

∿2. Lord, remember David and all his meekness (*ibid.*, 1).

Gospel: (For the day) Mark 8: 27-31.

(For the Mother of God) Luke 10: 38-42; 11: 27-8.

Communion verse: I will receive the cup of salvation, and call upon the Name of the Lord. Alleluia.

THE FIFTH SUNDAY IN LENT on which we celebrate the memory of OUR HOLY MOTHER MARY OF EGYPT

VESPERS ON SATURDAY EVENING

After the Psalm of Introduction (Psalm 103) and the Great Litany, we read Blessed is the man (the first kathisma of the Psalter).

To Lord, I have cried, ten stichera are sung: six of the Resurrection in the Tone of the week from the Octoechos, and the following three in honour of the saint, the first of them being repeated:

TONE SIX

*(to the special melody, Having set all your hope
on the things of heaven . . .)*

The pollution of past sins prevented thee from entering the church to see the elevation of the Holy Cross; but then thy conscience and the awareness of thine actions turned thee, O wise in God, to a better way of life. And, having looked upon the ikon of the blessed Maid of God, thou hast condemned all thy previous transgressions, O Mother worthy of all praise, and so hast gone with boldness to venerate the precious Cross (*twice*).

Having worshipped at the holy places with great joy, thou hast received saving grace for the journey of virtue, and with all haste thou hast set out upon the good path thou hast chosen. Crossing the stream of Jordan, with eagerness thou hast gone to live in the dwelling-place of the Baptist. Thou hast tamed the savagery of the passions through thine ascetic way of life, and boldly thou hast broken the rebelliousness of the flesh, O Mother ever-glorious.

Having gone to dwell in the wilderness, thou hast blotted out from thy soul the images of thy sensual passions, and hast marked upon it the God-given imprint of holiness. Thou hast attained such

glory, blessed Mother, as to walk upon the surface of the waters, and in thy prayers to God thou wast raised up from the earth. And now, all-glorious Mary, standing before Christ with boldness, entreat Him for our souls.

Glory be to the Father

TONE FOUR

The power of Thy Cross, O Christ, has worked wonders, for even the woman who was once a harlot chose to follow the ascetic way. Casting aside her weakness, bravely she opposed the devil; and having gained the prize of victory, she intercedes for our souls.

Both now

Then the Theotokion (Dogmatikon) in the Tone of the week from the Octoechos, followed by the Entrance, O joyful Light, and the Prokimenon of the day, The Lord is King.

At the Lity we sing the stichera of the patron saint of the church or the monastery, and then.¹

Glory be to the Father

TONE ONE

O ye choirs of the righteous, rejoice like David in the Lord today, and all ye that are upright in heart, make your boast in Him, looking upon Mary who is worthy of our praise. Completing her life in holiness, she has been glorified by God with miracles and many acts of power, which show to us and all the faithful what honour she enjoys in heaven, and what boldness she has gained in the presence of the Master. At her prayers, O Christ our God, grant salvation to our souls.

Both now

Theotokion

Behold, the prophecy of Isaiah is fulfilled: thou hast given birth as Virgin, and after childbirth hast remained inviolate as thou wast before. For the Child is God, and He makes nature new. O Mother of God, despise not the entreaty of thy servants, which we offer to thee in thy sanctuary. But as thou hast held the compassionate

¹ The printed books do not provide any texts for the Lity. We follow here the usage of the Monastery of St. John the Theologian, Patmos.

Saviour in thine arms, be compassionate to thy suppliants, and intercede for the salvation of our souls.²

We sing the Aposticha in the Tone of the week, from the Octoechos, and then:

Glory be to the Father

TONE TWO

(to the Saint)

The desires of thy soul and the passions of thy flesh thou hast cut down with the sword of abstinence; thy sinful thoughts thou hast choked with the silence of the ascetic life. With the streams of thy tears thou hast watered all the wilderness, and caused the fruits of repentance to spring up for us: therefore, O saint, we celebrate thy memory.

Theotokion

O new wonder, greater than all the wonders of old! For who has ever known a mother to give birth without a man, and to carry in her arms Him who carries all creation? The Child conceived by thee, pure Virgin, is the Counsel and the Will of God. Since thou hast held Him as a babe in thine arms and hast gained a mother's boldness before Him, cease not to intercede for those who honour thee, that mercy and salvation may be granted to our souls.³

The apolytikion Hail, Theotokos Virgin, Mary full of grace (three times) and the rest of Vespers.

MATTINS

After the Six Psalms and the Great Litany, we sing The Lord is God, followed by the troparion (apolytikion) of the Resurrection in the Tone of the week (twice); Glory be to the Father . . . ; and then the troparion (apolytikion) of the saint:

TONE EIGHT

In thee, O Mother, was preserved unimpaired that which is according to God's image, for thou hast taken up the Cross and

² Isa. 7: 14.

³ Isa. 9: 6 (Sept.).

followed Christ. By thine actions thou hast taught us to despise the flesh, for it passes away, but to care for the soul, which is a thing immortal; and so thy spirit, holy Mary, rejoices with the angels.

Both now

Theotokion
SAME TONE

O Loving Lord, for our sakes Thou wast born of a Virgin and hast endured Crucifixion, despoiling death by death, and as God Thou hast revealed the Resurrection. Despise not Thy handywork, but show Thy love for man, O merciful Lord. Accept the intercessions made on our behalf by the Theotokos who bore Thee; and save, O our Saviour, Thy people from despair.

Then the readings from the Psalter; and the service continues as on the first Sunday in Lent (p. 302).

The Canon

We use four troparia (including the irmos) from the Canon of the Resurrection and two troparia from the Canon to the Theotokos, both in the Tone of the week from the Octoechos; four troparia from the first Canon in the Triodion,⁴ and four troparia from the second Canon, in honour of the saint.

CANTICLE ONE

First Canon
TONE ONE⁵

(Irmos) Having crossed the water as though it were dry land

The wealth of my lusts has made me like the rich man who lived each day in luxury. Therefore I pray to Thee: deliver me from the fire as Thou hast delivered Lazarus, O Saviour.

I am clothed in sensual pleasures, O Saviour, like the rich man who was clothed in fine linen and in golden ornaments and raiment. But send me not into the fire as he was sent.

The rich man once rejoiced in the wealth and luxury of this corruptible life, and so he was condemned to torment; but Lazarus the poor man gained rest and refreshment.

⁴ Based on the Parable of the Rich Man and the beggar Lazarus (Luke 16: 19-31).

⁵ In some editions, Tone Eight.

Theotokion

The hosts of angels and of mortal men praise thee, O Virgin Mother, without ceasing. For thou hast carried their Creator as a babe in thine arms.

Canon of the Saint
TONE SIX

(Irmos) He who in ancient times

Standing, O saint, before Christ the Light that no man can approach, send down light upon me, for with love I celebrate thy light-giving and holy memory; and keep me safe from the manifold temptations of life.⁶

The uncircumscribed and pre-eternal Lord who after His incarnation dwelt among the people of Egypt, who knows all things before they come into existence, has brought thee as a shining star from Egypt.⁷

Not knowing the divine commandments, thou hast defiled the image of God within thee; but through His providence thou hast made it clean once more and, O honoured saint worthy of all praise, thou hast become godlike through thy holy actions.

Theotokion

O my God, how great is Thy tender mercy and Thine ineffable condescension! For, at the intercessions of Thy Mother, Thou hast made the former harlot pure and spotless as the angels.

TONE FOUR

(Katavasia) I shall open my mouth⁸

CANTICLE THREE

(Irmos) Thou art the strong support of those that run to Thee

O Christ, as Thou hast saved Lazarus from the flame, deliver me, Thine unworthy servant, from the fire of Gehenna.

O Lord, in passions and lusts I am as wealthy as the rich man, yet in my lack of virtues I am as poor as Lazarus. But do Thou save me.

⁶ 1 Tim. 6: 16.

⁷ Matt. 2: 14-15; Hos. 11: 1.

⁸ We use the same katavasias as on the previous Sunday (see p. 358).

The rich man was clothed in scarlet and fine linen through his lusts and sins; and so he burns in the flames.

Theotokion

All-pure Lady, who drivest off the assaults of harsh calamity, give us help through thine intercessions.

Second Canon

(Irmos) When the creation beheld Thee hanging

Through thy sinful actions thou hast drawn near to the gates of destruction; but He who of old broke in pieces the gates of hell by the power of His Godhead, opened to thee the gates of repentance, O all-honoured Saint; for He is Himself the Gate of life.

The woman who had become the weapon of sin Thou hast converted, O forbearing and compassionate Lord, by the weapon of Thy Holy Cross; for venerating the Cross she overthrew all the weapons and the cunning of the demons.

He who causes all things to exist, who shed His own blood as a ransom for all, has made thee clean through the waters of thy tears, when thou wast sick with the loathsome leprosy of sin.⁹

Theotokion

That which has come to pass in thee, O Virgin, is beyond all words: for in a manner that befitted God, the Word of the Father came to dwell in thee, granting by His word alone remission of transgressions unto all who sin.

(Katavasia) O Mother of God, thou living and plentiful fount

Sessional Hymn

TONE EIGHT

All the rebellious impulses of the flesh thou hast subdued by thine ascetic labours, showing the manly courage of thy soul. Desiring to behold the Cross of the Lord, O honoured Mother, in sanctity thou hast crucified thyself unto the world, and thou hast sought with eagerness to emulate the angels in their way of life. Therefore with faith we honour thy memory, O blessed Mary, and

⁹ Mark 10: 45; Matt. 26: 28; 4 [2] Kgs. 5: 10.

we pray that full remission of our sins may be given to us through thine intercessions.

Glory be to the Father Both now

Theotokion

(Greek use)

I am held fast in the mire of sin, and there is no strength or courage in me; the tempest of my trespasses has overwhelmed me. Look upon me, Virgin, I entreat thee, for thou hast borne the Word who alone loves mankind. Deliver me from every sin, from all the passions that destroy my soul, and from every ill inflicted by the enemy, that I may sing with joy: Intercede with thy Son and God, O Undeified, that remission of transgressions may be given to those who in faith take refuge beneath thy protection.

(Slav use)

Let us sing the praises of the Gate of Heaven and the Ark, the Holy Mountain and the Cloud of light, the heavenly Ladder and the spiritual Paradise, the Deliverance of Eve and the great Treasure of the whole inhabited earth. For through her the salvation of the world and the remission of man's ancient sins has come to pass. Therefore do we cry aloud to her: Pray to thy Son and God, that absolution of their sins may be given to those who, with true devotion, worship thine all-holy Offspring.¹⁰

CANTICLE FOUR

(Irmos) O Lord, I have heard the mystery of Thy dispensation

The rich man delighted in sumptuous food and raiment, while Lazarus longed to be fed with the crumbs from his table.

With their tongues the dogs licked the sores of Lazarus the beggar, showing towards him in his need a compassion that the rich man never felt.

Once Lazarus in poverty and distress lay an outcast at the gate of the rich man; but now he is glorified.

Theotokion

O Undeified, pray to Him whom thou hast borne, that we who

¹⁰ Gen. 28: 12, 17; Ps. 131: 8; 67: 17; Dan. 2: 34; Isa. 19: 1; Exod. 13: 21-2.

sing thy praises may be saved from the bondage of the avenger; for thou alone art our protector.

Second Canon

(*Irmos*) Foreseeing Thy divine self-emptying upon the Cross. . . .

O Creator of our mortal nature, Fountain of mercy and Wealth of compassion, in Thy love for mankind Thou hast taken pity upon her that fled to Thee for refuge, and Thou hast snatched her from the destroying beast.

Hastening to see the Cross, O Mary, thou wast illumined by its light, through the divine providence of thy Crucified Lord; and thou wast thyself crucified to the world, O saint most worthy of our wonder.¹¹

She who once led many into wickedness through evil lust, shines now in her sanctity like the sun, and has become a heavenly guide to all who sin.

Theotokion

O spiritual heaven of the King of all, thou hast surpassed the understanding even of the heavenly powers; for outside the laws of nature, O pure Virgin, thou hast conceived the Lawgiver and Maker of all things.

(*Katavasia*) Perceiving the unsearchable purpose

CANTICLE FIVE

(*Irmos*) O Light that never sets

When the rich man saw Lazarus resting in Abraham's bosom and rejoicing in light and glory, he cried out: 'O Father Abraham, take pity on me, for I am condemned to the fire and my tongue burns in bitter torment.'

'During thy life', said Abraham to the rich man, 'thou hast lived in wealth and luxury; so now thou art tormented in the fire eternally, while Lazarus the poor man rejoices in unending gladness.'

I am rich in the deceptive joys of this life, like the rich man who spent all his days in pleasure; but, I pray Thee, loving Lord, in Thy compassion deliver me from the fire as Thou hast saved Lazarus.

¹¹ Gal. 6: 14.

Theotokion

Since, all-pure Virgin, thou hast a mother's boldness before thy Son, do not forget us and our needs, we pray, for we are thy kinsfolk: thee alone we Christians bring as intercessor, to win the gracious mercy of the Master.

Second Canon

(*Irmos*) Isaiah, as he watched by night

When Moses on Sinai beheld in a mystical vision the backparts of God, he shone with glory, thus dimly indicating the strange mystery which he had seen; and now Mary falls down fervently before the most pure ikon of the Mother of God, the golden Vessel that received the divine Manna, and she chooses the angelic life.¹²

Longing, like the Psalmist, to behold the majesty of Thy temple and the spiritual tabernacle of Thy glory, she who had profaned Thy temple cried: 'O Christ, through the spiritual prayers of the Virgin that became Thy temple, make me a temple of the all-creating Spirit.'¹³

With the baited hook of the flesh and through the lust of the eyes she took many men prisoner, and by means of short-lived sensual pleasure she made them food for the devil; but now she has herself been taken prisoner, in all truth, by the divine grace of the Holy Cross, and she has been brought as a sweet spiritual offering to Christ.

Theotokion

Initiated into the mystery concerning thee, O undefiled Mother of God, the company of the prophets, in secret words inspired by God, foretold thee in many different ways. And now Mary of Egypt falls down before the most pure ikon of the Vessel that has received the divine Manna, and she has become a surety before God for sinners.¹⁴

(*Katavasia*) The whole world was amazed

CANTICLE SIX

(*Irmos*) Be merciful to me, O Saviour

The rich man condemned himself to the flames of fire by his life

¹² Exod. 33: 18-23; 34: 29; 16: 33; Heb. 9: 4.

¹³ Ps. 26: 4.

¹⁴ Exod. 16: 33; Heb. 9: 4.

of pleasure; but Lazarus the poor man chose penury in this present life, and so was counted worthy of unending joy.

Lazarus was counted worthy to dwell with Abraham, and he received eternal life, O Christ; but the rich man was condemned to the fire, there to be tormented in both soul and body.

The rich man was condemned to the fire, because of Lazarus: condemn me not in my wretchedness, I pray, O Lord who lovest mankind; but count me, like Lazarus, worthy of Thy light.

Theotokion

May we be delivered from our grievous transgressions by thy prayers, O pure Mother of God, and may we dwell in the divine glory of the Son of God who took flesh ineffably from thee.

Second Canon

(*Irmos*) The uttermost depths of sin

The armies of the angels rejoice, O holy Mary, seeing in thee a life equal to their own, and crying out they give glory to the Lord.

The hosts of dark demons tremble at the strength of thine endurance: how thou, a woman, solitary and naked, hast in a marvelous manner put them to shame.

O Mary worthy of all praise, thou hast shone like the sun and illumined all the desert with thy brightness: do thou make me also glorious with thy light.

Theotokion

Illumined by the glory of thine Offspring, O Virgin, to all of us the angels proclaim peace on earth and good will toward men.¹⁵

(*Katavasia*) As we celebrate this sacred and solemn feast

Kontakion

TONE THREE

Once thou wast defiled with every impurity, but today through repentance thou hast become the Bride of Christ. Desiring the life of the angels, thou hast cast down the demons with the weapon of the Cross: therefore, O glorious Mary, thou wast made a bride of the Kingdom.

¹⁵ Luke 2: 14.

Ikos

In our hymns we praise thee now, all-venerated Mary, as the lamb and daughter of Christ. Sprung from the stock of the Egyptians, thou hast fled from all their errors and wast offered as a precious flower to the Church. In abstinence and prayer thou hast struggled above the measure of man's nature, and so thou wast exalted by Christ; for through thy life and actions, Mary all-revered, thou wast made a bride of the heavenly Kingdom.

CANTICLE SEVEN

(*Irmos*) The Children of Judaea, who dwelt of old in Babylon

Like Job of old, who sat on a dung-heap full of rottenness and worms, Lazarus lay before the gates of the rich man, and he cried aloud: 'O God of our fathers, blessed art Thou.'¹⁶

An outcast at the gate of the rich man who lacked all compassion, Lazarus longed for the crumbs that fell from his table, yet no man gave them to him; but in return for all this he received a dwelling-place with Abraham.

O my Christ, I pray Thee, deliver me from the punishment of the rich man who showed no compassion; but place me with Lazarus the poor man, and count me worthy to cry unto Thee in thanksgiving: O God of our fathers, blessed art Thou.

Theotokion

Thou hast appeared incarnate from a Virgin's womb, for our salvation; therefore we acknowledge Thy Mother as Theotokos, and we cry in thanksgiving: O God of our fathers, blessed art Thou.

Second Canon

(*Irmos*) In Babylon the Children did not fear

Wise Zosimas, greatest of the fathers, as he wandered in the wilderness, was counted worthy to see the saint, and he cried: 'O God of our fathers, blessed art Thou.'

'O father,' said the saint to the elder, 'why hast thou come to see a poor woman that is a stranger to every virtuous action?' And she cried: 'O God of our fathers, blessed art Thou.'

¹⁶ Job 2: 8 (Sept.).

All-blessed Mary, thou hast put to death thy rebellious passions, and now thou hast found anchorage in the harbour of dispassion, crying: 'O Lord God of our fathers, blessed art Thou.'

Theotokion

In ways past speech, O undefiled, thou hast conceived while still remaining virgin, and hast brought forth into the world its salvation, Christ our God. Therefore we and all the faithful magnify thee in our songs.

(*Katavasia*) The holy Children bravely trampled

CANTICLE EIGHT

(*Irmos*) The Chaldaean tyrant in his madness

Once the rich man in his vileness was splendidly clothed in scarlet raiment and fine linen and purple, while the poor man Lazarus lay a pitiable outcast at his gate, longing to eat the crumbs that fell from his table; and no man gave them to him. But now he reigns with Christ in glory.

Lazarus lay at the gates of the rich man, his body putrefying with sores: he longed to eat, and no man gave him food; but the dogs, moved by compassion, licked his wounds with their tongues. And now he has been counted worthy of joy in Paradise.

I have grown rich in sensual pleasures, like the rich man of old who clothed himself each day in scarlet; and, delighting in the good things of this life, I have condemned myself to luxury and deception. And so I pray to Thee, O greatly-merciful Christ: deliver me for ever from the eternal fire.

To the Holy Trinity

The threefold Light of the Godhead shines with a single radiance from the one Nature in three Persons: Father without beginning; Word of the Father, sharing the same Nature; and consubstantial Spirit, reigning with the Father and the Son. This triune God do ye children bless, ye priests praise, and ye people exalt above all for ever.

Second Canon

(*Irmos*) Be ye astonished, O ye heavens

O Thou who searchest the depths of our heart, who hast fore-

seen all things concerning us before we came into existence, Thou hast delivered from a life of bondage the woman who fled to Thee, O Saviour; and with never-silent voice she cries out to Thy tender love: 'O ye priests bless Him, and ye people exalt Him above all for ever.'

O holy transformation, that brought thee to a better way of life! O godlike love that hated carnal pleasures! O burning faith in God! We bless thee, Mary worthy of all praise, and we exalt thee above all for ever.

O holy Mary, thou hast received the recompense for thy toil, and the due reward for all the labours whereby thou hast cast down the vengeful enemy. And now thou singest with the angels, crying aloud with never-silent voice and exalting Christ above all for ever.

Theotokion

In His love the Lord of all the ages has completely recreated me within thy womb, pure Virgin, without obscuring the distinctive marks of either nature, human or divine. Therefore, as the cause of our salvation, we sing thy praises in our hymns for ever.

(*Katavasia*) The Offspring of the Theotokos

CANTICLE NINE

(*Irmos*) Mother of God and Virgin

I pray to Thee, O Christ, since Thou art God by nature: make me poor like Lazarus, banishing my sensual desires; but in virtues make me as wealthy as the rich man, that with faith I may magnify Thee in hymns.

Rich and unmerciful, I have despised my mind; cast out in wretchedness it lies with faith before the gates of Thy commandments, O Lord who lovest mankind. But in Thy tender mercy and compassion, raise it up as once in tender love Thou hast raised up Thy friend Lazarus, who was four days dead.¹⁷

We have all learned the meaning of this parable of the Lord. Let all of us, then, hate the rich man's lack of compassion, that we may escape punishment and rejoice for ever with Abraham.

Theotokion

Thou hast carried in thine arms the invisible God, who is praised

¹⁷ John 11: 17, 43.

in the heavens by all creation. Through thee at all times He grants to us salvation, and with faith we magnify thee.

Second Canon

(*Irmos*) Weep not for Me, O Mother

Strengthened by the might of Christ, O Mother, thou hast more easily endured thy sufferings in the wilderness; and with the streams of God-given tears thou hast quenched the impure thoughts that came to thee, O greatest of ascetics and glory of the saints.

The pure Virgin, the only Mother of Christ the Light, shone upon thee with rays of surpassing brightness, making thee terrible to the enemy; and she has revealed thee to us all, O honoured Mary, beauty of ascetics, pillar of the saints.

Having wisely forsaken all the things of this earth, thou hast become a hallowed dwelling-place of the Spirit. Pray to Christ, our only Deliverer, that we who celebrate with faith thy holy memory may be set free from the perils of this world.

Theotokion

In a way surpassing nature, O pure Maid, thou hast escaped the laws of nature, and hast brought forth on earth a new-born child, who is the Giver of the Law and the Ancient of Days. Therefore, O spiritual heaven of the Creator of all, with faith and love we call thee blessed.¹⁸

(*Katavasia*) Let every mortal born on earth

The appointed exapostilarion of the Resurrection; Glory be to the Father . . . ; and then the exapostilarion of the saint:

Thee we have as a pattern of repentance, all-holy Mary; pray to Christ that in the season of the Fast this gift may be conferred upon us: to praise thee in our hymns with faith and love.

Both now

Theotokion

O sweetness of the angels, joy of the afflicted, advocate of Christians, Virgin Mother of the Lord, help me and deliver me from eternal torment.

Lauds. We sing eight stichera of the Resurrection in the Tone of the week from the Octoechos, and then:

¹⁸ Dan. 7: 9.

Ψ. Arise, O Lord my God, lift up Thine hand: forget not Thy poor for ever (*Psalms* 9: 33).

TONE ONE

The Kingdom of God is not food and drink, but righteousness and abstinence with holiness: and so the rich shall not enter into it, but those who entrust their treasures to the hands of the poor. This is what David the Prophet teaches us, saying: The righteous man shows mercy all the day long; his delight is in the Lord, and walking in the light he shall not stumble. All this was written for our admonition, that we should fast and do good; and in exchange for earthly things may the Lord reward us with the things of heaven.¹⁹

Glory be to the Father

Repeat The Kingdom of God is not food and drink

Both now

Most blessed art thou, O Virgin Theotokos

Great Doxology, the two Litanies, and the Dismissal.

LITURGY

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia in the Tone of the week from the Octoechos, and four troparia from Canticle Six of the first Canon in the Triodion.

Prokimenon:

TONE EIGHT

Make a vow unto the Lord our God and keep it (*Psalms* 75: 12).

Ψ. In Judah is God known: His Name is great in Israel (*ibid.*, 2).

Prokimenon of the saint: TONE FOUR

God is wonderful in His saints, the God of Israel (*Psalms* 67: 36).

Epistle: (For the day) Hebrews 9: 11-14.

(For the saint) Galatians 3: 23-9.

Alleluia:

TONE EIGHT

Ψ1. O come, let us sing with joy unto the Lord (*Psalms* 94: 1).

Ψ2. Let us come before His presence with thanksgiving (*ibid.*, 2).

¹⁹ Rom. 14: 17; Matt. 19: 23-4; Ps. 36: 26; John 11: 9; 1 Cor. 10: 11.

*Gospel: (For the day) Mark 10: 32-45.
(For the saint) Luke 7: 36-50.*

Communion verse: Praise ye the Lord from the heavens: praise Him in the heights. Alleluia.

And: The righteous shall be had in everlasting remembrance: he will not be afraid of any evil tidings. Alleluia.

VESPERS ON SUNDAY EVENING

There is no reading from the Psalter.

To Lord, I have cried, ten stichera are sung: four penitential stichera in the Tone of the week, and then three stichera from the Triodion:

TONE ONE

(by Joseph)

Thou who art rich, O Christ, hast become poor: and Thou hast enriched mortal men with immortality and light. I have grown poor through the pleasures of this life: make me rich in virtues, granting me a place with the poor man Lazarus, and deliver me from the punishment of the rich man and the torment of Gehenna that awaits me.²⁰

Sinfully I have grown rich in evil; I have loved luxury and indulged in sensual pleasures, and I deserve to be condemned, O Lord, to the fire of hell. My mind is famished like Lazarus, and I have neglected it; it lies an outcast before the gates of virtuous action. O take pity on me, Master.²¹

SAME TONE

(by Theodore)

As we begin with eagerness, O ye faithful, the sixth week of the holy Fast, let us sing a hymn in preparation for the Feast of Palms, to the Lord who comes with glory to Jerusalem in the power of the Godhead, that He may slay death. So with reverence let us prepare the branches of the virtues, as emblems of victory; and let us cry Hosanna! to the Creator of all.²²

²⁰ 2 Cor. 8: 9; Luke 16: 22-3.

²¹ Luke 16: 19-20.

²² Matt. 21: 8-9.

Then three stichera to the saint of the day from the Menaion; Glory be to the Father Both now . . . ; and the Theotokion from the Menaion.

Entrance, O joyful Light

Great Prokimenon (Psalm 60):

TONE EIGHT

O Lord, Thou hast given an inheritance to them that fear Thy Name.

∇₁. From the ends of the earth have I cried unto Thee.

∇₂. I will take refuge under the shadow of Thy wings.

∇₃. So will I sing praise unto Thy Name for ever.

Aposticha:

TONE ONE

Marvellous is the Saviour's loving providence towards us: for possessing knowledge of the things to come as though they were already present, He has set before us the story of Lazarus and the rich man. Reflecting, then, upon the end of both of them, let us avoid the cruelty of the one and his hatred of mankind; and let us emulate the fortitude and longsuffering of the other, that with him we may enjoy rest in Abraham's bosom, crying aloud: O Lord and righteous Judge, glory to Thee (*twice*).²³

To the Martyrs

At the prayers, O Lord, of all Thy saints and of the Theotokos, grant us Thy peace and have mercy upon us, for Thou only art compassionate.

Glory be to the Father Both now

Theotokion

Thou art the joy of the heavenly hosts, the strong protection of men upon earth: save us, O Virgin undefiled, who turn to thee for refuge; for next to God, O Theotokos, we have set our hope in thee.

And the rest of Vespers as on the preceding Sundays.

²³ Luke 16: 19-31.