayers with compunction and practising the virtues with an eager heart; and so may we attain the glorious Resurrection of Christ our God, bringing to Him praise and glory.

Both now. . . .

Theotokion

SAME TONE

The Son and Word of God whom nothing can contain, in ways

⁷⁷ Rom. 13: 13.

past speech and understanding was born from thee, O Theotokos. With the apostles pray to Him, that He may bestow true peace upon the inhabited earth and grant to us before the end forgiveness of our sins, in His boundless love counting thy servants worthy of the heavenly Kingdom.

The second part of the Life of St. Mary of Egypt is now read, and then the fourth Biblical Canticle. Next follow the two three-canticle Canons of the Apostles, which are read without bows or prostrations.

CANTICLE FOUR

First Canon

TONE EIGHT

(by Joseph)

(*Irmos*) O Lord, I have heard the mystery of Thy dispensation: I have considered Thy works, and I have glorified Thy Godhead.

Apostles of Christ, pray to God for us.

Enlightened by God, the apostles of Christ lived in abstinence; and by their divine mediation they help us in this season of the Fast.

As an instrument of twelve strings, the divine choir of the disciples sang a hymn of salvation, confounding the music of evil.

Driving away the drought of polytheism, O all-blessed apostles, with the rain of the Spirit ye have watered all the earth.

Theotokion

I have passed my life in arrogance: make me humble and save me, all-pure Lady, for thou hast borne the Lord who has exalted our humiliated nature.

Another Canon

SAME TONE

(by Theodore)

(*Irmos*) I have heard the report of Thee, O Lord, and was afraid; I have considered Thy works and glorified Thy power, O Master.

Apostles of Christ, pray to God for us.

O honoured choir of the apostles, in your intercessions to the Maker of all, ask that He have mercy on us who sing your praises.

As Christ's husbandmen, O apostles, ye have tilled the whole world with the word of God, and ye bring Him fruit at all times.

Ye became a vineyard, O apostles, for Christ the well-beloved, and ye have made all the world to drink from the wine of the Spirit.⁷⁸

Glory be to the Father. . . .

Trinity one in essence, without beginning and supreme in power, Father, Son and Holy Spirit: O God, Light and Life, guard Thy flock.

Both now. . . .

Theotokion

Hail, fiery Throne! Hail, Candlestick that bears the Light! Hail, Mountain of sanctification, Ark of life, Tabernacle and Holy of Holies!⁷⁹

Then we continue with Canticle Four of the Great Canon:

TONE SIX

(*Irmos*) The prophet heard of Thy coming, O Lord, and he was afraid: how Thou wast to be born of a Virgin and revealed to men, and he said: 'I have heard the report of Thee and I was afraid.' Glory to Thy power, O Lord.

O righteous Judge, despise not Thy works; forsake not Thy creation. I have sinned as a man, I alone, more than any other man, O Thou who lovest mankind. But as Lord of all Thou hast the power to pardon sins.⁸⁰

The end draws near, my soul, the end draws near; yet thou dost not care or make ready. The time grows short, rise up: the Judge is at the door. The days of our life pass swiftly, as a dream, as a flower. Why do we trouble ourselves in vain?⁸¹

Awake, my soul, consider the actions which thou hast done; set them before thine eyes, and let the drops of thy tears fall. With boldness tell Christ of thy deeds and thoughts, and so be justified.

No sin has there been in life, no evil deed, no wickedness, that I have not committed, O Saviour. I have sinned as no one ever before, in mind, word and intent, in disposition, thought and act.

⁷⁸ Isa. 5: 1.

⁷⁹ Dan. 7: 9; Exod. 25: 31-7; Ps. 77: 54; Exod. 25: 10; 26: 1, 33.

⁸⁰ Mark 2: 10.

⁸¹ Matt. 24: 33; Ps. 38: 7.

For this I am condemned in my misery, for this I am convicted by the verdict of my own conscience, which is more compelling than all else in the world. O my Judge and Redeemer, who knowest my heart, spare and deliver and save me Thy servant.

The ladder which the great Patriarch Jacob saw of old is an example, O my soul, of approach through action and of ascent in knowledge. If then thou dost wish to live rightly in action and knowledge and contemplation, be thou made new.⁸²

In privation Jacob the Patriarch endured the burning heat by day and the frost by night, making daily gains of sheep and cattle, shepherding, wrestling and serving, to win his two wives.⁸³

By the two wives, understand action and knowledge in contemplation. Leah is action, for she had many children; and Rachel is knowledge, for she endured great toil. And without toil, O my soul, neither action nor contemplation will succeed.⁸⁴

Be watchful, O my soul, be full of courage like Jacob the great Patriarch, that thou mayest acquire action with knowledge, and be named 'Israel', 'the mind that sees God'; so shalt thou reach by contemplation the innermost darkness, and gain great merchandise.⁸⁵

The great Patriarch had the twelve Patriarchs as children, and so he mystically established for thee, my soul, a ladder of ascent through action, in his wisdom setting his children as steps, by which thou canst mount upwards.⁸⁶

Thou hast rivalled Esau the hated, O my soul, and given the birthright of thy first beauty to the supplanter; thou hast lost thy father's blessing and in thy wretchedness been twice supplanted, in action and in knowledge. Therefore repent now.⁸⁷

Esau was called Edom because of his raging lust for women; burning always with unrestrained desires and stained with sensual pleasure, he was named 'Edom', which means the red heat of a soul that loves sin.⁸⁸

Thou hast heard, O my soul, of Job justified on a dung-hill, but

⁸² Gen. 28: 12.

⁸³ Gen. 29: 16-30; 30: 31-3; 31: 38-41.

⁸⁴ Gen. 29: 31-5; 30: 8.

⁸⁵ Gen. 32: 28-30.

⁸⁶ Gen. 28: 12-14; 35: 22.

⁸⁷ Gen. 25: 31-3; 27: 36.

⁸⁸ Gen. 25: 30.

thou hast not imitated his fortitude. In all thine experiences and trials and temptations, thou hast not kept firmly to thy purpose but hast proved inconstant.⁸⁹

Once he sat upon a throne, but now he sits upon a dung-hill, naked and covered with sores. Once he was blessed with many children and admired by all, but suddenly he is childless and homeless. Yet he counted the dung-hill as a palace and his sores as pearls.

A man of great wealth and righteous, abounding in riches and cattle, clothed in royal dignity, in crown and purple robe, Job became suddenly a beggar, stripped of wealth, glory and kingship.⁹⁰

If he who was righteous and blameless above all men did not escape the snares and pits of the deceiver, what wilt thou do, wretched and sin-loving soul, when some sudden misfortune befalls thee?⁹¹

I have defiled my body, I have stained my spirit, and I am all covered with wounds: but as physician, O Christ, heal both body and spirit for me through repentance. Wash, purify and cleanse me, O my Saviour, and make me whiter than snow.

Thy Body and Thy Blood, O Word, Thou hast offered at Thy Crucifixion for the sake of all: Thy Body to refashion me, Thy Blood to wash me clean; and Thou hast given up Thy spirit, O Christ, to bring me to Thy Father.⁹²

O Creator, Thou hast worked salvation in the midst of the earth, that we might be saved. Thou wast crucified of Thine own will upon the Tree; and Eden, closed till then, was opened. Things above and things below, the creation and all peoples have been saved and worship Thee.⁹³

May the Blood from Thy side be to me a cleansing fount, and may the water that flows with it be a drink of forgiveness. May I be purified by both, O Word, anointed and refreshed, having as chrism and drink Thy words of life.⁹⁴

I am deprived of the bridal chamber, of the wedding and the supper; for want of oil my lamp has gone out; while I slept the door

⁸⁹ Job 2: 8-10.

⁹⁰ Job 1: 1-22.

⁹¹ Job 2: 3-6.

⁹² Luke 23: 46.

⁹³ Ps. 73: 12.

⁹⁴ John 19: 34; 6: 55.

was closed; the supper has been eaten; I am bound hand and foot, and cast out.⁹⁵

As a chalice, O my Saviour, the Church has been granted Thy life-giving side, from which there flows down to us a twofold stream of forgiveness and knowledge, representing the two covenants, the Old and the New.⁹⁶

The time of my life is short, filled with trouble and evil. But accept me in repentance and call me back to knowledge. Let me not become the possession and food of the enemy; but do Thou, O Saviour, take pity on me.

Now I speak boastfully, with boldness of heart; yet all to no purpose and in vain. O righteous Judge, who alone art compassionate, do not condemn me with the Pharisee; but grant me the abasement of the Publican and number me with him.⁹⁷

I know, O compassionate Lord, that I have sinned and violated the vessel of my flesh. But accept me in repentance and call me back to knowledge. Let me not become the possession and food of the enemy; but do Thou, O Saviour, take pity on me.

I have become mine own idol, utterly defiling my soul with the passions, O compassionate Lord. But accept me in repentance and call me back to knowledge. Let me not become the possession and food of the enemy; but do Thou, O Saviour, take pity on me.

I have not hearkened to Thy voice, I have not heeded Thy Scripture, O Giver of the Law. But accept me in repentance and call me back to knowledge. Let me not become the possession and food of the enemy; but do Thou, O Saviour, take pity on me.

Holy Mother Mary, pray to God for us.

Thou hast lived a bodiless life in the body, O holy Mary, and thou hast received great grace from God. Protect us who honour thee with faith and, we entreat thee, deliver us by thy prayers from every trial.

Holy Mother Mary, pray to God for us.

Thou wast brought down into an abyss of great iniquity, yet not held fast within it: but with better intent thou hast mounted through action to the height of virtue, past all expectation; and the angels, O Mary, were amazed at thee.

⁹⁵ Matt. 25: 1-13; 22: 11-13.

⁹⁶ Exod. 24: 8; Matt. 26: 28; John 19: 34.

⁹⁷ Luke 18: 9-14.

Holy Father Andrew, pray to God for us.

O Andrew, renowned among the fathers, glory of Crete, as thou standest before the Trinity supreme in Godhead, in thy prayers do not forget to ask that we may be delivered from torment: for we call upon thee with love as our advocate in heaven.

Glory be to the Father. . . .

Undivided in Essence, unconfused in Persons, I confess Thee as God: Triune Deity, one in kingship and throne; and to Thee I raise the great thrice-holy hymn that is sung on high.⁹⁸

Both now. . . .

Theotokion

Thou givest birth and art a virgin, and in both thou remainest by nature inviolate. He who is born makes new the laws of nature, and thy womb brings forth without travail. When God so wills, the natural order is overcome; for He does whatever He wishes.

CANTICLE FIVE

(*Irmos*) From the night I seek Thee early, O Lover of mankind: give me light, I pray Thee, and guide me in Thy commandments, and teach me, O Saviour, to do Thy will.

In night have I passed all my life: for the night of sin has covered me with darkness and thick mist. But make me, O Saviour, a son of the day.⁹⁹

In my misery I have followed Reuben's example, and have devised a wicked and unlawful plan against the most high God, defiling my bed as he defiled his father's.¹

I confess to Thee, O Christ my King: I have sinned, I have sinned like the brethren of Joseph, who once sold the fruit of purity and chastity.²

As a figure of the Lord, O my soul, the righteous and gentle Joseph was sold into bondage by his brethren; but thou hast sold thyself entirely to thy sins.

O miserable and wicked soul, imitate the righteous and pure

⁹⁸ Isa. 6: 3; Rev. 4: 8.

⁹⁹ Eph. 5: 8; 1 Thess. 5: 5.

¹ Gen. 35: 22; 49: 4.

² Gen. 37: 27-8.

mind of Joseph; and do not live in wantonness, sinfully indulging thy disordered desires.³

Once Joseph was cast into a pit, O Lord and Master, as a figure of Thy Burial and Resurrection. But what offering such as this shall I ever make to Thee?⁴

Thou hast heard, my soul, of the basket of Moses: how he was borne on the waves of the river as if in a shrine; and so he avoided the bitter execution of Pharaoh's decree.⁵

Thou hast heard, wretched soul, of the midwives who once killed in its infancy the manly action of self-control: like great Moses, then, be suckled on wisdom.⁶

O miserable soul, thou hast not struck and killed the Egyptian mind, as did Moses the great. Tell me, then, how wilt thou go to dwell through repentance in the wilderness empty of passions?⁷

Moses the great went to dwell in the desert. Come, seek to follow his way of life, my soul, that in contemplation thou mayest attain the vision of God in the bush.⁸

Picture to thyself, my soul, the rod of Moses striking the sea and making hard the deep by the sign of the Holy Cross. Through the Cross thou also canst do great things.⁹

Aaron offered to God fire that was blameless and undefiled, but Hophni and Phinehas brought to Him, as thou hast done, my soul, strange fire and a polluted life.¹⁰

In my soul and body, O Master, I have become like Jannes and Jambres the magicians of cruel Pharaoh; my will is heavy and my mind is drowned beneath the waters. But do Thou come to my aid.¹¹

Woe is me! I have defiled my mind with filth. I pray to Thee, O Master: wash me clean in the waters of my tears and make the garment of my flesh white as snow.

When I examine my actions, O Saviour, I see that I have gone

³ Gen. 39: 7-20.

⁴ Gen. 37: 24.

⁵ Exod. 1: 22-2: 3.

⁶ Exod. 1: 16; 2: 9.

⁷ Exod. 2: 12.

⁸ Exod. 3: 1-6.

⁹ Exod. 14: 16.

¹⁰ Num. 16: 1-40; 1 Kgs. [1 Sam.] 2: 12-34.

¹¹ Exod. 7: 11; 2 Tim. 3: 8.

beyond all men in sin; for I knew and understood what I did; I was not sinning in ignorance.

Spare, O spare the work of Thine hands, O Lord. I have sinned, forgive me: for Thou alone art pure by nature, and none save Thee is free from defilement.

Thou who art God, O Saviour, wast for my sake fashioned as I am. Thou hast performed miracles, healing lepers, giving strength to the paralysed, stopping the issue of blood when the woman touched the hem of Thy garment.¹²

O wretched soul, do as the woman with an issue of blood: run quickly, grasp the hem of the garment of Christ; so shalt thou be healed of thine afflictions and hear Him say, 'Thy faith has saved thee.'¹³

O my soul, do as the woman who was bowed to the ground. Fall at the feet of Jesus, that He may make thee straight again: and thou shalt walk upright upon the paths of the Lord.¹⁴

Thou art a deep well, O Master: make springs gush forth for me from Thy pure veins, that like the woman of Samaria I may drink and thirst no more; for from Thee flow the streams of life.¹⁵

O Master and Lord, may my tears be unto me as Siloam: that I also may wash clean the eyes of my soul, and with my mind behold Thee, the pre-eternal Light.¹⁶

Holy Mother Mary, pray to God for us.

O blessed saint, with a love beyond compare thou hast longed to venerate the Wood of life, and thy desire was granted. Make me also worthy to attain the glory on high.

Holy Mother Mary, pray to God for us.

Crossing the stream of Jordan, thou hast found peace, escaping from the deadening pleasures of the flesh. Deliver us also from them, holy Mary, by thine intercessions.

Holy Father Andrew, pray to God for us.

Best of shepherds, chosen above all others, O wise Andrew, with great love and fear I beseech thee: through thine intercessions may I receive salvation and eternal life.

¹² Phil. 2: 6-7; Matt. 4: 24; Luke 17: 12-14; 5: 18; 8: 43-4.

¹³ Matt. 9: 20-2.

¹⁴ Luke 13: 11-13.

¹⁵ John 4: 13-15.

¹⁶ John 9: 7.

Glory be to the Father. . . .

We glorify Thee, O Trinity, the one God. Holy, holy, holy art Thou: Father, Son and Spirit, simple Essence and Unity, worshipped for ever.

Both now. . . .

Theotokion

O Virgin inviolate and Mother who hast not known man, from thee has God, the Creator of the ages, taken human flesh, uniting to Himself the nature of men.

CANTICLE SIX

(*Irmos*) With my whole heart I cried to the all-compassionate God: and He heard me from the lowest depths of hell, and brought my life out of corruption.

I offer to Thee in purity, O Saviour, the tears of mine eyes and groanings from the depths of my heart, crying: 'I have sinned against Thee, O God; be merciful to me.'¹⁷

Like Dathan and Abiram, O my soul, thou hast become a stranger to Thy Lord; but with all thy heart cry out, 'Spare me', that the earth may not open and swallow thee up.¹⁸

Raging as a maddened heifer, O my soul, thou art become like Ephraim. As a hart from the nets rescue then thy life, gaining wings through action and the mind's contemplation.¹⁹

O my soul, the hand of Moses shall be our assurance, proving that God can cleanse a life full of leprosy and make it white as snow. So do not despair of thyself, though thou art leprous.²⁰

The waves of my sins, O Saviour, have returned and suddenly engulfed me, as the waters of the Red Sea engulfed the Egyptians of old and their charioteers.²¹

Like Israel before thee, thou hast made a foolish choice, my soul; instead of the divine manna thou hast senselessly preferred the pleasure-loving gluttony of the passions.²²

¹⁷ Luke 18: 13.

¹⁸ Num. 16: 32.

¹⁹ Hos. 10: 11.

²⁰ Exod. 4: 6-8.

²¹ Exod. 14: 21-8.

²² Exod. 16: 15; Num. 21: 5.

The swine's meat, the flesh-pots and the food of Egypt thou hast preferred, my soul, to the food of heaven, as the ungrateful people did of old in the wilderness.²³

O my soul, thou hast valued the wells of Canaanite thoughts more than the veined Rock, Jesus, the Fountain of wisdom from which flow the rivers of divine knowledge.²⁴

When Thy servant Moses struck the rock with his rod, he prefigured Thy life-giving side, O Saviour, from which we all draw the water of life.²⁵

Like Joshua the son of Nun, search and spy out, my soul, the land of thine inheritance and take up thy dwelling within it, through obedience to the law.²⁶

Rise up and make war against the passions of the flesh, as Joshua against Amalek, ever gaining the victory over the Gibeonites, thy deceitful thoughts.²⁷

O my soul, pass through the flowing waters of time like the Ark of old, and take possession of the land of promise: for God commands thee.²⁸

As Thou hast saved Peter when he cried out, 'Save me', come quickly, O Saviour, before it is too late, and save me from the beast. Stretch out Thine hand and lead me up from the deep of sin.²⁹

I know Thee as a calm haven, O Lord, Lord Christ: come quickly, before it is too late, and deliver me from the lowest depths of sin and despair.

O Saviour, I am the coin marked with the King's likeness, which Thou hast lost of old. But, O Word, light Thy lamp, Thy Forerunner, and seek and find again Thine image.³⁰

Holy Mother Mary, pray to God for us.

Thy soul on fire, O Mary, thou hast ever shed streams of tears, to quench the burning of the passions. Grant the grace of these thy tears to me also, thy servant.

Holy Mother Mary, pray to God for us.

²³ Exod. 16: 3; Num. 11: 4-7.

²⁴ Exod. 17: 6; Num. 20: 8; 2 Kgs. [2 Sam.] 22: 2; 1 Cor. 10: 4.

²⁵ Exod. 17: 6; Num. 20: 8; John 19: 34; 1 Cor. 10: 4.

²⁶ Num. 13: 21-5; 14: 30; Josh. 2: 1.

²⁷ Exod. 17: 8-13; Josh. 9: 3-27.

²⁸ Josh. 3: 15-17; Deut. 1: 8.

²⁹ Matt. 14: 30-1; Dan. 7: 11; Rev. 13: 1.

³⁰ Luke 15: 8; John 5: 35.

Through the perfection of thine earthly life, O Mother, thou hast gained a heavenly freedom from the sinfulness of passion. In thine intercessions pray that this same freedom may be given to those who sing thy praises.

Holy Father Andrew, pray to God for us.

Shepherd and bishop of Crete, intercessor for the inhabited earth, to thee I run, O Andrew, and I cry: 'Deliver me, father, from the depths of sin.'

Glory be to the Father. . . .

'I am the Trinity, simple and undivided, yet divided in Persons, and I am the Unity, by Nature one', says the Father and the Son and the divine Spirit.

Both now. . . .

Theotokion

Thy womb bore God for us, fashioned in our shape. O Theotokos, pray to Him as the Creator of all, that we may be justified through thine intercessions.

Then we repeat the irmos, With my whole heart I cried to the all-compassionate God. . . .

Kontakion

TONE SIX

My soul, O my soul, rise up! Why art thou sleeping? The end draws near, and soon thou shalt be troubled. Watch, then, that Christ thy God may spare thee, for He is everywhere present and fills all things.

Ikos

Seeing Christ's house of healing opened, and health flowing down from it upon Adam, the devil suffered and was wounded; and as one in mortal danger he lamented, crying to his friends: 'What shall I do to the Son of Mary? I am slain by the Man from Bethlehem, who is everywhere present and fills all things.'

Then we sing the Beatitudes with the following troparia, making one bow at each:

TONE SIX

In Thy Kingdom remember us, O Lord, when Thou comest in Thy Kingdom.

O Christ, when the Thief cried to Thee upon the Cross 'Remember me', Thou hast made him a citizen of Paradise. Unworthy though I am, grant me to repent like him.³¹

Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.

O my soul, thou hast heard how Manoaah of old beheld the Lord in a vision, and then received from his barren wife the fruit of God's promise. Let us imitate him in his devotion.³²

Blessed are they that mourn, for they shall be comforted.

Emulating Samson's slothfulness, O my soul, thou hast been shorn of the glory of thy works, and through love of pleasure thou hast betrayed thy life to the alien Philistines, surrendering thy chastity and blessedness.³³

Blessed are the meek, for they shall inherit the earth.

He who at the first overthrew the Philistines with the jawbone of an ass, then wasted his life in passionate lusts. Flee, O my soul, from his example, flee from his actions and his weakness.³⁴

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Barak and Jephthah the captains, with Deborah who had a man's courage, were chosen as judges of Israel. Learn bravery from their mighty acts, O my soul, and be strong.³⁵

Blessed are the merciful, for they shall obtain mercy.

O my soul, thou knowest the manly courage of Jael, who of old pierced Sisera through his temples and brought salvation to Israel with the nail of her tent. In this thou mayest see a prefiguring of the Cross.³⁶

Blessed are the pure in heart, for they shall see God.

Offer, my soul, a sacrifice worthy of praise, offer thine actions as an oblation purer than the daughter of Jephthah; and as a victim for thy Lord slay the passions of the flesh.³⁷

Blessed are the peacemakers, for they shall be called the children of God.

³¹ Luke 23: 42-3.

³² Judg. 13: 2-24.

³³ Judg. 16: 19-21.

³⁴ Judg. 15: 15.

³⁵ Judg. 4: 4-6; 11: 1.

³⁶ Judg. 4: 21.

³⁷ Judg. 11: 31, 39.

O my soul, consider the fleece of Gideon, and receive the dew from heaven; bend down like a hart³⁸ and drink the water that flows from the Law, when its letter is wrung out for thee through study.³⁹

Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

Thou hast drawn upon thyself, O my soul, the condemnation of Eli the priest: thoughtlessly thou hast allowed the passions to work evil within thee, just as he permitted his children to commit transgressions.⁴⁰

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

In the Book of Judges, my soul, the Levite divided his wife limb from limb and sent the parts to the twelve tribes; and so he made known the lawless outrage committed by the men of Benjamin.⁴¹

Rejoice and be exceeding glad, for great is your reward in heaven.

Hannah, who loved self-restraint and chastity, when speaking to God moved her lips in praise, but her voice was not heard; and she who was barren bore a son worthy of her prayer.⁴²

Remember us, O Lord, when Thou comest in Thy Kingdom.

Great Samuel, the son of Hannah, was born at Ramah and brought up in the house of the Lord; and he was numbered among the Judges of Israel. Eagerly follow his example, O my soul, and before thou judgest others, judge thine own works.⁴³

Remember us, O Master, when Thou comest in Thy Kingdom.

David was chosen to be king and anointed for his royal office with the horn of divine oil. If thou, my soul, desirest the Kingdom on high, anoint thyself with the oil of tears.⁴⁴

Remember us, O Holy One, when Thou comest in Thy Kingdom.

Have mercy upon Thy creation, merciful Lord; take pity on the work of Thy hands. Spare those who have sinned, and spare me who more than all others have despised Thy commandments.

Glory be to the Father. . . .

Without beginning are the birth of the Son and the procession of

³⁸ Some editions read, 'like a dog'.

³⁹ Judg. 6: 38; 7: 5-7; Ps. 41: 2.

⁴⁰ 1 Kgs. [1 Sam.] 2: 12-25.

⁴¹ Judg. 19: 29-30.

⁴² 1 Kgs. [1 Sam.] 1: 13, 20.

⁴³ 1 Kgs. [1 Sam.] 1: 19; 2: 11; 7: 15.

⁴⁴ 1 Kgs. [1 Sam.] 16: 13.

the Spirit. I worship the Father who begets, I glorify the Son who is begotten, and I sing the praises of the Holy Spirit who shines forth with the Father and the Son.

Both now. . . .

Theotokion

O Mother of God, we venerate thy childbearing in ways past nature, yet we do not divide in two the natural glory of thy Son: for He is confessed as one Person in two Natures.

Then the troparia of the Great Canon:

TONE SIX

CANTICLE SEVEN

(*Irmos*) We have sinned, we have transgressed, we have done evil in Thy sight; we have not kept or followed Thy commandments. But reject us not utterly, O God of our fathers.

I have sinned, I have offended, I have set aside Thy commandments; for in sins have I progressed and to my sores I have added wounds. But in Thy compassion have mercy upon me, O God of our fathers.

The secrets of my heart have I confessed to Thee, my Judge. See my abasement, see my affliction, and attend to my judgement now; and in Thy compassion have mercy upon me, O God of our fathers.

When Saul once lost his father's asses, in searching for them he found himself proclaimed as king. But watch, my soul, lest unknown to thyself thou prefer thine animal appetites to the Kingdom of Christ.⁴⁵

David, the forefather of God, once sinned doubly, pierced with the arrow of adultery and the spear of murder. But thou, my soul, art more gravely sick than he, for worse than any acts are the impulses of thy will.⁴⁶

David once joined sin to sin, adding murder to fornication; yet then he showed at once a twofold repentance. But thou, my soul, hast done worse things than he, yet thou hast not repented before God.⁴⁷

⁴⁵ 1 Kgs. [1 Sam.] 9: 3; 10: 1-2.

⁴⁶ 2 Kgs. [2 Sam.] 11: 2-17.

⁴⁷ 2 Kgs. [2 Sam.] 12: 13.

David once composed a hymn, setting forth, as in an ikon, the action he had done; and he condemned it, crying: 'Have mercy upon me, for against Thee only have I sinned, O God of all. Do Thou cleanse me.'⁴⁸

When the Ark was being carried in a cart and the ox stumbled, Uzzah did no more than touch it, but the wrath of God smote him. O my soul, flee from his presumption and respect with reverence the things of God.⁴⁹

Thou hast heard of Absalom, and how he rebelled against nature; thou knowest of the unholy deeds by which he defiled his father David's bed. Yet thou hast followed him in his passionate and sensual desires.⁵⁰

Thy free dignity, O my soul, thou hast subjected to thy body; for thou hast found in the enemy another Ahitophel, and hast agreed to all his counsels. But Christ Himself has brought them to nothing and saved thee from them all.⁵¹

Solomon the wonderful, who was full of the grace of wisdom, once did evil in the sight of heaven and turned away from God. Thou hast become like him, my soul, through thine accursed life.⁵²

Carried away by sensual passions, he defiled himself. Alas! The lover of wisdom became a lover of harlots and a stranger to God. And thou, my soul, in thy mind hast imitated him through thy shameful desires.⁵³

O my soul, thou hast rivalled Rehoboam, who paid no attention to his father's counsellors, and Jeroboam, that evil servant and renegade of old. But flee from their example and cry to God: I have sinned, take pity on me.⁵⁴

Alas, my soul! Thou hast rivalled Ahab in guilt. Thou hast become the dwelling-place of fleshly defilements and a shameful vessel of the passions. But groan from the depths of thy heart, and confess thy sins to God.⁵⁵

Elijah once destroyed with fire twice fifty of Jezebel's servants,

⁴⁸ Ps. 50: 3, 6, 11.

⁴⁹ 2 Kgs. [2 Sam.] 6: 6-7.

⁵⁰ 2 Kgs. [2 Sam.] 16: 21-2.

⁵¹ 2 Kgs. [2 Sam.] 16: 23.

⁵² 3 [1] Kgs. 11: 1-10.

⁵³ 3 [1] Kgs. 3: 12; 11: 1.

⁵⁴ 3 [1] Kgs. 11: 26-40; 12: 1-33.

⁵⁵ 3 [1] Kgs. 16: 30.

and he slew the prophets of shame, as a rebuke to Ahab. But flee from the example of both of them, my soul, and be strong.⁵⁶

Heaven is closed to thee, my soul, and a famine from God has seized thee: for thou hast been disobedient, as Ahab was to the words of Elijah the Tishbite. But imitate the widow of Zarephath, and feed the prophet's soul.⁵⁷

By deliberate choice, my soul, thou hast incurred the guilt of Manasseh, setting up the passions as idols and multiplying abominations. But with fervent heart emulate his repentance and acquire compunction.⁵⁸

I fall before Thee, and as tears I offer Thee my words. I have sinned as the Harlot never sinned, and I have transgressed as no other man on earth. But take pity on Thy creature, O Master, and call me back.⁵⁹

I have discoloured Thine image and broken Thy commandment. All my beauty is destroyed and my lamp is quenched by the passions, O Saviour. But take pity on me, as David sings, and 'restore to me Thy joy'.⁶⁰

Turn back, repent, uncover all that thou hast hidden. Say unto God, to whom all things are known: Thou alone knowest my secrets, O Saviour; 'have mercy on me', as David sings, 'according to Thy mercy'.⁶¹

My days have vanished as the dream of one awaking: and so, like Hezekiah, I weep upon my bed, that years may be added to my life. But what Isaiah will come to thee, my soul, except the God of all?⁶²

Holy Mother Mary, pray to God for us.

Raising thy cry to the pure Mother of God, thou hast driven back the fury of the passions that violently assailed thee, and put to shame the enemy who sought to make thee stumble. But give thy help in trouble now to me also, thy servant.

Holy Mother Mary, pray to God for us.

He whom thou hast loved, O Mother, whom thou hast desired,

⁵⁶ 4 [2] Kgs. 1: 10-15; 3 [1] Kgs. 18: 40.

⁵⁷ 3 [1] Kgs. 17: 1; Luke 4: 25.

⁵⁸ 4 [2] Kgs. 21: 1-16; 2 Chr. 33: 11-13; Prayer of Manasses.

⁵⁹ Luke 7: 37.

⁶⁰ Ps. 50: 14.

⁶¹ Ps. 50: 3.

⁶² Ps. 72: 20; 4 [2] Kgs. 20: 1-6; Isa. 38: 1-8.

in whose footsteps thou hast followed: He it was who found thee and gave thee repentance, for He is God compassionate. Pray to Him without ceasing, that we may be delivered from passions and distress.

Holy Father Andrew, pray to God for us.

Set me firmly on the rock of faith, O father, through thine intercessions; fence me round with fear of God, O Andrew; grant repentance to me now, I beseech thee, and deliver me from the snare of the enemies that seek my life.

Glory be to the Father. . . .

O simple and undivided Trinity, one consubstantial Nature: Thou art praised as Light and Lights, one Holy and three Holies. Sing, O my soul, and glorify Life and Lives, the God of all.

Both now. . . .

Theotokion

We praise thee, we bless thee, we venerate thee, O Mother of God: for thou hast given birth to One of the undivided Trinity, thy Son and God, and thou hast opened the heavenly places to us on earth.

The three-canticle Canons:

CANTICLE EIGHT

TONE EIGHT

(*Irmos*) The eternal King of glory, before whom the powers of heaven tremble and the ranks of angels stand in fear, O ye priests praise and ye people exalt above all for ever.

Apostles of Christ, pray to God for us.

As coals of immaterial fire, O apostles, burn up my material passions and kindle within me now a longing for divine love.

Let us honour the well-tuned trumpets of the Word, which have caused the ill-founded walls of the enemy to fall, and have firmly established the ramparts of the knowledge of God.⁶³

Break in pieces the passionate idols of my soul, as ye brake in pieces the temples and pillars of the enemy, O apostles of the Lord, consecrated temples.⁶⁴

⁶³ Josh. 6: 20.

⁶⁴ Eph. 2: 20-1.

Theotokion

O pure Virgin, thou hast contained Him who by nature cannot be contained; thou hast held Him who upholds all things; thou hast given suck to Him who sustains the creation, Christ the Giver of Life.

*Second Canon, Same Irmos**SAME TONE*

O apostles of Christ, with the Spirit as architect ye have built the whole Church, and within it ye bless Christ for ever.

Sounding the trumpets of the dogmas, the apostles have overthrown all the error of idolatry, exalting Christ above all for ever.

O noble company of the apostles who watch over the world and dwell in heaven, deliver from danger those who ever sing your praises.

Glory be to the Father. . . .

O threefold Sun, all-radiant Sovereignty of God, O Nature one in glory, one in throne: Father all-creating, Son and Spirit of God, I praise Thee for ever.

Both now. . . .

Theotokion

As a throne honoured and most high, let us praise in ceaseless song the Mother of God, O ye peoples, for she alone is both a Mother and a Virgin after childbirth.

Then the troparia of the Great Canon:

TONE SIX

(*Irmos*) The hosts of heaven give Him glory; before Him tremble cherubim and seraphim; let everything that has breath and all creation praise Him, bless Him, and exalt Him above all for ever.

I have sinned, O Saviour, have mercy on me. Awaken my mind and turn me back; accept me in repentance and take pity on me as I cry: against Thee only have I sinned; I have done evil, have mercy on me.

Riding in the chariot of the virtues, Elijah was lifted up to heaven, high above earthly things. Reflect, my soul, on his ascent.⁶⁵

⁶⁵ 4 [2] Kgs. 2: 11.

With the mantle of Elijah, Elisha made the stream of Jordan stand still on either side: but in this grace, my soul, thou hast no share, by reason of thy greed and uncontrolled desires.⁶⁶

Elisha once took up the mantle of Elijah, and received a double portion of grace from the Lord: but in this grace, my soul, thou hast no share, by reason of thy greed and uncontrolled desires.⁶⁷

The Shunammite woman gladly entertained the righteous Prophet: but in thy house, my soul, thou hast not welcomed stranger or traveller; and so thou shalt be cast out weeping from the bridal chamber.⁶⁸

O wretched soul, always thou hast imitated the polluted thoughts of Gehazi. Cast from thee, at least in thine old age, his love of money. Flee from the fire of hell, turn away from thy wickedness.⁶⁹

Thou hast followed Uzziah, my soul, and hast his leprosy in double form; for thy thoughts are wicked, and thine acts unlawful. Leave what thou hast, and hasten to repentance.⁷⁰

O my soul, thou hast heard how the men of Nineveh repented before God in sackcloth and ashes. Yet thou hast not followed them, but art more wicked than all who sinned before the Law and after.⁷¹

Thou hast heard, my soul, how Jeremiah in the muddy pit cried out with lamentations for the city of Zion and asked to be given tears. Follow his life of lamentation and be saved.⁷²

Jonah fled to Tarshish, foreseeing the conversion of the men of Nineveh; for as a prophet he knew the loving-kindness of God, but he was jealous that his prophecy should not be proved false.⁷³

My soul, thou hast heard how Daniel stopped the mouths of the wild beasts in the lions' den; and thou knowest how the Children with Azarias quenched through their faith the flames of the fiery furnace.⁷⁴

⁶⁶ 4 [2] Kgs. 2: 14.

⁶⁷ 4 [2] Kgs. 2: 9, 13.

⁶⁸ 4 [2] Kgs. 4: 8; Matt. 22: 11-13.

⁶⁹ 4 [2] Kgs. 5: 21-7.

⁷⁰ 2 Chr. 26: 19.

⁷¹ Jonah 3: 5.

⁷² Jer. 45 [38]: 6; 9: 1.

⁷³ Jonah 1: 3.

⁷⁴ Dan. 6: 16-22; 3: 23-5.

All the names of the Old Testament have I set before thee, my soul, as an example. Imitate the holy acts of the righteous and flee from the sins of the wicked.

O righteous Judge and Saviour, have mercy on me and deliver me from the fire that threatens me, and from the punishment that I deserve to suffer at the Judgement. Before the end comes, grant me remission through virtue and repentance.

Like the Thief I cry to Thee, 'Remember me'; like Peter I weep bitterly; like the Publican I call out, 'Forgive me, Saviour'; like the Harlot I shed tears. Accept my lamentation, as once Thou hast accepted the entreaties of the woman of Canaan.⁷⁵

O Saviour, heal the putrefaction of my humbled soul, for Thou art the one Physician; apply plaster, and pour in oil and wine – works of repentance, and compunction with tears.⁷⁶

Like the woman of Canaan, I cry to Thee, 'Have mercy on me, Son of David.' Like the woman with an issue of blood, I touch the hem of Thy garment. I weep as Martha and Mary wept for Lazarus.⁷⁷

As precious ointment, O Saviour, I empty on Thine head the alabaster box of my tears. Like the Harlot, I cry out to Thee, seeking mercy: I bring my prayer and ask to receive forgiveness.⁷⁸

No one has sinned against Thee as I have; yet accept even me, compassionate Saviour, for I repent in fear and cry with longing: Against Thee alone have I sinned; I have transgressed, have mercy on me.⁷⁹

Spare the work of Thine own hands, O Saviour, and as shepherd seek the lost sheep that has gone astray. Snatch me from the wolf and make me a nursling in the pasture of Thine own flock.⁸⁰

When Thou sittest upon Thy throne, O merciful Judge, and revealest Thy dread glory, O Christ, what fear there will be then! When the furnace burns with fire, and all shrink back in terror before Thy judgement-seat.⁸¹

Holy Mother Mary, pray to God for us.

The Mother of the Light that never sets illumined thee and

⁷⁵ Luke 23: 42; Matt. 26: 75; Luke 18: 13; 7: 37-8; Matt. 15: 22-8.

⁷⁶ Luke 10: 34.

⁷⁷ Matt. 15: 22; Luke 8: 43-4; John 11: 33.

⁷⁸ Matt. 26: 7; Luke 7: 37-8.

⁷⁹ Ps. 50: 6.

⁸⁰ Ps. 118: 176; Luke 15: 4; John 10: 11-12.

⁸¹ Dan. 7: 9-10; John 5: 22; Matt. 24: 30.

freed thee from the darkness of the passions. O Mary, who hast received the grace of the Spirit, give light to those who praise thee with faith.

Holy Mother Mary, pray to God for us.

The holy Zosimas was struck with amazement, O Mother, beholding in thee a wonder truly strange and new. For he saw an angel in the body and was filled with astonishment, praising Christ unto all ages.

Holy Father Andrew, pray to God for us.

Since thou hast boldness before the Lord, O Andrew, honoured renown of Crete, I beseech thee, intercede that I may find deliverance from the bonds of iniquity through thy prayers, O teacher, glory of holy monks.

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

Father without beginning, coeternal Son, and loving Comforter, the Spirit of righteousness; Begetter of the Word of God, Word of the Eternal Father, Spirit living and creative: O Trinity in Unity, have mercy on me.

Both now. . . .

Theotokion

As from purple silk, O undefiled Virgin, the spiritual robe of Emmanuel, His flesh, was woven in thy womb. Therefore we honour thee as Theotokos in very truth.

We praise, bless and worship the Lord. . . .

Then we repeat the irmos, The hosts of heaven give Him glory. . . .⁸²

Next we sing the Magnificat and Greater in honour than the cherubim. . . , followed by the three-canticle Canons:

CANTICLE NINE

First Canon

TONE EIGHT

(*Irmos*) Saved through thee, pure Virgin, we confess thee to be truly Theotokos, and with the choirs of angels we magnify thee.

Apostles of Christ, pray to God for us.

⁸² The Slav books prescribe the irmos to the three-canticle Canons, *The eternal King of glory. . . .*

Ye were revealed, O apostles, as fountains of the water of salvation: bring refreshment to my soul that faints from the thirst of sin.

I am swimming in the deep waters of destruction and have come near to drowning: with Thy right hand, O Lord, save me as Thou hast saved Peter.⁸³

Ye are the salt that gives savour to the teachings of salvation: dry up the rottenness of my mind and dispel the darkness of my ignorance.⁸⁴

Theotokion

O Lady, thou hast brought forth our Joy: grant me the spirit of mourning that in the coming Day of Judgement I may be comforted by God.⁸⁵

Second Canon
SAME TONE

(*Irmos*) With all generations we magnify thee, mediatrix between heaven and earth. For in thee, O Virgin, the fullness of the Godhead came to dwell bodily.⁸⁶

We magnify you in our hymns, O glorious company of the apostles: for ye have been revealed as shining lights of the inhabited earth, driving out error.

O blessed apostles, catching rational fish with the net of the Gospel, bring them always as an offering to Christ.

In your prayers to God remember us, we entreat you, O apostles. May we be delivered from all temptation, for lovingly we sing your praises.

Glory be to the Father. . . .

I sing Thy praises, Unity in three Persons, Father, Son and Spirit, one God, consubstantial Trinity, equal in power and without beginning.

Both now. . . .

Theotokion

With all generations we call thee blessed, O Mother and Virgin:

⁸³ Matt. 14: 31.

⁸⁴ Matt. 5: 13.

⁸⁵ Matt. 5: 4.

⁸⁶ Col. 2: 9.

through thee we are delivered from the curse, for thou hast borne the Lord our Joy.

Then the remaining troparia of the Great Canon:

TONE SIX

(*Irmos*) Conception without seed; nativity past understanding, from a Mother who never knew a man; childbearing undefiled. For the birth of God makes both natures new. Therefore, as Bride and Mother of God, with true worship all generations magnify thee.

My mind is wounded, my body has grown feeble, my spirit is sick, my speech has lost its power, my life is dead; the end is at the door. What shalt thou do, then, miserable soul, when the Judge comes to examine thy deeds?

I have put before thee, my soul, Moses' account of the creation of the world, and after that all the recognized Scriptures that tell thee the story of the righteous and the wicked. But thou, my soul, hast followed the second of these, not the first, and hast sinned against God.

The Law is powerless, the Gospel of no effect, and the whole of Scripture is ignored by thee; the prophets and all the words of the righteous are useless. Thy wounds, my soul, have been multiplied, and there is no physician to heal thee.

I bring thee, O my soul, examples from the New Testament, to lead thee to compunction. Follow the example of the righteous, turn away from the sinful; and through prayers and fasting, through chastity and reverence, win back Christ's mercy.

Christ became a child and shared in my flesh; and willingly He performed all that belongs to my nature, only without sin. He set before thee, my soul, an example and image of His condescension.⁸⁷

Christ became man, calling to repentance thieves and harlots. Repent, my soul: the door of the Kingdom is already open, and pharisees and publicans and adulterers pass through it before thee, changing their life.⁸⁸

Christ saved the Wise Men and called the Shepherds; He revealed as martyrs a multitude of young children; He glorified the Elder and

⁸⁷ Heb. 4: 15.

⁸⁸ Matt. 9: 13; 21: 31; Luke 15: 1.

the aged Widow. But thou, my soul, hast not followed their lives and actions. Woe to thee when thou art judged!⁸⁹

The Lord fasted forty days in the wilderness, and at the end of them He was hungry, thus showing that He is man. Do not be dismayed, my soul: if the enemy attacks thee, through prayer and fasting drive him away.⁹⁰

Christ was being tempted; the devil tempted Him, showing Him the stones that they might be made bread. He led Him up into a mountain, to see in an instant all the kingdoms of the world. O my soul, look with fear on what happened; watch and pray every hour to God.⁹¹

The Dove who loved the wilderness, the Lamp of Christ, the voice of one crying aloud, was heard preaching repentance; but Herod sinned with Herodias. O my soul, see that thou art not trapped in the snares of the transgressors, but embrace repentance.⁹²

The Forerunner of grace went to dwell in the wilderness, and Judaea and all Samaria ran to hear him; they confessed their sins and were baptized eagerly. But thou, my soul, hast not imitated them.⁹³

Marriage is honourable, and the marriage-bed undefiled. For on both Christ has given His blessing, eating in the flesh at the wedding in Cana, turning water into wine and revealing His first miracle, to bring thee, my soul, to a change of life.⁹⁴

Christ gave strength to the paralysed man, and he took up his bed; He raised from the dead the young man, the son of the widow, and the centurion's servant; He appeared to the woman of Samaria, and spoke to thee, my soul, of worship in spirit.⁹⁵

By the touch of the hem of His garment, the Lord healed the woman with an issue of blood; He cleansed lepers and gave sight to the blind and made the lame walk upright; He cured by His word the deaf and the dumb and the woman bowed to the ground, to bring thee, wretched soul, to salvation.⁹⁶

Healing sickness, Christ the Word preached the good tidings to

⁸⁹ Matt. 2: 12; Luke 2: 9-12; Matt. 2: 16; Luke 2: 25-38.

⁹⁰ Matt. 4: 2; 17: 21.

⁹¹ Matt. 4: 3-9; 26: 41.

⁹² Ps. 54: 7; John 5: 35; Isa. 40: 3; Matt. 3: 2-3; 14: 3; Ps. 123: 7.

⁹³ Matt. 3: 5-6.

⁹⁴ Heb. 13: 4; John 2: 1-11.

⁹⁵ Matt. 9: 2-7; Luke 7: 11-15; Matt. 8: 6-13; John 4: 24.

⁹⁶ Matt. 9: 20-2; 11: 5; Luke 13: 11-13.

the poor. He cured the crippled, ate with publicans, and conversed with sinners. With the touch of His hand, He brought back the departed soul of Jairus' daughter.⁹⁷

The Publican was saved and the Harlot turned to chastity, but the Pharisee with his boasting was condemned. For the first cried, 'Be merciful', and the second, 'Have mercy on me'; but the third said, boasting, 'I thank Thee, O God', and the other words of madness.⁹⁸

Zacchaeus was a publican, yet he was saved; but Simon the Pharisee went astray, while the Harlot received remission and release from Him who has the power to forgive sins. O my soul, gain His mercy.⁹⁹

O wretched soul, thou hast not acted like the Harlot, who took the alabaster box of precious ointment, and anointed with tears and wiped with her hair the feet of the Lord. And He tore in pieces the record of her previous sins.¹

Thou knowest, O my soul, how the cities were cursed to which Christ preached the Gospel. Fear their example, lest thou suffer the same punishment. For the Master likened them to Sodom and condemned them to hell.²

Be not overcome by despair, O my soul; for thou hast heard of the faith of the woman of Canaan, and how through it her daughter was healed by the word of God. Cry out from the depth of thy heart, 'Save me also, Son of David', as she once cried to Christ.³

O Son of David, with Thy word Thou hast healed the possessed: take pity on me, save me and have mercy. Let me hear Thy compassionate voice speak to me as to the thief: 'Verily, I say unto thee, thou shalt be with Me in Paradise, when I come in My glory.'⁴

A thief accused Thee, a thief confessed Thy Godhead: for both were hanging with Thee on the Cross. Open to me also, O Lord of many mercies, the door of Thy glorious Kingdom, as once it was opened to Thy thief who acknowledged Thee with faith as God.⁵

⁹⁷ Luke 4: 17-19; 5: 27-30; Matt. 11: 5; Mark 5: 41-2.

⁹⁸ Luke 7: 36-50; 18: 9-13.

⁹⁹ Luke 19: 1-10; 7: 36-50.

¹ Luke 7: 37-8; Col. 2: 14.

² Luke 10: 13-15.

³ Matt. 15: 22.

⁴ Matt. 15: 22-8; Luke 9: 38-42; 23: 43.

⁵ Luke 23: 32, 39-43.

The creation was in anguish, seeing Thee crucified. Mountains and rocks were split from fear, the earth quaked, and hell was despoiled; the light grew dark in daytime, beholding Thee, O Jesus, nailed in the flesh.⁶

Do not demand from me worthy fruits of repentance, for my strength has failed within me. Give me an ever-contrite heart and poverty of spirit, that I may offer these to Thee as an acceptable sacrifice, O only Saviour.⁷

O my Judge who dost know me, when Thou comest again with the angels to judge the whole world, look upon me then with Thine eye of mercy, and spare me; take pity on me, Jesus, for I have sinned more than any other man.

Holy Mother Mary, pray to God for us.

By thy strange way of life thou hast struck all with wonder, both the hosts of angels and the gatherings of mortal men; for thou hast surpassed nature and lived as though no longer in the body. Like a bodiless angel thou hast walked upon the Jordan with thy feet, O Mary, and crossed over it.

Holy Mother Mary, pray to God for us.

O holy Mother, call down the gracious mercy of the Creator upon us who sing thy praises, that we may be set free from the sufferings and afflictions that assail us; so without ceasing, delivered from temptations, we shall magnify the Lord who has glorified thee.

Holy Father Andrew, pray to God for us.

Venerable Andrew, father thrice-blessed, shepherd of Crete, cease not to offer prayer for us who sing thy praises; that we may be delivered from all danger and distress, from corruption and innumerable sins, who honour thy memory with faith.

Glory be to the Father. . . .

Trinity one in Essence, Unity in three Persons, we sing Thy praises: we glorify the Father, we magnify the Son, we worship the Spirit, truly one God by nature, Life and Lives, Kingdom without end.

Both now. . . .

Theotokion

Watch over thy City, all-pure Mother of God. For by thee she

⁶ Matt. 27: 51-3; Luke 23: 44-5.

⁷ Matt. 3: 8; 5: 3; Ps. 50: 19.

reigns in faith, by thee she is made strong; by thee she is victorious, putting to flight every temptation, despoiling the enemy and ruling her subjects.

And then again the irmos, Conception without seed. . . .

Then the Hymn of Light in the Tone of the week; and we continue with the rest of Mattins, as usual on weekdays in Lent.

Aposticha:

TONE EIGHT

Into the ambushes of thieves thou hast fallen, O my soul, and thou art sorely wounded, delivered through thine own sins into the hands of enemies without reason. But while thou still hast time, cry out with compunction: O hope of the hopeless, life of the despairing, raise me up, O Saviour, and save me (*twice*).

To the Martyrs

Putting on the breastplate of the Faith and armed with the Sign of the Cross, ye showed yourselves courageous fighters. Bravely ye resisted tyrants and cast down the delusions of the devil; and ye were rewarded with a victor's crown. Ever intercede on our behalf, for the salvation of our souls.⁸

Glory be to the Father. . . . Both now. . . .

Theotokion

O all-pure Virgin Theotokos, accept the supplications of thy servants, and pray without ceasing that we may be given peace and the remission of our sins.

At the end of Mattins, the Prayer of St. Ephraim is said once only, with three prostrations.

Mattins is followed immediately by the First Hour, without the reading of a kathisma from the Psalter. The ninth kathisma is read at the Third Hour, the tenth at the Sixth Hour, and the eleventh at the Ninth Hour. At all the Hours the Lenten verses are not sung but read, and they are accompanied by bows, not prostrations. After the Trisagion, at all the Hours we read the kontakion from the Great Canon, My soul, O my soul. . . . The Prayer of St. Ephraim is said once only, with three prostrations.

At the Typika, the Beatitudes are not sung but read, without prostrations. The Prayer of St. Ephraim is said once only, with three prostrations.

⁸ 1 Thess. 5: 8; Eph. 6: 13.

SIXTH HOUR

Troparion of the Prophecy:

TONE SIX

O compassionate, longsuffering, almighty Lord, send down Thy mercy on Thy people.

Glory be to the Father. . . . Both now. . . .

Repeat.

Prokimenon (Psalm 96): TONE SIX

The Lord is King, let the earth rejoice.

✠. Worship Him, all ye angels of His.⁹

Lesson: Isaiah 42: 5-16.

Prokimenon (Psalm 97): TONE SIX

O sing unto the Lord a new song, for He has done marvellous things: His right hand and His holy arm have wrought salvation.

✠. Sing with joy to God, all the earth.¹⁰

VESPERS ON THURSDAY EVENING

After the Psalm of Introduction (Psalm 103) and the Great Litany, instead of the eighteenth kathisma of the Psalter we read the twelfth kathisma.

To Lord, I have cried, ten stichera are sung, six from the Triodion and four from the Menaion:

TONE EIGHT

Of mine own free will, through my first transgression I put off the beauty of the virtues; but through Thy loving self-abasement, O Word of God, I am clothed with beauty once again. For though I was defiled by grievous passions and thieves had left me wounded on the road, yet hast Thou not despised me; but Thou hast kept me safe by Thine almighty power, granting me Thine aid, O Lord most merciful (*twice*).

⁹ In the Slav books the verse reads, *Let the many islands be glad.*

¹⁰ In the Slav books the verse reads, *All the ends of the earth have seen the salvation of our God.*

To the Martyrs

O martyrs of the Lord, ye hallow every place and heal every ill: and now we entreat you to pray that our souls may be delivered from the snares of the enemy.

TONE ONE

(*by Joseph*)

Nailed, O Lord, upon the Cross, with the divine spear Thou hast torn up the record of Adam's sin. Tear, then, to pieces my bonds, O Word, that I may offer Thee with joy and faith a sacrifice of praise: for I have come now to the acceptable season of the Fast, which Thou hast appointed for the salvation of all.¹¹

Shining with the radiance of fasting, Moses once beheld the glory of God. Follow his example, O my humble soul, and with acts of abstinence and prayer serve Him who for thy sake stretched out His hands in love upon the Cross, granting thee a share in the divine gladness.¹²

TONE SIX

(*by Theodore*)

We venerate Thy life-giving Cross, O Christ, on which Thou hast suffered in Thine ineffable and measureless love towards us. Our souls illumined by it, we praise Thee without ceasing, asking that we may complete the course of the Fast with good courage and in joy; and so may we attain, O Lord, and glorify Thy Passion, through which Thou hast saved us.

Then the three stichera to the saint of the day from the Menaion, repeating the first; Glory be to the Father. . . . Both now. . . ; and the Stavrotheotokion from the Menaion.

Prokimenon (Psalm 98): TONE SEVEN

Exalt ye the Lord our God and worship at His footstool: for He is holy.

✠. The Lord is King; let the peoples rage.

Lesson: Genesis 18: 20-33.

¹¹ Col. 2: 14; 2 Cor. 6: 2; Heb. 13: 15.

¹² Exod. 33: 18-23; 34: 28-9.

Prokimenon (Psalm 99): TONE SIX

Sing with joy to the Lord, all the earth.

Ψ. Serve the Lord with gladness: come into His presence with rejoicing.

Lesson: Proverbs 16: 17-17: 17.

And the rest of the Liturgy of the Presanctified.

Oil and wine are allowed in the refectory on account of the labours of the vigil.

If the Feast of the Annunciation falls on this day, the Service of the Great Canon is transferred from Thursday to Tuesday, and so we begin the Vigil on Monday evening. The Feast of the Annunciation is never transferred.

SATURDAY IN THE FIFTH WEEK
on which we sing
THE AKATHISTOS HYMN
to the
MOST HOLY THEOTOKOS

VESPERS ON FRIDAY EVENING

To Lord, I have cried, ten stichera are sung, three from the Triodion and seven to the Theotokos:

TONE SIX

Departing from Thy divine commandments as from Jerusalem, and going down to the passions of Jericho, I was led astray by the false glory of the cares of this life. I fell among the thieves of my own thoughts; they stripped me of the robe of sonship that was mine by grace, and now I lie wounded, as though without the breath of life. The priest drew near and saw my body, but he took no heed; the Levite looked at it with loathing and passed by on the other side. But Thou, O Lord who ineffably hast taken flesh from the Virgin, Thou hast of Thine own will poured out blood and water from Thy side for my salvation, and as with oil Thou hast anointed me. O Christ my God, bind up my wounds with linen, and in Thy compassion bring me to Thy heavenly Kingdom (*twice*).¹

To the Martyrs

Thy martyrs, O Lord, denied Thee not and forsook not Thy commandments: at their intercessions have mercy upon us.

Then we sing the following three stichera to the Theotokos, repeating them so as to make up the number seven:

¹ Luke 10: 30-4; John 19: 34.