The Service Books of the Orthodox Church

Uniform with this Volume

THE FESTAL MENAION

The Lenten Triodion

translated from the original Greek

by

MOTHER MARY

and

ARCHIMANDRITE KALLISTOS WARE

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THE MEANING OF THE GREAT FAST

THE TRUE NATURE OF FASTING

'We waited, and at last our expectations were fulfilled', writes the Serbian Bishop Nikolai of Ochrid, describing the Easter service at Jerusalem. 'When the Patriarch sang "Christ is risen", a heavy burden fell from our souls. We felt as if we also had been raised from the dead. All at once, from all around, the same cry resounded like the noise of many waters. "Christ is risen" sang the Greeks, the Russians, the Arabs, the Serbs, the Copts, the Armenians, the Ethiopians – one after another, each in his own tongue, in his own melody. . . . Coming out from the service at dawn, we began to regard everything in the light of the glory of Christ's Resurrection, and all appeared different from what it had yesterday; everything seemed better, more expressive, more glorious. Only in the light of the Resurrection does life receive meaning.'[1]

This sense of resurrection joy, so vividly described by Bishop Nikolai, forms the foundation of all the worship of the Orthodox Church; it is the one and only basis for our Christian life and hope. Yet, in order for us to experience the full power of this Paschal rejoicing, each of us needs to pass through a time of preparation. '*We waited*,' says Bishop Nikolai, 'and at last our expectations were fulfilled.' Without this waiting, without this expectant preparation, the deeper meaning of the Easter celebration will be lost.

So it is that before the festival of Easter there has developed a long preparatory season of repentance and fasting, extending in present Orthodox usage over ten weeks. First come twenty-two days (four successive Sundays) of preliminary observance; then the six weeks or forty days of the Great Fast of Lent; and finally Holy Week. Balancing the seven weeks of Lent and Holy Week, there follows

[1] Bishop Nikolai (Velimirovich), *Missionary Letters*: abbreviated from the translation in *The Journal of the Fellowship of St. Alban and St. Sergius*, no. 24 (1934), pp. 26–7.

after Easter a corresponding season of fifty days of thanksgiving, concluding with Pentecost.

Each of these seasons has its own liturgical book. For the time of preparation there is the Lenten Triodion or 'Book of Three Odes', the most important parts of which are here presented in English translation. For the time of thanksgiving there is the Pentekostarion, also known in Slav usage as the Festal Triodion.[2] The point of division between the two books is midnight on the evening of Holy Saturday, with Mattins for Easter Sunday as the first service in the Pentekostarion. This division into two distinct volumes, made for reasons of practical convenience, should not cause us to overlook the essential unity between the Lord's Crucifixion and His Resurrection, which together form a single, indivisible action. And just as the Crucifixion and the Resurrection are one action, so also the 'three holy days' (*triduum sanctum*) – Great Friday, Holy Saturday and Easter Sunday – constitute a single liturgical observance. Indeed, the division of the Lenten Triodion and the Pentekostarion into two books did not become standard until after the eleventh century; in early manuscripts they are both contained in the same codex.

What do we find, then, in this book of preparation that we term the Lenten Triodion? It can most briefly be described as *the book of the fast*. Just as the children of Israel ate the 'bread of affliction' (Deut. 16: 3) in preparation for the Passover, so Christians prepare themselves for the celebration of the New Passover by observing a fast. But what is meant by this word 'fast' (*nisteia*)? Here the utmost care is needed, so as to preserve a proper balance between the outward and the inward. On the outward level fasting involves physical abstinence from food and drink, and without such exterior abstinence a full and true fast cannot be kept; yet the rules about eating and drinking must never be treated as an end in themselves, for ascetic fasting has always an inward and unseen purpose. Man is a unity of body and soul, 'a living creature fashioned from natures

[2] The Lenten Triodion is so entitled because on weekdays in the Great Fast the Canon at Mattins usually has only three Canticles, instead of eight as at other times of the year.

To avoid confusion, we shall follow the Greek practice, reserving the name 'Triodion' to the volume for the Lenten period, and always referring to the volume for the period after Easter by the title 'Pentekostarion'.

visible and invisible', in the words of the Triodion;[3] and our ascetic fasting should therefore involve both these natures at once. The tendency to over-emphasize external rules about food in a legalistic way, and the opposite tendency to scorn these rules as outdated and unnecessary, are both alike to be deplored as a betrayal of true Orthodoxy. In both cases the proper balance between the outward and the inward has been impaired.

The second tendency is doubtless the more prevalent in our own day, especially in the West. Until the fourteenth century, most Western Christians, in common with their brethren in the Orthodox East, abstained during Lent not only from meat but from animal products, such as eggs, milk, butter and cheese. In East and West alike, the Lenten fast involved a severe physical effort. But in Western Christendom over the past five hundred years, the physical requirements of fasting have been steadily reduced, until by now they are little more than symbolic. How many, one wonders, of those who eat pancakes on Shrove Tuesday are aware of the original reason for this custom – to use up any remaining eggs and butter before the Lenten fast begins? Exposed as it is to Western secularism, the Orthodox world in our own time is also beginning to follow the same path of laxity.

One reason for this decline in fasting is surely a heretical attitude towards human nature, a false 'spiritualism' which rejects or ignores the body, viewing man solely in terms of his reasoning brain. As a result, many contemporary Christians have lost a true vision of man as an integral unity of the visible and the invisible; they neglect the positive role played by the body in the spiritual life, forgetting St. Paul's affirmation: 'Your body is a temple of the Holy Spirit. . . . glorify God with your body' (1 Cor. 6: 19–20). Another reason for the decline in fasting among Orthodox is the argument, commonly advanced in our times, that the traditional rules are no longer possible today. These rules presuppose, so it is urged, a closely organized, non-pluralistic Christian society, following an agricultural way of life that is now increasingly a thing of the past. There is a measure of truth in this. But it needs also to be said that fasting, as traditionally practised in the Church, has *always* been difficult and has *always* involved hardship. Many of our contemporaries are willing

[3] Vespers for Saturday of the Dead.

to fast for reasons of health or beauty, in order to lose weight; cannot we Christians do as much for the sake of the heavenly Kingdom? Why should the self-denial gladly accepted by previous generations of Orthodox prove such an intolerable burden to their successors today? Once St. Seraphim of Sarov was asked why the miracles of grace, so abundantly manifest in the past, were no longer apparent in his own day, and to this he replied: 'Only one thing is lacking – a firm resolve'.[4]

The primary aim of fasting is to make us *conscious of our dependence upon God*. If practised seriously, the Lenten abstinence from food – particularly in the opening days – involves a considerable measure of real hunger, and also a feeling of tiredness and physical exhaustion. The purpose of this is to lead us in turn to a sense of inward brokenness and contrition; to bring us, that is, to the point where we appreciate the full force of Christ's statement, 'Without Me you can do nothing' (John 15: 5). If we always take our fill of food and drink, we easily grow over-confident in our own abilities, acquiring a false sense of autonomy and self-sufficiency. The observance of a physical fast undermines this sinful complacency. Stripping from us the specious assurance of the Pharisee – who fasted, it is true, but not in the right spirit – Lenten abstinence gives us the saving self-dissatisfaction of the Publican (Luke 18: 10–13). Such is the function of the hunger and the tiredness: to make us 'poor in spirit', aware of our helplessness and of our dependence on God's aid.

Yet it would be misleading to speak only of this element of weariness and hunger. Abstinence leads, not merely to this, but also to a sense of lightness, wakefulness, freedom and joy. Even if the fast proves debilitating at first, afterwards we find that it enables us to sleep less, to think more clearly, and to work more decisively. As many doctors acknowledge, periodical fasts contribute to bodily hygiene. While involving genuine self-denial, fasting does not seek to do violence to our body but rather to restore it to health and equilibrium. Most of us in the Western world habitually eat more than we need. Fasting liberates our body from the burden of excessive weight and makes it a willing partner in the task of prayer, alert and responsive to the voice of the Spirit.

It will be noted that in common Orthodox usage the words

[4] See V. Lossky, *The Mystical Theology of the Eastern Church* (London, 1957), p. 216.

'fasting' and 'abstinence' are employed interchangeably. Prior to the Second Vatican Council, the Roman Catholic Church made a clear distinction between the two terms: abstinence concerned the types of food eaten, irrespective of quantity, whereas fasting signified a limitation on the number of meals or on the amount of food that could be taken. Thus on certain days both abstinence and fasting were required; alternatively, the one might be prescribed but not the other. In the Orthodox Church a clear-cut distinction is not made between the two words. During Lent there is frequently a limitation on the number of meals eaten each day,[5] but when a meal is permitted there is no restriction on the amount of food allowed. The Fathers simply state, as a guiding principle, that we should never eat to satiety but always rise from the table feeling that we could have taken more and that we are now ready for prayer.

If it is important not to overlook the physical requirements of fasting, it is even more important not to overlook its inward significance. Fasting is not a mere matter of diet. It is moral as well as physical. True fasting is to be converted in heart and will; it is to return to God, to come home like the Prodigal to our Father's house. In the words of St. John Chrysostom, it means 'abstinence not only from food but from sins'. 'The fast', he insists, 'should be kept not by the mouth alone but also by the eye, the ear, the feet, the hands and all the members of the body': the eye must abstain from impure sights, the ear from malicious gossip, the hands from acts of injustice.[6] It is useless to fast from food, protests St. Basil, and yet to indulge in cruel criticism and slander: 'You do not eat meat, but you devour your brother'.[7] The same point is made in the Triodion, especially during the first week of Lent:

As we fast from food, let us abstain also from every passion. . . .

Let us observe a fast acceptable and pleasing to the Lord.
True fasting is to put away all evil,
To control the tongue, to forbear from anger,
To abstain from lust, slander, falsehood and perjury.
If we renounce these things, then is our fasting true and acceptable to God.

[5] For details, see below, pp. 35–6.
[6] *Homilies on the Statues*, iii, 3–4 (*P.G.* [*Patrologia Graeca*] xlix, 51–3).
[7] *Homilies on Fasting*, i, 10 (*P.G.* xxxi, 181B).

Let us keep the Fast not only by refraining from food,
But by becoming strangers to all the bodily passions.[8]

The inner significance of fasting is best summed up in the triad: *prayer, fasting, almsgiving*. Divorced from prayer and from the reception of the holy sacraments, unaccompanied by acts of compassion, our fasting becomes pharisaical or even demonic. It leads, not to contrition and joyfulness, but to pride, inward tension and irritability. The link between prayer and fasting is rightly indicated by Father Alexander Elchaninov. A critic of fasting says to him: 'Our work suffers and we become irritable. . . . I have never seen servants [in pre-revolutionary Russia] so bad tempered as during the last days of Holy Week. Clearly, fasting has a very bad effect on the nerves.' To this Father Alexander replies: 'You are quite right. . . . If it is not accompanied by prayer and an increased spiritual life, it merely leads to a heightened state of irritability. It is natural that servants who took their fasting seriously and who were forced to work hard during Lent, while not being allowed to go to church, were angry and irritable.'[9]

Fasting, then, is valueless or even harmful when not combined with prayer. In the Gospels the devil is cast out, not by fasting alone, but by 'prayer and fasting' (Matt. 17: 21; Mark 9: 29); and of the early Christians it is said, not simply that they fasted, but that they 'fasted and prayed' (Acts 13: 3; compare 14: 23). In both the Old and the New Testament fasting is seen, not as an end in itself, but as an aid to more intense and living prayer, as a preparation for decisive action or for direct encounter with God. Thus our Lord's forty-day fast in the wilderness was the immediate preparation for His public ministry (Matt. 4: 1–11). When Moses fasted on Mount Sinai (Exod. 34: 28) and Elijah on Mount Horeb (3 [1] Kgs. 19: 8–12), the fast was in both cases linked with a theophany. The same connection between fasting and the vision of God is evident in the case of St. Peter (Acts 10: 9–17). He 'went up on the housetop to pray about the sixth hour, and he became very hungry and wanted to eat'; and it was in this state that he fell into a trance and heard the divine voice. Such is always the purpose of ascetic fasting – to

[8] Vespers for Sunday evening (Sunday of Forgiveness); Vespers for Monday and Tuesday in the first week.

[9] *The Diary of a Russian Priest* (London, 1967), p. 128.

enable us, as the Triodion puts it, to 'draw near to the mountain of prayer'.[10]

Prayer and fasting should in their turn be accompanied by almsgiving – by love for others expressed in practical form, by works of compassion and forgiveness. Eight days before the opening of the Lenten fast, on the Sunday of the Last Judgement, the appointed Gospel is the Parable of the Sheep and the Goats (Matt. 25: 31–46), reminding us that the criterion in the coming judgement will not be the strictness of our fasting but the amount of help that we have given to those in need. In the words of the Triodion:

Knowing the commandments of the Lord, let this be our way of life:
Let us feed the hungry, let us give the thirsty drink,
Let us clothe the naked, let us welcome strangers,
Let us visit those in prison and the sick.
Then the Judge of all the earth will say even to us:
'Come, ye blessed of My Father, inherit the Kingdom prepared for you.'[11]

This stanza, it may be noted in passing, is a typical instance of the 'evangelical' character of the Orthodox service-books. In common with so many other texts in the Triodion, it is simply a paraphrase of the words of Holy Scripture.[12]

It is no coincidence that on the very threshold of the Great Fast, at Vespers on the Sunday of Forgiveness, there is a special ceremony of mutual reconciliation:[13] for without love towards others there can be no genuine fast. And this love for others should not be limited to formal gestures or to sentimental feelings, but should issue in specific acts of almsgiving. Such was the firm conviction of the early Church. The second-century *Shepherd of Hermas* insists that the money saved through fasting is to be given to the widow, the orphan and the poor.[14] But almsgiving means more than this. It is to give not only our money but our time, not only what we *have* but what we *are*; it is to give a part of ourselves. When we hear the Triodion speak of almsgiving, the word should almost always be

[10] Mattins for Tuesday in the first week.

[11] Vespers for Saturday evening (Sunday of the Last Judgement).

[12] Compare what is said in Mother Mary and Archimandrite Kallistos Ware, *The Festal Menaion* (London, 1969), p. 16.

[13] See below, p. 183.

[14] *Similitudes*, V, iii, 7.

taken in this deeper sense. For the mere giving of money can often be a substitute and an evasion, a way of protecting ourselves from closer personal involvement with those in distress. On the other hand, to do nothing more than offer reassuring words of advice to someone crushed by urgent material anxieties is equally an evasion of our responsibilities (see Jas. 2: 16). Bearing in mind the unity already emphasized between man's body and his soul, we seek to offer help on both the material and the spiritual levels at once.

'When thou seest the naked, cover him; and hide not thyself from thine own flesh.' The Eastern liturgical tradition, in common with that of the West, treats Isaiah 58: 3–8 as a basic Lenten text. So we read in the Triodion:

While fasting with the body, brethren, let us also fast in spirit.
Let us loose every bond of iniquity;
Let us undo the knots of every contract made by violence;
Let us tear up all unjust agreements;
Let us give bread to the hungry
And welcome to our house the poor who have no roof to cover them,
That we may receive great mercy from Christ our God.[15]

Always in our acts of abstinence we should keep in mind St. Paul's admonition not to condemn others who fast less strictly: 'Let not him who abstains pass judgement on him who eats' (Rom. 14: 3). Equally, we remember Christ's condemnation of outward display in prayer, fasting or almsgiving (Matt. 6: 1–18). Both these Scriptural passages are often recalled in the Triodion:

Consider well, my soul: dost thou fast? Then despise not thy neighbour.
Dost thou abstain from food? Condemn not thy brother.

Come, let us cleanse ourselves by almsgiving and acts of mercy to the poor,
Not sounding a trumpet or making a show of our charity.
Let not our left hand know what our right hand is doing;
Let not vainglory scatter the fruit of our almsgiving;
But in secret let us call on Him that knows all secrets:
Father, forgive us our trespasses, for Thou lovest mankind.[16]

[15] Vespers for Wednesday in the first week.

[16] Mattins for the Sunday of the Last Judgement; Vespers for Sunday evening (Sunday of Orthodoxy).

If we are to understand correctly the text of the Triodion and the spirituality that underlies it, there are five misconceptions about the Lenten fast against which we should guard. In the first place, the Lenten fast is not intended only for monks and nuns, but is *enjoined on the whole Christian people*. Nowhere do the Canons of the Ecumenical or Local Councils suggest that fasting is only for monks and not for the laity. By virtue of their Baptism, all Christians – whether married or under monastic vows – are Cross-bearers, following the same spiritual path. The exterior conditions in which they live out their Christianity display a wide variety, but in its inward essence the life is one. Just as the monk by his voluntary self-denial is seeking to affirm the intrinsic goodness and beauty of God's creation, so also is each married Christian required to be in some measure an ascetic. The way of negation and the way of affirmation are interdependent, and every Christian is called to follow both ways at once.

In the second place, the Triodion *should not be misconstrued in a Pelagian sense*. If the Lenten texts are continually urging us to greater personal efforts, this should not be taken as implying that our progress depends solely upon the exertion of our own will. On the contrary, whatever we achieve in the Lenten fast is to be regarded as a free gift of grace from God. The Great Canon of St. Andrew of Crete leaves no doubt at all on this point:

I have no tears, no repentance, no compunction;
But as God do Thou Thyself, O Saviour, bestow them on me.[17]

In the third place, our fasting *should not be self-willed but obedient*. When we fast, we should not try to invent special rules for ourselves, but we should follow as faithfully as possible the accepted pattern set before us by Holy Tradition. This accepted pattern, expressing as it does the collective conscience of the People of God, possesses a hidden wisdom and balance not to be found in ingenious austerities devised by our own fantasy. Where it seems that the traditional regulations are not applicable to our personal situation, we should seek the counsel of our spiritual father – not in order legalistically to secure a 'dispensation' from him, but in order humbly with his help to discover what is the will of God for us. Above all, if we desire for ourselves not some relaxation but some piece of additional strictness, we should not embark upon it without our

[17] Canticle Two, troparion 25.

spiritual father's blessing. Such has been the practice since the early centuries of the Church's life:

Abba Antony said: 'I know of monks who fell after much labour and lapsed into madness, because they trusted in their own work and neglected the commandment that says: "Ask your father, and he will tell you." ' (Deut. 32: 7)

Again he said: 'So far as possible, for every step that a monk takes, for every drop of water that he drinks in his cell, he should consult the *gerontes*, in case he makes some mistake in this.'[18]

These words apply not only to monks but also to lay people living in the 'world', even though the latter may be bound by a less strict obedience to their spiritual father. If proud and wilful, our fasting assumes a diabolical character, bringing us closer not to God but to Satan. Because fasting renders us sensitive to the realities of the spiritual world, it can be dangerously ambivalent: for there are evil spirits as well as good.

In the fourth place, paradoxical though it may seem, the period of Lent is a time *not of gloom but of joyfulness*. It is true that fasting brings us to repentance and to grief for sin, but this penitent grief, in the vivid phrase of St. John Climacus, is a 'joy-creating sorrow'.[19] The Triodion deliberately mentions both tears and gladness in a single sentence:

Grant me tears falling as the rain from heaven, O Christ,
As I keep this joyful day of the Fast.[20]

It is remarkable how frequently the themes of joy and light recur in the texts for the first day of Lent:

With joy let us enter upon the beginning of the Fast.
Let us not be of sad countenance. . . .

Let us joyfully begin the all-hallowed season of abstinence;
And let us shine with the bright radiance of the holy commandments. . . .

[18] *Apophthegmata Patrum*, alphabetical collection (*P.G.* lxv), Antony 37 and 38. The Greek term *geron* (in Russian, *starets*) means literally an old man – old, not necessarily in years, but in spiritual experience and wisdom. He is one endowed by the Holy Spirit with the gift of seeing into men's hearts and offering them guidance.

[19] *The Ladder of Paradise*, Step 7, title.

[20] Vespers for Monday in the first week.

All mortal life is but one day, so it is said,
To those who labour with love.
There are forty days in the Fast:
Let us keep them all with joy.[21]

The season of Lent, it should be noted, falls not in midwinter when the countryside is frozen and dead, but in spring when all things are returning to life. The English word 'Lent' originally had the meaning 'springtime'; and in a text of fundamental importance the Triodion likewise describes the Great Fast as 'springtime':

The springtime of the Fast has dawned,
The flower of repentance has begun to open.
O brethren, let us cleanse ourselves from all impurity
And sing to the Giver of Light:
Glory be to Thee, who alone lovest mankind.[22]

Lent signifies not winter but spring, not darkness but light, not death but renewed vitality. Certainly it has its sombre aspect, with the repeated prostrations at the weekday services, with the dark vestments of the priest, with the hymns sung to a subdued chant, full of compunction. In the Christian Empire of Byzantium theatres were closed and public spectacles forbidden during Lent;[23] and even today weddings are forbidden in the seven weeks of the fast.[24] Yet these elements of austerity should not blind us to the fact that the fast is not a burden, not a punishment, but a gift of God's grace:

Come, O ye people, and today let us accept
The grace of the Fast as a gift from God.[25]

Fifthly and finally, our Lenten abstinence *does not imply a rejection of God's creation*. As St. Paul insists, 'Nothing is unclean in itself' (Rom. 14: 14). All that God has made is 'very good' (Gen. 1: 31): to fast is not to deny this intrinsic goodness but to reaffirm it. 'To the pure all things are pure' (Titus 1: 15), and so at the Messianic

[21] All these quotations are from Mattins for the first Monday.
[22] Vespers for Wednesday in the week before Lent.
[23] Photius, *Nomocanon*, Tit. vii, c.1. Might not this rule be applied by contemporary Orthodox to television?
[24] Council of Laodicea (*c.* A.D. 364), Canon 52. Dispensations from this rule require episcopal permission, which should not be granted except for grave reasons.
[25] Mattins for Monday in the first week.

banquet in the Kingdom of heaven there will be no need for fasting and ascetic self-denial. But, living as we do in a fallen world, and suffering as we do from the consequences of sin, both original and personal, we are *not* pure; and so we have need of fasting. Evil resides not in created things as such but in our attitude towards them, that is, in our will. The purpose of fasting, then, is not to repudiate the divine creation but to cleanse our will. During the fast we deny our bodily impulses – for example, our spontaneous appetite for food and drink – not because these impulses are in themselves evil, but because they have been disordered by sin and require to be purified through self-discipline. In this way, asceticism is a fight not *against* but *for* the body; the aim of fasting is to purge the body from alien defilement and to render it spiritual. By rejecting what is sinful in our will, we do not destroy the God-created body but restore it to its true balance and freedom. In Father Sergei Bulgakov's phrase, we kill the flesh in order to acquire a body.

But in rendering the body spiritual, we do not thereby dematerialize it, depriving it of its character as a physical entity. The 'spiritual' is not to be equated with the non-material, neither is the 'fleshly' or carnal to be equated with the bodily. In St. Paul's usage, 'flesh' denotes the totality of man, soul and body together, in so far as he is fallen and separated from God; and in the same way 'spirit' denotes the totality of man, soul and body together, in so far as he is redeemed and divinized by grace.[26] Thus the soul as well as the body can become carnal and fleshly, and the body as well as the soul can become spiritual. When St. Paul enumerates the 'works of the flesh' (Gal. 5: 19–21), he includes such things as sedition, heresy and envy, which involve the soul much more than the body. In making our body spiritual, then, the Lenten fast does not suppress the physical aspect of our human nature, but makes our materiality once more as God intended it to be.

Such is the way in which we interpret our abstinence from food. Bread and wine and the other fruits of the earth are gifts from God, of which we partake with reverence and thanksgiving. If Orthodox Christians abstain from eating meat at certain times, or in some cases continually, this does not mean that the Orthodox Church is on principle vegetarian and considers meat-eating to be a sin; and if we

[26] The liturgical texts, however, do not always conform to this Biblical usage, but sometimes employ the word 'flesh' as a synonym for 'body'.

abstain sometimes from wine, this does not mean that we uphold teetotalism. When we fast, this is not because we regard the act of eating as shameful, but in order to make all our eating spiritual, sacramental and eucharistic – no longer a concession to greed but a means of communion with God the giver. So far from making us look on food as a defilement, fasting has exactly the opposite effect. Only those who have learnt to control their appetites through abstinence can appreciate the full glory and beauty of what God has given to us. To one who has eaten nothing for twenty-four hours, an olive can seem full of nourishment. A slice of plain cheese or a hard-boiled egg never taste so good as on Easter morning, after seven weeks of fasting.

We can apply this approach also to the question of abstinence from sexual relations. It has long been the Church's teaching that during seasons of fasting married couples should try to live as brother and sister, but this does not at all signify that sexual relations within marriage are in themselves sinful. On the contrary, the Great Canon of St. Andrew of Crete – in which, more than anywhere else in the Triodion, we find summed up the significance of Lent – states without the least ambiguity:

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.[27]

The abstinence of married couples, then, has as its aim not the suppression but the purification of sexuality. Such abstinence, practised 'with mutual consent for a time', has always the positive aim, 'that you may give yourselves to fasting and prayer' (1 Cor. 7: 5). Self-restraint, so far from indicating a dualist depreciation of the body, serves on the contrary to confer upon the sexual side of marriage a spiritual dimension which might otherwise be absent.

To guard against a dualist misinterpretation of the fast, the Triodion speaks repeatedly about the inherent goodness of the material creation. In the last of the services that it contains, Vespers for Holy Saturday, the sequence of fifteen Old Testament lessons opens with the first words of Genesis, 'In the beginning God created the heaven and the earth. . . : all created things are God's handiwork

[27] Canticle Nine, troparion 12.

and as such are 'very good'. Every part of this divine creation, so the Triodion insists, joins in giving praise to the Maker:

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.

O Thou who coverest Thy high places with the waters,
Who settest the sand as a bound to the sea and upholdest all things:
The sun sings Thy praises, the moon gives Thee glory,
Every creature offers a hymn to Thee,
His Author and Creator, for ever.

Let all the trees of the forest dance and sing. . . .

Let the mountains and all the hills
Break forth into great rejoicing at the mercy of God,
And let the trees of the forest clap their hands.[28]

This affirmative attitude towards the material world is founded not only on the doctrine of creation but also on the doctrine of Christ. Again and again in the Triodion, the true physical reality of Christ's human nature is underlined. How, then, can the human body be evil, if God Himself has in His own person assumed and divinized the body? As we state at Mattins on the first Sunday in Lent, the Sunday of Orthodoxy:

Thou hast not appeared to us, O loving Lord, merely in outward semblance,
As say the followers of Mani, who are enemies of God,
But in the full and true reality of the flesh.[29]

Because Christ took a true material body, so the hymns for the Sunday of Orthodoxy make clear, it is possible and, indeed, essential to depict His person in the holy ikons, using material wood and paint:

[28] The Great Canon, Canticle Eight, Irmos; Compline for Holy Thursday; Mattins for the Sunday of the Cross; Mattins for Palm Sunday.

[29] The Persian Mani (*c.* 216–76), founder of Manichaeism, advocated an uncompromising dualism. He considered that there is no salvation for man's body or for the rest of the material creation; the particles of light imprisoned in man are to be released through strict asceticism, including vegetarianism.

The uncircumscribed Word of the Father became circumscribed,
Taking flesh from thee, O Theotokos,
And He has restored the sullied image to its ancient glory,
Filling it with the divine beauty.
This our salvation we confess in deed and word,
And we depict it in the holy ikons.[30]

This assertion of the spirit-bearing potentialities of the material creation is a constant theme during the season of Lent. On the first Sunday of the Great Fast, we are reminded of the physical nature of Christ's Incarnation, of the material reality of the holy ikons, and of the visible, aesthetic beauty of the Church. On the second Sunday we keep the memory of St. Gregory Palamas (1296–1359), who taught that all creation is permeated by the energies of God, and that even in the present life this divine glory can be perceived through man's physical eyes, provided that his body has been rendered spiritual by God's grace. On the third Sunday we venerate the material wood of the Cross; on the sixth Sunday we bless material branches of palms; on Wednesday in Holy Week we are signed with material oil in the sacrament of Anointing; on Holy Thursday we recall how at the Last Supper Christ blessed material bread and wine, transforming them into His Body and Blood.

Those who fast, so far from repudiating material things, are on the contrary assisting in their redemption. They are fulfilling the vocation assigned to the 'sons of God' by St. Paul: 'The created universe waits with eager longing for the revealing of the sons of God. . . . The creation will be set free from its bondage to decay and will obtain the glorious liberty of the children of God. We know that the whole creation has been groaning in travail until now' (Rom. 8: 19–22). By means of our Lenten abstinence, we seek with God's help to exercise this calling as priests of the creation, restoring all things to their primal splendour. Ascetic self-discipline, then, signifies a rejection of the world, only in so far as it is corrupted by the fall; of the body, only in so far as it is dominated by sinful passions. Lust excludes love: so long as we lust after other persons or other things, we cannot truly love them. By delivering us from lust, the fast renders us capable of genuine love. No longer ruled by the selfish desire to grasp and to exploit, we begin to see the world with the eyes of Adam in Paradise. Our self-denial is the path that leads

[30] Kontakion for the Sunday of Orthodoxy.

to our self-affirmation; it is our means of entry into the cosmic liturgy whereby all things visible and invisible ascribe glory to their Creator.

THE HISTORICAL DEVELOPMENT OF THE GREAT FAST[31]

Lent, as it exists today in the Orthodox Church, is the result of a long historical development, of which no more than a brief summary can be offered here.[32] The portion of the Church's Year covered by the Lenten Triodion falls into three periods:

[31] The title 'Great Fast' serves to distinguish Lent from the three other seasons of fasting in the Orthodox calendar: the Christmas Fast, the Fast of the Apostles, and the Dormition Fast. For details on these, see *The Festal Menaion*, p. 42, n. 3.

[32] The history of Lent is concisely discussed in A. Schmemann, *Great Lent* (St. Vladimir's Seminary Press, Crestwood, 1969), pp. 119–22. This book is the best introduction to the whole subject in English by an Orthodox author. The chief Patristic evidence and the older bibliography is given in two articles by E. Vacandard, 'Carême (Jeûne du)', *Dictionnaire de Théologie Catholique*, ii (Paris, 1905), cols. 1724–50, and 'Carême', *Dictionnaire d'Archéologie Chrétienne et de Liturgie*, ii (Paris, 1910), cols. 2139–58. For more recent views, see R. Pierret, 'Carême (Spiritualité du). 1. Histoire', *Dictionnaire de Spiritualité*, ii, 1 (Paris, 1937), cols. 136–40; P.-M. Gy and I. H. Dalmais, 'Carême', *Catholicisme*, ii (Paris, 1949), cols. 547–56; A. Baumstark, *Liturgie comparée*, 3rd ed. revised by B. Botte (Chevetogne, 1953), pp. 211–21 (Eng. ed., *Comparative Liturgy*, tr. F. L. Cross [London, 1958], pp. 190–9); A. A. McArthur, *The Evolution of the Christian Year* (London, 1953), pp. 77–139.

For the development of the Lenten Triodion, the fundamental study, not yet superseded, is in Russian: I. A. Karabinov, *Postnaia Triod* (St. Petersburg, 1910). Two works in Greek draw extensively on this: Archimandrite Kallistos (Miliaras), *Istoriki episkopisis tou Triodiou. To schedion kai o katartismos avtou*, in the periodical of the Patriarchate of Jerusalem *Nea Sion* xxix (1934), pp. 44–61, 153–61, 177–84, 330–46, 452–67, 502–16, 553–70, 609–15; and Evangelos D. Theodorou, *I morphotiki axia tou ischyontos Triodiou* (Athens, 1958).

The Biblical and Patristic attitude to fasting is ably summarized in P. Deseille and H.-J. Sieben, 'Jeûne', *Dictionnaire de Spiritualité*, viii (Paris, 1974), cols. 1164–79. Fuller but less systematic is Chrysostom M. Enisleidis, *O thesmos tis nisteias* (Athens, 1958–9; 2nd ed., Thessalonica, 1972).

For Orthodox liturgical commentaries on Lent and Holy Week, see: (i) C. Andronnikof, 'La "Pré-Quarantaine" ou les semaines préparatoires au Carême', *Liturgie et Rémission des Péchés. Conférences Saint-Serge: xxe Semaine d'Etudes Liturgiques* (Rome, 1975), pp. 9–37; (ii) 'Un Moine de l'Eglise d'Orient' [Archimandrite Lev (Gillet)], *L'an de grâce du Seigneur*, vol. ii (Editions An-Nour, Beirut, 1972), pp. 7–76, 165–86; (iii) A. Schmemann, *Holy Week. A Liturgical Explanation for the Days of Holy Week* (St. Vladimir's Seminary Press, Crestwood, no date); (iv) A. Schmemann and O. Clément, *Le Mystère pascal. Commentaires liturgiques*, ed. P. Deseille (Collection 'Spiritualité Orientale', No. 16: Bellefontaine, 1975), the first part of which is a French translation of (iii).

(1) *The Pre-Lenten Period*: three preparatory Sundays (the Publican and the Pharisee; the Prodigal Son; the Last Judgement), followed by a preliminary week of partial fasting, ending with the Sunday of Forgiveness.

(2) *The Forty Days of the Great Fast*, beginning on Monday in the first week (or, more exactly, at Sunday Vespers on the evening before), and ending with the Ninth Hour on Friday in the sixth week.

(3) *Holy and Great Week*, preceded by the Saturday of Lazarus and Palm Sunday.

The third of these three periods, the Paschal fast of Holy Week, is the most ancient, for it was already in existence during the second and third centuries. The fast of forty days is mentioned in sources from the first half of the fourth century onwards. The pre-Lenten period developed latest of all: the earliest references to a preliminary week of partial fasting are in the sixth or seventh century, but the observance of the other three preparatory Sundays did not become universal in the Greek East until the tenth or eleventh century.

(1) *The Paschal Fast in the second and third centuries.* In the second century it was the custom for Christians in both East and West to observe, immediately before Easter Sunday, a short fast of one or two days, either on Saturday only or on Friday and Saturday together.[33] This was specifically a Paschal fast in preparation for the service of Easter night. It was a fast of sorrow at the absence of the Bridegroom, in fulfilment of Christ's own words: 'But the days will come, when the Bridegroom shall be taken away from them, and then shall they fast in those days' (Mark 2: 20). The fast, whether of one or two days, was in principle a total one, without any food or drink being taken at all.

By the middle of the third century, this Paschal fast had in many places been extended to embrace the entire week from Monday to Saturday. There was, however, no uniformity of practice, and some Christians fasted for less than the full six days. Only a few can have managed to keep a total fast throughout the whole period. In some places it was the practice to eat bread and salt, with water, at the ninth hour (3 p.m.) on the four days from Monday until Thursday, and then to keep, if possible, a total fast on Friday and Saturday; but

[33] See Irenaeus, cited by Eusebius of Caesarea, *Ecclesiastical History*, V, xxiv, 12; Tertullian, *On the Fasts*, 2, 13–14 (*P.L.* [*Patrologia Latina*] ii, 956A, 971B–974A); Hippolytus, *Apostolic Tradition*, 20 (ed. Botte, p. 42).

not all the faithful were as strict as this.[34] In this six-day Paschal fast may be seen the distant origins of Holy Week; but the developed ritual to which we are accustomed, with special commemorations on each day of the week, is not found until the late fourth century.[35] During the pre-Nicene period, there seems to have been a unitary celebration of Christ's death and rising, considered as a single mystery, at the Paschal vigil lasting from Saturday evening until Easter Sunday morning. Friday was kept as a fast in preparation for this vigil, but it had not as yet become a distinct and specific commemoration of the Crucifixion; the Cross and the Resurrection were celebrated together during Easter night.

(2) *The Fast of Forty Days.* There is no evidence of a forty-day fast in the pre-Nicene period. The first explicit reference to such a fast is in Canon 5 of the Council of Nicaea (325), where it is treated as something familiar and established, not as an innovation on the part of the Council.[36] By the end of the fourth century the observance of a forty-day fast seems to have been the standard practice in most parts of Christendom, but in some places – possibly including Rome – a shorter fast may have been kept.

This forty-day fast, found in evidence from the fourth century onwards, differs somewhat in scope and character from the one-week fast of the pre-Nicene period, and the precise relationship between the two is not easy to determine. It has been suggested that the forty-day fast was originally connected with Epiphany rather than Easter; but the evidence for this seems inconclusive. It is, however, clear that whereas the pre-Nicene fast was specifically a Paschal observance in preparation for Easter, the forty-day fast was connected more particularly with the final preparation of the catechumens for the sacrament of Baptism or 'illumination'. In the weeks before their baptismal initiation, the candidates underwent a period of intensive training, with daily instruction, special services and fasting. The

[34] See Dionysius of Alexandria, Canon 1 (*Letter to Basilides*: *P.G.* x, 1277A); *Didascalia Apostolorum* 21 (ed. R. H. Connolly, p. 189).

[35] Nothing is said about these daily commemorations in the *Catechetical Homilies* of St. Cyril of Jerusalem, delivered *c.* 350, but they are described in detail by the pilgrim Egeria, who was in Jerusalem for Lent and Holy Week *c.* 381–4: see her *Travels*, §§27–38, (tr. J. Wilkinson, *Egeria's Travels* [London 1971], pp. 128–39).

[36] For references to a forty-day fast in the period immediately following Nicaea, see Athanasius, *Festal Letters* for the years 330–41, and Eusebius of Caesarea, *On the Feast of Pascha*, 4–5 (*P.G.* xxiv, 697C–700C), dating from *c.* 329.

existing members of the church community were encouraged to share with the catechumens in this prayer and abstinence, thus renewing year by year their baptismal dedication to Christ. So the forty-day fast came to involve the whole body of the faithful, and not just those preparing for Baptism.

Lent, as we know it, is thus the result of a convergence between these two elements – between the six-day pre-Nicene fast, which was directly in preparation for Easter, and the forty-day post-Nicene fast, which originally formed part of the training of candidates for Baptism. It was natural that these two elements should become fused into a single observance, for they both have the same end-point – the night of Holy Saturday. The Paschal vigil on this night, in celebration of the death, burial and rising of Christ, was for obvious reasons chosen as the occasion for administering Baptism; for this sacrament is precisely an initiation into the Lord's Cross and His Resurrection (see Rom. 6: 3–4).

Today in most parts of the Church there is no organized catechumenate, and it is customary to administer Baptism on many other occasions besides the night of Holy Saturday; yet the baptismal significance of Lent has still a living importance. For every member of the Christian community, Lent is a time of spiritual training and renewed illumination. It is a time to realize afresh that, by virtue of our baptismal initiation, we are crucified, buried and risen with Christ; it is a time to reapply to ourselves the words of St. Paul, 'I live, yet not I, but Christ lives in me' (Gal. 2: 20). It is a time for us to listen more closely to the voice of the Spirit in whom we were sealed at our Chrismation, immediately after our 'burial' in the baptismal waters.

The choice of the number forty for the days of Lent has obvious Biblical precedents. The people of Israel spent forty years in the wilderness (Exod. 16: 35); Moses remained fasting for forty days on Mount Sinai (Exod. 34: 28); Elijah abstained from all food for forty days as he journeyed to Mount Horeb (3 [1] Kgs. 19: 8). Most important of all, Christ fasted for forty days and forty nights in the wilderness, tempted by the devil (Matt. 4: 1).

But how are the forty days to be computed? In the fourth and fifth centuries, the manner of reckoning varied. Some kept a fast of six weeks, some of seven or even eight.[87] Three points arose:

[87] See Socrates, *Ecclesiastical History*, V, 22 (*P.G.* lxvii, 632B–633B); Sozomen,

(a) Is Holy Week included in the forty days, or treated as a distinct and additional period?

(b) Is Saturday regarded as a day of fasting?

(c) Are the forty days reckoned continuously, including Saturdays and Sundays? Or is Sunday excluded from the calculation, and Saturday also, if this is considered not to be a day of fasting?

Divergent answers to these three questions account for present-day differences between the Western and the Orthodox Lent. At Rome Holy Week was included as part of the forty days, Saturday was regarded as a day of fasting,[38] but in calculating the number forty all Sundays were excluded from the reckoning. This produced a six-week fast of six days in each week, constituting a total of thirty-six days. To make up the full measure of forty days, four further days of fasting were then added at the beginning, with the result that Lent in the West commences on a Wednesday.[39]

At Constantinople, on the other hand, Holy Week – together with the Saturday of Lazarus and Palm Sunday – was not regarded as part of the forty-day fast in the strict sense. At Vespers on Friday evening in the sixth week, immediately preceding the Saturday of Lazarus, the distinction between the forty days and Holy Week is very clearly marked in the existing text of the Triodion:

Having completed the forty days that bring profit to our soul,
We beseech Thee in Thy love for man:
Grant us also to behold the Holy Week of Thy Passion. . .

At Constantinople and in the East generally, Saturdays, with the one exception of Holy Saturday, were not considered days of fasting. But in reckoning the number forty it was the custom to count continuously, including Saturdays and Sundays in the calculation. Thus the

Ecclesiastical History, VII, xix, 7 (ed. Bidez, p. 331); Egeria, *Travels*, §27 (tr. Wilkinson, p. 128).

[38] For the Latin custom of fasting on Saturday, see Pope Innocent I, *Letter to Decentius*, 4 (*P.L.* lvi, 516A); Augustine, *Letter* xxxvi, *To Casulanus*, §2 (*P.L.* xxxiii, 136); John Cassian, *Institutes*, iii, 9–10. The Latin practice is condemned by the Council *in Trullo* (A.D. 692), Canon 55, which forbids fasting on Saturdays with the sole exception of Holy Saturday (thus confirming the ruling of Apostolic Canon 66 [64]).

[39] The earliest clear testimony to the addition of these four days is the Gelasian Sacramentary (early eighth century), but there are hints of the addition in sources going back to the fifth century (see McArthur, *The Evolution of the Christian Year*, p. 137).

forty days began on the first Monday in Lent and ended on Friday in the sixth week; then came Lazarus Saturday, Palm Sunday and Holy Week, which, while distinct from the forty days, were treated as part of the Lenten Fast in the broader sense. In this way the forty days and Holy Week together constituted a fast of seven weeks. So it is that Lent begins on Ash Wednesday in Western Christendom, while commencing in the East two days earlier on Monday.

Christians in the Greek East, however, while as a rule counting the forty days continuously, have sometimes chosen to exclude Saturday and Sunday from the calculation. With Holy Week included in the reckoning, this resulted in a seven-week fast of five days in each week, adding up to thirty-five days. But since Holy Saturday is a day of fasting, this also was included, bringing the total number of days to thirty-six. As we have seen, the West before the addition of the four preliminary days likewise had a thirty-six day fast, although computed in a somewhat different manner. In both East and West this number of thirty-six has been given a symbolical meaning. Just as the Israelites dedicated to God a tithe or tenth of their produce, so Christians dedicate the season of Lent to God as a tithe or tenth of the year. The part is offered in token of the whole: by rendering back to God a tenth of what He has given to us, we call down His blessing upon the remainder and acknowledge that all material goods and all moments of time are a gift from His hand. This notion of Lent as a *tithe or first-fruits of the year* is not much emphasized in the existing text of the Triodion, but it is mentioned in the Synaxarion for the Sunday of Forgiveness.[40]

(3) *The Completion of the Pattern.* In Constantinople from the sixth or seventh century onwards, there arose the practice of adding, before the seven weeks of the fast, an eighth or preliminary week of modified fasting. In our translation of the Triodion, we have termed this the 'Week before Lent'; it is often styled 'Cheese Week' or the 'Week without Meat', because during these days meat is forbidden but cheese and other dairy products are permitted. This preliminary week was added, among other reasons, from the same motive as led

[40] *Triodion Katanyktikon* (ed. Apostoliki Diakonia, Athens, 1960), p. 69. For Lent as a tithe of the year, see John Cassian, *Conferences*, xxi, 24–5; Dorotheus, *Teachings*, 15 (*P.G.* lxxxviii, 1788BC); Gregory the Great, *Homilies on the Gospel*, xvi, 5 (*P.L.* lxxvi, 1137C). But the tithe symbolism is rejected by John of Damascus, *On the Holy Fasts*, 3 (*P.G.* xcv, 68C). For the Israelite offering of tithes, see Lev. 27: 30–2; Deut. 14: 22–4.

to the addition of four extra days at the start of Western Lent: so as to make up the full number forty. In the West, a six-week fast of six days in each week left four days missing from the requisite total. At Constantinople, on the other hand, the days of Lent were (as we have seen) reckoned continuously, and so there was no need of a further preliminary period to produce the total of forty days. But Christians in Palestine calculated in terms of eight weeks, with five days of fasting in each week (no special account being taken of Holy Saturday for the purposes of this reckoning); and so they needed an additional week at the beginning of Lent. The observance of 'Cheese Week' in the existing Triodion represents a compromise between the Constantinopolitan and the Palestinian practice: for 'Cheese Week' is to be considered part of the fast, and yet it is not fully within Lent.[41]

During the sixth–eleventh centuries, the season of pre-Lenten preparation was gradually expanded to include three other preliminary Sundays: the Sunday of the Publican and the Pharisee, ten weeks before Easter; following it, the Sunday of the Prodigal Son; and then the Sunday of the Last Judgement immediately before the beginning of 'Cheese Week'. Together with the Sunday of Forgiveness at the end of 'Cheese Week', this makes four preliminary Sundays in all. In this way the full pattern of the Lenten season was completed. The Triodion, as we now have it, opens with the latest Sunday to be added, that of the Publican and the Pharisee.

[41] Dorotheus, writing in Palestine *c.* 540–80, makes a clear reference to this eighth or preliminary week in *Teachings*, 15 (*P.G.* lxxxviii, 1788c). A cryptic passage in Theophanes, *Chronographia* for the year 6038, i.e. A.D. 546 (ed. de Boor, vol. i, p. 225), could be interpreted to mean that the preliminary week was observed at Constantinople as early as the reign of Justinian. But the Synaxarion for Saturday in the Week before Lent connects the introduction of 'Cheese Week' at Constantinople with the victories of the Emperor Heraclius over the Persian Chosroes in 629 or the years immediately following (*Triodion Katanyktikon* [ed. Apostoliki Diakonia], p. 61; cf. J. Goar, *Euchologion* [2nd ed., Venice, 1730], p. 175; V. Peri, 'La durata e la struttura della Quaresima nell' antico uso ecclesiastico gerosolimitano', *Aevum* xxxvii [1963], p. 61). In the time of John of Damascus (first half of the eighth century), the observance of this preliminary week was as yet by no means universal in the Christian East: see *On the Holy Fasts* (*P.G.* xcv, 64–77).

THE RULES OF FASTING

Within this developed pattern of Lent, what precisely do the rules of fasting demand? Neither in ancient nor in modern times has there ever been exact uniformity, but most Orthodox authorities agree on the following rules:

(1) During the week between the Sunday of the Publican and the Pharisee and that of the Prodigal Son, there is a general dispensation from all fasting. Meat and animal products may be eaten even on Wednesday and Friday.

(2) In the following week, often termed the 'Week of Carnival', the usual fast is kept on Wednesday and Friday. Otherwise there is no special fasting.

(3) In the Week before Lent, meat is forbidden, but eggs, cheese and other dairy products may be eaten on all days, including Wednesday and Friday.

(4) On weekdays (Monday to Friday inclusive) during the seven weeks of Lent, there are restrictions both on the *number* of meals taken daily and on the *types of food* permitted; but when a meal is allowed, there is no fixed limitation on the *quantity* of food to be eaten.

(a) On weekdays in the *first week*, fasting is particularly severe. According to the strict observance, in the course of the five initial days of Lent, only two meals are eaten, one on Wednesday and the other on Friday, in both cases after the Liturgy of the Presanctified. On the other three days, those who have the strength are encouraged to keep an absolute fast; those for whom this proves impracticable may eat on Tuesday and Thursday (but not, if possible, on Monday), in the evening after Vespers, when they may take bread and water, or perhaps tea or fruit-juice, but not a cooked meal. It should be added at once that in practice today these rules are commonly relaxed. At the meals on Wednesday and Friday *xerophagy* is prescribed. Literally this means 'dry eating'. Strictly interpreted, it signifies that we may eat only vegetables cooked with water and salt, and also such things as fruit, nuts, bread and honey. In practice, octopus and shell-fish are also allowed on days of xerophagy; likewise vegetable margarine and corn or other vegetable oil, not made from olives. But the following categories of food are definitely excluded:

(i) meat;
(ii) animal products (cheese, milk, butter, eggs, lard, dripping);
(iii) fish (i.e. fish with backbones);
(iv) oil (i.e. olive oil) and wine (i.e. all alcoholic drinks).

(b) On weekdays (Monday to Friday inclusive) in the *second, third, fourth, fifth and sixth weeks*, one meal a day is permitted, to be taken in the afternoon following Vespers, and at this one meal xerophagy is to be observed.[42]

(c) *Holy Week*. On the *first three days* there is one meal each day, with xerophagy; but some try to keep a complete fast on these days, or else they eat only uncooked food, as on the opening days of the first week.

On *Holy Thursday* one meal is eaten, with wine and oil (i.e. olive oil).

On *Great Friday* those who have the strength follow the practice of the early Church and keep a total fast. Those unable to do this may eat bread, with a little water, tea or fruit-juice, but not until sunset, or at any rate not until after the veneration of the Epitaphion at Vespers.

On *Holy Saturday* there is in principle no meal, since according to the ancient practice after the end of the Liturgy of St. Basil the faithful remained in church for the reading of the Acts of the Apostles, and for their sustenance were given a little bread and dried fruit, with a cup of wine. If, as usually happens now, they return home for a meal, they may use wine but not oil; for on this one Saturday, alone among the Saturdays of the year, olive oil is not permitted.

The rule of xerophagy is relaxed on the following days:

(1) On *Saturdays and Sundays* in Lent, with the exception of Holy Saturday, two main meals may be taken in the usual way, around mid-day and in the evening, with wine and olive oil; but meat, animal products and fish are not allowed.

(2) On the *Feast of the Annunciation* (25 March) and *Palm Sunday*, fish is permitted as well as wine and oil, but meat and animal pro-

[42] The early sources are not agreed concerning the application of the rule of xerophagy. The Council of Laodicea, Canon 50, and Theodore the Studite, *Doctrina Chronica*, 9 (*P.G.* xcix, 1700B), prescribe xerophagy on all weekdays in Lent; but John of Damascus, *On the Holy Fasts*, 5 (*P.G.* xcv, 69D), and Theodore Balsamon (Rallis–Potlis, *Syntagma*, vol. iii, p. 217) seem to envisage a less strict observance.

ducts are not allowed. If the Feast of the Annunciation falls on the first four days of Holy Week, wine and oil are permitted but not fish. If it falls on Great Friday or Holy Saturday, wine is permitted, but not fish or oil.

(3) Wine and oil are permitted on the following days, if they fall on a weekday in the second, third, fourth, fifth or sixth week:

First and Second Finding of the Head of St. John the Baptist (24 February)
Holy Forty Martyrs of Sebaste (9 March)
Forefeast of the Annunciation (24 March)
Synaxis of the Archangel Gabriel (26 March)
Patronal festival of the Church or Monastery

(4) Wine and oil are also allowed on Wednesday and Thursday in the fifth week, because of the vigil for the Great Canon. Wine is allowed – and, according to some authorities, oil as well – on Friday in the same week, because of the vigil for the Akathistos Hymn.

It has always been held that these rules of fasting should be relaxed in the case of anyone elderly or in poor health. In present-day practice, even for those in good health, the full strictness of the fast is usually mitigated. Only a few Orthodox today attempt to keep a total fast on Monday, Tuesday and Thursday in the first week, or on the first three days in Holy Week. On weekdays – except, perhaps, during the first week or Holy Week – it is now common to eat two cooked meals daily instead of one. From the second until the sixth week, many Orthodox use wine, and perhaps oil also, on Tuesdays and Thursdays, and less commonly on Mondays as well. Permission is often given to eat fish in these weeks. Personal factors need to be taken into account, as for example the situation of an isolated Orthodox living in the same household as non-Orthodox, or obliged to take meals in a factory or school canteen. In cases of uncertainty each should seek the advice of his or her spiritual father. At all times it is essential to bear in mind that 'you are not under the law but under grace' (Rom. 6: 14), and that 'the letter kills, but the spirit gives life' (2 Cor. 3: 6). The rules of fasting, while they need to be taken seriously, are not to be interpreted with dour and pedantic legalism; 'for the kingdom of God is not food and drink, but righteousness and peace and joy in the Holy Spirit' (Rom. 14: 17).

THE CONTENTS OF THE TRIODION

Within the book of the Great Fast, the Lenten Triodion, two constituent elements may be distinguished: first, the cycle of the Psalter and the other Scriptural readings; and secondly, the cycle of liturgical hymnography – of canons, stichera, sessional hymns and the like.

The Psalter and the Scriptural Readings. These are of inestimable importance, for Lent is an *annual return to our Biblical roots.*[43] It is, more specifically, a return to our roots in the *Old Testament*; for during Lent, to a far greater degree than at any other time of the year, the Scriptural readings are taken from the Old Testament rather than the New.

This emphasis upon the Old Testament is evident, first of all, in the more prominent place assigned to the Psalter during Lent. Instead of being read through once, as in other weeks of the year, during Lent it is read in its entirety twice each week.[44] Our Lenten aspirations are concentrated in the words of the Psalms that our Lord Himself learnt by heart as a child and used in His own morning and evening prayers. The centrality of the Psalter is particularly evident at Mattins on weekdays in Lent, when nearly half the service is taken up by readings from the Psalms, while the Canon is much shorter than at other seasons. During the Canon itself a particular prominence is likewise given to the Scriptures of the Old Covenant; for the Old Testament Canticles are sung in full on weekdays in Lent, instead of being greatly abbreviated or omitted altogether, as at other times of the year. This serves as a reminder of the original form of the Canon, which in the early period consisted of Scriptural Canticles with no more than a short refrain between the verses from the Bible.[45]

The increased use of the Old Testament is also evident at other Lenten Offices besides Mattins. On weekdays there are additional readings from the Psalter at the First, Third, Sixth and Ninth Hours. In place of the Epistle and Gospel appointed for the Liturgy

[43] Compare Schmemann, *Great Lent*, p. 44.

[44] For the reading of the Psalter in Lent, see *The Festal Menaion*, pp. 533–4. In Holy Week it is read once only.

[45] On the history of the Canon, see *The Festal Menaion*, p. 546.

on each day during the rest of the year, there are on Lenten weekdays three Old Testament lessons, one read at the Sixth Hour and the other two at Vespers. But on Saturdays and Sundays in Lent, since on these days the full Eucharist is celebrated, Epistle and Gospel readings are appointed in the usual way. The Epistle readings in Lent are mostly taken from Hebrews, and the Gospel readings from Mark; in both cases they are arranged in a carefully devised sequence.[46]

The scheme of Old Testament readings in the Triodion was perhaps worked out between the fifth and the seventh century. The three daily lessons are taken from the three main categories of Old Testament literature – from the historical books, the prophets, and the Wisdom literature – according to the following pattern:

(1) *Historical books* (i.e. the Pentateuch) at the first lesson in Vespers:

Genesis (in the six weeks of Lent)
Exodus (in Holy Week)

(2) The *prophets* at the Sixth Hour:
Isaiah (in the six weeks of Lent)
Ezekiel (in Holy Week)

(3) *Wisdom literature* at the second lesson in Vespers:
Proverbs (in the six weeks of Lent)
Job (in Holy Week)

As well as representing the various categories of Old Testament literature, these books have also been chosen because of their appropriateness to Lent:

(1) Genesis describes the fall of man and his expulsion from Paradise, which is a dominant *motif* throughout the Triodion.[47] The later chapters of Genesis tell the story of Joseph, who in his innocent sufferings serves as a 'type' of Christ.

(2) In the lessons from Exodus, Moses foreshadows Christ, the Old Passover anticipates the New, and the crossing of the Red Sea prefigures the redemptive death and the rising of the Saviour.

[46] For details, see Schmemann, *Great Lent*, pp. 78–85.

[47] The importance of the Paradise theme is rightly emphasized in a recent anthology of texts from the Triodion, translated into French: Archidiacre Denis [Guillaume], *Fleurs de Paradis* (Rome, 1976).

(3) The book of Isaiah begins with an appeal for repentance and fasting.

(4) The readings from Ezekiel speak of God's glory – the glory that is also manifested through the Cross and Resurrection: 'Now is the Son of man glorified, and God is glorified in Him' (John 13: 31).

(5) The ethical instruction in Proverbs reminds us that Lent is a time for moral effort: to repent is not merely to experience certain emotions but, on the level of practical conduct, to alter our way of life with the help of God's grace. If we find the readings from Proverbs dull and look for something more 'dramatic' and 'exciting', this shows that we want to run before we have learnt to walk.

(6) The patient sufferings of Job and his final vindication point forward to the Passion and Resurrection of Christ.

So it becomes apparent that the Old Testament lessons have not been chosen fortuitously, but each has its place in the all-embracing unity of the Triodion.

The Liturgical Hymnography. The non-Biblical material in the Triodion was composed over a period of nearly a thousand years, extending from the sixth to the fifteenth century. Three main strata can be distinguished:

(1) *The Beginnings* (sixth–eighth centuries). Probably the most ancient existing element is the daily cycle of the *troparia of the prophecy*, said before the lesson at the Sixth Hour. These are very simple in form, being little more than a rhythmical paraphrase of some text from the Bible. Almost equally ancient is the *Akathistos Hymn*, probably the work of St. Romanos the Melodist († *c.* 560).[48]

[48] The ancient sources disagree about the date and authorship of the Akathistos Hymn. The question has been much debated in the last eighty years; most scholars favour a date in the early sixth century and regard authorship by Romanos as probable, although not finally proved. For a full discussion of the problem, with bibliography, see K. Mitsakis, *Vyzantini Ymnographia*, vol. i (Thessalonica, 1971), pp. 483–509. In English, see E. Wellesz, *The Akathistos Hymn* (Copenhagen, 1957), and *A History of Byzantine Music and Hymnography* (2nd ed., Oxford, 1961), pp. 191–7. The Hymn has also been ascribed to Sergios, Patriarch of Constantinople (610–38), who may indeed be the author of the preliminary Kontakion, 'To thee, our leader in battle and defender. . . ' (see below, p. 55); but he seems too late to be the author of the Hymn itself. Others to whom the Hymn has been ascribed in ancient or modern times, include George of Pisidia (first half of the sixth century), St. Germanos, Patriarch of Constantinople († 740), George of Nicomedia (second half of the ninth century) and St.

Somewhat later in date is the most ancient of the Canons, the *Great Canon* by St. Andrew of Crete (*c.* 660–*c.* 740), apparently composed towards the end of his life – he refers many times to his old age – and intended by its author as an expression of personal devotion rather than for public liturgical use. At the end of the eighth century Andrew, known as 'Piros' or 'the Blind', monk of the Lavra of St. Sabas, composed a *cycle of idiomela*, two for each weekday in Lent, one sung at the aposticha in Mattins and the other at those in Vespers; the cycle was expanded and completed by Andrew's contemporary and fellow-monk, Stephen the Sabaite (725–807), the nephew of St. John of Damascus. These idiomela, which are usually appointed to be sung twice, are exceptionally rich in doctrinal content, summing up the whole theology of the Great Fast, and they deserve to be studied with particular attention.

Among other authors, dating from the sixth to the eighth century and represented in the Triodion, are St. Sophronios, Patriarch of Jerusalem († 638), St. John of Damascus (*c.* 680–*c.* 749), and St. Kosmas of Maiuma (*c.* 685–*c.* 750). Almost all the hymnographers belonging to this first stratum are linked with Syria or Palestine, and most of them are associated more especially with the Lavra of St. Sabas outside Jerusalem.

(2) *The Formative Period* (ninth century). During this century, the chief centre of activity shifts from Palestine to Constantinople, and within Constantinople to the Monastery of Studios, then at the height of its influence. It was ninth-century Studite monks who not only gave to the Lenten Triodion its present structure, but also themselves composed the greater part of its contents. This book, and likewise the Pentekostarion, are substantially the product of Studite editorial work. They bear the mark in particular of the two brothers St. Theodore the Studite (759–826) and St. Joseph the Studite, Archbishop of Thessalonica (762–832). St. Theodore composed the second canon for weekdays in Lent, and his brother Joseph the first.[49] These canons vary in content according to the day of the week: on Monday and Tuesday they are devoted to repentance; on

Photios, Patriarch of Constantinople (†891); but there is little to favour any of these suggestions.

[49] Possibly the author is not Joseph the Studite but Joseph the Hymnographer. But see E. I. Tomadakis, *Iosiph o Ymnographos* (Athens, 1971), pp. 200–1.

Wednesday and Friday, to the Cross; on Thursday to the apostles; on Saturday, to the martyrs and the dead.

Other ninth-century writers whose work is found in the Triodion are St. Theophanes Graptos (778–845), St. Joseph the Hymnographer (*c.* 816–*c.* 886), the Emperor Leo VI the Wise (reigned 886–912), and the poetess Kassia or Kassiani, who spoilt her chances of marrying the Emperor Theophilos (829–42) through the pertness of her repartee, and subsequently became a nun.[50] She is the authoress of a celebrated hymn at Mattins on Great Wednesday, 'The woman who had fallen into many sins. . . '.

(3) *Further additions* (tenth–fifteenth centuries). Although the basic structure of the Triodion was completed in the ninth century, many further additions were made during the five subsequent centuries, yet without altering the general pattern articulated by the Studite redactors. Manuscript Triodia surviving from the eleventh century show that there was at that time a wide variety of local usages, but from the twelfth century onwards there is growing uniformity. Among the more notable writers from this third stratum are Simeon the Logothete, known as 'the Translator' (tenth century), author of the Lamentation of the Theotokos used at Compline on Good Friday; John Mavropous, Metropolitan of Euchaita (eleventh century), author of the two Canons to St. Theodore on Saturday in the first week; and Patriarch Philotheos of Constantinople (fourteenth century), author of the office in honour of St. Gregory Palamas on the second Sunday.

Surprisingly, some of the best loved elements in the Triodion are also the most recent in date. The three troparia sung at Sunday Mattins after the Gospel reading, 'Open unto me, O Giver of Life, the gates of repentance. . .', 'Guide me in the paths of salvation. . .', and 'As I ponder in my wretchedness. . .', do not appear in this position before the fourteenth century, although the texts themselves are probably more ancient. The *Enkomia* or 'Praises', sung at Mattins on Holy Saturday, are found for the first time in manuscripts of the fourteenth or fifteenth century.

The manuscript Triodia contain much additional material – canons, idiomela and stichera – not included in the printed Triodion

[50] See Simeon Magister, *Annals* (*P.G.* cix, 685C); George the Monk, *Chronicle*, iv, 264 (*P.G.* cx, 1008B).

that is now in use; and many of these unpublished texts are of a high standard artistically and spiritually. Thus the existing Triodion, rich and complex though it is, represents no more than a selection from a greater whole.

In its origins a monastic service book, reflecting more particularly the observances of the Studite brotherhood, the Triodion came in time to be adopted also by the parish churches. This process, whereby the ancient 'cathedral' rite was gradually replaced by the 'monastic' rite, had already begun in the twelfth century and was more or less complete by the fourteenth. Whatever the merits of the 'cathedral' rite – and there are many today who favour its revival in a modified form – there was nothing absurd or spiritually inappropriate in the adoption of the monastic Triodion by the parish churches. For the texts in the Triodion are addressed, not to monks only, but to every Christian; and the path of contrition and fasting along which it guides us has universal validity.

THE INNER UNITY OF THE TRIODION

The Triodion possesses an inner coherence and unity that are not at once apparent. Why, for example, should St. Theodore the Recruit be commemorated on Saturday in the first week, the holy ikons on the first Sunday, and St. Gregory Palamas on the second? What special connection have these three observances with the ascetic fast of Lent? Let us consider briefly the pattern which links into a single whole the different commemorations during the ten weeks of the Triodion. We shall not enter into details, but shall simply seek to indicate the place of each observance in the general structure of Lent.

(1) *The Pre-Lenten Period.* (a) *The Sunday of Zacchaeus.* One week before the Triodion enters into use, there is a Sunday Gospel reading which looks forward directly to the coming fast – Luke 19: 1–10, describing how Zacchaeus climbed a tree beside the road where Christ was to pass. In this reading we note Zacchaeus' *sense of eager expectation, the intensity of his desire* to see our Lord, and we apply this to ourselves. If, as we prepare for Lent, there is real eagerness in our hearts, if we have an intense desire for a clearer vision of Christ, then our hopes will be fulfilled during the fast; indeed, we shall, like

Zacchaeus, receive far more than we expect. But if there is within us no eager expectation and no sincere desire, we shall see and receive nothing. And so we ask ourselves: What is my state of mind and will as I prepare to embark on the Lenten journey?[51]

(b) *The Sunday of the Publican and the Pharisee* (Gospel reading: Luke 18: 10–14). On this and the following two Sundays, the theme is *repentance*. Repentance is the door through which we enter Lent, the starting-point of our journey to Pascha. And to repent signifies far more than self-pity or futile regret over things done in the past. The Greek term *metanoia* means 'change of mind': to repent is to be renewed, to be transformed in our inward viewpoint, to attain a fresh way of looking at our relationship to God and to others. The fault of the Pharisee is that he has no desire to change his outlook; he is complacent, self-satisfied, and so he allows no place for God to act within him. The Publican, on the other hand, truly longs for a 'change of mind': he is self-dissatisfied, 'poor in spirit', and where there is this saving self-dissatisfaction there is room for God to act. Unless we learn the secret of the Publican's inward poverty, we shall not share in the Lenten springtime. The theme of the day can be summed up in a saying of the Desert Fathers: 'Better a man who has sinned, if he knows that he has sinned and repents, than a man who has not sinned and thinks of himself as righteous.'[52]

(c) *The Sunday of the Prodigal Son* (Gospel reading: Luke 15: 11–32). The parable of the Prodigal forms an exact ikon of repentance in its different stages. Sin is exile, enslavement to strangers, hunger. Repentance is the return from exile to our true home; it is to receive back our inheritance and freedom in the Father's house. But repentance implies action: 'I will rise up and go. . .' (verse 18). To repent is not just to *feel* dissatisfied, but to take a decision and to *act* upon it.

On this and the next two Sundays, after the solemn and joyful words of the Polyeleos at Mattins, we add the sorrowful verses of

[51] On the Sunday before that of Zacchaeus, the Gospel reading is sometimes Christ's meeting with the Canaanite woman (Matt. 15: 21–8). Here the spiritual meaning is the same as for the Sunday of Zacchaeus. The woman's daughter was healed because of her mother's *faith and persistence*. Similarly in Lent we need living faith that Christ can heal us, and to this we must join persistent prayer. Then all things are possible.

[52] *Apophthegmata Patrum*, alphabetical collection, Sarmatas 1.

Psalm 136, 'By the waters of Babylon we sat down and wept. . .'. This Psalm of exile, sung by the children of Israel in their Babylonian captivity, has a special appropriateness on the Sunday of the Prodigal, when we call to mind our present exile in sin and make the resolve to return home.

(d) *The Saturday of the Dead.* On the day before the Sunday of the Last Judgement, and in close connection with the theme of this Sunday, there is a universal commemoration of the dead 'from all the ages'. (There are further commemorations of the dead on the second, third and fourth Saturdays in Lent.) Before we call to mind the Second Coming of Christ in the services on Sunday, we commend to God all those departed before us, who are now awaiting the Last Judgement. In the texts for this Saturday there is a strong sense of the continuing bond of mutual love that links together all the members of the Church, whether alive or dead. For those who believe in the risen Christ, death does not constitute an impassable barrier, since all are alive in Him; the departed are still our brethren, members of the same family with us, and so we are conscious of the need to pray insistently on their behalf.

(e) *The Sunday of the Last Judgement* (Gospel reading: Matthew 25: 31–46). The two past Sundays spoke to us of God's patience and limitless compassion, of His readiness to accept every sinner who returns to Him. On this third Sunday, we are powerfully reminded of a complementary truth: no one is so patient and so merciful as God, but even He does not forgive those who do not repent. The God of love is also a God of righteousness, and when Christ comes again in glory, He will come *as our judge*. 'Behold the goodness *and severity* of God' (Rom. 11: 22). Such is the message of Lent to each of us: turn back while there is still time, repent before the End comes. In the words of the Great Canon:

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.[53]

This Sunday sets before us the 'eschatological' dimension of Lent: the Great Fast is a preparation for the Second Coming of the Saviour,

[53] Canticle Four, troparion 2.

for the eternal Passover in the Age to Come. (This is a theme that will be taken up in the first three days of Holy Week.) Nor is the judgement merely in the future. Here and now, each day and each hour, in hardening our hearts towards others and in failing to respond to the opportunities we are given of helping them, we are already passing judgement on ourselves.

(f) On *Saturday in the week before Lent* ('Cheese Week'), there is a *general commemoration of all the ascetic saints* of the Church, both men and women. As we set out on the journey of the Lenten fast, we are reminded that we do not travel alone but as members of a family, supported by the intercessions of many invisible helpers.

(g) *The Sunday before Lent.* The last of the preparatory Sundays has two themes: it commemorates *Adam's expulsion from Paradise*, and it is also the *Sunday of Forgiveness*. There are obvious reasons why these two things should be brought to our attention as we stand on the threshold of the Great Fast. One of the primary images in the Triodion is that of the return to Paradise. Lent is a time when we weep with Adam and Eve before the closed gate of Eden, repenting with them for the sins that have deprived us of our free communion with God. But Lent is also a time when we are preparing to celebrate the saving event of Christ's death and rising, which has reopened Paradise to us once more (Luke 23: 43). So sorrow for our exile in sin is tempered by hope of our re-entry into Paradise:

O precious Paradise, unsurpassed in beauty,
Tabernacle built by God, unending gladness and delight,
Glory of the righteous, joy of the prophets, and dwelling of the saints,
With the sound of thy leaves pray to the Maker of all:
May He open unto me the gates which I closed by my transgression,
And may He count me worthy to partake of the Tree of Life
And of the joy which was mine when I dwelt in thee before.[54]

Note how the Triodion speaks here not of 'Adam' but of 'me': 'May He open unto *me* the gates which *I* closed'. Here, as throughout the Triodion, the events of sacred history are not treated as happenings in the distant past or future, but as experiences undergone *by me* here and now within the dimension of sacred time.

[54] Vespers for Saturday evening (Sunday of Forgiveness).

The second theme, that of forgiveness, is emphasized in the Gospel reading for this Sunday (Matthew 6: 14–21) and in the special ceremony of mutual forgiveness at the end of Vespers on Sunday evening. Before we enter the Lenten fast, we are reminded that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another. A fast without mutual love is the fast of demons. As the commemoration of the ascetic saints on the previous Saturday has just made clear to us, we do not travel the road of Lent as isolated individuals but as members of a family. Our asceticism and fasting should not separate us from our fellow men but link us to them with ever stronger bonds. The Lenten ascetic is called to be a *man for others*.

(2) *The Forty Days*. The two preceding Sundays, of the Last Judgement and of Forgiveness, together constitute – albeit in reverse order – a recapitulation of the whole range of sacred history, from its beginning-point, Adam in Paradise, to its end-point, the Second Coming of Christ, when all time and history are taken up into eternity. During the forty days that now follow, although this wider perspective is never forgotten, there is an increasing concentration upon the central moment in sacred history, upon the saving event of Christ's Passion and Resurrection, which makes possible man's return to Paradise and inaugurates the End. Lent is, from this point of view, a journey with a precise direction; it is the *journey to Pascha*.[55] The goal of our journey is concisely expressed in the closing prayer at the Liturgy of the Presanctified: '. . . may we come uncondemned to worship at the Holy Resurrection'. Throughout the forty days we are reminded that we are *on the move*, travelling on a path that leads straight to Golgotha and the Empty Tomb. So we say at the start of the first week:

Let us set out with joy. . . .

Having sailed across the great sea of the Fast,
May we reach the third-day Resurrection of our Lord.

Let us hasten to the Holy Resurrection on the third day. . . .

While our journey proceeds, as travellers we regularly call to mind how far we have progressed:

[55] The phrase is taken from Schmemann, *Great Lent*, p. 11.

As we begin the second day. . . .

Let us now set out with joy upon the second week of the Fast. . . .

As we start upon the third week of the Fast, O ye faithful,
Let us glorify the Holy Trinity,
And joyfully pass through the time that still remains. . .
Weaving garlands for the queen of days

– the day, that is, of the Lord's Resurrection. So we continue:

Now that we have passed beyond the middle point in the time of the Fast,
Let us hasten eagerly towards our journey's end. . . .
So may we be counted worthy to venerate the divine Passion of Christ our God,
And to attain His dread and holy Resurrection.

During each week of Lent, our faces are set towards the objective of our journeying: the Saviour's suffering and triumphant Passover.

The forty days' journey of Lent recalls in particular the forty years in which the Chosen People journeyed through the wilderness. For us, as for the children of Israel, Lent is a time of pilgrimage. It is a time for our liberation from the bondage of Egypt, from domination by sinful passions; a time for progress by faith through a barren and waterless desert; a time for unexpected reassurance, when in our hunger we are fed with manna from heaven; a time when God speaks to us out of the darkness of Sinai; a time in which we draw near to the Promised Land, to our true home in Paradise whose door the crucified and risen Christ has reopened for us.

The Weekdays of Lent. A characteristic ethos is given to the weekdays of Lent by the frequently repeated *prostrations*, used especially in conjunction with the *Prayer of St. Ephraim*, 'O Lord and Master of my life. . . '.[56] Brief, sober, yet remarkably complete, this prayer takes us to the very heart of what Lent means.

Another distinctive feature of Lenten weekdays is the *Liturgy of the Presanctified*, celebrated according to present practice on each Wednesday and Friday, but at one time on every weekday of Lent.[57]

[56] See below, p. 69. On Saturdays and Sundays in Lent, when the strictness of fasting is relaxed, the Prayer of St. Ephraim is not said, nor do we make prostrations, but only low bows.

[57] See the Council *in Trullo*, Canon 52. On the Presanctified Liturgy, see D. N. Moraitis, *I Leitourgia ton Proigiasmenon* (Thessalonica, 1955).

Strictly speaking, the term 'Liturgy' is a misnomer, for there is no eucharistic consecration at this service; it is simply the office of Vespers, followed by the distribution of Holy Communion from elements consecrated on the previous Sunday. The full celebration of the Eucharist, being always a festive and triumphant event, is felt to be inconsistent with the austerity of the weekday Lenten Fast; and so already in the fourth century it was laid down that there should be no complete celebration of the Liturgy during Lent except on Saturday and Sunday.[58] But so as to enable the faithful to receive communion on weekdays in Lent – for in the ancient Church it was normal to communicate frequently, and in some places even daily – the order of the Presanctified Liturgy was devised.

Many moments in the Presanctified Liturgy recall the period when Lent was a time of final training before the reception of Baptism, the sacrament of light or 'illumination'. Thus between the two Old Testament lessons, the priest, holding the censer and a lighted candle, blesses the congregation, saying: 'The light of Christ shines upon all'; and, following the Litany for the Catechumens and their dismissal, there is during the second half of Lent an additional Litany 'for those who are ready for illumination'. Each time we take part in the Liturgy of the Presanctified, we should ask ourselves: In a world that is increasingly alienated from Christ, what have I done since last Lent to spread the light of the Gospel? And where are the catechumens in our Orthodox churches today?

On Wednesdays and Fridays in Lent, as indeed throughout the year, the normal hymns to the Mother of God known as 'Theotokia' are replaced by 'Stavrotheotokia', that is, hymns referring both to the Cross and to the Theotokos, and describing the Mother's grief as she stands beside the Cross of her Son. Through these hymns, we are made conscious of the Blessed Virgin's participation in our observance of Lent.

Let us now consider the sequence of the forty days in greater detail.

(a) *The First Week of Lent: Monday to Friday.* At Compline on the first four days of Lent, the *Great Canon of St. Andrew of Crete* is read, divided into four sections; on Thursday in the fifth week it will be

[58] Council of Laodicea, Canon 49. When the Feast of the Annunciation became fixed on 25 March, it was decided that the full Liturgy should also be celebrated on this day (Council *in Trullo*, Canon 52).

read again, this time in continuous form. With its constant refrain, 'Have mercy upon me, O God, have mercy upon me', the Great Canon forms a prolonged confession of sin, an unremitting call to repentance. At the same time, it is a meditation on the whole body of Scripture, embracing all the sinners and all the righteous from the creation of the world to the coming of Christ. Here, more than anywhere else in the Triodion, we experience Lent as a reaffirmation of our 'Biblical roots'. Throughout the Great Canon the two levels, the historical and the personal, are skilfully interwoven. 'The events of the sacred history are revealed as events of *my* life; God's acts in the past as acts aimed at *me* and *my* salvation, the tragedy of sin and betrayal as *my* personal tragedy.'[59] The appeal of the Great Canon is very wide: the Scots Presbyterian Alexander Whyte found it 'the very finest thing; the thing, at any rate, that I most enjoy in all the Office-books of the Greek Church'.[60]

(b) *Saturday in the First Week.* After the penitential fasting of the first five days of Lent, Saturday and Sunday are kept as feasts of joyful thanksgiving. On Saturday we commemorate the Great Martyr Theodore *Tyron* or *Tiro*, 'the Recruit', a Roman soldier in Asia Minor, martyred in the early fourth century under the Emperor Maximian (286–305). Here may be seen at work a rule applied by the Church since the fourth century: as the full Liturgy cannot be offered on weekdays in Lent, saints' memorials which in the fixed calendar occur during the week are transferred to Saturday or Sunday.[61] So the memorial of St. Theodore, whose feast falls on 17 February, has been transferred to the first Saturday. The texts for the day in the Triodion make frequent reference to the literal meaning of the name Theodore, 'Gift from God'.

There is a specific reason why St. Theodore has come to be associated with the first week of Lent. According to the tradition recorded in the Synaxarion,[62] the Emperor Julian the Apostate

[59] Schmemann, *Great Lent*, p. 71.

[60] *Father John of the Greek Church: an Appreciation* (Edinburgh, 1898), p. 23.

[61] See the Council of Laodicea, Canon 51. Actually this rule is not now applied rigorously, for texts from the Menaia commemorating the saint of the day are often included on weekdays in Lent.

[62] Synaxarion for Saturday in the first week, in *Triodion Katanyktikon* (ed. Apostoliki Diakonia), p. 128; see also the *Narrative* attributed to St. Nektarios, Patriarch of Constantinople (381–97), especially §§4–13 (*P.G.* xxxix, 1825A–1832D).

(reigned 361–3), as part of his campaign against the Christians, attempted to defile their observance of the first week of Lent by ordering all the food for sale in the market of Constantinople to be sprinkled with blood from pagan sacrifices. St. Theodore then appeared in a dream to Eudoxios, Archbishop of the city, ordering him to warn his flock against buying anything from the market; instead, so the Saint told him, they should boil wheat (*kolyva*) and eat this alone. In memory of this event, after the Presanctified Liturgy on the first Friday, a Canon of intercession is sung to St. Theodore and a dish of *kolyva* is blessed in his honour.[63]

But, quite apart from this historical association of the Great Martyr Theodore with the first week of the fast, it is also spiritually appropriate that he should be commemorated during these days. The Great Fast is a season of unseen warfare, of invisible martyrdom, when by our ascetic dying to sin we seek to emulate the self-offering of the martyrs. That is why, in addition to such commemorations as that of St. Theodore on the first Saturday, there are also regular hymns to the martyrs on all the weekdays of Lent. Their example has a special significance for us in our ascetic efforts during the Great Forty Days.

(c) *The Sunday of Orthodoxy*. The sense of joy and thanksgiving, already evident on the Saturday of St. Theodore, is still more apparent on the first Sunday in Lent, when we celebrate the Triumph of Orthodoxy. On this day the Church commemorates the final ending of the Iconoclast controversy and the definitive restoration of the holy ikons to the churches by the Empress Theodora, acting as regent for her young son Michael III. This took place on the first Sunday in Lent, 11 March 843.[64] There is, however, not only a historical link between the first Sunday and the restoration of the ikons but also, as in the case of St. Theodore, a spiritual affinity. If Orthodoxy triumphed in the epoch of the Iconoclast controversy, this was because so many of the faithful were prepared to undergo exile, torture, and even death, for the sake of the truth. The Feast

[63] See below, pp. 275–82.

[64] Probably the annual celebration of this event was not established at once. See J. Mateos, *Le Typicon de la Grande Eglise. Ms. Saint-Croix no 40, Xe siècle* (Orientalia Christiana Analecta 165–6: Rome, 1962–3), vol. i, pp. x–xiv; J. Gouillard, *Le Synodikon de l'Orthodoxie. Edition et commentaire* (Travaux et Mémoires 2: Paris, 1967), pp. 129–38.

of Orthodoxy is above all a celebration in honour of the martyrs and confessors who struggled and suffered for the faith: hence its appropriateness for the season of Lent, when we are striving to imitate the martyrs by means of our ascetic self-denial. The fixing of the Triumph of Orthodoxy on the first Sunday is therefore much more than the result of some chance historical conjunction.

The Triodion gives the text of a special 'Office of Orthodoxy' (not translated in this volume), which is held at the end of Mattins or, more commonly, at the end of the Divine Liturgy on this Sunday. The Office celebrates not only the restoration of the holy ikons but, more generally, the victory of the true faith over all heresies and errors. A procession is made with the holy ikons, and after this extracts are read from the synodical decree of the Seventh Ecumenical Council (787). Then sixty anathemas are pronounced against various heretics dating from the third to the fourteenth century; 'Eternal Memory' is sung in honour of the emperors, patriarchs and fathers who defended the Orthodox faith; and 'Many Years' is proclaimed in honour of our present rulers and bishops.[65] Unfortunately in many parts of the Orthodox Church today this impressive service has fallen into disuse; elsewhere it is performed in a greatly abbreviated form.

Before the Triumph of Orthodoxy came to be celebrated on the first Sunday, there was on this day a commemoration of Moses, Aaron, Samuel and the prophets. Traces of this more ancient observance can still be seen in the choice of Epistle reading at the Liturgy (Hebrews 11: 24–6, 32–40), and in the Alleluia verse appointed before the Gospel: 'Moses and Aaron among His priests, and Samuel among them that call upon His Name'.

(d) *The Second Sunday*. Since 1368 this Sunday has been dedicated to the memory of St. Gregory Palamas, Archbishop of Thessalonica (1296–1359). This commemoration forms a continuation of the feast celebrated on the previous Sunday: St. Gregory's victory over Barlaam, Akindynos and the other heretics of his time is seen as a renewed Triumph of Orthodoxy. In the earlier period there was on this day a commemoration of the Great Martyr Polycarp of Smyrna

[65] For an English translation of this service, as celebrated by the Russian Church in the eighteenth century, see J. G. King, *The Rites and Ceremonies of the Greek Church, in Russia* (London, 1772), pp. 399–407. The Greek form of the service is considerably longer.

(† *c.* 155), whose feast was transferred from the fixed calendar (23 February). This commemoration, like that of St. Theodore, underlined the connection between Lenten asceticism and the martyr's vocation. The second Sunday also takes up the theme of the Prodigal Son as a model of repentance, with the first of the two Canons at Mattins being devoted to this parable.

(e) *The Third Sunday* (the Sunday of the Cross). On this day the service of Mattins concludes with the solemn veneration of the Precious and Life-Giving Cross; the ceremonies are closely parallel to those at the feasts of the Exaltation of the Cross (14 September)[66] and the Procession of the Cross (1 August). The veneration of the Cross on this third Sunday in Lent prepares us for the commemoration of the Crucifixion which is soon to follow in Holy Week, and at the same time it reminds us that the whole of Lent is a period when we are crucified with Christ: as the Synaxarion at Mattins says, 'Through the forty-day Fast, we too are in a way crucified, dying to the passions'.[67] The dominant note on this Sunday, as on the two Sundays preceding, is one of joy and triumph. In the Canon at Mattins, the irmoi are the same as at Easter midnight, 'This is the day of Resurrection. . . ', and the troparia are in part a paraphrase of the Paschal Canon by St. John of Damascus. No separation is made between Christ's death and His Resurrection, but the Cross is regarded as an emblem of victory and Calvary is seen in the light of the Empty Tomb.

(f) *The Fourth Sunday*. On this day is commemorated *St. John Climacus*, abbot of Sinai (sixth–seventh century), who is assigned a special Sunday in Lent because, by virtue of his writings and his own life, he forms a pattern of the true Christian ascetic. St. John is the author of *The Ladder of Paradise*, one of the spiritual texts appointed to be read in church during Lent. His memorial, like that of St. Theodore, has been transferred to the movable from the fixed calendar, where he is remembered on 30 March. The first Canon at Mattins on this Sunday is based on the parable of the Good Samaritan (Luke 10: 30–5): the repentant Christian is likened to the man who fell among thieves.

[66] See *The Festal Menaion*, pp. 153–9.
[67] *Triodion Katanyktikon* (ed. Apostoliki Diakonia), p. 214.

(g) *The Fifth Week.* During this week, there are two special observances:

(i) At Mattins on Thursday, the *Great Canon of St. Andrew of Crete* is read in its entirety, together with a Canon to St. Mary of Egypt; and St. Mary's Life is also read during the service.[68]

(ii) At Mattins on Saturday, there is sung the *Akathistos Hymn to the Mother of God.* One of the greatest marvels of Greek religious poetry, with a richness of imagery that is the despair of any translator, the Akathistos Hymn has twenty-four main stanzas, alternatively long and short: each long stanza bears the title 'ikos' and ends with the refrain 'Hail, Bride without bridegroom', while each short stanza is termed 'kontakion' and ends with the refrain 'Alleluia'. The title 'Akathistos' means literally 'not sitting', the Hymn being so called because all remain standing while it is sung. The greater part of the Hymn is made up of praises addressed to the Holy Virgin, each beginning with the salutation of the Archangel Gabriel, 'Hail' or 'Rejoice' (Luke 1: 28). The Hymn passes in review the main events connected with Christ's Incarnation, starting with the Annunciation (first ikos) and ending with the Flight into Egypt (sixth ikos) and the Presentation in the Temple (seventh kontakion).

The Akathistos Hymn, so it seems, was originally composed at an epoch when the Annunciation was still celebrated together with Christmas and had not yet become a separate festival.[69] Perhaps at one time it was sung on 26 December, the Synaxis of the Most Holy Theotokos. It was probably during the reign of the Emperor Justinian (527–65) that the Annunciation first began to be celebrated on 25 March; and either when this happened or else soon after – and in any case not later than 718 – the Akathistos Hymn was also appointed to be sung on 25 March. More recently, perhaps during the period of the *Turcocratia* after the fall of Constantinople (1453), the Hymn was transferred from the fixed to the movable calendar, and instead of being sung on 25 March it was appointed for Saturday in the fifth week. The custom of singing a portion of the

[68] The Life of St. Mary of Egypt (not included in this volume) may be found in the translations of the Great Canon by Archimandrite Lazarus and by Sisters Katherine and Thekla (see below, p. 66).

[69] See R. A. Fletcher, 'Three Early Byzantine Hymns and their Place in the Liturgy of the Church of Constantinople', *Byzantinische Zeitschrift* li (1958), pp. 53–65; J. Grosdidier de Matons, *Romanos le Mélode: Hymnes*, vol. ii (Sources chrétiennes 110: Paris, 1965), pp. 15–16.

Hymn at Compline on the first four Fridays of Lent is more recent still: while found among the Greeks, such a practice is not part of the Slav use.

The link between the Akathistos Hymn and the Feast of the Annunciation still continues to be much in evidence: for example, most of the texts at Friday Vespers before the Vigil of the Akathistos are taken directly from the office for 25 March.[70] The Annunciation almost always falls within the period of the Great Fast,[71] and that is why this special office of praise to the Mother of God has found a place in the Lenten Triodion.

At the beginning of the Akathistos Hymn, there is sung a Kontakion greatly loved by the Orthodox people, 'To thee, our leader in battle and defender. . . ', celebrating the deliverance of the city of Constantinople from its enemies through the aid of the Mother of God. It seems that this Kontakion was not originally part of the Akathistos Hymn, for in the Hymn itself there is nowhere any allusion to such a deliverance. Most probably the Kontakion was written by Patriarch Sergios to celebrate the escape of the Byzantine capital from the attack of the Persians and Avars in 626;[72] in that case, the Akathistos Hymn is almost certainly more ancient than the Kontakion. Perhaps this Kontakion, and the Akathistos Hymn itself, were also sung at the thanksgiving celebrations after other deliverances of Constantinople: from the Arabs in the mid-670s, from the Arabs again in 717–18, and from the Russians (not yet converted to Orthodoxy) in 860. Understood in a broader sense, the Kontakion expresses, in the conscience of the Orthodox faithful, their sense of continuing dependence on the protecting intercession of the Holy Virgin at all moments of crisis and peril.

[70] See below, pp. 420–1, and compare *The Festal Menaion*, pp. 439–40, 460.

[71] According to the Typikon of St. Sabas, the earliest point in the movable calendar at which the Feast of the Annunciation can occur is Thursday in the third week of Lent; the latest point, Wednesday in Bright Week (Wednesday after Easter). The Typikon of St. Sabas also specifies that the Feast of the Annunciation shall never be transferred, even if it falls on Great Friday. These regulations are modified in the present-day Greek practice (see *The Festal Menaion*, p. 435, n. 1).

[72] See the Synaxarion in *Triodion Katanyktikon* (ed. Apostoliki Diakonia), pp. 302–3. It has also been suggested that the Kontakion 'To thee, our leader in battle and defender. . . ' was written in 532, to celebrate the safe escape of the city from the Nika riots. On such a hypothesis the Kontakion could be contemporary with the rest of the Akathistos Hymn, and might even be the work of Romanos. But the Synaxarion says nothing of the Nika riots.

(h) *The Fifth Sunday*. This corresponds closely to the preceding Sunday: just as the fourth Sunday is dedicated to St. John Climacus, the model of ascetics, so the fifth celebrates *St. Mary of Egypt*, the model of penitents. Like that of St. John Climacus, her feast has been transferred from the fixed calendar, where she is commemorated on 1 April. Her life, recounted by St. Sophronios, Patriarch of Jerusalem – it is read, as we have mentioned, on Thursday in the fifth week – sets before us a true verbal ikon of the essence of repentance. In her youth St. Mary lived in a dissolute and sinful way at Alexandria. Drawn by curiosity, she journeyed with some pilgrims to Jerusalem, arriving in time for the Feast of the Exaltation of the Cross. But when she tried to enter the Church of the Holy Sepulchre with the others, an invisible force thrust her back at the threshold. This happened three or four times. Brought to sudden contrition by this strange experience, she prayed all night with tears to the Mother of God, and next morning she found to her joy that she could enter the church without difficulty. After venerating the Cross, she left Jerusalem on that same day, made her way over the Jordan, and settled as a solitary in a remote region of the desert. Here for forty-seven years she remained, hidden from the world, until she was eventually found by the ascetic St. Zosimas, who was able to give her Holy Communion shortly before her death. Some modern writers have questioned the historical accuracy of St. Sophronios' narrative, but there is in itself nothing impossible about such a story. In the year 1890 the Greek priest Joachim Spetsieris found a woman hermit in the desert beyond the Jordan, living almost exactly as St. Mary must have done.[73]

On this Sunday the first Canon at Mattins is based on the story of the Rich Man and Lazarus (Luke 16: 19–31): like the parable of the Good Samaritan on the previous Sunday, this is applied symbolically to the repentant Christian.

(i) *The Sixth Week*. During the services of this week, and to a still greater extent during Holy Week, the Triodion assumes the character of a *historical narrative*. Day by day we accompany Christ: we are with Him as He draws near to Jerusalem, as He reaches Bethany to raise Lazarus, as He enters the Holy City on Palm Sunday, as He

[73] See his vividly written account: *I erimitis Photeini eis tin erimon tou Iordanou* (6th ed., Volos, 1971).

approaches His Passion. The daily offices are marked by a sense of advancing movement and dramatic realism. Each day we call to mind, as exactly as possible, the things that must have occurred on the corresponding day during the last year of Christ's earthly ministry.

All this is not to be seen merely as the bare commemoration of occurrences in the distant past. On the contrary, through the liturgical celebration we *relive* these events, participating in them *as contemporaries*. We are raised from the level of secular time, as measured by the clock or calendar, to the level of 'liturgical' or 'sacred' time; we are transferred to the point where the vertical dimension of eternity breaks into linear time. This transposition of past into present, of remembrance into reality, is expressed in the liturgical texts above all through the word *Today*. So we sing on the Saturday of Lazarus, 'Today Bethany proclaims beforehand the Resurrection of Christ.' 'Today Christ enters the Holy City', we affirm on Palm Sunday. 'Today Christ comes to the house of the Pharisee', we state on Holy Wednesday, 'and the sinful woman draws near and falls down at His feet. . . . Today Judas makes a covenant with the chief priests.' 'Today the Master of Creation stands before Pilate', we say on Great Friday: '. . . Today He who hung the earth upon the waters is hung upon the Cross.' So also at Easter Midnight we affirm: 'Yesterday I was buried with Thee, O Christ, and today I rise with Thine arising. Yesterday I was crucified with Thee. . . .' We shall not understand the meaning of these last two weeks in the Triodion unless we listen to this word *Today* that resounds at each service. It is not a mere metaphor or an instance of poetic licence, but embodies a specific spiritual experience. All that was witnessed by the crowds in Holy Week, all the words addressed to the disciples, all the sufferings undergone by Christ – these are all to be experienced here and now *by me*.

(3) *Holy Week*. (a) *The Saturday of Lazarus*. This day, along with Palm Sunday, occupies a special position between Lent and Holy Week. Following the forty days of penitence which have just ended, and immediately before the days of darkness and mourning which are to follow in the week of the Passion, there come two days of joy and triumph on which the Church keeps festival. The Saturday before Palm Sunday celebrates the raising of Lazarus at Bethany (John

11: 1–46). This miracle is performed by Christ as a reassurance to His disciples before the coming Passion: they are to understand that, though He suffers and dies, yet He is Lord and Victor over death. The resurrection of Lazarus is a prophecy in the form of an action. It foreshadows Christ's own Resurrection eight days later, and at the same time it anticipates the resurrection of all the righteous on the Last Day: Lazarus is 'the saving first-fruits of the regeneration of the world'.

As the liturgical texts emphasize, the miracle at Bethany reveals the *two natures* of Christ the God-man. Christ asks where Lazarus is laid and weeps for him, and so He shows the fullness of His manhood, involving as it does human ignorance and genuine grief for a beloved friend. Then, disclosing the fullness of His divine power, Christ raises Lazarus from the dead, even though his corpse has already begun to decompose and stink. This double fullness of the Lord's divinity and His humanity is to be kept in view throughout Holy Week, and above all on Great Friday. On the Cross we see a genuinely human agony, both physical and mental, but we see more than this: we see not only suffering man but *suffering God*.

(b) *Palm Sunday*. 'Blessed is He that comes. . .': this is the feast of Christ the King – welcomed by the children at His entry into Jerusalem, and to be welcomed likewise by each one of us into our own heart. 'Blessed is He that comes. . .' – that comes not so much out of the past as *out of the future*: for on Palm Sunday we welcome not only the Lord who entered Jerusalem long ago, riding on a donkey, but the Lord who comes again in power and great glory, as King of the Future Age. Palms and branches are blessed after the Gospel at Mattins, and held with lighted candles during the rest of the service. Although at one time the Eastern Church – like Western Christendom up to the present – used to hold a procession on Palm Sunday, this has now fallen into disuse and there is no mention of it in the existing Triodion.[74]

Very frequently repeated at this feast is the sticheron beginning, 'Today the grace of the Holy Spirit has gathered us together. . . .' It is possible to see reflected here the practice of St. Euthymios, St. Sabas and other Palestinian monks in the fifth and sixth centuries.

[74] Such a procession existed at Constantinople in the eleventh century: see Mateos, *Le Typicon de la Grande Eglise*, vol. ii, pp. 66–7.

Shortly after the Feast of Epiphany they left their monasteries to make a Lenten retreat in the wilderness, either singly or with a companion, spending the following weeks in silence and continual prayer, eating nothing but wild roots. Then, on Saturday afternoon in the sixth week of Lent, they all returned to their monasteries for the vigil service of Palm Sunday, in order to celebrate Holy Week together with their brethren. In isolated Orthodox parishes throughout the western world, something similar occurs each year. Scattered members of the parish community, living far from the church and scarcely ever able to attend the services at other times, start to appear in church at the vigil service before Palm Sunday, and as Holy Week continues their numbers steadily increase. Like the monks of ancient Palestine, we in the twentieth century can also say with truth on Palm Sunday, 'Today the grace of the Holy Spirit has gathered us together. . . .'

(c) *Holy Week: Monday, Tuesday and Wednesday.* On the days following His entry to Jerusalem, Christ spoke to His disciples in particular about the signs that will precede the Last Day (Matt. 24 and 25); and so this forms the theme of the first part of Holy Week. In Western worship, on the other hand, the 'last things' are commemorated mainly during the pre-Christmas season of Advent. The eschatological challenge of the first three days of Holy Week is summed up in the troparion and exapostilarion at Mattins,[75] both of which are repeated three times to a slow and solemn melody. The troparion, 'Behold, the Bridegroom comes in the middle of the night. . .', is based on the parable of the Ten Virgins (Matt. 25: 1–13); the exapostilarion, 'I see Thy bridal chamber. . .', on the parable of the man cast out from the feast because he had no wedding garment (Matt. 22: 11–13). Here, presented in especially urgent terms, is the call that we have heard on many occasions during Lent: the End is near at hand; be watchful; repent while there is still time.

Each of the three days has its own particular theme:

(i) On Monday we commemorate the *Patriarch Joseph*, whose innocent sufferings (Genesis, chapters 37 and 39–40) prefigure the Passion of Christ. Also we commemorate the *barren fig tree* cursed by our Lord (Matt. 21: 18–20) – a symbol of the judgement that will

[75] In modern practice Mattins are usually moved forward or 'anticipated', being held on the previous evening.

befall those who show no fruits of repentance; a symbol, more specifically, of the unbelieving Jewish synagogue.

(ii) On Tuesday the liturgical texts refer chiefly to the parable of the *Ten Virgins*, which forms the general theme of these three days. They refer also to the parable of the *Talents* that comes immediately after it (Matt. 25: 14–30). Both these are interpreted as parables of judgement.

(iii) On Wednesday we commemorate the *woman that was a sinner*, who anointed Christ's feet as He sat in the house of Simon. In the hymnography of the day, the account in Matthew 26: 6–13 is combined with that in Luke 7: 36–50 (cf. also John 12: 1–8). A second theme is the *agreement made by Judas* with the Jewish authorities: the repentance of the sinful harlot is contrasted with the tragic fall of the chosen disciple. The Triodion makes it clear that Judas perished, not simply because he betrayed his Master, but because, having fallen into the sin of betrayal, he then refused to believe in the possibility of forgiveness: 'In misery he lost his life, *preferring a noose rather than repentance*.'[76] If we deplore the actions of Judas, we do so not with vindictive self-righteousness but conscious always of our own guilt: 'Deliver our souls, O Lord, from the condemnation that was his.'[77] In general, all the passages in the Triodion that seem to be directed against the Jews should be understood in this same way. When the Triodion denounces those who rejected Christ and delivered Him to death, we recognize that these words apply not only to others, but to ourselves: for have we not betrayed the Saviour many times in our hearts and crucified Him afresh?

On the evening of Holy Wednesday the sacrament of the Anointing of the Sick is usually celebrated in church and all are anointed, whether physically ill or not; for there is no sharp line of demarcation between bodily and spiritual sicknesses, and this sacrament confers not only bodily healing but forgiveness of sins, thus serving as a preparation for the reception of Holy Communion on the next day.

(d) *Holy Thursday*. On this day four events are celebrated: the washing of the disciples' feet, the institution of the Mystery of the Holy Eucharist at the Last Supper, the agony in the garden of Gethsemane (but the liturgical texts do not dwell much on this),

[76] Compline for Holy Wednesday.
[77] Mattins for Holy Tuesday.

and the betrayal of Christ by Judas. In certain cathedrals and monasteries, there is a special ceremony of feet-washing at the conclusion of the Liturgy, with the bishop or abbot taking the part of Christ and twelve priests representing the apostles. At the Ecumenical Patriarchate in Constantinople, and at the centres of other Patriarchates and Autocephalous Churches, the Holy Chrism is blessed during the Liturgy on this day; but the rite does not take place in every year. The meaning of Holy Thursday is summed up in a text of singular beauty, repeated many times at the Liturgy, which combines the themes of eucharistic Communion, Judas' treachery, and the confession of the Good Thief:

At Thy mystical Supper, Son of God,
Today receive me as a communicant:
For I will not speak of the mystery to Thine enemies;
I will not give Thee a kiss like Judas;
But as the thief I confess Thee:
Remember me, Lord, when Thou comest in Thy Kingdom.

(e) *Great Friday*. On this day we celebrate the sufferings of Christ: the mockery, the crown of thorns, the scourging, the nails, the thirst, the vinegar and gall, the cry of desolation, and all that the Saviour endured on the Cross; also the confession of the Good Thief. At the same time, the Passion is not separated from the Resurrection; even on this day of our Lord's deepest self-abasement, we look forward also to the revelation of His eternal glory:

We venerate Thy Passion, O Christ:
Show us also Thy glorious Resurrection.

The Cross and the Resurrection, as we have seen, are aspects of a single, undivided act of salvation:

Thy Cross, O Lord, is life and resurrection. . . .

Friday Mattins are usually 'anticipated' and held on Thursday evening. They take a special form, with a series of twelve Gospel readings that begins with Christ's discourse at the Last Supper and ends with the account of His burial. In the Greek use there comes a 'high point' shortly before the sixth Gospel, when the priest carries a large Cross from the sanctuary and sets it up in the centre of the church. This ceremony, which originated in the Church of Antioch,

was only adopted at Constantinople as recently as 1824;[78] it is not found in the practice of the Slav Churches. Here we find the principle of dramatic representation carried a stage further than hitherto, through the use not only of words but of visible actions.

On Friday morning, the Hours take a solemn form, as on the eves of Christmas and Theophany,[79] with an Old Testament reading, an Epistle and a Gospel at each Hour. Vespers follow, either immediately after the Hours (normal Greek use) or in the afternoon (Slav use). At the end of Vespers, as was done earlier at Mattins in the Greek use, the events of Great Friday are represented not only through words but through dramatic actions.[80] The Epitaphion – an oblong piece of stiffened cloth on which is painted or embroidered the figure of the dead Christ laid out for burial – is carried in procession from the sanctuary to the centre of the church, and is then venerated by the faithful. There are few more moving moments in the whole of the Church's Year. The Greek and Slav Triodia say nothing about this procession with the Epitaphion at the end of Vespers, nor about the corresponding procession at the end of Mattins on Holy Saturday. It seems that the practice of carrying the Epitaphion processionally on these two occasions originated at a relatively recent period, in the fifteenth or the sixteenth century.

In present practice no Liturgy is celebrated on Great Friday – neither the complete Liturgy (except when it is the Feast of the Annunciation) nor the Liturgy of the Presanctified. But in earlier times there was a Presanctified Liturgy on this day.[81]

(f) *Holy Saturday*. On this day we celebrate the burial of Christ and His descent into Hell. At Mattins, usually held on Friday evening, the service begins with the 'Praises' (in Greek, *Enkomia*) sung before the Epitaphion in the centre of the church. The pre-

[78] See A. Couturier, *Cours de Liturgie grecque-melkite*, vol. ii (Jerusalem, 1914), p. 270.

[79] See *The Festal Menaion*, pp. 221–51, 314–36.

[80] In the modern Greek use there is another piece of dramatic representation earlier in Vespers. At the conclusion of the Gospel reading, as Christ's deposition is being described, the priest takes down the figure from the Cross that has been set up in the centre of the church (see below, p. 614, n. 67). Because of this ceremony the service is often called in Greek the 'Un-nailing' (*Apokathilosis*).

[81] Such was the practice at Constantinople in the mid-eleventh century; but by 1200 there was no Presanctified Liturgy (Mateos, *Le Typicon de la Grande Eglise*, vol. ii, pp. 82–3).

dominant note at this service is not so much one of mourning as of watchful expectation. For the time being God observes a Sabbath rest in the tomb, but we look forward to the moment when He will rise again, bringing new life and recreating the world:

Today Thou dost keep holy the seventh day,
Which Thou hast blessed of old by resting from Thy works.
Thou bringest all things into being and Thou makest all things new,
Observing the sabbath rest, my Saviour, and restoring Thy strength.

At the end of the service, all go with the Epitaphion around the outside of the church, singing 'Holy God. . .', exactly as they would at a funeral. And yet this is not in fact a funeral procession at all. God had died on the Cross, and yet He is not dead. He who died, the Word of God, is the Life Himself, holy and immortal; and our procession through the night signifies that He is now proceeding through the darkness of Hell, announcing to Adam and to all the dead His coming Resurrection, in which they are also called to share.

In the morning and early afternoon of Holy Saturday there follow Vespers and the Liturgy of St. Basil.[82] Originally this service began later, in the evening, and continued into the early hours of Easter Sunday morning; but now it has been moved back, and its place taken by the existing midnight service of Easter Mattins, with the Canon by St. John of Damascus, 'This is the day of Resurrection. . .', followed by the Liturgy of St. John Chrysostom. The more ancient vigil service, now celebrated on Saturday morning, has a strongly baptismal character, reflecting the period when this sacrament was administered on Easter night. The texts at Vespers are dominated by the three connected themes of *Passover*, *Resurrection* and *baptismal initiation*. Of the fifteen Old Testament readings – constituting the final stage in the teaching imparted to the catechumens before they were baptized – readings 3, 5, 6 and 10 refer directly or symbolically to the Passover; readings 4, 7, 8, 12 and 15 refer to the Resurrection; and readings 4, 6, 14 and 15 refer symbolically to Baptism. The baptismal character of the Holy Saturday office is likewise

[82] See G. Bertonière, *The Historical Development of the Easter Vigil and Related Services in the Greek Church* (Orientalia Christiana Analecta 193: Rome, 1972).

apparent in the chant sung in place of the Trisagion, 'As many of you as were baptized into Christ. . .', and in the choice of Epistle reading (Rom. 6: 3–11). With the verse following the Epistle, 'Arise, O God. . .', the celebration of the Resurrection has already begun.

On Holy Saturday evening the people gradually reassemble in the darkened church while the Acts of the Apostles are read and then the Midnight Office is sung. As twelve o'clock approaches, the lights in the body of the church are extinguished. All wait in silence for the moment when the priest will come out from the sanctuary with the burning candle that symbolizes the light of the risen Christ. So the period of the Lenten Triodion closes in a spirit of intense and eager expectation. 'Surely I am coming quickly', the Saviour says to us (Rev. 22: 20), and in our hearts we make ready to reply to the risen Christ: 'Amen. Come, Lord Jesus!'

THE PRESENT TRANSLATION

This volume is the second in the series *The Service Books of the Orthodox Church*, and forms a sequel to *The Festal Menaion* (Faber and Faber, 1969). Practical considerations render it impossible at this juncture to issue a printed translation of the Lenten Triodion in its entirety. The present book contains the selection of material adopted by the monks of Holy Trinity Russian Orthodox Monastery, Jordanville, N.Y., in their Slavonic edition of the *Velikii Sbornik*, vol. iii, part 1 (1956). That is to say, we have included the full text for the following days:

All Sundays in the period of the Triodion (omitting Small Vespers);
The Saturday of the Dead;
The first week of Lent (in its entirety);
Thursday in the fifth week (the service of the Great Canon);
Saturday in the fifth week (the service of the Akathistos Hymn);
Saturday in the sixth week (the Saturday of Lazarus);
Holy Week (in its entirety).

Altogether this represents about two-thirds of the total contents of the Triodion. At one point only have we departed from the Jordanville selection: whereas the *Velikii Sbornik* omits the Canon at Compline for the Saturday of Lazarus, we have included this because of its great importance both doctrinally and liturgically.

Omitted from our translation are the offices for the following days:

Monday to Saturday (inclusive) in the week before Lent;
Monday to Saturday (inclusive) in the second, third and fourth weeks of Lent;
Monday, Tuesday, Wednesday and Friday in the fifth week;
Monday to Friday in the sixth week;
Small Vespers on Saturday evening (first, third and sixth Sundays in Lent).

An English version of these omitted texts, prepared by the present translators, is available in roneotyped form from the Monastery of the Veil of the Mother of God, Bussy-en-Othe, 89400 Migennes, France.

Also omitted from the present volume are: (i) the readings from the Synaxarion provided in the Triodion for Sundays, for the days of Holy Week, and for certain other days; (ii) the Synodikon or Office of Orthodoxy appointed for the first Sunday in Lent. We hope to prepare an English translation of this material in the future. The rubrics referring to the Patristic readings at the Lenten offices are likewise omitted. As given in the Greek or Slavonic Triodia, the directions are too general to be of use to the Western reader, and in any case the actual practice in contemporary Orthodox monasteries varies widely.

The principles of our translation are the same here as in our previous volume, *The Festal Menaion*. To save space, however, we have given only the chapter and verse references for Scriptural readings and not the full text, except in the Service of the Twelve Gospels (Mattins for Great Friday).

All Psalm references are according to the numbering of the Septuagint.[83] Verses of the Psalms are numbered as in the edition of the Old Testament published by the *Zoi* Brotherhood (issued with the blessing of the Holy Synod of the Church of Greece: 7th ed., Athens, 1973). Where the text of the Septuagint differs significantly from the Hebrew, 'Sept.' is added in brackets after the reference.

[83] For differences between this and the Hebrew numbering, see *The Festal Menaion*, p. 530. In the same volume we explain the division of the Psalter into Kathismata and the rules for the recitation of the Psalms (pp. 530–4), and we provide a glossary of technical terms (pp. 544–62). We have not repeated this material here.

For our translation we have used the Greek *Triodion Katanyktikon* issued by the official publishing-house of the Church of Greece, *Apostoliki Diakonia* (Athens, 1960). We have also consulted other Greek editions printed at Venice, Bologna and Rome, as well as the Slavonic text.

No full translation of the Triodion, so far as we know, has hitherto been published in English. The French language is better served. There exist two translations of the complete Triodion, both published in roneotyped form, the first made by an Orthodox and the second by a Roman Catholic:

(1) Jacques Touraille, *Textes liturgiques orthodoxes, Série I. Le Triode du Grand Carême* (9 fascicules, Paris, 1973–4);

(2) Denis Guillaume, *Triode de Carême: version à l'usage des chantres* (3 vols., Chevetogne, 1973).[84]

Substantial parts of the Triodion are also to be found in E. Mercenier, *La Prière des Eglises de rite byzantin*, vol. ii, part 2 (Chevetogne, no date [?1949]).

In English, the following translations of material from the Triodion are known to us:

(a) *The Great Canon.*

(1) Lady Lechmere, *The Great Canon of S. Andrew of Crete, surnamed the Jerusalemite* (London, 1875).

(2) Derwas J. Chitty, *The Great Canon: A Poem of Saint Andrew of Crete* (published by the Fellowship of St. Alban and St. Sergius, London, 1957; 2nd ed., London, 1966).

(3) Anon. [Archimandrite Lazarus Moore], *The Great Canon: The Work of Saint Andrew of Crete* (Holy Trinity Monastery, Jordanville, N.Y., 1967).

(4) Sister Katherine and Sister Thekla, *St. Andrew of Crete: The Great Canon. The Life of St. Mary of Egypt* (The Greek Orthodox Monastery of the Assumption, Newport Pagnell, 1974).

(b) *The Akathistos Hymn.*

(1) Katharine Lady Lechmere, *Synopsis* (London, no date [?1891]), pp. 66–93.

[84] Strictly speaking, Guillaume's version should not be termed complete, for there are certain deliberate but unexplained omissions.

(2) G. R. Woodward, *The Acathist Hymn of the Holy Orthodox Eastern Church. . . done into English Verse* (London, 1917).[85]

(3) Anon., *The Akathist Hymn and Little Compline* (London, 1919).

(4) J. Christopher and A. Bartle, *The Akathistos Hymn* (London, no date [1922]; revised ed., London, no date [1923]).[86]

(5) Vincent McNabb, O.P., *Ode in Honour of the Holy Immaculate Most Blessed Glorious Lady Mother of God and Ever Virgin Mary. Written on the occasion of the deliverance of Constantinople from the Barbarians, A.D. 626* (Ditchling, 1934; revised ed., Oxford, 1947).

(6) Father Seraphim Nassar, *Divine Prayers and Services of the Catholic Orthodox Church of Christ* (Brooklyn, 1938), pp. 702–18.

(7) Athenagoras Kokkinakis, Bishop of Elaia [now Archbishop of Thyateira and Great Britain], *The Akathist* (Los Angeles, 1954).

(8) G. G. Meersseman, O.P., *The Acathistos Hymn* (Fribourg, 1958).

(9) Anon., *The Orthodox Prayer Book* ('Russian Day' Committee, Wilkes-Barre, 1959), pp. 460–98.

(10) Anon. [Archimandrite Lazarus Moore], *Prayer Book* (Holy Trinity Monastery, Jordanville, N.Y., 1960), pp. 270–90.

(11) Archbishop Joseph Raya and Baron José de Vinck, *Byzantine Daily Worship* (Allendale, N.J., 1969), pp. 967–79.

(12) Protopresbyter George L. Papadeas, *The Akathist Hymn Preceded by the Brief Compline* (Athens, 1972).

(13) M. Carpenter, *Kontakia of Romanos, Byzantine Melodist*, II. *On Christian Life* (Columbia, 1973), pp. 297–309.

(14) Paul M. Addison, O.S.M., *Akathistos Hymn to the Mother of God* (London, 1975).

(c) *Holy Week* (the main services only).

(1) Anon., *The Services for Holy Week and Easter Sunday* (London, 1915).

(2) Protopresbyter George L. Papadeas, *Greek Orthodox Holy Week and Easter Services* (New York, 1971).[87]

[85] Woodward apparently is ignorant of Lady Lechmere's work, for he claims of his own version, '. . . now seen in English for the first time' (p. iv).

[86] Of all the many versions of the Akathistos Hymn listed here, this is undoubtedly the most extraordinary.

[87] Not a new translation, but for the most part a revision of the anonymous translation of 1915.

Translated material from the Lenten Triodion can also be found in Katharine Lady Lechmere, *Synopsis*, pp. 210–26, 281–442; G. V. Shann, *Euchology* (Kidderminster, 1891), pp. 260–377; I. F. Hapgood, *Service Book of the Holy Orthodox-Catholic Apostolic (Greco-Russian) Church* (Boston/New York, 1906), pp. 204–25; Anon., *The Divine Liturgy of the Presanctified of St Gregory the Dialogist* (London, 1918), pp. 80–188; Father Seraphim Nassar, *Divine Prayers and Services*, pp. 604–919; Archbishop Joseph Raya and Baron José de Vinck, *Byzantine Missal* (Birmingham, Alabama, 1958), pp. 371–455; and by the same translators, *Byzantine Daily Worship*, pp. 773–842. But the greater part of the Triodion – including the Canons for all ten Sundays and virtually all the weekday texts, with the exception of Holy Week – seems never to have appeared previously in English.

The translators have had the opportunity to consult unpublished translations made by the late Revd. Derwas J. Chitty and by Archimandrite Lazarus Moore, as well as some renderings in use at St. Vladimir's Orthodox Seminary, Crestwood, N.Y. We are most grateful to those who have kindly allowed us access to these manuscript versions.

We wish to express our gratitude also to all our spiritual helpers, without whom this work could not have been brought to completion. May the Lord remember them and us when He comes in His Kingdom.

26 January/8 February 1977 ARCHIMANDRITE KALLISTOS

Translation of the Relics of St. Theodore,
Abbot of the Studios Monastery.
Commemoration of St. Joseph the Studite,
Archbishop of Thessalonica.

THE STRUCTURE OF THE LENTEN OFFICES

Prostrations and Bows

In the texts that follow, the Greek term *metanoia* (Slavonic, *poklon*) is sometimes rendered as 'prostration' and sometimes as 'bow':

(1) By 'prostration' is meant a great *metanoia* or '*poklon* to the ground'. Here the worshipper prostrates the whole body, throwing the weight forward onto the two hands, touching the ground with the forehead.

(2) By 'bow' is meant a small *metanoia*. Here the worshipper bows from the waist, touching the ground with the fingers of the right hand.

Normally a prostration or bow is preceded by the making of the Sign of the Cross. Prostrations are prescribed only at the weekday offices in Lent, that is, from the second half of Vespers on Sunday evening until Vespers on Friday inclusive. At Friday Vespers there are prostrations during the Liturgy of the Presanctified, but fewer prostrations when Vespers are said without the Presanctified Liturgy.

The Prayer of St. Ephraim

This is said at all the weekday offices in Lent. The Prayer is recited either twice or once only, as follows:

(1) Twice, with four prostrations and twelve bows:

O Lord and Master of my life, give me not a spirit of sloth, vain curiosity,[1] *lust for power, and idle talk* (prostration).

But give to me Thy servant a spirit of soberness, humility, patience, and love (prostration).

O Lord and King, grant me to see my own faults and not to condemn my brother: for blessed art Thou to the ages of ages. Amen (prostration).

[1] In the Slav text, 'despondency'.

O God, cleanse me a sinner (twelve times, with a bow after each). Then the Prayer once more in full, with one prostration at the end.

(2) Once only, with three prostrations (without *O God, cleanse me a sinner* and the twelve bows).

The chief moments at which the Prayer occurs are these:

(a) At the Midnight Office, the Hours and Compline, it is said after the Prayer of the Hours and the words of the priest, *God be merciful to us and bless us. . .* (or *At the prayers of our holy fathers. . .*).

(b) At Mattins and Vespers,[2] it is said shortly before the dismissal, and follows the prayer *O heavenly King, uphold our rulers. . . .*

THE MIDNIGHT OFFICE

This is recited as usual (see *The Festal Menaion*, p. 74), except that on weekdays in Lent (Monday to Friday), after the Prayer of the Hours and the words of the priest, *God be merciful to us and bless us. . .*, we say the Prayer of St. Ephraim twice, with four prostrations and twelve bows. On Saturday and Sunday, the Prayer of St. Ephraim is not said at the Midnight Office.

MATTINS

Monday to Friday

(1) Opening of the service:

Priest: *Blessed is our God. . . .*

Reader: *Amen. Glory to Thee, our God, glory to Thee.*
O heavenly King. . . .
Holy God. . ., etc., and the Lord's Prayer.

Priest: *For Thine is the Kingdom. . . .*

Reader: *Amen. Kyrie eleison* (twelve times).
Glory be to the Father. . . . Both now. . . .
O come, let us worship. . . .
Psalms 19 and 20
Glory be to the Father. . . . Both now. . . .

[2] Except when Vespers are combined with the Liturgy of the Presanctified (see below, p. 93).

Holy God. . . , etc., and the Lord's Prayer.

O Lord, save Thy people. . . , and the two troparia following.

Litany: *Have mercy upon us, O God. . . .*

Priest: *Glory to the holy, consubstantial. . . .*

(2) The Six Psalms.

(3) The Great Litany.

(4) Instead of *The Lord is God,* we sing *Alleluia* in the Tone of the week, accompanied by the following verses (Isaiah 26: 9, 11, 15):

Alleluia, alleluia, alleluia.

℣ 1. *My spirit seeks Thee early in the morning, O God, for Thy commandments are a light upon the earth.*

Alleluia, alleluia, alleluia.

℣ 2. *Learn righteousness, ye that dwell on earth.*

Alleluia, alleluia, alleluia.

℣ 3. *The wrath of God shall fall upon a disobedient people, and fire shall now devour the enemy.*

Alleluia, alleluia, alleluia.

℣ 4. *Bring more evils upon them, O Lord, bring more evils upon them that are glorious on earth.*

Alleluia, alleluia, alleluia.

Then the choir sings the HYMNS TO THE TRINITY[3] in the Tone of the week; and at the end, *Kyrie eleison* (three times); *Glory be to the Father. . . .*

(5) Reader: *Both now. . . ,* and then the first appointed kathisma from the Psalter.[4]

SESSIONAL HYMNS (in the Tone of the week).

Second appointed kathisma.

SESSIONAL HYMNS (of the day).

Third appointed kathisma.

SESSIONAL HYMNS (of the day).

(6) Psalm 50.

(7) Litany, *O Lord, save Thy people. . . ,* with the exclamation by the priest.

[3] Variable parts of the service are printed in capitals. Material in the Tone of the week is usually given in the appendix at the end of the Triodion (see pp. 662–99); if it cannot be found there, the reader must look for it in the Octoechos. Material proper to the day is given in the main text of the Triodion, under the day in question.

[4] For the distribution of the kathismata, see *The Festal Menaion,* pp. 533–4.

(8) CANON (of the day, from the Menaion and the Triodion):[5]

(a) Canticles One, Two[6] and Three.

The Small Litany.

SESSIONAL HYMN for the saint of the day and Theotokion (from the Menaion).

(b) Canticles Four, Five and Six.

The Small Litany.

KONTAKION and IKOS for the saint of the day (from the Menaion); if there is no kontakion, we use the sessional hymn to the Martyrs in the Tone of the week (see appendix, pp. 668–99).[7]

SYNAXARION (from the Menaion).[8]

(c) Canticles Seven and Eight.

Priest: *The Theotokos and Mother of the Light let us honour with hymns and magnify.*

The Magnificat, with the refrain *Greater in honour than the cherubim. . . .*

Canticle Nine.

Truly it is right to call thee blessed. . . (at the end, one prostration).

The Small Litany.

HYMN OF LIGHT (Exapostilarion) in the Tone of the week (three times).

(9) Lauds (Psalms 148–150) read, without stichera.

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

(10) Priest:[9] *To Thee is due glory, O Lord our God, and to Thee we ascribe glory, to the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages.*

Reader: *Amen.*

Priest:[10] *Glory to Thee who hast showed us the light.*

Then the reader continues with the Small Doxology (read, not sung):

Glory to God in the highest and on earth peace, good will among men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory.

[5] For detailed rules concerning the reading of the Mattins Canon, see pp. 75–9.

[6] Canticle Two is read only on Tuesday.

[7] If there is a kontakion, the sessional hymn to the Martyrs is said with the sessional hymns after the first appointed kathisma of the Psalter.

[8] In the Greek use.

[9] Or else the reader.

[10] Or else the reader.

O Lord God, heavenly King, God the Father almighty; Lord, the only-begotten Son, Jesus Christ; and Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy upon us, Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right hand of the Father, and have mercy upon us.

For Thou only art holy, Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day I will bless Thee, and praise Thy Name for ever and ever.

O Lord, Thou hast been our refuge from generation to generation. I said: Lord, have mercy upon me; heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge: teach me to do Thy will, for Thou art my God. For with Thee is the fountain of life, and in Thy light shall we see light. Continue Thy mercy unto those that know Thee.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art Thou, O Lord God of our Fathers, and praised and glorified is Thy Name for evermore. Amen.

O Lord, let Thy mercy lighten upon us, as our trust is in Thee.

Blessed art Thou, O Lord: teach me Thy statutes.

Blessed art Thou, O Master: make me to understand Thy statutes.

Blessed art Thou, O Holy One: enlighten me with Thy statutes.

O Lord, Thy mercy is for ever: despise not the works of Thine hands.

To Thee is due praise, to Thee is due song, to Thee is due glory, to the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

(11) Litany of Fervent Intercession: *Let us complete our morning prayer to the Lord. . . .*

(12) APOSTICHA (of the day):

Penitential sticheron from the Triodion.

℣ 1. *We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad: for the days wherein Thou hast humbled us, for the years wherein we have seen evil. And look upon Thy servants, and upon Thy works, and do Thou guide their sons* (Psalm 89: 14–16).

Repeat the sticheron from the Triodion.

℣ 2. *And let the brightness of the Lord our God be upon us: prosper Thou the work of our hands, O prosper Thou our handywork* (Psalm 89: 17).

Sticheron to the Martyrs.

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

Theotokion.

(13) Then the reader says (Psalm 91 : 2–3): *It is a good thing to give thanks to the Lord, and to sing praises to Thy Name, O Most High: to tell of Thy mercy in the morning and of Thy truth every night.*[11]

Holy God. . . , etc., and the Lord's Prayer with the exclamation by the priest; after which the reader says this apolytikion:

Standing in the temple of thy glory, we think ourselves in heaven, O Theotokos. Thou who art the gate of heaven, do thou open unto us the door of thy mercy.

(14) Reader: *Kyrie eleison* (forty times).

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

Greater in honour than the cherubim. . . .

In the Name of the Lord, give the blessing, father.

Priest: *Blessed be He who is, Christ our God. . . .*

(15) Reader: *O heavenly King, uphold our rulers, strengthen the Faith, calm the nations, give peace to the world. Protect this city* (or *village*, or *holy monastery*), *grant to our departed fathers and brethren that they may dwell with the righteous, and accept us in repentance and confession: for Thou art good and lovest mankind.*

(16) The Prayer of St. Ephraim twice, with four prostrations and twelve bows.

Then the reader says: *Amen. O come, let us worship. . . . ,* and so there follows immediately the First Hour.

Mattins on Saturday. On Saturday in the first, fifth and sixth weeks of Lent, we sing *The Lord is God*, and the arrangements are as indicated below in the text of the Triodion. On Saturday in the second, third and fourth weeks, we sing *Alleluia*, and the service is for the dead. The basic pattern for these three Saturdays is the same as at Mattins for the dead, on the Saturday before the Sunday of the Last Judgement (see pp. 127–41); for the reading of the Canon, see immediately below, p. 78. Note that on Saturdays in Lent we do not use the Litany *O Lord, save Thy people. . .* after Psalm 50, nor the Prayer of St. Ephraim at the end of the service; the service ends as at Mattins outside Lent (see *The Festal Menaion*, p. 76).

Mattins on Sunday. The basic pattern is the same as on Sundays

[11] According to the Slav use, in Lent this is said twice.

during the rest of the year: see *The Festal Menaion*, pp. 75–6, 87–97. Special features are indicated below in the text of the Triodion.

The Canon at Mattins on Weekdays

Each day we use: (i) the Canon to the saint of the day from the Menaion, which has eight Canticles in the usual way; and (ii) the two Canons from the Triodion, the first by Joseph and the second by Theodore, which generally have three Canticles (but on Saturdays[12] there are four).

These three- or four-canticled Canons each contain every day the eighth and ninth Canticles, while the opening Canticle or Canticles vary according to what day of the week it is:

Monday:	Canticle One
Tuesday:	Canticle Two
Wednesday:	Canticle Three
Thursday:	Canticle Four
Friday:	Canticle Five
Saturday:	Canticles Six and Seven

From Monday to Friday we sing in full the Biblical Canticle appointed for the day, and also the Biblical Canticles Eight and Nine, but in the case of the other Canticles we use only the last two verses of the Biblical Canticle. On Saturday, for all the Canticles of the Canon we use the last six verses of the Biblical Canticle, except that the Magnificat is as usual sung in full.

In detail the arrangements are as follows:

(1) *Monday*

Canticle One. We use fourteen troparia, six (including the irmos) from the Canon to the saint of the day in the Menaion, and four from each of the two three-canticled Canons in the Triodion. We begin by singing the verses of the first Biblical Canticle, *Let us sing to the Lord. . .* (Exodus 15: 1–19),[13] in the Tone of the Canon for the saint of the day from the Menaion. We continue with this as far as the verse *The waters were hardened like a wall, hardened also were the waves in the midst of the sea.* Then we sing the irmos of the Canon

[12] In the second, third and fourth weeks. On the other Saturdays in Lent the Canon in the Triodion has eight canticles.

[13] For the text of the nine Biblical Canticles, set out for liturgical use, see *The Psalter According to the Seventy*, translated by the Holy Transfiguration Monastery (Boston, Mass., 1974), pp. 262–87.

from the Menaion. Next we sing the following verse of the Biblical Canticle, *The enemy said: I will pursue. . . ,* followed by the first troparion from the Canon in the Menaion. So we sing the five troparia of the Canon in the Menaion, inserting a verse from the Biblical Canticle before each one of them.[14] If, as is commonly the case, the Canon in the Menaion has only four troparia, we repeat one troparion so as to make up the number five. After the verse, *Then did the rulers of Edom hasten. . . ,* we start with the first troparion of the first three-canticled Canon in the Triodion; and so we continue with the eight troparia of the two three-canticled Canons, inserting the verses of the Biblical Canticle as before (but before the last two troparia we say *Glory be to the Father. . .* and *Both now. . .*). Then we say *Glory to Thee, our God, glory to Thee,* followed by another troparion (occasionally there is a further troparion, once again preceded by *Glory to Thee, our God, glory to Thee*) after which, as katavasia, we sing the irmos of the second three-canticled Canon.

Canticle Three. We do not sing the whole of the Biblical Canticle but only the last two verses, as follows: *The Lord has gone up into the heavens. . . ,* and then the first troparion of the Canon in the Menaion (note that we do not sing the irmos at this point, because we shall use it later as katavasia); then the verse, *And He will give strength to our kings. . . ,* followed by the second troparion in the Menaion; *Glory be to the Father. . . ;* third troparion; *Both now . . . ;* fourth troparion; and then the irmos of the Canon in the Menaion is sung at the end as katavasia.

Canticles Four and Five. We sing the irmos of the Canon in the Menaion; then the last two verses of the Biblical Canticle, each followed by a troparion; then *Glory be to the Father. . .* and *Both now. . . ,* each followed by a troparion.

Canticle Six. We follow the same pattern as for Canticle Three, using the two last verses of the Biblical Canticle, and singing the irmos at the end.

Canticle Seven. We follow the same pattern as for Canticles Four

[14] Note that in the Slavonic Psalter which we have been using for the directions given in the text above (Holy Trinity Monastery, Jordanville, 1959), the verses are divided differently from those in *The Psalter According to the Seventy*, translated by the Holy Transfiguration Monastery. In the Slavonic, the words *Thou hast guided by Thy righteousness this Thy people whom Thou hast redeemed* form part of the verse preceding; a new verse begins at *Thou hast called them by Thy strength . . . ;* there is no new verse at *The nations heard. . . .*

and Five, placing the irmos at the beginning, and then using the last two verses from the Biblical Canticle.

Canticle Eight. We use fourteen troparia, as for Canticle One. We sing the Biblical Canticle (The Song of the Three Holy Children) as far as the verse *Bless the Lord, fire and heat. . . ,* after which we sing the irmos of the Canon in the Menaion, and then the five troparia from the Menaion. After the verse in the Biblical Canticle, *Bless the Lord, all ye winged creatures of the sky. . . ,* we begin singing the eight troparia of the three-canticled Canons in the Triodion. We end as follows: *We bless the Lord, Father, Son and Holy Spirit*; the seventh troparion in the Triodion (the third in the second Canon); *Both now. . . ;* the eighth troparion (the Theotokion); *Glory to Thee, our God, glory to Thee*; troparion in the Triodion; *We praise, bless and worship the Lord. . . ;* and as katavasia we sing the irmos of the second three-canticled Canon.

Canticle Nine. The Magnificat or Song of the Theotokos is sung with the usual refrain *Greater in honour than the cherubim. . . .* Then we sing the irmos of the Canon in the Menaion, followed by the first verse of the Benedictus or Prayer of Zacharias; then follow the troparia of the Canon in the Menaion. We use six troparia from the Canon in the Menaion (including the irmos), repeating one troparion if necessary; and then we use eight troparia from the two three-canticled Canons in the Triodion. Before each troparion we say a verse from the Benedictus. Then *Glory to Thee, our God, glory to Thee*; troparion in the Triodion; irmos of the second three-canticled Canon; and finally *Truly it is right to call thee blessed. . . .*

(2) *Tuesday*

Canticle One: we follow the same pattern as for Canticle Four on Monday. Thus we sing the irmos of the Canon to the saint of the day in the Menaion; then the last two verses of the Biblical Canticle, each followed by a troparion from the Canon in the Menaion; *Glory be to the Father. . . ;* troparion; *Both now. . . ;* troparion.

Canticle Two: we read the second Biblical Canticle through to the end, without inserting any troparia between the verses; and we conclude by saying *Glory be to the Father. . .* and *Both now. . . .* Then we sing the irmos of the first three-canticled Canon; *Glory to Thee, our God, glory to Thee*; then the troparia of the two Canons, saying before each troparion *Glory to Thee, our God, glory to Thee.* Before the

Theotokion of the first Canon we say *Most holy Theotokos, save us*; before the troparion to the Trinity and Theotokion of the second Canon we say *Glory be to the Father. . .* and *Both now. . . .* At the end we sing as katavasia the irmos of the second three-canticled Canon. For the remaining Canticles, we follow the same rules as on Monday.

(3) *Wednesday*

Canticle One: as on Tuesday, with four troparia from the Canon in the Menaion. Canticle Three: we use fourteen troparia, six (including the irmos) from the Canon in the Menaion, and eight from the two three-canticled Canons in the Triodion, following the same rules as for Canticle One on Monday. And for the other Canticles we do as on Monday.

(4) *Thursday*

Canticle One: as on Tuesday. Canticle Three: as on Monday. Canticle Four: we use fourteen troparia, six from the Menaion and eight from the Triodion, as for Canticle One on Monday. Other Canticles: as on Monday.

(5) *Friday*

Canticle One: as on Tuesday. Canticles Three and Four: as on Monday. Canticle Five: as for Canticle One on Monday. Other Canticles: as on Monday.

(6) *Saturday (in the second, third and fourth weeks)*

Up to the end of Canticle Five, we use the Canon to the saint of the day from the Menaion, with six troparia (including the irmos), and the Canon to the patron saint of the church or monastery, with four troparia.[15] After the irmos we sing one troparion, without any verse, and then before the remaining troparia we use the last six verses of the relevant Biblical Canticle, followed by *Glory be to the Father. . .* and *Both now. . . .* Starting at Canticle Six, we omit the Canon of the patron saint, and use first the Canon from the Menaion with six troparia, and then the two four-canticled Canons from the Triodion with eight troparia, followed by two additional troparia, to the martyrs and for the dead. We do not read the Biblical

[15] But if the dedication of the church is to Christ or the Mother of God, we first use the Canon to the patron saint with six troparia (including the irmos) and then the Canon from the Menaion with four.

Canticles in full, but with the troparia of the four-canticled Canons we use the last six verses of the appropriate Biblical Canticle. Before the troparia of the Canon in the Menaion we say, *Holy St. . . . , pray to God for us.*

THE HOURS

Monday to Friday[16]

FIRST HOUR

(1) Reader: *O come, let us worship. . . .*[17]
Psalms 5, 89, 100.
Glory be to the Father. . . . Both now. . . .
Alleluia, alleluia, alleluia, glory to Thee, O God (three times).

(2) Reader: *Kyrie eleison* (three times).
Glory be to the Father. . . . Both now. . . .
And then the appointed kathisma of the Psalter.[18]

(3) Then we sing the Lenten verses in *TONE SIX*:
Priest: *Hearken in the morning to my voice, my King and my God.*
Choir: *Hearken in the morning. . .* (prostration).
Priest: *Give ear to my words, O Lord, attend to my cry.*
Choir: *Hearken in the morning. . . .* (prostration).
Priest: *For unto Thee will I pray, O Lord: Thou shalt hearken in the morning to my voice.*[19]
Choir: *Hearken in the morning. . .* (prostration).
Priest: *Glory be to the Father. . . .*

(4) Reader: *Both now. . . .* , and the Theotokion, *What shall we call thee, O full of grace. . . .*

[16] On Saturdays and Sundays in Lent, the Hours are read in the usual way, without prostrations, as on days outside Lent (see *The Festal Menaion*, p. 77).

[17] If for any reason the First Hour does not follow immediately after Mattins but is said separately, then the priest begins with the opening blessing and the reader continues, *Glory to Thee, our God . . . , O heavenly King . . .* , as at the beginning of the Third Hour (§1).

[18] On Mondays and Fridays there is no kathisma of the Psalter at the First Hour.

[19] The Slav books omit the second part of this verse, *Thou shalt hearken. . . .*

Then we sing slowly and solemnly:

Order my steps in Thy word: and let not any iniquity have dominion over me (twice).

Deliver me from the false accusation of men: so will I keep Thy commandments (twice).

Make Thy face to shine upon Thy servant: and teach me Thy statutes (twice).

Let my mouth be filled with Thy praise, O Lord: that I may sing of Thy glory and majesty all the day long (three times).

(5) *Holy God. . . ,* etc., and the Lord's Prayer.

(6) The reader says the troparion.

On Monday, Tuesday and Thursday:

TONE SIX

With all our heart and never-silent mouths let us praise the most glorious Mother of God, more holy than the holy angels. Let us confess her as Theotokos, for in very truth she gave birth to God made flesh, and without ceasing she prays for our souls.

On Wednesday and Friday:

TONE FOUR

Come quickly to our help, before we are enslaved to the enemies that blaspheme Thee, Christ our God, and threaten us. By Thy Cross destroy those that make war against us, and may they know what power is given to the Orthodox faith: through the prayers of the Theotokos, O Thou who alone lovest mankind.

(7) Reader: *Kyrie eleison* (forty times).
The Prayer of the Hours.
Kyrie eleison (three times).
Glory be to the Father. . . . Both now. . . .
Greater in honour than the cherubim. . . .
In the Name of the Lord, give the blessing, father.
Priest: *God be merciful to us and bless us. . . .*

Then the Prayer of St. Ephraim twice, with four prostrations and twelve bows.

(8) Reader: *Amen. Holy God. . . .* , etc., and the Lord's Prayer. After the exclamation by the priest, the reader says *Kyrie eleison* (twelve times). Then the priest or the reader says the prayer *O Christ, the true Light. . . .*

The choir sings *To thee, our leader in battle. . . .*[20]

(9) Priest: *Glory to Thee, O Christ our God. . . .*
Choir: *Glory be to the Father. . . . Both now. . . .*
Kyrie eleison (three times).
Give the blessing, father.
And the priest says the Dismissal.

THIRD HOUR

(1) Priest: *Blessed is our God. . . .*[21]
Reader: *Amen. Glory to Thee, our God, glory to Thee.*
O heavenly King. . . .
Holy God. . . . , etc., and the Lord's Prayer.
Priest: *For Thine is the Kingdom. . .*
Reader: *Amen. Kyrie eleison* (twelve times).
Glory be to the Father. . . . Both now. . . .

(2) Reader: *O come, let us worship. . . .*
Psalms 16, 24, 50.
Glory be to the Father. . . . Both now. . . .
Alleluia, alleluia, alleluia, glory to Thee, O God (three times).

(3) Reader: *Kyrie eleison* (three times)
Glory be to the Father. . . . Both now. . . .
And then the appointed kathisma of the Psalter.

(4) Then we sing the Lenten verses in *TONE SIX*:
Priest: *O Lord, who at the third hour hast sent down Thy Most Holy Spirit upon Thine apostles, in Thy love take not this Thy Spirit from us, but renew Him within us as we pray to Thee.*

[20] For the text see below, p. 442. In the Greek use this kontakion is not used at the end of the First Hour.

[21] If the Third Hour follows immediately after the First, the reader begins at §2, *O come let us worship. . . .*

Choir: *O Lord, who at the third hour. . .* (prostration).

Priest: *Create in me a clean heart, O God, and renew a right spirit within me.*

Choir: *O Lord, who at the third hour. . .* (prostration).

Priest: *Cast me not away from Thy presence, and take not Thy Holy Spirit from me.*

Choir: *O Lord, who at the third hour. . .* (prostration).

Priest: *Glory be to the Father. . . .*

(5) Reader: *Both now. . .* , and the Theotokion *O Theotokos, thou art the true vine. . .* ; and then the verse *Blessed be the Lord God. . . .*

(6) *Holy God. . .* , etc., and the Lord's Prayer.

(7) The reader says the troparia:

TONE EIGHT

Blessed art Thou, O Christ our God, who hast made the fishermen wise by sending down upon them the Holy Spirit: and through them Thou hast drawn the inhabited earth into Thy net. O Lord who lovest mankind, glory to Thee.

Glory be to the Father. . . .

Grant swift and sure encouragement, O Jesus, to Thy servants when our spirit is cast down within us. Leave not our souls in affliction, be not far from our minds in time of trouble; but always come quickly to our help. Draw near to us, draw near, for Thou art everywhere. As Thou wast ever with Thine apostles, so in Thy compassion unite Thyself to those who love Thee: that with one accord we may praise and glorify Thy Holy Spirit.

Both now. . . .

Theotokion

O pure Theotokos, Thou art the hope and protection and refuge of Christians, an invincible rampart and a safe haven for the storm-tossed. Thou dost save the world by thine unceasing intercession: remember us also, O Virgin worthy of all praise.

(8) Reader: *Kyrie eleison* (forty times).
The Prayer of the Hours.
Kyrie eleison (three times)
Glory be to the Father. . . . Both now. . . .
Greater in honour than the cherubim. . . .
In the Name of the Lord, give the blessing, father.

Priest: *At the prayers of our holy fathers. . . .*

Then the Prayer of St. Ephraim twice, with four prostrations and twelve bows.

(9) The reader says *Amen*, and the prayer *O God the Master, Father almighty. . .*[22]

SIXTH HOUR

(1) Reader: *O come, let us worship. . . .*[23]

Psalms 53, 54, 90.

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

Alleluia, alleluia, alleluia, glory to Thee, O God (three times).

(2) Reader: *Kyrie eleison* (three times).

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

And then the appointed kathisma of the Psalter.

(3) Then we sing the Lenten verses in *TONE TWO*:

Priest: *O Thou who on the sixth day and hour hast nailed to the Cross the sin that Adam dared to commit in Paradise: tear up the record of our trespasses, O Christ our God, and save us.*

Choir: *O Thou who on the sixth day. . .* (prostration).

Priest: *Give ear, O God, unto my prayer, and despise not my supplication.*

Choir: *O Thou who on the sixth day. . .* (prostration).

Priest: *I cried unto God, and the Lord hearkened unto me.*

Choir: *O Thou who on the sixth day. . .* (prostration).

Priest: *Glory be to the Father. . . .*

(4) Reader: *Both now. . .*, and the Theotokion *As there is no boldness in us. . . .*

[22] If the Sixth Hour does not follow immediately we end as follows: Reader: *Amen. Holy God. . .*, etc., and the Lord's Prayer. *Kyrie eleison* (twelve times). Then the prayer *O God the Master, Father almighty. . . . Glory be to the Father. . . . Both now. . .* ; *Kyrie eleison* (three times); *Give the blessing, father.* And the priest says the Dismissal.

[23] If the Sixth Hour does not follow immediately after the Third, we begin as at the start of the Third Hour (§1).

(5) The reader says the TROPARION OF THE PROPHECY from the Triodion; *Glory be to the Father. . . . Both now. . .* ; and he repeats the troparion.

Priest: *Let us attend.*

The reader and the choir say the PROKIMENON.

Priest: *Wisdom.*

The reader announces the READING FROM THE OLD TESTAMENT.

Priest: *Let us attend.*

The reader reads the lesson.

Priest: *Let us attend.*

The reader and the choir say the second PROKIMENON.

The reader continues with the verse *Let Thy tender mercies, O Lord, speedily go before us. . . .*

(6) *Holy God. . .* , etc., and the Lord's Prayer.

(7) The reader says the troparia:

TONE TWO

Thou, O Christ our God, hast worked salvation in the midst of the earth: Thou hast stretched out Thy most pure hands upon the Cross, gathering together all the nations who cry out: O Lord, glory to Thee.

Glory be to the Father. . . .

We venerate Thy holy ikon, loving Lord, asking Thee to pardon our transgressions, Christ our God. For Thou of Thine own will wast pleased in the flesh to ascend upon the Cross, so to deliver from the bondage of the enemy those whom Thou hast fashioned. Therefore in thanksgiving we cry aloud to Thee: Thou hast filled all things with joy, our Saviour, when Thou hast come to save the world.

Both now. . . .

On Monday, Tuesday and Thursday:

Theotokion

Thou art a fountain of compassion, O Theotokos: count us worthy of thy loving-kindness. Look upon thy people that has sinned; and now, as always, manifest thy power. For putting our trust in thee we cry unto thee, Hail! as once did Gabriel, the chief captain of the heavenly hosts.

On Wednesday and Friday:

Stavrotheotokion

Most glorious art thou, O Virgin Theotokos: we sing thy praises. For through the Cross of thy Son, hell was laid low and death put to death; we who were dead have risen and been granted life, receiving the joy of Paradise that was ours at the beginning. Therefore with thanksgiving we glorify Christ our God, for He is strong and alone rich in mercy.

(8) Reader: *Kyrie eleison* (forty times).
The Prayer of the Hours.
Kyrie eleison (three times).
Glory be to the Father. . . . Both now. . . .
Greater in honour than the cherubim. . . .
In the Name of the Lord, give the blessing, father.
Priest: *At the prayers of our holy fathers. . . .*
Then the Prayer of St. Ephraim twice, with four prostrations and twelve bows.

(9) The reader says *Amen*, and the prayer *O God, the Lord of Hosts. . .*[24]

NINTH HOUR

(1) Reader: *O come, let us worship. . . .*[25]
Psalms 83, 84, 85.
Glory be to the Father. . . . Both now. . . .
Alleluia, alleluia, alleluia, glory to Thee, O God (three times).

(2) Reader: *Kyrie eleison* (three times).
Glory be to the Father. . . . Both now. . . .
And then the appointed kathisma of the Psalter.[26]

(3) Then we sing the Lenten verses in *TONE EIGHT*:
Priest: *O Thou who at the ninth hour for our sake hast tasted death in the flesh, put to death the pride of our flesh, O Christ our God, and save us.*

[24] If the Ninth Hour does not follow immediately, the service ends as at the conclusion of the Third Hour (p. 83, n. 22).
[25] If the Ninth Hour does not follow immediately after the Sixth, we begin as at the start of the Third Hour (§1).
[26] Except on Fridays, when there is no kathisma of the Psalter.

Choir: *O Thou who at the ninth hour. . .* (prostration).

Priest: *Let my prayer draw near to Thee, O Lord: give me understanding, according to Thy word.*

Choir: *O Thou who at the ninth hour. . .* (prostration).

Priest: *Let my supplication come before Thee, O Lord: deliver me according to Thy word.*

Choir: *O Thou who at the ninth hour. . .* (prostration).

Priest: *Glory be to the Father. . . .*

(4) Reader: *Both now. . .*, and the Theotokion *O loving Lord, for our sakes. . .* ; and then the verse *Deliver us not up unto the end. . . .*

(5) *Holy God. . .*, etc., and the Lord's Prayer.

(6) The reader says the troparia:

TONE EIGHT

When the thief beheld the Author of life hanging upon the Cross, he said: 'If it were not God made flesh that is crucified with us, the sun would not have hid its rays nor would the earth have quaked and trembled. But, all-forbearing Lord, remember me in Thy Kingdom.'

Glory be to the Father. . . .

In the midst, between the two thieves, Thy Cross became a balance-beam of righteousness. For the one was carried down to hell by the burden of his blasphemy; the other was lightened of his sins and brought to the knowledge of God. O Christ our God, glory to Thee.

Both now. . . .

Stavrotheotokion

When she who bare Him saw upon the Cross the Lamb and Shepherd and Saviour of the world, she said weeping: 'The world rejoices, for it receives deliverance; but inwardly I burn, seeing Thy Crucifixion which Thou sufferest for all men, O my Son and God.'

(7) Reader: *Kyrie eleison* (forty times).
The Prayer of the Hours.
Kyrie eleison (three times).
Glory be to the Father. . . . Both now. . . .
Greater in honour than the cherubim. . .
In the Name of the Lord, give the blessing, father.

Priest: *God be merciful to us and bless us. . . .*

Then the Prayer of St. Ephraim once, with three prostrations.

(8) The reader says *Amen*, and the prayer *O Master and Lord. . .* ; and then immediately we begin the Typika.

THE TYPIKA

Monday to Friday[27]

(1) The choir sings the Beatitudes:

TONE EIGHT

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

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

And to every verse we add the refrain: *Remember us, O Lord, when Thou comest in Thy Kingdom.*

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

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

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

Blessed are the merciful: for they shall obtain mercy.

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

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

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

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

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

Glory be to the Father. . . , and the refrain.

Both now. . . , and the refrain.

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

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

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

(2) The reader says the troparia *The heavenly choir. . .*[28]

(3) Reader: The Nicene Creed.

[27] The Typika are not said on Saturday and Sunday in Lent.

[28] See *The Festal Menaion*, p. 250.

(4) Reader: *Forgive, remit and pardon. . . .*

(5) Reader: *Our Father. . . .*

(6) The reader says the appointed KONTAKION or KONTAKIA (varying according to the day of the week); then the kontakion of the patron saint of the church or monastery; *Glory be to the Father. . .* ; the kontakion of the dead; *Both now. . .* ; and the Theotokion *O never-failing Protection of Christians. . . .*

(7) Reader: *Kyrie eleison* (forty times)
Glory be to the Father. . . . Both now. . . .
Greater in honour than the cherubim. . . .
In the Name of the Lord, give the blessing, father.
Priest: *God be merciful to us and bless us. . .*
Then the Prayer of St. Ephraim twice, with four prostrations and twelve bows.

(8) (a) If there is no Liturgy of the Presanctified, the reader at once begins Vespers, saying *O come, let us worship. . .* , and then the Psalm of Introduction, without any opening blessing by the priest.

(b) If there is a Liturgy of the Presanctified, the reader says *Holy God . . .*, etc., and the Lord's Prayer; *Kyrie eleison* (twelve times); and the prayer *O Most Holy Trinity. . . .*[29]

Priest: *Wisdom.*
Choir: *Truly it is right to call thee blessed. . . .*
Priest: *Most holy Theotokos, save us.*
Choir: *Greater in honour than the cherubim. . .*
Priest: *Glory to Thee, O Christ our God. . . .*
Choir: *Glory be to the Father. . . . Both now. . . .*
Kyrie eleison (three times).
Give the blessing, father.
And the priest says the Dismissal.

[29] See below, p. 92.

VESPERS

I

ON SUNDAY EVENING[30]

(1) Blessing by the priest: *Blessed is our God. . . .*[31]

(2) Reader: *O come, let us worship. . . ,* and the Psalm of Introduction (Psalm 103).

(3) The Great Litany.

(4) *Lord, I have cried,* with the ten appointed STICHERA:
four in the Tone of the week (see pp. 184–8);
three of the day (in the main text of the Triodion);
three for the saint of the day (in the Menaion);
Glory be to the Father. . . . Both now. . . .
Theotokion in the Menaion.

(5) Entrance with the incense.
O joyful Light. . . .

(6) GREAT PROKIMENON:
(a) *Turn not away Thy face from Thy servant. . .* (on the Sunday of Forgiveness, and on the second and fourth Sundays in Lent).

[30] Vespers on Sunday evening in Lent is unusual, in that it falls into two clearly contrasted parts. The atmosphere of the service changes after the Great Prokimenon. Until then, the normal pattern for Great Vespers on a Saturday evening is followed; but from *Vouchsafe, O Lord. . .* onwards, the rules for ordinary Vespers on a weekday in Lent are applied, except that the Prayer of St. Ephraim is said once and not twice, and then the Dismissal follows immediately. At the moment of transition, during *Vouchsafe, O Lord. . . ,* the priest's vestments and the covers on the ikon-stands are changed from a light to a dark colour; and with the Litany *Let us complete our evening prayer to the Lord. . . ,* we begin to sing the penitential chants used on weekdays in Lent.

[31] If the Ninth Hour precedes Vespers, we begin as specified above. But if not, we begin as follows:

Priest: *Blessed is our God. . . .*
Reader: *Amen. Glory to Thee, our God, glory to Thee.*
O heavenly King. . . .
Holy God. . . , etc., and the Lord's Prayer, with the exclamation by the priest.
Kyrie eleison (twelve times).
Glory be to the Father. . . . Both now. . . .
O come, let us worship. . . , and the Psalm of Introduction.

(b) *O Lord, Thou hast given an inheritance. . .* (on the Sunday of Orthodoxy, and on the third and fifth Sundays in Lent).

(7) *Vouchsafe, O Lord. . . .*

(8) Litany of Fervent Intercession: *Let us complete our evening prayer to the Lord. . . .*

(9) APOSTICHA (of the day):

Penitential sticheron from the Triodion.

℣ 1. *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, 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* (Psalm 122: 1–2).

Repeat the sticheron from the Triodion.

℣ 2. *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* (Psalm 122: 3–4).

Sticheron to the Martyrs.

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

Theotokion.

(10) Reader: *Lord, now lettest Thou Thy servant. . . .*
Holy God. . ., etc., and the Lord's Prayer.

(11) Then we sing:

TONE FIVE

Hail, Theotokos Virgin, Mary full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb: for thou hast borne the Saviour of our souls (prostration).

Glory be to the Father. . . .

O Baptist of Christ, be mindful of us all, that we may be delivered from our iniquities: for unto thee is given grace to pray for us (prostration).

Both now. . . .

Pray for us, holy apostles and all saints, that we may be delivered from peril and afflictions: for ye are our fervent advocates before the Saviour (prostration).

Beneath thy tender mercy we take refuge, Theotokos: despise not our supplications in distress: but deliver us from peril, for thou alone art pure and alone blessed (no prostration).

(12) Reader: *Kyrie eleison* (forty times).
Glory be to the Father. . . . Both now. . . .
Greater in honour than the cherubim. . . .
In the Name of the Lord, give the blessing, father.
Priest: *Blessed be He who is, Christ our God. . . .*

(13) Reader: *O heavenly King, uphold our rulers, strengthen the Faith, calm the nations, give peace to the world. Protect this city* (or *village*, or *holy monastery*); *grant to our departed fathers and brethren that they may dwell with the righteous, and accept us in repentance and confession: for Thou art good and lovest mankind.*

(14) The Prayer of St. Ephraim once, with three prostrations.

(15) Priest: *Glory to Thee, O Christ our God. . . .*
Choir: *Glory be to the Father. . . . Both now. . . .*
Kyrie eleison (three times).
Give the blessing, father.
And the priest says the Dismissal.

II

ON WEEKDAYS WITHOUT THE LITURGY OF THE PRESANCTIFIED

(1) Reader: *O come, let us worship. . . ,* and the Psalm of Introduction (Psalm 103).

(2) The Great Litany.

(3) Reading from the Psalter (kathisma 18).[32]
The Small Litany.

(4) *Lord, I have cried,* with the appointed STICHERA, usually to the number of six:
three of the day (from the Triodion);
three to the saint of the day (from the Menaion);
Glory be to the Father. . . . Both now. . . .
Theotokion from the Menaion.[33]

[32] Except in the fifth week of Lent, when different kathismata are appointed for each day (see *The Festal Menaion*, p. 533).
[33] On Tuesdays and Thursdays, the Stavrotheotokion.

(5) *O joyful Light. . . .*

(6) PROKIMENON.
First READING FROM THE OLD TESTAMENT (Genesis).[34]
PROKIMENON.
Second READING FROM THE OLD TESTAMENT (Proverbs).[35]
(From the Triodion.)

(7) *Vouchsafe, O Lord. . . .*

(8) Litany of Fervent Intercession: *Let us complete our evening prayer to the Lord. . . .*

(9) APOSTICHA (of the day), with the verses of Psalm 122, as on Sunday evening.

(10) Reader: *Lord, now lettest Thou Thy servant. . . .*
Holy God. . . , etc., and the Lord's Prayer.

(11) Then we sing, as on Sunday evening:
Hail, Theotokos Virgin. . . (prostration).
Glory be to the Father. . . .
O Baptist of Christ. . . (prostration).
Both now. . . .
Pray for us, holy apostles. . . (prostration)
Beneath thy tender mercy. . . (no prostration)

(12) Reader: *Kyrie eleison* (forty times)
Glory be to the Father. . . . Both now. . . .
Greater in honour than the cherubim. . . .
In the Name of the Lord, give the blessing, father.
Priest: *Blessed be He who is, Christ our God. . . .*

(13) Reader: *O heavenly King, uphold our rulers. . . .*

(14) The Prayer of St. Ephraim twice, with four prostrations and twelve bows.

(15) Reader: *Holy God. . . ,* etc., and the Lord's Prayer; *Kyrie eleison* (twelve times), and then:

O Most Holy Trinity, consubstantial Power, undivided Kingship, the Cause of all good, be gracious even to me, a sinner. Confirm and instruct

[34] In Holy Week, from Exodus.
[35] In Holy Week, from Job.

my heart and take away from me every defilement. Enlighten my mind, that I may ever glorify, praise and worship Thee, saying: One is holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

Blessed be the Name of the Lord, from henceforth and for evermore (three times).

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

Psalm 33.[36]

(16) Priest: *Wisdom.*
Choir: *Truly it is right to call thee blessed. . . .*
Priest: *Most holy Theotokos, save us.*
Choir: *Greater in honour than the cherubim. . . .*
Priest: *Glory to Thee, O Christ our God. . . .*
Choir: *Glory be to the Father. . . . Both now. . . .*
Kyrie eleison (three times).
Give the blessing, father.
And the priest says the Dismissal.

III

VESPERS WITH THE LITURGY OF THE PRESANCTIFIED[37]

(1) Blessing by the priest: *Blessed is the Kingdom. . . .*

(2) Reader: *O come, let us worship. . . .*, and the Psalm of Introduction (Psalm 103).

(3) The Great Litany.

(4) Reading from the Psalter (kathisma 18).[38] After each of the

[36] In the Greek use, also Psalm 144.

[37] It is the normal custom to celebrate the Liturgy of the Presanctified on Wednesdays and Fridays during the six weeks of Lent; on Thursday in the fifth week (Thursday of the Great Canon); on the first three days of Holy Week (Monday, Tuesday, Wednesday); and on the following days if they occur on a weekday (not a Saturday or Sunday) in the second, third, fourth, fifth or sixth weeks: Holy Martyr Charalampis (10 February) (Greek use only); First and Second Finding of the Head of St. John the Baptist (24 February); Holy Forty Martyrs of Sebaste (9 March); patronal festival of the church or monastery.

[38] On Wednesday in the fifth week of Lent, kathisma 7; on Thursday in the fifth week, kathisma 12.

three sections (staseis or antiphons) of the kathisma: The Small Litany. The priest transfers the Consecrated Gifts from the Holy Table to the Table of the Prothesis.

(5) *Lord, I have cried,* with the ten appointed STICHERA.

(6) Entrance with the incense (or with the Book of Gospels, on days when there is a Gospel reading: see §9).

O joyful Light. . . .

(7) PROKIMENON.

First READING FROM THE OLD TESTAMENT (Genesis).[39]

PROKIMENON.

The priest blesses the people with the incense and the lighted candle, saying *The Light of Christ. . . .*

Second READING FROM THE OLD TESTAMENT (Proverbs).[40]

(From the Triodion.)

(8) Priest or reader: *Let my prayer be set forth in Thy sight as incense: and let the lifting up of my hands be an evening sacrifice.*

The choir repeats this verse.

Priest or reader: *Lord, I have cried unto Thee, hear me: attend to the voice of my supplication when I cry unto Thee.*

Choir: *Let my prayer be set forth. . . .*

Priest or reader: *Set a watch, O Lord, over my mouth: and a door like a rampart enclosing my lips.*

Choir: *Let my prayer be set forth. . . .*

Priest or reader: *O let not my heart be inclined to words of evil: creating reasons to justify sin.*

Choir: *Let my prayer be set forth. . . .*

Priest or reader: *Let my prayer be set forth in Thy sight as incense.*

Choir: *And let the lifting up of my hands be an evening sacrifice.*

And then we make three prostrations.[41]

(9) On 24 February and 9 March: the appointed READINGS FROM THE EPISTLE AND GOSPEL.

On Monday, Tuesday and Wednesday in Holy Week: the appointed READING FROM THE GOSPEL.

[39] In Holy Week, from Exodus.

[40] In Holy Week, from Job.

[41] In the Slav use, the Prayer of St. Ephraim is usually said with the prostrations.

(10) Litany of Fervent Intercession: *Let us all say with all our soul. . . .*

Litany for the Catechumens; dismissal of the Catechumens.

Litany for those awaiting Illumination (Baptism) and their dismissal (from Wednesday in the fourth week of Lent onwards).

Two Litanies for the Faithful.

(11) Choir: *Now the Powers of heaven minister unseen with us. Lo, the King of glory enters in. Lo, the mystical sacrifice, fully accomplished, is borne on high.*

Here the Great Entrance with the Consecrated Gifts is made in silence, as we all kneel with our faces to the ground; and then the choir continues:

Let us with faith and love draw near, that we may become partakers of life eternal. Alleluia, alleluia, alleluia.

And then we make three prostrations.[42]

(12) Litany of Fervent Intercession (second part): *Let us complete our evening prayer to the Lord. . . .*

The Lord's Prayer.

Priest: *Peace be with you all. . . .*

Let us bow our heads. . . .

The Presanctified Holy Gifts for those who are holy.

Elevation and fraction of the Consecrated Gifts.

Communion of the clergy, while the choir sings the communion verse: *O taste and see that the Lord is good. Alleluia.*

(13) Communion of the people:

Priest: *With fear of God. . . .*

Choir: *I will bless the Lord at all times: His praise shall ever be in my mouth.*

Then communion is given.

Priest: *O Lord, save Thy people. . . .*

Choir: *O taste the Bread of heaven and the Cup of Life, and see that the Lord is good. Alleluia, alleluia, alleluia.*

Priest: *Always, now and ever. . . .*

Choir: *Let our mouth be filled with Thy praise. . . .*

Litany of Thanksgiving: *Stand and attend. . . .*

(14) Conclusion of the service:

Prayer behind the ambon: *O Master Almighty. . . .*

[42] In the Slav use, the Prayer of St. Ephraim is usually said with the prostrations.

Blessed be the Name of the Lord. . . . (three times).
Glory be to the Father. . . . . *Both now.* . . . .
Psalm 33.[43]
Priest: *The blessing of the Lord.* . . .
Glory to Thee, O Christ our God. . . .
Choir: *Glory be to the Father.* . . . *Both now.* . . .
Kyrie eleison (three times).
Give the blessing, father.
And the priest says the Dismissal.

Note: If the Liturgy of the Presanctified is not celebrated on Wednesday or Friday, we use daily Vespers as on other weekdays in Lent.

To *Lord, I have cried*, six stichera are sung:

(1) On Wednesday, three stichera from the Triodion (omitting the first sticheron and the sticheron to the Martyrs, which are used at the Aposticha); then three stichera from the Menaion to the saint of the day; *Glory be to the Father.* . . . *Both now.* . . . ; and the Theotokion from the Menaion.

(2) On Friday, three stichera to the Martyrs in the Tone of the week, from the Octoechos; then three stichera from the Menaion to the saint of the day; *Glory be to the Father.* . . ; Doxastikon of the saint, if such is appointed; if not, for the dead, from the Octoechos; *Both now.* . . ; and the Theotokion (Dogmatikon) in the Tone of the week from the Octoechos.

At the Aposticha, we take the first sticheron provided in the Triodion for *Lord, I have cried*, and sing this twice; then the sticheron to the Martyrs from the Triodion, if such is provided (but if none is provided in the Triodion, we take the sticheron to the Martyrs from the Octoechos, in the same Tone as the sticheron that has just been sung from the Triodion); *Glory be to the Father.* . . . *Both now.* . . ; Theotokion in the same Tone.

On Friday, if there is no Liturgy of the Presanctified, the service concludes as follows. After *Holy God.* . . and the Lord's Prayer, we do not sing *Hail, Theotokos Virgin.* . . with the other troparia. But after the Lord's Prayer, we sing the apolytikion and the Theotokion appointed for the day, and then we use the Litany *Have mercy upon us, O God.* . . ; the Prayer of St. Ephraim once, with

[43] In the Greek use, also Psalm 144.

three prostrations; the prayer *O Most Holy Trinity. . . ; Blessed be the Name of the Lord. . .* (three times); *Glory be to the Father. . . . Both now. . . ;* Psalm 133; *Wisdom. . .*, etc., and the Dismissal.

IV

ON SATURDAY EVENING

Small and Great Vespers as in *The Festal Menaion*, pp. 68–71, 81–7.

COMPLINE

Great Compline is used on Monday, Tuesday, Wednesday and Thursday in Lent;[44] on Friday in the first, second, third, fourth and sixth weeks;[45] also on Tuesday and Thursday in the week before Lent; and on Monday and Tuesday in Holy Week.

Small Compline is used on Sunday; on Wednesday and Friday in the fifth week;[46] also on Wednesday, Thursday and Friday in Holy Week.[47]

The normal order of service for Great and Small Compline is used (see *The Festal Menaion*, pp. 72–3), with the following variations:

(1) *Great Compline.*

(a) On Monday, Tuesday, Wednesday and Thursday in the first week of Lent:

After the opening of the service (§I, 1–3), the reader says *Kyrie eleison* (twelve times); *Glory be to the Father. . . . Both now. . . ; O come, let us worship. . . ;* and Psalm 69.

Then follows the appointed section of the Great Canon of St. Andrew of Crete.

After the Canon, we continue as usual with Psalm 4.

In §IV, 1, we omit Psalm 69.

(b) At §II, 1, when we come to the hymn *O all-holy Lady Theotokos. . .*, each verse is said first by the priest and then repeated by

[44] Except on Wednesday in the fifth week.

[45] In the Greek use, Small Compline is used on all Fridays in Lent.

[46] In the Greek use, on all Fridays.

[47] On Saturday evening in Lent, the correct usage is to hold a Vigil Service, in which case Compline is not said. If there is no Vigil Service, Small Compline is used.

the choir (the first verse is sung twice by the choir, the remaining verses once only). And as the priest says each verse, we make a prostration.[48]

(c) At §IV, 1, after the Small Doxology, there follows the Canon, except on Monday to Thursday in the first week of Lent. Unless a special Canon is prescribed in the Triodion, we use the Canon for the saint of the day from the Menaion, if this is not used at Mattins; but if it is used at Mattins, we use instead the Canons from the Menaion for those saints whose days fall on a Sunday in Lent, on the Thursday of the Great Canon, the Saturday of the Akathistos Hymn, and in the period from the Saturday of Lazarus to the Sunday of St. Thomas. At the end of the Canon from the Menaion, we add the stichera appointed for the saint at Vespers, except when these are used on the saint's day. On Fridays we use the Canon for the dead in the Tone of the week.

After the Canon we say *Truly it is right to call thee blessed. . . .*

(d) After the Prayer of the Hours (§IV, 4), the reader says:

Kyrie eleison (three times)

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

Greater in honour than the cherubim. . . .

In the Name of the Lord, give the blessing, father.

Priest: *God be merciful to us and bless us. . . .*

And then (except on Friday evening) the Prayer of St. Ephraim twice, with four prostrations and twelve bows.

Holy God. . . , etc., and the Lord's Prayer.

Kyrie eleison (twelve times)

And then the Prayer to the Holy Virgin (§V, 1).

(e) At the Dismissal (§V, 2), the priest says the prayer *O Master, rich in mercy. . . ,* and all kneel with their faces to the ground. But on Fridays the usual Dismissal is used, and there is no kneeling.

(2) *Small Compline.*

On Sunday evening, after the Prayer of the Hours (§5), the Prayer of St. Ephraim is said twice, with four prostrations and twelve bows.

[48] Except on Friday evening, when we make bows instead of prostrations.

THE SUNDAY OF THE PUBLICAN AND THE PHARISEE

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: seven of the Resurrection in the Tone of the week from the Octoechos; and the following two from the Triodion, the first of which is repeated:*

TONE ONE

Brethren, let us not pray as the Pharisee: for he who exalts himself shall be humbled. Let us humble ourselves before God, and with fasting cry aloud as the Publican: God be merciful to us sinners *(twice)*.[1]

A Pharisee, overcome with vainglory, and a Publican, bowed down in repentance, came to Thee the only Master. The one boasted and was deprived of blessings, while the other kept silent and was counted worthy of gifts. Confirm me, O Christ our God, in these his cries of sorrow, for Thou lovest mankind.

Glory be to the Father. . . .

TONE EIGHT

Almighty Lord, I know how great is the power of tears. For they led up Hezekiah from the gates of death; they delivered the sinful woman from the transgressions of many years; they justified the Publican above the Pharisee. And with them I also pray: Have mercy upon me.[2]

Both now. . . .

[1] Luke 18: 10–14.
[2] 4 [2] Kgs. 20: 1–6; Luke 7: 36–50.

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 monastery, and then:

Glory be to the Father. . . .

TONE THREE

Understanding, O my soul, the difference between the Publican and the Pharisee, hate the proud words of the one, and eagerly imitate the contrite prayer of the other, crying aloud: God be merciful to me a sinner and have pity on me.

Both now. . . .

Theotokion

We sing thy praises, Virgin Theotokos, who dost intercede for the salvation of our kind: for thy Son and our God, in the flesh He took from thee, accepted suffering on the Cross, and has delivered us from corruption in His love for mankind.

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

TONE FIVE

Glory be to the Father. . . .

Mine eyes are weighed down by my transgressions, and I cannot lift them up and see the height of heaven. But receive me, Saviour, in repentance as the Publican and have mercy on me.[3]

Both now. . . .

Theotokion

Thou art temple and gate, palace and throne of the King, O Virgin all-revered. Through thee my deliverer Christ the Lord has come to shine on those that sleep in darkness, for He is the Sun of Righteousness and it is His will to give light to His creatures formed in His own image by His hands. Therefore, Lady worthy of all praise, with a mother's boldness, ever intercede before Him for the salvation of our souls.

[3] Prayer of Manasses.

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

MATTINS

After the Six Psalms and the Great Litany we sing The Lord is God, *followed by the troparion (apolytikion) of the Resurrection (twice) and the Theotokion in the Tone of the week. After the appointed readings from the Psalter we sing the sessional hymns in the Tone of the week from the Octoechos, followed by the Polyeleos (or Psalm 118), the Evlogitaria, the Ypakoe, the Hymn of Degrees and the Prokimenon in the Tone of the week, and the appointed Morning Gospel. We then sing* We have seen the Resurrection of Christ, *followed by Psalm 50, and then:*

Glory be to the Father. . . .

TONE EIGHT

Open unto me, O Giver of Life, the gates of repentance: for early in the morning my spirit seeks Thy holy temple, bearing a temple of the body all defiled. But in Thy compassion cleanse it by Thy loving-kindness and Thy mercy.

Both now. . . .

SAME TONE

Guide me in the paths of salvation, O Theotokos: for I have befouled my soul with shameful sins and have wasted all my life in slothfulness. By thine intercessions deliver me from all uncleanness.

Have mercy upon me, O God, in Thy great mercy: and according to the multitude of Thy tender mercies blot out my transgressions.

TONE SIX

As I ponder in my wretchedness the many evil things that I have done, I tremble for the fearful day of judgement. But trusting in Thy merciful compassion, like David do I cry to Thee: Have mercy upon me, O God, in Thy great mercy.

The Canon

We use four troparia (including the irmos) from the Canon of the

Resurrection, two troparia from the Canon of the Cross and the Resurrection, two troparia from the Canon to the Theotokos, all in the Tone of the week from the Octoechos; and then the Canon of the Triodion with six troparia, by George.

TONE SIX

CANTICLE ONE

(*Irmos*) Crossing the deep on foot. . . .

Through parables leading all mankind to amendment of life, Christ raises up the Publican from his abasement and humbles the Pharisee in his pride.

We see the exalted honour that comes through humility, and the grievous fall that comes through pride; let us, then, emulate the good actions of the Publican and hate the evil sin of the Pharisee.

Every good deed is made of no effect through foolish pride, while every evil is cleansed by humility. In faith let us embrace humility and utterly abhor the ways of vainglory.

The King of all, wishing His own disciples to be humbleminded, taught them to emulate the groaning of the Publican and his humility.

I groan as the Publican, and with lamentations that are never silent I now draw near, O Lord, to Thy compassion. Be merciful to me also, for now I live out my days in humility.

Theotokion

Lady, I dedicate to thee my understanding and my counsel, my expectation, my body, soul and spirit. Deliver and save me from grievous adversaries and temptations, and from every threat to come.

TONE FOUR

(*Katavasia*) I shall open my mouth and the Spirit will inspire it, and I shall utter the words of my song to the Queen and Mother: I shall be seen radiantly keeping feast and joyfully praising her wonders.

CANTICLE THREE

(*Irmos*) O Lord my God, there is none holy as Thou. . . .

From the dung-hill of the passions the humble is lifted up on high, while the proudhearted suffers a grievous fall from the height of the virtues: let us flee from his evil ways.

Vainglory brings to nothing the riches of righteousness, but humility scatters a multitude of passions. Grant then that we may seek humility, O Saviour, and do Thou bestow upon us the portion of the Publican.

As the Publican let us also beat our breasts and cry out in compunction, 'God be merciful unto us sinners', that like him we may receive forgiveness.

O ye faithful, let us increase in zeal and meekness, and let us pass our days in humility, with cries of sorrow from our heart and weeping and prayer, that we may receive forgiveness from God.

Let us cast away, ye faithful, the swollen boasting and evil folly of the Pharisee, his loathsome pride and wicked cruelty hateful to God.

Theotokion

In thee my only refuge have I set my trust: let me not fall away from my good hope, but grant me thy protection, O pure Virgin, and deliver me from every hurt inflicted by mine enemies.

(*Katavasia*) O Mother of God, thou living and plentiful fount, give strength to those united in spiritual fellowship, who sing hymns of praise to thee: and in thy divine glory vouchsafe unto them crowns of glory.

Sessional Hymn

TONE FOUR

Humility exalted the Publican, overcome with shame and sorrow at his evil deeds, when he cried to the Creator, 'Be merciful': but exaltation brought down from righteousness the unhappy Pharisee who spoke in pride. Therefore let us earnestly desire the good things and avoid the bad.

Glory be to the Father. . . .

In days of old humility exalted the Publican who cried aloud lamenting, 'Be merciful', and he was justified. Let us all follow his example, for we have fallen down into the depths of evil. Let us cry to the Saviour from the depths of our hearts: We have sinned, be merciful, O Thou who alone lovest mankind.

Both now. . . .

Theotokion

Be swift to receive our prayers, O Lady, and bring them to thy Son and God, all-blameless Queen. Deliver from tribulation those that run to thee. Crush the devices and cast down the impudence of the godless who attack thy servants.

CANTICLE FOUR

(*Irmos*) 'Christ is my strength, my God and Lord. . . .'

The Word who humbled Himself even to the form of a servant, showed that humility is the best path to exaltation. Every man, then, who humbles himself according to the Lord's example, is exalted on high.[4]

The Pharisee was exalted in his righteousness, and so he fell. The Publican was abased, defiled by many sins; yet he was exalted and, against all expectation, he was justified.

Though he was rich in virtues, foolish pride brought the Pharisee to poverty; but in the extremity of his need the Publican was justified through his humility. Let us also gain humility.

O Master and Saviour, Thou hast warned us that Thou dost resist the proud but givest Thy grace to the humble. Send now Thy grace upon us, for we have humbled ourselves.[5]

The Saviour and Master, ever leading us to divine exaltation, in His actions revealed to us the humility that raises us on high. For with His own hands He washed the feet of the disciples.[6]

Theotokion

O Virgin, who hast borne the Light that no man can approach, with thy light-giving radiance disperse the darkness of my soul: take me by the hand and guide my life into the paths of salvation.

(*Katavasia*) Perceiving the unsearchable purpose of God concerning Thine Incarnation from a Virgin, O Most High, the prophet Habakkuk cried: Glory to Thy power, O Lord.

[4] Phil. 2: 8–9.
[5] Jas. 4: 6.
[6] John 13: 4–16.

CANTICLE FIVE

(*Irmos*) I entreat Thee, gracious Lord. . . .

Let us make haste to follow the Pharisee in his virtues and to emulate the Publican in his humility, and let us hate what is wrong in each of them: foolish pride and the defilement of transgressions.

The righteousness of the Pharisee proved all in vain and was condemned, for it was yoked to pride; but the Publican gained humility, which is companion to the virtue which exalts men on high.

The Pharisee thought to drive swiftly in the chariot of the virtues; but the Publican outran him on foot, for he had yoked humility with compassion.

Pondering in our minds the parable of the Publican, let us all emulate him with tears, offering to God a contrite spirit and seeking the remission of our sins.

Let us wisely cast far from us the wicked arrogance and boasting of the Pharisee, that we may not be stripped of divine grace.

Theotokion

O loving Virgin, unto all of us who flee to thee for refuge, grant a staff of strength: give us victory in the midst of all our enemies and deliver us from every hurt.

(*Katavasia*) The whole world was amazed at thy divine glory: for thou, O Virgin who hast not known wedlock, hast held in thy womb the God of all, and hast given birth to an eternal Son, who rewards with salvation all who sing thy praises.

CANTICLE SIX

(*Irmos*) When I behold the swelling sea of life. . . .

The Publican and the Pharisee ran the race of life together, but the one was overcome by foolish pride and brought to shameful shipwreck, while the other was saved by humility.

Changing to a righteous course of life, let us emulate the wisdom of the Publican and flee from the hateful conceit of the Pharisee; and so let us attain to life.

Let us eagerly follow the ways of Jesus the Saviour and His humility, if we desire to attain the everlasting tabernacle of joy and to dwell in the land of the living.

O Master, Thou hast shown to Thy disciples the humility that raises men on high: girding Thy loins with a towel, Thou hast washed their feet and so prepared them to follow Thy example.[7]

The Pharisee spent his life in virtue and the Publican in sin; but the one was foolishly abased through his pride, while the other in his humblemindedness was raised on high.

Theotokion

I was created naked in innocence and simplicity; then the enemy clothed me in the raiment of transgression and the grossness of the flesh. But now through thy mediation, O Maiden, I am saved.

(*Katavasia*) As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

Kontakion

TONE FOUR

Let us flee from the proud speaking of the Pharisee and learn the humility of the Publican, and with groaning let us cry unto the Saviour: Be merciful to us, for Thou alone art ready to forgive.

Second Kontakion

TONE THREE

As the Publican let us bring cries of sorrow to the Lord, and let us fall before Him as sinners at the Master's feet. For He desires the salvation of all men; He grants forgiveness unto all that repent, and He has for our sake taken flesh, though He is God coeternal with the Father.

Ikos

Let us all humble ourselves, brethren; groaning and lamenting, let us beat our conscience, that at the eternal judgement we may be numbered with the faithful and the righteous, receiving forgiveness. Let us pray to see the true peace of the Age to Come, where there is no more pain, no sorrow, no groaning from the depths, in the wondrous Eden fashioned by Christ, for He is God coeternal with the Father.

[7] John 13: 4–5, 14–15.

CANTICLE SEVEN

(*Irmos*) An angel made the furnace moist with dew. . . .

The Pharisee, exalted by the works of justification, was grievously ensnared in the nets of vainglory through his wild boasting; but the Publican was lifted on the light wing of humility and he drew near to God.

The Publican used humility as a ladder and was raised to the height of heaven; but the wretched Pharisee was lifted on the rotten emptiness of pride and fell into the snare of hell.

The crafty enemy lies in wait for the righteous and despoils them through vainglory, while he binds sinners fast in the noose of despair. But let us emulate the Publican and hasten to escape from both these evils.

In our prayer let us fall down before God, with tears and fervent cries of sorrow, emulating the Publican in the humility which lifted him on high; and let us sing in faith: O God of our fathers, blessed art Thou.

Thou hast warned Thy disciples, O Master, teaching them not to think proud thoughts but to be numbered with the humble. Therefore, O Saviour, we cry aloud to Thee in faith: O God of our fathers, blessed art Thou.

Theotokion

Beauty of Jacob and divine Ladder which he saw of old stretching from earth to heaven, O holy Virgin, thou bringest down from on high God made flesh, and thou bringest up to heaven mortal men.[8]

(*Katavasia*) The holy Children bravely trampled upon the threatening fire, refusing to worship created things in place of the Creator, and they sang in joy: 'Blessed art Thou and praised above all, O Lord God of our fathers.'

CANTICLE EIGHT

(*Irmos*) Thou hast made dew fall from the flames. . . .

The Publican groaned aloud, and he found the Lord merciful to him in his humility and was saved; but the Pharisee through his evil boasting fell from righteousness.

[8] Ps. 46: 4; Gen. 28: 12.

O ye faithful, let us avoid the pride of the Pharisee; let us not say, as he did, 'We are pure'; but let us rightly follow the Publican in his humble thoughts which gained God's mercy.

O ye faithful, let us utter the words of the Publican in the holy temple, 'God be merciful', that with him we may obtain forgiveness and be delivered from the vile boasting of the Pharisee.

Let us all emulate the groaning of the Publican and, speaking to God with warm tears, let us cry out: 'O Thou who lovest mankind, we have sinned. In Thy compassion and pity, be merciful and save.'

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

God accepted the groaning of the Publican and justified him; and so He showed to us all that He is turned to mercy by the groanings and the tears of those who beg forgiveness of sins.

Both now. . . .

Theotokion

I have no other help save thee. Thee I offer, O pure and blameless Virgin, as my intercessor and my mediator with Him whom thou hast borne. Set me free from all that grieves me.

We praise, bless and worship the Lord; we extol and exalt Him above all for ever.

(*Katavasia*) The Offspring of the Theotokos saved the Holy Children in the furnace. He who was then prefigured has since been born on earth, and He gathers together all the creation to sing: O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

CANTICLE NINE

(*Irmos*) No man is able to see God. . . .

Christ has set before us the abasement of the Publican as a path to exaltation, and a pattern how we may be saved: let us follow his example, rejecting disdainful pride and gaining God's mercy through our humility.

Let us cast out from our soul foolish pride and learn to think with truth and humility; let us not try to justify ourselves, but let us hate the delusion of vainglory and so obtain God's mercy with the Publican.

As the Publican, let us offer the Creator prayers for mercy. Let us avoid the ungrateful praying of the Pharisee and the boastful words with which he judged his neighbour, that we may gain God's forgiveness and His light.

Weighed down by a great multitude of sins, I have surpassed the Publican in an excess of evil, and I have also made mine own the boastful delusion of the Pharisee. I am utterly devoid of all good things: Lord, spare me.

On those who for Thy sake are poor in spirit, bestow Thy blessedness. Obedient to Thy command, we offer Thee a contrite spirit: accept it, Saviour, and save those who worship Thee.

A Publican once went up into the temple with faith and prayed to God; and he was justified. For he drew near with tears and cries of sorrow, in contrition of heart, and obtaining mercy he laid aside the whole burden of his sins.

Theotokion

We honour thee, all-pure Virgin, and we magnify thy childbearing: grant us worthily to praise and bless and glorify thee, for thou alone art blessed. Thou art the boast of Christians and an intercessor acceptable to God.

(*Katavasia*) Let every mortal born on earth, radiant with light, in spirit leap for joy; and let the hosts of the angelic powers celebrate and honour the holy feast of the Mother of God, and let them cry: Hail! Pure and blessed ever-Virgin, who gavest birth to God.

The appointed exapostilarion of the Resurrection, and then:

Glory be to the Father. . . .

Let us flee from the wicked boasting of the Pharisee and let us learn the noble humility of the Publican, that we may be exalted and cry aloud with him to God: Be merciful unto Thy servants, Christ our Saviour, born of a Virgin, who hast of Thine own will endured the Cross and with Thyself raised up the world by Thy divine power.

Both now. . . .

Theotokion

The Maker of creation and the God of all took mortal flesh from thine undefiled womb, O Theotokos worthy of all praise, and He

renewed the whole of my corrupted nature. As before childbirth, so He left thee again after childbirth. Therefore we all praise thee with faith and we cry: Hail! Glory of the world.

Lauds. Four stichera of the Resurrection in the Tone of the week, from the Octoechos, and then the following four stichera from the Triodion:

TONE ONE

Brethren, let us not pray as the Pharisee. . . (*see p. 99*).
A Pharisee, overcome with vainglory. . . (*see p. 99*).

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

TONE THREE

Understanding, O my soul, the difference. . . (*see p. 100*).

℣. I will praise Thee, O Lord, with my whole heart: I will speak of all Thy marvellous works (*Psalm 9: 2*).

SAME TONE

O ye faithful, let us hate the boastful words of the Pharisee and emulate the contrite prayer of the Publican. Let us not think proud thoughts, but humbling ourselves in contrition let us cry: God be merciful to our sins.

Glory be to the Father. . . .

TONE EIGHT

O Lord, Thou hast condemned the Pharisee who justified himself by boasting of his works, and Thou hast justified the Publican who humbled himself and with cries of sorrow begged for mercy. For Thou dost reject proudminded thoughts, but Thou dost not despise a contrite heart. Therefore in abasement we fall down before Thee who hast suffered for our sake: grant us forgiveness and great mercy.

Both now. . . .

Theotokion

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 Canon in the Triodion.

Prokimenon: *TONE EIGHT*

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

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

Epistle: 2 Timothy 3: 10–15.

Alleluia: *TONE EIGHT*

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

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

Gospel: Luke 18: 10–14.

Communion verse: Praise ye the Lord from the heavens: praise Him in the heights. Alleluia (*Psalm 148: 1*).

Throughout the following week there is a general dispensation from all fasting.

THE SUNDAY OF THE PRODIGAL SON

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 two from the Triodion, each of them being repeated:*

TONE ONE

I was entrusted with a sinless and living land, but I sowed the ground with sin and reaped with a sickle the ears of slothfulness; in thick sheaves I garnered my actions, but winnowed them not on the threshing floor of repentance. But I beg Thee, my God, the pre-eternal husbandman, with the wind of Thy loving-kindness winnow the chaff of my works, and grant to my soul the corn of forgiveness; shut me in Thy heavenly storehouse and save me (*twice*).

Brethren, let us learn the meaning of this mystery. For when the Prodigal Son ran back from sin to his Father's house, his loving Father came out to meet him and kissed him. He restored to the Prodigal the tokens of his proper glory, and mystically He made glad on high, sacrificing the fatted calf. Let our lives, then, be worthy of the loving Father who has offered sacrifice, and of the glorious Victim who is the Saviour of our souls (*twice*).[1]

Glory be to the Father. . . .

TONE TWO

Of what great blessings in my wretchedness have I deprived myself! From what a kingdom in my misery have I fallen! I have wasted the riches that were given to me, I have transgressed the command-

[1] Luke 15: 11–24.

ment. Alas, unhappy soul! Thou art henceforth condemned to the eternal fire. Therefore before the end cry out to Christ our God: Receive me as the Prodigal Son, O God, and have mercy upon me.

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 monastery, and then:

Glory be to the Father. . . .

TONE FOUR

As the Prodigal Son I come to Thee, merciful Lord. I have wasted my whole life in a foreign land; I have scattered the wealth which Thou gavest me, O Father. Receive me in repentance, O God, and have mercy upon me.

Both now. . . .

Theotokion

The mystery hidden from all ages and unknown to the angels, through thee, O Theotokos, is revealed to those on earth: God is made flesh in a union without confusion, and willingly on our behalf accepts the Cross. Through it He raises Adam and saves our souls from death.

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

Glory be to the Father. . . .

TONE SIX

I have wasted the wealth which the Father gave to me, and in my wretchedness I have fed with the dumb beasts. Yearning after their food, I remained hungry and could not eat my fill. But now I return to the compassionate Father and cry out with tears: I fall down before Thy loving-kindness, receive me as a hired servant and save me.

Both now. . . .

Theotokion

Christ the Lord, my Maker and Deliverer, came forth from thy

womb, all-hallowed Queen, and clothing Himself in me He delivered Adam from the curse of old. Therefore with never-silent voices we praise thee as true Mother of God and Virgin, and with the salutation of the Angel we cry unto thee: Hail, Lady, guardian and protection and salvation of our souls.

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 (twice) and the Theotokion in the Tone of the week; and then come the readings from the Psalter with the sessional hymns in the Tone of the week from the Octoechos. After the usual verses of the Polyeleos, we sing Psalm 136:*[2]

By the waters of Babylon we sat down and wept, when we remembered Zion. Alleluia.

We hanged our harps upon the willows in the midst thereof. Alleluia.

For there they that had taken us captive required of us a song; and they that had carried us away required of us a hymn, saying, Sing us one of the songs of Zion. Alleluia.

How shall we sing the Lord's song in a strange land? Alleluia.

If I forget thee, O Jerusalem, let my right hand be forgotten. Alleluia.

If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem as my chief joy. Alleluia.

Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Down with it, down with it, even to the foundation thereof. Alleluia.

O wretched daughter of Babylon, happy shall he be that shall reward thee as thou hast served us. Alleluia.

Happy shall he be, that shall take and dash thy little ones against the rock. Alleluia.

Then the Evlogitaria, the Ypakoë, the Hymn of Degrees and the Proki-

[2] In the Slav use only.

menon in the Tone of the week, and the appointed Morning Gospel. We then sing We have seen the Resurrection of Christ, *followed by Psalm 50, and then, as on the previous Sunday (see p. 101)*:

Glory be to the Father. . . .

TONE EIGHT

Open unto me, O Giver of Life. . . .
Both now. . . .
Guide me in the paths. . . .
Have mercy. . . .

TONE SIX

As I ponder in my wretchedness. . .

The Canon

We use four troparia (including the irmos) from the Canon of the Resurrection, two troparia from the Canon of the Cross and the Resurrection, two troparia from the Canon to the Theotokos, all in the Tone of the week from the Octoechos; and then the Canon of the Triodion with six troparia, by Joseph.

TONE TWO

CANTICLE ONE

(*Irmos*) Take up the song of Moses. . . .

O Jesus my God, as the Prodigal Son now accept me also in repentance. All my life I have lived in carelessness and provoked Thee to anger.

The divine wealth that once Thou gavest me I have sinfully wasted. I have departed far from Thee and lived as the Prodigal, O compassionate Father. Accept me also now as I return.

Open Thy fatherly embrace now and accept me also as the Prodigal Son, O most merciful Lord, that I may glorify Thee with thanksgiving.

Theotokion

O God, bestow the fullness of Thy grace upon me. Be Thou my Benefactor, and at the holy prayers of Thy Mother pass over the multitude of my offences.

(*Katavasia*) Take up the song of Moses and cry aloud, my soul: He is my helper and protector, and is become my salvation; this is my God and I will glorify Him.

CANTICLE THREE

(*Irmos*) O God, the husbandman of all good trees. . . .

Utterly beside myself, I have clung in madness to the sins suggested to me by the passions. But accept me, O Christ, as the Prodigal.

With the words of the Prodigal I cry aloud: I have sinned, O Father; like him, receive me now in Thine embrace and reject me not.

Open Thine arms, O Christ, and in loving-kindness receive me as I return from a far country of sin and passions.

Theotokion

O fair among women, my many sins have brought me to poverty: enrich me, O pure Virgin, with the vision of beauty, that I may glorify thee.

(*Katavasia*) O God, the husbandman of all good trees and fruit, make fruitful my barren mind in Thy compassion.

Sessional Hymn

TONE ONE

Make haste to open unto me Thy fatherly embrace, for as the Prodigal I have wasted my life. In the unfailing wealth of Thy mercy, O Saviour, reject not my heart in its poverty. For with compunction I cry to Thee, O Lord: Father, I have sinned against heaven and before Thee.

Glory be to the Father. . . .

Repeat.

Both now. . . .

Theotokion

O pure Theotokos Virgin who hast not known man, thou art the only guardian and protection of the faithful: deliver from danger and affliction and distress all who have put their hope in thee, O Maiden, and save our souls by thy divine intercession.

CANTICLE FOUR

(*Irmos*) Foreseeing Thy birth from a Virgin. . . .

The wealth of blessings which Thou gavest me, heavenly Father, have I wrongly wasted and become the slave of strangers. Therefore I cry aloud to Thee: I have sinned against Thee; receive me like the Prodigal of old, opening Thine arms to me.

I have become enslaved to every evil and in my wretchedness I have bowed down before the demons that provoke the passions; through heedlessness I have lost possession of myself. O Saviour, heavenly Father, take pity on me as I flee for refuge to Thy many mercies.

I am filled with every shameful thing and dare not look up at the height of heaven, for I have foolishly bowed down to sin. But now I return and cry aloud in compunction: I have sinned against Thee; receive me, King of all.

Theotokion

Thou art the help of men, the sure hope of all Christians, O Virgin undefiled, and the refuge of the saved. Save me by thy motherly intercessions and count me worthy of the life to come.

(*Katavasia*) Foreseeing Thy birth from a Virgin, the prophet cried aloud: I have heard the report of Thee and was afraid; for from Teman and the holy overshadowed mountain hast Thou come, O Christ.

CANTICLE FIVE

(*Irmos*) The night is far spent. . . .

I was enslaved to strangers, an exile in the land of corruption, and I was filled with shame. But now I return, merciful Lord, and cry to Thee: I have sinned.

Accept me now, O heavenly Father, in Thy fatherly compassion as I return from evil, and reject me not in Thine exceeding mercy.

I have angered Thee beyond measure, O Christ, and I dare not look up at the height of heaven. But knowing Thy compassion, merciful Lord, I cry: I have sinned, be merciful to me and save me.

Theotokion

All-holy Virgin, full of grace, who hast borne the propitiation of all, by thy prayers lighten the heavy burden of my sins.

(*Katavasia*) The night is far spent, the day is at hand, and the light has shone forth on the world. Therefore the ranks of angels sing Thy praises and glorify Thee, Christ our God.

CANTICLE SIX

(*Irmos*) I am held fast, Saviour, in the depth of sins. . . .

The depth of sin ever holds me fast, and the tempest of transgressions overwhelms me. Pilot me, O Christ my God, to the haven of life and save me, King of glory.

I have wasted in evil living the riches which the Father gave me, and now am brought to poverty. I am filled with shame and enslaved to fruitless thoughts. Therefore I cry to Thee who lovest mankind: Take pity on me and save me.

I am wasted with hunger, deprived of every blessing, and an exile from Thy presence, O Christ supreme in loving-kindness. Take pity on me as I now return, and save me as I sing the praises of Thy love for mankind.

Theotokion

O Maiden who hast conceived Christ the Saviour and Master, though in my poverty I lack all good, count me worthy of salvation, O pure Virgin, that I may sing the praises of thy majesty.

(*Katavasia*) I am held fast, Saviour, in the depth of sin and overwhelmed by the sea of life: but as Thou hast brought out Jonah from the belly of the whale, bring me out from the passions and save me.

Kontakion

TONE THREE

Foolishly have I run away from Thy glory, O Father, wasting in sin the wealth that Thou gavest me. Therefore with the words of the Prodigal I cry unto Thee: I have sinned before Thee, compassionate Father. Accept me in repentance and make me as one of Thy hired servants.

Ikos

Our Saviour teaches us every day with His own voice: let us therefore hearken to the Scriptures concerning the Prodigal who became wise once more, and with faith let us follow the good example of his repentance. With humbleness of heart let us cry out to Him who knows all secrets: We have sinned against Thee, merciful Father, and are not worthy ever again to be called Thy children as before. But since Thou art by nature full of love for man, accept me and make me as one of Thy hired servants.

CANTICLE SEVEN

(*Irmos*) As the cherubim in heaven. . . .

I have bowed down miserably to the pleasures of the body and have become wholly enslaved to the demons that provoke the passions; and I have become a stranger to Thee who lovest mankind. But now I cry with the voice of the Prodigal: I have sinned, O Christ, despise me not, for Thou alone art merciful.

I call out, 'I have sinned', and I dare not look up at the height of heaven, O King of all; for in my foolishness I alone have angered Thee, rejecting Thy commandments. Therefore, since Thou alone art good, cast me not away from Thy presence.

At the prayers of the apostles, the prophets, the saints, the holy martyrs and the righteous, O Christ my Lord, forgive me all the offences which have provoked Thee to anger in Thy goodness, and I shall sing Thy praises for evermore.

Theotokion

O Theotokos, thou art more glorious than the cherubim and seraphim and all the heavenly hosts. With them, O Virgin undefiled, entreat Him who took flesh from thee, God the Word from the Father without beginning, that we may all be counted worthy of eternal blessings.

(*Katavasia*) As the cherubim in heaven, the Children sang together in the furnace: Blessed art Thou, O God, for in truth and judgement hast Thou brought all these things upon us because of our sins; and Thou art praised above all and glorified for ever.

CANTICLE EIGHT

(*Irmos*) Let us praise Him who, in the bush of old. . . .

O Thou who in great mercy hast come down upon earth to save the world through Thy voluntary poverty, in Thy compassion save me, for I am poor in all good works.

I have departed far from Thy commandments and in utter wretchedness I am enslaved to the deceiver. But now I turn back as the Prodigal of old: accept me as I fall before Thee, heavenly Father.

Ruled by corrupting thoughts, I am full of darkness and separated far from Thee, and I have lost all possession of myself, O merciful Lord. Therefore save me as I fall before Thee in repentance.

Theotokion

O pure Mother of God, the only restoration of the fallen, raise me up, for I am wholly crushed and humbled by every kind of sin.

(*Katavasia*) Let us praise Him who, in the bush of old, prefigured the miracle of the Virgin to Moses on Mount Sinai: let us bless and exalt Him above all for ever.

CANTICLE NINE

(*Irmos*) Who among those born on earth has ever seen. . . .

Behold, O Christ, the affliction of my heart; behold my turning back; behold my tears, O Saviour, and despise me not. But embrace me once again in Thy compassion and count me with the multitude of the saved, that with thanksgiving I may sing the praises of Thy mercy.

As the Thief I cry to Thee, 'Remember me'. As the Publican, with eyes cast down to earth, I beat my breast and say, 'Be merciful'. As the Prodigal deliver me from every evil, O King who pities all, that I may sing the praises of Thy boundless compassion.

Groan now, my soul, all-wretched, and cry aloud to Christ: O Lord who for my sake hast become poor of Thine own will, in my poverty I lack every good work: make me rich with the abundance of Thy blessings, for Thou alone art full of love and mercy.[3]

O loving Lord, once Thou hast rejoiced at the voluntary return of

[3] 2 Cor. 8: 9.

the Prodigal: rejoice now because of me, wretched though I am: open Thy holy embrace to me, that saved I may sing the praises of Thy boundless compassion.

Theotokion

I pray thee, Virgin, through thy light-giving intercessions enlighten the eyes of my mind darkened by evil, and lead me into the paths of repentance. So shall I sing thy praises as is right: for thou hast given flesh to the Word that is beyond all speech.

(*Katavasia*) Who among those born on earth has ever seen or heard of such a thing? That a Virgin should conceive and without pain of travail bear a Child. Beholding this thy wonder, O Mary, pure Mother of God, we magnify thee.

The appointed exapostilarion of the Resurrection, and then:

The wealth of grace that Thou hast given me, in my wretchedness I have wasted sinfully; all to no purpose I have left my true home, and as the Prodigal I have scattered my riches deceitfully among the demons. But now on my return accept me as the Prodigal, merciful Father, and save me.

Glory be to the Father. . . .

Another Exapostilarion

I have wasted and spent all Thy riches, O Lord, and in my misery have become the servant of the evil demons. But, compassionate Saviour, take pity on the Prodigal, cleanse me from filth, and give me back once more the robe of Thy Kingdom.

Both now. . . .

Theotokion

O holy Virgin Mother of God, boast and glory of the apostles, martyrs, prophets and the saints, gain the gracious favour of thy Son and Lord towards us thy servants, when He shall sit to judge each man according to his due.

Lauds. Five stichera of the Resurrection in the Tone of the week, from the Octoechos, and then the following three stichera from the Triodion:

TONE TWO

I come before Thee, Lord, with the cry of the Prodigal: I have

sinned in Thy sight, gracious Master; I have wasted the riches of Thy gifts of grace. But receive me in repentance, Saviour, and save me.

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

TONE FOUR

As the Prodigal Son I come to Thee, merciful Lord. I have wasted my whole life in a foreign land; I have scattered the wealth which Thou gavest me, O Father. Receive me in repentance, O God, and have mercy on me.

℣. I will praise Thee, O Lord, with my whole heart, I will speak of all Thy marvellous words (*Psalm 9: 2*).

TONE EIGHT

As the Prodigal I have wasted the riches which the Father gave me; I have spent them all and now am destitute, dwelling in the land of evil citizens. No longer can I bear to live among them, but turning back I cry to Thee, merciful Father: I have sinned against heaven and before Thee, and I am not worthy to be called Thy son: make me as one of Thy hired servants, O God, and have mercy upon me.

Glory be to the Father. . . .

TONE SIX

O loving Father, I have departed far from Thee, but forsake me not, neither reject me from Thy Kingdom. The evil enemy has stripped me and taken all my wealth; I have wasted like the Prodigal the grace given to my soul. But now I have arisen and returned, and to Thee I cry aloud: Make me as one of Thy hired servants. For my sake on the Cross Thou hast stretched out Thy sinless hands, to snatch me from the evil beast and to clothe me once again in my first raiment, for Thou alone art full of mercy.

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 Canon in the Triodion.

Prokimenon: *TONE ONE*

Let Thy mercy, O Lord, be upon us, as we have set our hope in Thee (*Psalm 32: 22*).

℣. Rejoice in the Lord, O ye righteous (*ibid., 1*).

Epistle: 1 Corinthians 6: 12–20.

Alleluia: *TONE ONE*

℣ 1. It is God that avenges me, and subdues the people under me (*Psalm 17: 48*).

℣ 2. Great deliverance gives He unto His King (*ibid., 51*).

Gospel: Luke 15: 11–32.

Communion verse: Praise ye the Lord from the heavens. . . .

On Wednesday and Friday of the following week, the usual fast is observed.

THE SATURDAY OF THE DEAD
(The Saturday before the Sunday of the Last Judgement)

We celebrate a memorial of all who have fallen asleep from the beginning, Orthodox Christians, our fathers and brothers.

VESPERS ON FRIDAY EVENING

The Psalm of Introduction (Psalm 103), the Great Litany, and the appointed reading from the Psalter (the eighteenth kathisma).

To Lord, I have cried, *six stichera are sung: three to the Martyrs in the Tone of the week,*[1] *and then the following three for the dead:*

TONE EIGHT

O ye faithful, remembering today by name all the dead from all the ages who have lived in piety and faith, let us sing praises to the Lord and Saviour, asking Him fervently to give them in the hour of judgement a good defence before our God who judges all the earth. May they receive a place at His right hand in joy; may they dwell in glory with the righteous and the saints, and be counted worthy of His heavenly Kingdom.

By Thine own Blood, O Saviour, Thou hast ransomed mortal men, and by Thy death Thou hast delivered us from bitter death, granting us eternal life by Thy Resurrection. Give rest then, O Lord, to all those who have fallen asleep in godliness, whether in wilderness or city, on the sea or land, in every place, both princes, priests and bishops, monks and married people, of every age and line, and count them worthy of Thy heavenly Kingdom.

Through Thy rising from the dead, O Christ, death rules no longer over those that die in faith. Therefore we pray fervently: Give

[1] See below, pp. 142–9.

rest in Thy courts and in the bosom of Abraham to those Thy servants from Adam to this present day who have worshipped Thee in purity, our fathers and brethren, friends and kin, all who in different ways have offered faithful service to Thee in this life and now have gone to dwell with Thee, O God; and count them worthy of Thy heavenly Kingdom.

Glory be to the Father. . . .

TONE EIGHT

I lament and weep whenever I see death and look upon our beauty, formed according to God's image, lying in the grave disfigured and inglorious, its outward form destroyed. O strange wonder! What mystery is this concerning us? How have we been delivered to corruption? How have we been yoked to death? All this, so it is written, is by the ordinance of God, who grants rest to the departed.

Both now. . . .

Then the Theotokion (Dogmatikon) in the Tone of the week from the Octoechos. There is no Entrance, unless prescribed in the Menaion. After O joyful Light, *we sing in place of the Prokimenon of the day:*

TONE EIGHT

Alleluia (*three times*).

℣ 1. Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.[2]

Alleluia (*three times*).

℣ 2. Their memorial is from generation to generation.[3]

Alleluia (*three times*).

Then Vouchsafe, O Lord. . . .

For the Aposticha we use one sticheron to the Martyrs and two for the dead by St. John of Damascus, all in the Tone of the week,[4] *and between them we insert the same verses as at the Prokimenon,* Blessed are they. . . *and* Their memorial. . . .

Glory be to the Father. . . .

[2] Ps. 64: 5.
[3] Ps. 101: 13.
[4] See below, pp. 142–9.

TONE SIX

Thy creative ordinance was my beginning and foundation. For Thou hast willed to fashion me as a living creature from natures visible and invisible: Thou hast made my body from the earth, and given me a soul by Thy divine and quickening breath. Therefore, O Saviour, grant rest to Thy servants in the land of the living, in the tabernacles of the righteous.[5]

Both now. . . .

Theotokion

At the intercessions of the Mother who bore Thee, O Christ, and at the prayers of Thy martyrs and apostles, of the prophets, bishops, holy monks, of the righteous and all the saints, give rest to Thy servants that have fallen asleep.

Apolytikion (troparion of the day):

TONE EIGHT

O Thou who with wisdom profound orderest all things in Thy love for mankind, who bestowest on all men, O only Creator, that which is best for them: give rest, O Lord, to the souls of Thy servants, for they have set their hope in Thee, our Maker and Creator and our God.

Glory be to the Father. . . .

For they have set their hope in Thee, our Maker and Creator and our God.

Both now. . . .

Theotokion

In thee we have a wall and haven, and an intercessor acceptable to God whom thou hast borne, O Virgin Theotokos, the salvation of the faithful.

Litany and Dismissal.

After the end of Vespers, we celebrate in the narthex a memorial service for the departed, at which we sing the Canon for the dead in the Tone of the week.

[5] Gen. 2: 7.

MATTINS

After the Six Psalms and the Great Litany we sing:

TONE EIGHT

Alleluia (*three times*).

℣ 1. Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

Alleluia (*three times*).

℣ 2. Their memorial is from generation to generation.

Alleluia (*three times*).

℣ 3. Their souls shall dwell in prosperity.[6]

Alleluia (*three times*).

Then the troparion of the day, O Thou who with wisdom profound . . . ; Glory be to the Father. . . ; For they have set their hope. . . ; Both now. . . ; In thee we have a wall. . . .

After the first reading from the Psalter (the sixteenth kathisma) we sing the sessional hymns to the Martyrs in the Tone of the week. Then the reader begins the seventeenth kathisma (Psalm 118):

Blessed are those that are blameless in the way, who walk in the law of the Lord.

Blessed are they that search out His testimonies, and seek Him with their whole heart.

And so the reader continues with the first half of the kathisma down to verse 91; and as he reads the choir sings softly:

TONE FIVE

Blessed art Thou, O Lord.

When the reader has said verse 91, the choir sings three times the two following verses, Unless Thy law had been my study. . . , *and then comes the Small Litany of the Dead. After this the reader continues with the second half of the seventeenth kathisma,* I am Thine, save me. . . , *while the choir sings softly:*

Save me, O Saviour.

The reader continues to verse 174, and the choir sings three times the two concluding verses:

[6] Ps. 24: 13.

My soul shall live, and it shall praise Thee: and Thy judgements shall help me.

I have gone astray like a lost sheep: seek Thy servant, for I have not forgotten Thy commandments.

The choir then sings the Evlogitaria of the Dead:

TONE FIVE

Blessed art Thou, O Lord, teach me Thy statutes.

The choir of saints has found the Fountain of Life and the Door of Paradise; may I also find the way through repentance. I am the lost sheep: call me back and save me, O Saviour.

Blessed art Thou, O Lord, teach me Thy statutes.

O saints and martyrs who preached the Lamb of God and like lambs were slain, who now are translated to the eternal life that knows no age: pray fervently to Him, that He may grant us the forgiveness of our sins.

Blessed art Thou, O Lord, teach me Thy statutes.

All ye who in this life have trod the narrow way of sorrow, bearing the Cross as a yoke and following Me in faith: come and receive with joy the honours and the heavenly crowns that I have prepared for you.

Blessed art Thou, O Lord, teach me Thy statutes.

I am an image of Thine ineffable glory, even though I bear the marks of sin. Take pity on Thy creature, O Master, and cleanse me in Thy loving-kindness. Grant me the fatherland for which I long, making me once more a citizen of Paradise.

Blessed art Thou, O Lord, teach me Thy statutes.

Of old Thou hast created me from nothing and honoured me with Thy divine image; but when I disobeyed Thy commandment, Thou hast returned me to the earth whence I was taken: lead me back again to Thy likeness, refashioning my ancient beauty.

Blessed art Thou, O Lord, teach me Thy statutes.

Give rest, O God, to Thy servants and establish them in Paradise, where the choirs of the saints and the righteous shine as the stars of heaven. Give rest, O Lord, to Thy servants who have fallen asleep, and overlook all their offences.

Glory be to the Father. . . .

To the Holy Trinity

With reverence let us praise the threefold radiance of the one

Godhead, and let us cry aloud: Holy art Thou, O Father who hast no beginning, coeternal Son and Holy Spirit. Illumine us who worship Thee in faith, and snatch us from the eternal fire.

Both now. . . .

Theotokion

Hail, holy Virgin, who for the salvation of all hast borne God in the flesh. Through thee mankind has found salvation: through thee may we find Paradise, O Theotokos pure and blessed.

Alleluia, Alleluia, Alleluia, glory to Thee, O God (*three times*).

Then the Small Litany of the Dead, and the sessional hymn:

TONE FIVE

Give rest with the righteous to Thy servants, O our Saviour, and make them to dwell in Thy courts, as it is written, in Thy goodness passing over all their transgressions, voluntary or involuntary, every sin committed in knowledge or in ignorance, O Thou who lovest mankind.

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

Theotokion

O Christ our God who from a Virgin hast shone forth upon the world, and through her hast made us sons of light, have mercy on us.

Then Psalm 50.

The Canon

We use the Canon of the patron saint of the church or monastery with six troparia (including the irmos), and the Canon for the Dead from the Triodion with eight troparia.

TONE EIGHT

CANTICLE ONE

(*Irmos*) O ye people, let us raise a song. . . .

God is wonderful in His saints, the God of Israel.

As we celebrate today the memory of the dead from the beginning, let us all entreat Christ to deliver from the everlasting fire those who have fallen asleep in faith and in the hope of eternal life.

Give rest, O Lord, to the souls of Thy departed servants.

In the depth of Thy judgements, O Christ, with fullness of wisdom Thou hast preordained the end of each man's life, its appointed moment and its manner. Therefore, All-Merciful, at the judgement save those in every land whom the grave has hidden.

Give rest, O Lord, to the souls of Thy departed servants.

It is Thou who hast set bounds to our time upon this earth; therefore, when we waken from the night of life, make us children of the day that knows no evening: Orthodox priests and kings and all Thy people.

Give rest, O Lord, to the souls of Thy departed servants.

To those hidden by the deep or cut down in battle, swallowed by earthquake, murdered, or consumed by fire, grant in Thy mercy a place with the faithful and the righteous.

Give rest, O Lord, to the souls of Thy departed servants.

Overlooking all the transgressions of the flesh, our Saviour, in every age, by every nation of mankind, grant that, as they make their defence to Thee the Creator, they may stand before Thy judgement-seat uncondemned.

Glory be to the Father. . . .

I sing the praises of three self-dependent Persons in one Nature, the Father unbegotten, the Son begotten, and the Holy Spirit: sovereignty and power without beginning, a single Godhead.

Both now. . . .

Theotokion

Truly thou hast appeared as heaven on earth, a heaven far greater than the highest firmament, O Virgin unwedded. For from thee has shone forth upon the world the Sun and King of righteousness.

(*Katavasia*) O ye people, let us raise a song to our God who works wonders, for He set Israel free from bondage; and with a hymn of victory let us cry aloud: 'Let us sing to Thee, our only Master.'

CANTICLE TWO

(*Irmos*) See now, see that I am your God, before all ages begotten from the Father, and in the last times conceived without man by the Virgin: and I have destroyed the sin of Adam the forefather in My love for mankind.

See now, see that I am your God, who in righteous judgement have fixed the bounds of life, bringing from corruption into incorruption all that have fallen asleep in the hope of eternal resurrection.

O Lord, Thou receivest from the four corners of the earth those that have died in faith, at sea and on the land, in rivers, springs, lakes or wells, devoured by wild beasts, birds or creeping things. Give rest to them all.

O Lord, in the palm of Thy hand Thou hast discerned all things before they come to pass. All those whose bodies are dissolved into the four elements, do Thou restore and raise up at Thy coming, forgiving them all their offences committed in knowledge or in ignorance.

O Lord, how fearful shall be Thy second Advent! For as lightning shalt Thou come on earth and raise up all Thy creatures to be judged. Grant to those who lived with faith in Thee, that they may meet Thee on that day and be counted worthy to dwell with Thee.

Glory be to the Father. . . .

Unity in three Persons, supreme in Godhead and surpassing all perfection, Father unbegotten, Son only-begotten, Spirit proceeding from the Father and made manifest through the Son: single in essence and in nature, one Lordship and one Kingdom, save us all.

Both now. . . .

Theotokion

The wonder of thy conceiving is past speech, O Mother and Virgin: for how hast thou given birth and yet remained undefiled? How dost thou bear child, without knowing a man? All this is understood by the Word of God, who was born from thee in a new way, surpassing nature.

(*Katavasia*) See now, see. . . .

CANTICLE THREE

(*Irmos*) O Word of God who hast made firm. . . .

To those who have passed through the course of life in the glory of the faith, grant a crown of righteousness, O God, and count them worthy to enjoy eternal blessings.

To those who have been suddenly snatched away, burnt up by

lightning, frozen by the cold, or struck down by any other calamity, give rest, O God, when Thou shalt make trial of all things in the fire.[7]

To those who have sailed across the ever-troubled sea of this earthly life steered by the Orthodox faith, grant a safe anchorage, O Christ, in the harbour of immortal life with Thee.

Those whom the creatures of the sea or the birds of the air have devoured, O Christ our God, raise up in glory on the Last Day, as Thou judgest right.

Glory be to the Father. . . .

In my thought I distinguish three Persons within the simplicity of the divine Oneness, and at the same time I join them together; for, shining forth in threefold radiance with the swiftness of lightning, the Godhead is made manifest as Unity.

Both now. . . .

Theotokion

Mind cannot comprehend this wonder brought to pass in thee. For thou dost conceive without a man, pure Lady, and thou givest birth while keeping thy virginity. Therefore the angelic hosts and mortal men sing thy praise unto all ages.

(*Katavasia*) O Word of God who hast made firm the heavens with Thine hand, through the enlightenment of Thy true knowledge make firm our hearts, for we have put our trust in Thee.

The usual Small Litany.

Sessional Hymn
TONE FIVE

O Saviour, who for our sakes hast endured the Cross and death, who hast put hell to death and raised the dead, give rest, O God, in Thy love for mankind, to those who have departed from us; and at Thy dread and fearful Coming, O Giver of Life, in the multitude of Thy mercies count them worthy of Thy Kingdom.

Glory be to the Father. . . .

Repeat O Saviour, who for our sakes. . . .

Both now. . . .

[7] 1 Cor. 3: 13.

Theotokion

Grant thy swift protection, thy help and mercy, to thy servants; calm the waves of my vain thoughts, O pure Theotokos, and raise up my fallen soul. For I know, I know, O Virgin, that thou hast power for all thou dost desire.

CANTICLE FOUR

(*Irmos*) From the overshadowed mountain. . . .

Fathers and forefathers, grandfathers and great-grandfathers, those who from the beginning up to these last times have died in holiness of life and in true faith: remember them all, our Saviour.

Those who died in faith on the mountainside or the road, in the tombs or the desert, monks and married people, young and old: grant to them all, O Christ, a dwelling with Thy saints.

To the faithful who were taken from this life suddenly, at a time that they expected not, in the midst of joy or sorrow, of prosperity or misfortune: give rest, our Saviour, to them all.

To those destroyed by the cold, killed by falling from their horse, overwhelmed by hail, snow or thunder-storms, crushed by stones or suffocated in the earth, give rest, O Christ our Saviour.

Glory be to the Father. . . .

Strange it is that the Godhead should be One and Three, fully present in each single Person without division: for Father, Son and Holy Spirit are worshipped as one God.

Both now. . . .

Theotokion

O Mother of the Lord, we are buffeted by the storm of sin: pilot us by thy prayers, deliver us from every danger, and guide us to the haven of salvation.

(*Katavasia*) From the overshadowed mountain, from the one Theotokos, the Prophet in divine vision foresaw Thy coming in the flesh, O Word, and he glorified Thy power with fear.

CANTICLE FIVE

(*Irmos*) My spirit seeks Thee early in the morning. . . .

Celebrating today, O Lord, the memorial of all who from the

beginning have died in the true faith, we cry fervently to Thee: Give rest to them all with Thy saints.

Those whom Thou hast taken from every generation, Orthodox kings, rulers and monks, do Thou in Thy compassion deliver from eternal punishment.

Thou knowest what is best for all the creatures Thou hast formed: deliver from every torment, O Lord our God, those whom Thou hast permitted to die unexpectedly, through some sudden mishap.

From the ever-burning fire, from the darkness without light, from the gnashing of teeth and the worm that torments without ceasing, from every punishment deliver, O our Saviour, all who have died in faith.[8]

Glory be to the Father. . . .

One in throne, without beginning, threefold Unity, single in Nature yet distinct in Persons, unite us in the one will of Thy commandments.

Both now. . . .

Theotokion

Thou wast made higher in honour than the fiery seraphim, O pure Virgin, for thou hast borne Him whom they dare not approach, Jesus the Saviour, who by taking flesh from thee has made our earthly nature godlike.

(*Katavasia*) My spirit seeks Thee early in the morning, O God, for Thy commandments bring us light before Thy coming: shine with them upon our minds, O Master, and guide us in the path of life.

CANTICLE SIX

(*Irmos*) Held fast by many sins. . . .

Author of Life, by Thy Passion Thou hast loosed the pains of death: give rest, our God, to Thy servants who have fallen asleep from the beginning of time.

To those whom in Thy ineffable providence Thou hast permitted to be killed by drugs or poison, or through choking on bones, give rest, O Lord, with Thy saints.

[8] Isa. 66: 24; Matt. 8: 12; Mark 9: 44.

When Thou shalt come as judge and all things stand naked and laid bare before Thy face, then in Thy mercy spare, O God, those who worshipped Thee in faith.[9]

When Thine Archangel shall sound the last trumpet, awakening all to the resurrection of life, then, O Christ, give rest to Thy servants.[10]

Be merciful, O God, to all the faithful from every nation of mankind, whom Thou hast taken since the beginning of time, and count them worthy to glorify Thee with Thy servants for ever.

Glory be to the Father. . . .

Thrice-holy Godhead, one in throne, Father, Son and Spirit, Thou art my God, holding all in unity by Thine almighty power.

Both now. . . .

Theotokion

Leap for joy, Jesse the forefather; from thy root has sprung the Flower of Life that saves the world, Christ our God, born from the pure Maiden.[11]

(*Katavasia*) Held fast by many sins, I fall down like the Prophet[12] before Thy tender mercies. Accept me also in Thy love for mankind, O Lord, and save me.

The Small Litany of the Dead.

Kontakion

TONE EIGHT

With the saints give rest, O Christ, to the souls of Thy servants, where there is no pain, no sorrow, no sighing, but life without end.

Ikos

Thou only art immortal, who hast created and fashioned man: but we are mortal, formed from the earth, and to this same earth shall we return, as Thou hast commanded when Thou madest me, saying: 'Dust thou art, and unto dust shalt thou return.' There shall all we mortals go, and for our funeral dirge we sing: Alleluia, Alleluia, Alleluia.

[9] Heb. 4: 13.
[10] 1 Cor. 15: 52.
[11] Isa. 11: 1.
[12] Jonah.

CANTICLE SEVEN

(*Irmos*) O Thou who in the beginning. . . .

Celebrating the memory of those who from the beginning have died in the true faith, we cry aloud: Blessed art Thou unto all ages, O Lord God of our fathers.

Give rest, O God, to the faithful that have fallen asleep, who perished suddenly, struck by some weapon of iron, wood or stone.

At Thy dread coming, O merciful Christ, place with the sheep at Thy right hand all those who in this life served Thee in the true Orthodox faith, and have now departed to Thee.[13]

Grant to Thy servants, O Christ, a place in the choir of Thine elect, that they may cry aloud to Thee: Blessed art Thou unto all ages, O Lord God of our fathers.

Thou hast fashioned our clay from the dust of the earth, O merciful Saviour, and quickened it by the Spirit: give rest, O God, to those whom Thou hast taken, in the life that grows not old.

Glory be to the Father. . . .

Let us praise the Godhead, one in Nature but threefold in Persons, Father, Son and Holy Spirit, three Suns with but one single light.

Both now. . . .

Theotokion

With the words of David we sing to thee, O Virgin, calling thee the mountain of God: in thee the Word dwelt according to the flesh, and in thee He has spiritually made our nature godlike.[14]

(*Katavasia*) O Thou who in the beginning hast laid the foundations of the earth and established the heavens by Thy word, blessed art Thou unto all ages, O Lord God of our fathers.

CANTICLE EIGHT

(*Irmos*) Glorified in the holy mountain. . . .

Thou hast destroyed the shadow of death and shone forth from the tomb as the rising sun: make all those from every age who died in faith children of Thy Resurrection, O Lord of glory.

[13] Matt. 25: 33.
[14] Ps. 67: 17.

Thou who knowest things obscure and hidden, when Thou shalt come to reveal the works of darkness and the counsels of our hearts, then show mercy to all who have fallen asleep in faith, and do not require from them what is due.

When Thou shalt come to sit upon the throne and shalt summon with the trumpet all men from the ends of the earth, commanding them to stand before Thee for judgement, then spare us all, O Christ, in Thy mercy.

Those of the faithful who died suddenly in some accident, as they cried out violently or ran swiftly, were struck on the face or trampled underfoot, do Thou forgive, O Lord of glory, unto all the ages.

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

As Unity in Essence I sing Thy praises; as Trinity in Persons I venerate Thee, Father, Son and All-Holy Spirit. The power of Thy Kingdom that has no beginning I glorify unto all ages.

Both now. . . .

Theotokion

Thou art revealed, O Theotokos Virgin, as a sealed fountain of living water. Without man thou hast given birth to the Lord, and thou makest the faithful to drink from the waters of immortality unto all ages.[15]

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

(*Katavasia*) Glorified in the holy mountain, the Lord revealed the mystery of the Ever-Virgin to Moses in the burning bush: praise and exalt Him above all for ever.

CANTICLE NINE

(*Irmos*) The burning bush upon the mountain. . . .

Where Thy saints dwell in joy, O Lord, grant that all from every age who fell asleep in faith and hope may also rejoice and be glad.

Give rest, O Christ, to all the faithful destroyed by the wrath of God: struck down by deadly thunderbolts from heaven, swallowed by a cleft in the earth, or drowned in the sea.

Give rest, O God, to all the faithful Thou hast taken from every

[15] Song of Solomon 4: 12.

age in life: old and young, children and new-born babies, male and female.

Give rest to all that worshipped Thee in faith: killed by poisonous bites, swallowed by serpents, trampled underfoot by horses, strangled or hanged by their neighbours.

We remember by name each of the faithful who died in every generation from the beginning of time: grant them at Thy coming to stand before Thee uncondemned.

Glory be to the Father. . . .

O God, one in three, glory be to Thee without ceasing. Each is God, yet Father, Son and Spirit are one in Nature, though threefold and distinct in the splendour of their Persons.

Both now. . . .

Theotokion

Beyond our understanding is thy childbearing, O undefiled Virgin. For thou givest birth to Him who was before all things, and ineffably thou feedest with thy milk Him that feeds the world; thou holdest Him that upholds the universe, Christ our only Redeemer.

(*Katavasia*) The burning bush upon the mountain revealed in prophecy to the Giver of the Law Christ's birth from the Ever-Virgin for our salvation: and with never-silent songs of praise we magnify Him.

The usual Small Litany.

Exapostilarion

O Thou who hast authority as God over both the living and the dead, give rest to Thy servants in the dwelling-place of the elect, for though they have sinned, O Saviour, yet they did not turn away from Thee.

Glory be to the Father. . . .

Give rest to Thy servants, O Lord, in the land of the living from which pain, sorrow and sighing have fled away. In Thy love for mankind be merciful to the sins that they committed in this life: for Thou alone art sinless and merciful, O Master of the dead and the living.

Both now. . . .

Theotokion

O Mary, Bride of God, pray to Christ without ceasing on behalf of us thy servants, that with the prophets inspired by God, and the companies of the martyrs, of hierarchs, holy monks and all the righteous, we may become fellow-heirs of the Kingdom of Heaven.

Lauds. Four stichera are sung:

TONE EIGHT

(*to the special melody*, The Paradise in Eden. . .)

Come, brethren, before the end, and let us all look upon our clay, upon the infirmity and meanness of our nature. Let us behold our end, and the organs of the vessel of our flesh. Let us see that man is dust, food for worms, and corruption; that our bones grow dry, and have no breath of life within them. Let us gaze on the tombs. Where is man's glory? Where his outward beauty? Where is the eloquent tongue? Where the noble brow, and where the eye? All is dust and shadow. Therefore, Saviour, spare us all.

Why does man deceive himself and boast? Why does he trouble himself in vain? For he is earth, and soon to the earth he will return. Why does the dust not reflect that it is formed from clay, and cast out as rottenness and corruption? Yet though we men are clay, why do we cling so closely to the earth? For if we are Christ's kindred, should we not run to Him, leaving all this mortal and fleeting life, and seeking the life incorruptible, which is Christ Himself, the illumination of our souls?

Thou hast formed Adam with Thine hand, O Saviour, and set him on the border between incorruption and mortality; Thou hast made him share in life through grace, freeing him from corruption and translating him to the life that he enjoyed at first. Give rest, O Master, to Thy servants Thou hast taken from us; may they dwell with the righteous in the choir of Thine elect; write their names in the book of life; raise them with the sound of the Archangel's trump, and count them worthy of Thy heavenly Kingdom.

Christ is risen, releasing from bondage Adam the first-formed man and destroying the power of hell. Be of good courage, all ye dead, for death is slain and hell despoiled; the crucified and risen Christ is King. He has given incorruption to our flesh; He raises us and grants us resurrection, and He counts worthy of His joy and glory

all who, with a faith that wavers not, have trusted fervently in Him.

Glory be to the Father. . . .

TONE TWO

As a flower withers and a dream passes away, so is each man's flesh dissolved at death. But at the sound of the trump all the dead as in an earthquake shall rise up again to meet Thee, Christ our God. Then, Master, grant to all Thy servants whom Thou hast taken from us, that they may dwell for ever in the tabernacles of Thy saints.

Both now. . . .

Theotokion

Hail Mary Theotokos, temple that shall never be destroyed, temple of holiness, as the Prophet cries: 'Holy is Thy temple, wonderful in righteousness.'[16]

The usual Litany, Let us complete our morning prayer to the Lord. . . .

Aposticha. We sing the stichera for the dead by Theophanes in the Tone of the week, from the Octoechos, and then:

Glory be to the Father. . . .

TONE SIX

(For the dead, by St. John of Damascus)

In days of old in Eden the eating of the fruit brought grief to Adam, through the poison of the serpent; for in this way death entered, devouring the whole race of man. But the Master by His coming has destroyed the dragon and bestowed upon us rest. To Him, therefore, let us cry aloud: Spare, O Saviour, those whom Thou hast taken, and give them rest with Thine elect.

Both now. . .

Theotokion

Thou art our God, that in wisdom createst and fillest all things. Thou hast sent prophets, O Christ, to foretell Thine advent, and apostles to proclaim Thy majesty; the first prophesied of Thy

[16] Ps. 64: 5–6.

coming, and the second illumined the nations by baptism, while the martyrs through their sufferings received what they desired. With Thy Mother they all intercede before Thee: Give rest, O Lord, to the souls that Thou hast taken; and, O my Deliverer and my God, who hast endured the Cross for me that am condemned, count us worthy of Thy Kingdom.

Then It is a good thing to give thanks to the Lord. . . , *and the rest of Mattins, with the troparion* O Thou who with wisdom profound. . . *and the Theotokion* In thee we have a wall. . . ; *and the usual Litany,* Have mercy upon us, O God. . . .

LITURGY

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia from Canticle Three of the Canon at Mattins, and four troparia from Canticle Six.

Prokimenon: *TONE SIX*

Their souls shall dwell in prosperity (*Psalm 24: 13*).

℣. Unto Thee, O Lord, have I lifted up my soul: my God, I have put my trust in Thee (*ibid., 1–2*).

Epistle: (*For the day*) 1 Corinthians 10: 23–8.
(*For the dead*) 1 Thessalonians 4: 13–17.

Alleluia: *TONE SIX*

℣ 1. Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

℣ 2. Their memorial is from generation to generation.

Gospel: (*For the day*) Luke 21: 8–9, 25–7, 33–6.
(*For the dead*) John 5: 24–30.

Communion verse: Blessed are they whom Thou hast chosen and taken to Thyself, O Lord: their memorial is from generation to generation. Alleluia.

STICHERA TO THE MARTYRS AND FOR THE DEAD SUNG AT VESPERS ON FRIDAY EVENING IN THE EIGHT TONES FROM THE OCTOECHOS[1]

TONE ONE

Stichera to the Martyrs at Lord, I have cried:

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

The confession of faith that ye made in the arena, O ye saints, filled with fear the hosts of demons and set men free from error. As ye were beheaded ye cried out: 'May the sacrifice of our souls be acceptable in Thy sight, O Lord; for, desiring Thee who lovest man, we have despised this quickly passing life.'

Wise was the exchange ye made, O saints! Ye gave your blood, and received heaven as your reward; ye suffered tribulation for a time, and now make glad eternally. Wisely have ye traded: forsaking things corruptible, ye have received things incorruptible; and rejoicing with the choirs of angels ye sing continually the praises of the consubstantial Trinity.

Sticheron to the Martyrs at the Aposticha:

O martyrs worthy of all praise, your bodies were not buried in the earth, yet heaven has received you; the gates of Paradise were opened to you, and entering within ye have eaten from the tree of life. Pray to Christ that He may grant peace and great mercy to our souls.[2]

[1] There are differences here between the Greek and the Slav practice, and the rules also vary in different editions of the Greek Typikon. We have translated the stichera given in the Jordanville edition of the *Velikii Sbornik*, pp. 44–50, except that we have omitted the first sticheron for *Lord, I have cried* in each Tone. This first sticheron is not found in the Greek books.

[2] Gen. 2: 9.

℣. Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

For the Dead

What pleasure in this life remains unmarked by sorrow? What glory can endure upon this earth unchanged? All is feebler than a shadow, more deceptive than a dream; for death in a single moment takes all things away. But in the light of Thy countenance, O Christ, and in the joy of Thy beauty, give rest to those whom Thou hast chosen, for Thou lovest mankind.

℣. Their memorial is from generation to generation.

No man is free from sin, none save Thee, who only art immortal. Therefore in divine compassion grant unto Thy servants a dwelling-place in light with the choirs of Thine angels. In Thy loving-kindness overlook their sins and grant forgiveness to them.

TONE TWO

Stichera to the Martyrs at Lord, I have cried:

Not desiring earthly pleasure, the victorious martyrs were granted heavenly blessings, and they have become fellow-citizens with the angels. At their prayers, O Lord, have mercy on us and save us.

Because the holy martyrs intercede for us and sing in praise of Christ, all error is destroyed and mankind is saved by faith.

The company of martyrs resisted tyrants, saying: 'We are soldiers of the Ruler of the powers on high; though ye give us up to fire and torment, we shall not deny the power of the Trinity.'

Sticheron to the Martyrs at the Aposticha:

Great is the glory, O ye saints, that ye have gained through your faith. For by your sufferings ye were victorious over the enemy; and after death, as physicians of body and soul, ye drive out evil spirits and bring healing to the sick. Intercede before the Lord, that mercy may be given to our souls.

For the Dead

As a flower withers and a dream passes away, so is each man's flesh dissolved at death. But at the sound of the trump all the dead

as in an earthquake shall rise up again to meet Thee, Christ our God. Then, Master, grant to all Thy servants whom Thou hast taken from us, that they may dwell for ever in the tabernacles of Thy saints.

Woe is me! how great a struggle the soul endures at its parting from the body. Woe is me! how many tears it sheds, but there is none to pity it. Turning to the angels, it supplicates in vain; stretching out its hands to men, it finds no one to help. Therefore, my beloved brethren, reflecting on the shortness of our life, let us ask Christ to give rest to the departed and to grant our souls great mercy.

TONE THREE

Stichera to the Martyrs at Lord, I have cried:

Great is the power of Thy Cross, O Lord! It was set up in the place of the skull, and it acts in all the world; it made the fishermen into apostles and the Gentiles into martyrs, that they might intercede for our souls.

Great is the power of Thy martyrs, O Christ! Though they lie in their tombs, they drive out evil spirits and fight in defence of true devotion, subduing the dominion of the enemy through faith in the Trinity.

The prophets, the apostles of Christ and the martyrs have taught mankind to sing the praises of the consubstantial Trinity; they have given light to the nations that were gone astray, and they have made the sons of men companions of the angels.

Sticheron to the Martyrs at the Aposticha:

Supported by faith and made strong by hope, their souls united by the love of Thy Cross, Thy martyrs, O Lord, destroyed the tyranny of the enemy; and, receiving crowns of glory, together with the angels they make intercession for our souls.

For the Dead

All human things are vain, which endure not after death. Our wealth will not remain, our glory will not go with us upon the way: for when death comes, all these things will disappear. Therefore let us cry to Christ who is immortal: Give rest to our departed brethren and make them dwell with the joyful.

Why do we men trouble ourselves in vain? The path on which we run is short. Our life is smoke and vapour, ashes and dust; it continues for a little while, and then it vanishes. Therefore let us cry to Christ the immortal King: Give rest to our departed brethren, and make them dwell with all those that rejoice in Thee.

TONE FOUR

Stichera to the Martyrs at Lord, I have cried:

O martyrs of the Lord, living oblations, spiritual burnt-offerings, perfect victims sacrificed to God, sheep that know God and are known by Him, whose fold no wolf can enter: pray that we be led with you to feed beside the waters of repose.[3]

Precious is the death of Thy saints, O Lord. Slain by the sword, by fire or frost, they poured out their blood, putting all their trust in Thee and awaiting from Thy hand the reward of their labours. They endured to the end and from Thee, O Saviour, they received great mercy.[4]

Since, O saints, ye have boldness in the presence of the Saviour, pray without ceasing for us sinners, asking that remission of offences and great mercy may be granted to our souls.

Stichera to the Martyrs at the Aposticha:

Thou art glorified in the memorials of Thy saints, O Christ our God: at their intercessions send down upon us Thy great mercy.

Thou hast accepted the patient sufferings of the holy martyrs: in Thy love accept our hymns of praise, and at their intercessions grant us Thy great mercy.

For the Dead

With the spirits of the faithful departed give rest, O loving Saviour, to the souls of Thy servants, and preserve them for the life of blessedness with Thee.

[3] John 10: 12–14; Ps. 22: 2.
[4] Ps. 115: 6.

TONE FIVE

Stichera to the Martyrs at Lord, I have cried:

Taking up the shield of faith, strengthening themselves with the sign of the Cross, Thy saints, O Lord, went willingly and bravely to torture, and they overthrew the pride and error of the devil. At their supplications, O almighty God, send down peace upon the world, and on our souls great mercy (*twice*).[5]

Despising every earthly thing, bravely withstanding torture, ye attained the blessedness for which ye hoped, and were made heirs of the Kingdom of heaven, O martyrs worthy of all praise. Since ye have boldness before God who loves mankind, pray that peace be given to the world, and to our souls great mercy.

Stichera to the Martyrs at the Aposticha:

Intercede on our behalf, O holy martyrs, that we may be delivered from our sins: for to you is given grace to pray for us.

Your souls, O holy martyrs, were filled with an insatiable love; not denying Christ ye endured great sufferings and torment, and ye cast down the tyrants' pride. Ye kept the faith unaltered and unharmed, and now have gone to dwell in heaven. Since ye have boldness before Christ, pray that He may grant us His great mercy.

For the Dead

I called to mind the Prophet's words, 'I am dust and ashes.' I went also to the tombs, and saw the naked bones, and said: 'Which now is the king or the soldier, the rich man or the beggar, the upright or the sinner?' But give rest, O Lord, unto Thy servants with the righteous, for Thou lovest mankind.[6]

TONE SIX

Stichera to the Martyrs at Lord, I have cried:

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

Thy victorious martyrs, when they contended on this earth, en-

[5] Eph. 6: 16.
[6] Gen. 18: 27.

dured great torments; but now they dwell in heaven and have received a perfect crown, that they may offer intercession for our souls.

Stichera to the Martyrs at the Aposticha:

Those who suffered martyrdom for Thee, O Christ, endured great torments: at their prayers and intercessions, O Lord, preserve us all.

Thy Cross was for the martyrs an invincible weapon, O Lord. They saw death before them: but, looking to the life that is to come, they were strengthened by their hope in Thee. At their intercessions have mercy upon us.

For the Dead

Thy creative ordinance was my beginning and foundation. For Thou hast willed to fashion me as a living creature from natures visible and invisible: Thou hast made my body from the earth, and given me a soul by Thy divine and quickening breath. Therefore, O Saviour, grant rest to Thy servants in the land of the living, in the tabernacles of the righteous.

TONE SEVEN

Stichera to the Martyrs at Lord, I have cried:

When Thou comest to judge all the world, O Saviour, put me not to shame, though I have done shameful deeds.

Glory be to Thee, O Christ our God, boast of the apostles, joy of the martyrs, whose preaching was the consubstantial Trinity.

O holy martyrs, who have fought the good fight and received your crowns, pray to the Lord for mercy on our souls.

Stichera to the Martyrs at the Aposticha:

Despising every earthly thing, O holy martyrs, and bravely preaching Christ in the arena, ye received from Him the due reward for all your sufferings. Since He is almighty God and ye have boldness in His presence, to you we run for help: we entreat you, pray to Him for the salvation of our souls.

O martyrs worthy of all praise, sheep of Christ's spiritual flock, ye are a living offering and a sacrifice acceptable and pleasing to the

Lord. Earth did not cover you, but heaven has received you. Ye have become companions of the angels: we entreat you, pray with them to God our Saviour, that peace be given to the world, and salvation to our souls.

For the Dead

Thou hast formed man in the beginning according to Thine image and Thy likeness, and Thou hast made him dwell in Paradise as ruler over Thy creation. But through the envy of the devil he was deceived and ate the fruit, transgressing Thy commands. Therefore, O Lord, Thou hast condemned him to return again unto the earth whence he was taken, and to ask for rest.

TONE EIGHT

Stichera to the Martyrs at Lord, I have cried:

Thy martyrs, O Lord, forgetting the things of the present life, and despising torture in their longing for the life to come, were granted this eternal life as their inheritance, and now they rejoice with the angels. At their supplications bestow upon Thy people Thy great mercy.

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.[7]

For the Dead

When Thou sittest in Thy glory, as King of all, upon the throne of judgement, with Thine holy angels in fear standing beside Thee, and all mankind appears before Thee, O Christ, to be judged: then at the prayers of Thy Mother, O Lord, deliver from all torment those who fell asleep in faith.

Sticheron to the Martyrs at the Aposticha:

O martyrs of the Lord, we beseech you, offer intercession to our

[7] Phil. 4: 8; Ps. 17: 10; Phil. 2: 7–8; 2 Cor. 8: 9; Ps. 50: 3.

God: pray for abundant mercy on our souls and the forgiveness of our many sins.

For the Dead

I lament and weep whenever I see death and look upon our beauty, formed according to God's image, lying in the grave disfigured and inglorious, its outward form destroyed. O strange wonder! What mystery is this concerning us? How have we been delivered to corruption? How have we been yoked to death? All this, so it is written, is by the ordinance of God, who grants rest to the departed.

Thy death, O Lord, has brought us immortality. For hadst Thou not been laid in the tomb, Paradise had not been opened. Therefore in compassion give rest to the departed.

THE SUNDAY OF THE LAST JUDGEMENT[1]

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 four from the Triodion:*

TONE SIX

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

When Thou shalt come, O righteous Judge, to execute just judgement, seated on Thy throne of glory, a river of fire will draw all men amazed before Thy judgement-seat; the powers of heaven will stand beside Thee, and in fear mankind will be judged according to the deeds that each has done. Then spare us, Christ, in Thy compassion, with faith we entreat Thee, and count us worthy of Thy blessings with those that are saved.[2]

The books will be opened and the acts of men will be revealed before the unbearable judgement-seat; and the whole vale of sorrow shall echo with the fearful sound of lamentation, as all the sinners, weeping in vain, are sent by Thy just judgement to everlasting torment. Therefore we beseech Thee, O compassionate and loving Lord: spare us who sing Thy praise, for Thou alone art rich in mercy.[3]

The trumpets shall sound and the tombs shall be emptied, and all mankind in trembling shall be raised. Those that have done good

[1] Also known as the Sunday of the Carnival or the Sunday of Meat-Fare, because this is the last day on which the eating of meat is permitted until Easter Sunday.

[2] Dan. 7: 9–10.

[3] Dan. 7: 9–10; Ps. 83: 7; Joel 3: 2.

shall rejoice in gladness, awaiting their reward; those that have sinned shall tremble and bitterly lament, as they are sent to punishment and parted from the chosen. O Lord of glory, take pity on us in Thy goodness, and count us worthy of a place with them that have loved Thee.[4]

I lament and weep when I think of the eternal fire, the outer darkness and the nether world, the dread worm and the gnashing of teeth, and the unceasing anguish that shall befall those who have sinned without measure, by their wickedness arousing Thee to anger, O Supreme in love. Among them in my misery I am first: but, O Judge compassionate, in Thy mercy save me.[5]

Glory be to the Father. . . .

TONE EIGHT

When the thrones are set up and the books are opened, and God sits in judgement, O what fear there will be then! When the angels stand trembling in Thy presence and the river of fire flows before Thee, what shall we do then, guilty of many sins? When we hear Him call the blessed of His Father into the Kingdom, but send the sinners to their punishment, who shall endure His fearful condemnation? But, Saviour who alone lovest mankind, King of the ages, before the end comes turn me back through repentance and have mercy on me.[6]

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 monastery, and then:

Glory be to the Father. . . .

TONE SEVEN

Knowing the commandments of the Lord, let this be our way of life: let us feed the hungry, let us give the thirsty drink, let us clothe the naked, let us welcome strangers, let us visit those in

[4] 1 Cor. 15: 52.
[5] Isa. 66: 24; Mark 9: 44; Matt. 8: 12.
[6] Matt. 25: 34, 41.

prison and the sick. Then the Judge of all the earth will say even to us: 'Come, ye blessed of My Father, inherit the Kingdom prepared for you.'[7]

Both now. . . .

Theotokion

Beneath thy protection, Lady, all we mortals seek refuge, and we cry aloud to thee: O Theotokos our hope, deliver us from our sins without number and save our souls.

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

Glory be to the Father. . . .

TONE EIGHT

Alas, black soul! How long wilt thou continue in evil? How long wilt thou lie in idleness? Why dost thou not think of the fearful hour of death? Why dost thou not tremble at the dread judgement-seat of the Saviour? What defence then wilt thou make, or what wilt thou answer? Thy works will be there to accuse thee; thine actions will reproach thee and condemn thee. O my soul, the time is near at hand; make haste before it is too late, and cry aloud in faith: I have sinned, O Lord, I have sinned against Thee; but I know Thy love for man and Thy compassion. O good Shepherd, deprive me not of a place at Thy right hand in Thy great mercy.

Both now. . . .

Theotokion

O Virgin who hast not known man, Mother of the Most High God, thou hast ineffably conceived God in the flesh. O Undefiled, accept the supplications of thy servants, for to all thou grantest cleansing from their sins. Receive our prayers and intercede for the salvation of us all.

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

[7] Matt. 25: 31–46.

MATTINS

The service begins as on the Sunday of the Prodigal Son (see p. 114). After the Polyeleos we sing By the waters of Babylon, *and after Psalm 50 we sing* Open unto me, O Giver of Life, *and the verses following.*

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; and then the Canon of the Triodion with eight troparia, by St. Theodore the Studite.

TONE SIX

CANTICLE ONE

(*Irmos*) He is for me unto salvation. . . .

I tremble with fear when I ponder and foresee the dread day of Thine ineffable coming, when Thou shalt sit and judge the living and the dead, O my God all-powerful.

When Thou shalt come, O God, with thousands and ten thousands of the heavenly hosts of angels, count me worthy in my wretchedness, O Christ, to meet Thee in the clouds.[8]

Come, my soul, and call to mind the very hour and day when God shall stand before thee visibly; weep and lament, and so thou shalt be found pure in the hour of trial.

Terror and amazement seize me when I think of the fire of Gehenna that never shall be quenched, of the bitter worm and the gnashing of teeth. But release me and forgive me, Christ, and set me in the ranks of Thine elect.[9]

Unworthy though I be, may I also hear Thy voice, so greatly desired, that calls Thy saints to joy, and may I attain the ineffable blessings of the Kingdom of Heaven.[10]

Enter not into judgement with me, bringing before me the things I should have done, examining my words and correcting my im-

[8] 1 Thess. 4: 17.
[9] Mark 9: 44; Matt. 5: 22; 8: 12.
[10] Matt. 25: 34.

pulses. But in Thy mercy overlook my sins and save me, O Lord almighty.[11]

Glory be to the Father. . . .

Unity in three Persons, sovereign Lord of all, Source of perfection, God without beginning, Father, Son and all-holy Spirit, do Thou Thyself save us.

Both now. . . .

Theotokion

Who has ever begotten a son not sown by a father according to the law of nature? Yet such a Son the Father begets without a mother. Most strange and marvellous wonder! For thou, pure Virgin, hast at the same time borne both God and man.

(*Katavasia*) 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.

CANTICLE THREE

(*Irmos*) O Lord, upon the rock of Thy commandments. . . .

The Lord comes, and who shall endure the fear of His coming? Who shall dare to appear before His face? But prepare thyself to meet Him, O my soul.

Let us make haste before it is too late; let us lament, let us be reconciled to God before the end comes. For fearful is the judgement at which all of us shall stand naked.

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.

How shall I endure the naked wrath of Thy judgement, for I have disobeyed Thy commandment? But spare, O spare me in the hour of judgement.

Turn back, wretched soul, and lament, before the fair-ground of life comes to an end, before the Lord shuts the door of the bridal chamber.[12]

O Lord, I have sinned as no other man before, I have trans-

[11] Ps. 142: 2.
[12] Matt, 25: 10.

gressed more than any man: before the day of judgement comes, be merciful to me in Thy love for mankind.

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 undefiled Virgin, in a childbearing without seed thou hast given birth to the living Word, who took flesh in thy womb yet was not altered. Glory to thy childbirth, O Mother of God.

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

Sessional Hymn[13]

TONE ONE

Fearful is Thy judgement-seat, and Thy judgement is just; but my works are very evil. Come, merciful Lord, before it is too late: save me and deliver me from punishment. Redeem me, Master, from the condemnation of the goats, and count me worthy to stand at Thy right hand, O Judge most just.[14]

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

Theotokion

O pure Virgin, through the action of the Holy Spirit thou hast contained within thy womb the Maker of all, thy God and thy Creator, and without corruption thou hast given birth to Him. We exalt Him and we sing thy praises, O Palace of the King of glory and pledge of the world's redemption.

Another Sessional Hymn

TONE SIX

I think upon the fearful day and lament my evil acts. What answer shall I give to the immortal King? And with what boldness shall I the Prodigal gaze upon the Judge? O compassionate Father, only-begotten Son and Holy Spirit, have mercy upon me.

[13] This hymn and the Theotokion immediately following are not in the Slav books.
[14] Matt. 25: 41.

Glory be to the Father. . . .

In the valley of lamentation, in the place Thou hast appointed, when Thou shalt sit, O merciful Lord, to execute just judgement, publish not my secret sins; put me not to shame before the angels, but spare me, O God, and have mercy upon me.[15]

Both now. . . .

Theotokion

O Theotokos Virgin, thou art the good hope of the world: I ask for thy dread protection, and for thine alone. Have compassion on thy people that are left without defence; pray unto the merciful God that our souls may be delivered from every threat, for thou alone art blessed.

CANTICLE FOUR

(*Irmos*) The prophet heard of Thy coming. . . .

The day is upon us, the judgement is already at the door. Be vigilant, my soul. Kings and princes, rich and poor are gathering, and each shall receive the due reward for his actions.

Each in his own order, monk and hierarch, old and young, slave and master shall be examined; widow and virgin shall be corrected. And woe to all whose lives are sinful!

Thy judgement is without respect of persons; no cunning argument or skill in eloquence can deceive Thy judgement-seat; false witnesses cannot pervert Thy sentence. For in Thy sight, O God, every secret stands revealed.

Let me not come into the valley of lamentation, O my Christ and Word; let me not see the place of darkness; let me not be bound hand and foot, and cast out from Thy bridal chamber, because in my utter wretchedness I have defiled the garment of incorruption.[16]

When at the judgement of the world Thou shalt separate the sinners from the righteous, count me as one of Thy sheep and place me not with the goats, O loving Lord, but may I hear Thy words of blessing.[17]

When the trial takes place and the books recording all our acts

[15] Ps. 83: 7; Joel 3: 2.
[16] Matt. 22: 11–13.
[17] Matt. 25: 31–4.

are opened, what shalt thou do, O miserable soul? What answer shalt thou make before the judgement-seat, for thou hast no fruits of righteousness to offer Christ thy Creator?

I hear the lamentation of the rich man in the flames of torment, and in my misery I weep and wail, for I deserve the same condemnation. Therefore I entreat Thee: Have mercy on me, Saviour of the world, at the time of judgement.[18]

Glory be to the Father. . . .

I glorify the Son and the Spirit who come from the Father as light and ray from the sun: the One begotten as Offspring, the Other proceeding and sent forth; divine and coeternal Trinity, adored by all creation.

Both now. . . .

Theotokion

O honoured Virgin, who hast given birth yet kept thy purity, thou hast borne both God and man, a single Person with a twofold nature. This thy miracle, O Virgin Mother, fills every ear and mind with wonder.

(*Katavasia*) 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.

CANTICLE FIVE

(*Irmos*) From the night I seek Thee early. . . .

Fear and trembling beyond all description are there: for the Lord will come and try the work of every man. And who will not mourn for himself?

The river of fire devours and torments me; the gnashing of teeth grinds me to powder; the darkness of the abyss fills my heart with dismay. And what can I do to gain God's mercy?

Spare, O Lord, spare Thy servant. Do not deliver me to the bitter tormentors, to the cruel angels in hell, who will never let me be at rest

[18] Luke 16: 23–4.

Prince and governor together, rich and humble, great and small, all alike are tried. Woe to him that is not prepared!

Pardon, remit and forgive, O Lord, all my sins against Thee; and condemn me not there, in the presence of the angels, to the punishment of fire and to unending shame.

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.

Glory be to the Father. . . .

O Trinity, I praise Thee as Unity by nature, without beginning, incomprehensible, supreme in sovereignty, beyond perfection, God and Light and Life, Creator of the world.

Both now. . . .

Theotokion

In thy childbearing that surpasses nature, the laws of nature, holy Virgin, are plainly made void. For without seed thou hast given birth to God, begotten before all ages from the Father.

(*Katavasia*) 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.

CANTICLE SIX

(*Irmos*) With my whole heart I cried to the all-compassionate God. . . .

At Thy fearful coming, O Christ, when Thou appearest from heaven, when the thrones are set up and the books opened, then spare, O Saviour, spare Thy creature.

Since God is the Judge, nothing can help thee there, no zeal, no skill, no glory, no friendship, but only the strength that thou gainest, my soul, from thy works.

Prince and governor will be there together, my soul, rich and poor; no father or mother will be able to help us, no brother will redeem us from the condemnation.

Think, my soul, of the fearful examination before the Judge; in trembling prepare thy defence, lest thou be condemned to the eternal bonds.

O Lord, let me not hear Thee say, 'Take what is due to thee', as Thou dost send me from Thy presence; let me not hear Thee say, 'Depart from Me into the fire of the accursed', but may I hear Thy words of blessing to the righteous.[19]

Deliver me, O Lord, from the gates of hell, from chaos and darkness without light, from the lowest depths of the earth and the unquenchable fire, and from all the other everlasting punishments.

Glory be to the Father. . . .

I sing the praises of the Triune Godhead, Father, Son and divine Spirit, one sovereign Principle divided in three Persons.

Both now. . . .

Theotokion

Thou art the gate, pure Lady, through which One alone has passed, going in and out, yet not breaking the seal of thy virginity: Jesus, Adam's Creator and thy Son.[20]

(*Katavasia*) 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.

Kontakion

TONE ONE

When Thou comest, O God, upon the earth with glory, the whole world will tremble. The river of fire will bring men before Thy judgement-seat, the books will be opened and the secrets disclosed. Then deliver me from the unquenchable fire, and count me worthy to stand on Thy right hand, Judge most righteous.

Ikos

O Lord supreme in love, as I think upon Thy fearful judgement-seat and the day of Judgement, I tremble and am full of fear, for I am accused by my own conscience. When Thou sittest on Thy throne and bringest all to trial, none will be able then to deny his sins, for the truth will accuse him and terror will constrain him. The flames of Gehenna will roar and the sinners will gnash their teeth. Therefore have mercy upon me before the end, and spare me, Judge most righteous.

[19] Matt. 20: 14; 25: 34, 41.
[20] Ezek. 44: 1–3.

CANTICLE SEVEN

(*Irmos*) We have sinned, we have transgressed. . . .

O ye faithful, let us fall down and lament before that day of judgement comes, when the heavens shall be destroyed, the stars fall and all the earth shall be shaken, that at the end we may receive mercy from the God of our fathers.

The trial is without respect of persons, and fearful is the judgement on that day; nothing escapes the Judge, no favour can be won with bribes. But spare me, Master, and deliver me from all Thy fearful wrath.

The Lord comes to judge: who can endure the sight of Him? Tremble, my wretched soul, tremble and prepare for thy departure, that thou mayest gain mercy and compassion from the God of thy fathers.

Terror seizes me when I think of the unquenchable fire, of the bitter worm, the gnashing of teeth, and soul-destroying hell; yet I do not turn to true compunction. O Lord, Lord, before the end, strengthen Thy fear within me.

I fall down 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, Master, and call me back.[21]

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.'[22]

Glory be to the Father. . . .

I sing the praises of the Three that are one in Essence, of the One that is three in Persons: Father, Son and Holy Spirit, one power, one will, one energy, one thrice-holy God, one sovereign Kingdom.

Both now. . . .

Theotokion

God comes forth in beauty from the chamber of thy womb, O Virgin; He is clothed as a King in the divinely-woven robe dyed mystically in thine all-pure blood, and He reigns over the earth.

[21] Luke 7: 37.
[22] Ps. 50: 3.

(*Katavasia*) 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.

CANTICLE EIGHT

(*Irmos*) The hosts of heaven give Him glory. . . .

O Lord, when I think how I must meet Thee at Thy fearful second coming, I tremble at Thy menace, I fear Thy wrath. In that hour deliver me, I cry, and save me for ever.

When Thou, O God, shalt judge all things, who among us earth-born men shall dare to stand before Thee, for we are all beset by the passions? Then the unquenchable fire and the destroying worm shall seize the condemned and hold them fast for ever.

All that has breath, O Christ, Thou shalt assemble to be judged together. Then great shall be the fear, and great the anguish; and only our good actions shall help us for ever.

Judge of all, my God and Lord, on that day may I hear Thy words of blessing, may I see Thy mighty light, may I look upon Thy tabernacles, may I behold Thy glory and rejoice for ever.[23]

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.

When Thou sittest on 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.

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

I honour God one in Essence, I sing the praises of the three Persons, distinct from one another yet not differing in Nature, for there is one Godhead in the three, Father, Son and Holy Spirit.

Both now. . . .

Theotokion

From thy womb filled with radiance, Christ has come forth as a bridegroom from his chamber, and as a great light He has illumined

[23] Matt. 25: 34.

those in darkness. As lightning has the Sun of righteousness shone out, O pure Virgin, and given light to the world.[24]

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

(*Katavasia*) 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.

CANTICLE NINE

(*Irmos*) Conception without seed. . . .

The Lord comes to punish sinners and to save the righteous. Let us tremble and lament, and call to mind that day when our hidden secrets will be disclosed and He will pay us what is due.

Moses was filled with fear and trembling when he saw Thee from behind. How then in my wretchedness shall I endure to behold Thy face, when Thou shalt come from heaven? But spare me, O compassionate Lord, and look on me in mercy.[25]

Daniel was afraid of the hour of trial. And what shall I feel, unhappy that I am, when I come to that terrible day, O Lord? But grant me before the end to worship Thee acceptably and to gain Thy Kingdom.[26]

The fire is prepared, the worm is ready; yet ready also is the glory of rejoicing, the eternal rest, the light without evening, the gladness of the righteous. And who is he that shall be blessed to escape from the torment and inherit the joy?

O Lord, reject me not from Thy presence in anger; let me not hear Thee send me away accursed to the fire. But let me enter then into the joy of Thine eternal bridal-chamber with Thy saints.[27]

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?

Glory be to the Father. . . .

O Father, single only-Begetter of the only-begotten Son; O only

[24] Ps. 18: 6; Isa. 9: 2; Mal. 4: 2.
[25] Exod. 33: 20–3.
[26] Dan. 7: 9–10.
[27] Matt. 25: 41; 25: 10.

Light and Brightness from the one and only Light; and Thou, one and only Holy Spirit from the one God, true Lord from the Lord: O holy Three in One, save me as I tell of Thy divinity.

Both now. . . .

Theotokion

The marvel of thy childbearing fills me with wonder, O all-blameless Lady. How hast thou conceived without seed Him whom none can comprehend? How hast thou remained a Virgin and yet become a Mother? 'Accept the miracle with faith, and worship the Child that is born: for all that He wills, He has the power to do.'

(*Katavasia*) 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 the Mother of our God, with true worship all generations magnify thee.

The appointed exapostilarion of the Resurrection, and then:

As I ponder the fearful day of Thy judgement and ineffable glory, I am altogether full of fear, O Lord, and trembling in terror I cry: When Thou comest in glory upon earth, O Christ our God, to judge all things, then deliver me in my wretchedness from every punishment and count me worthy, O Master, of a place at Thy right hand.

Glory be to the Father. . . .

Another exapostilarion

Behold there comes the day of the Lord almighty, and who shall endure the fear of His presence? For it is a day of wrath; the furnace shall burn, and the Judge shall sit and give to each the due return for his works.[28]

Both now. . . .

Theotokion

As I call to mind the hour of trial and the fearful coming of the Master who loves mankind, I tremble in every part and with sad face I cry to Thee: O my Judge most righteous, alone rich in mercy, at the intercessions of the Theotokos accept me in repentance.

[28] Mal. 4: 1.

Lauds. Five stichera of the Resurrection in the Tone of the week, from the Octoechos, and then the following four stichera from the Triodion:

TONE SIX

I think upon that day and hour when we shall all stand naked, like men condemned, before the Judge who accepts no man's person. Then shall the trumpet sound aloud and the foundations of the earth shall quake, the dead shall rise from the tombs and all shall be gathered together from every generation. Then each man's secrets will be manifest before Thee: and those that have never repented shall weep and lament, departing to the outer fire; but with gladness and rejoicing the company of the righteous shall enter into the heavenly bridal chamber.

℣. I will praise Thee, O Lord, with my whole heart, I will speak of all Thy marvellous works (*Psalm 9: 2*).

SAME TONE

How shall it be in that hour and fearful day, when the Judge shall sit on His dread throne! The books shall be opened and men's actions shall be examined, and the secrets of darkness shall be made public. Angels shall hasten to and fro, gathering all the nations. Come ye and hearken, kings and princes, slaves and free, sinners and righteous, rich and poor: for the Judge comes to pass sentence on the whole inhabited earth. And who shall bear to stand before His face in the presence of the angels, as they call us to account for our actions and our thoughts, whether by night or by day? How shall it be then in that hour! But before the end is here, make haste, my soul, and cry: O God who only art compassionate, turn me back and save me.

℣. I will be glad and rejoice in Thee, I will sing to Thy Name, O Most High (*Psalm 9: 3*).

TONE EIGHT

Daniel the prophet, a man greatly beloved, when he saw the power of God, cried out: 'The court sat for judgement, and the books were opened.' Consider well, my soul: dost thou fast? Then despise not thy neighbour. Dost thou abstain from food? Condemn not thy brother, lest thou be sent away into the fire, there to burn

as wax. But may Christ lead thee without stumbling into His Kingdom.[29]

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

TONE ONE

Let us cleanse ourselves, brethren, with the Queen of the virtues: for behold, she is come, bringing us a wealth of blessings. She quells the uprising of the passions, and reconciles sinners to the Master. Therefore let us welcome her with gladness, and cry aloud to Christ our God: O risen from the dead, who alone art free from sin, guard us uncondemned as we give Thee glory.

Glory be to the Father. . . .

Repeat Let us cleanse ourselves. . . .

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 Octoechos, and four troparia from Canticle Six of the Canon in the Triodion.

Prokimenon: *TONE THREE*

Great is our Lord, and great is His power: and His wisdom is infinite (*Psalm 146: 5*).

℣. O praise the Lord, for it is a good thing to sing praises (*ibid., 1*).

Epistle: 1 Corinthians 8: 8–9: 2.

Alleluia: *TONE EIGHT*

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

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

Gospel: Matthew 25: 31–46.

Communion verse: Praise ye the Lord from the heavens. . . .

[29] Dan. 10: 11; 7: 10.

VESPERS ON SUNDAY EVENING

There is no reading from the Psalter.

To Lord, I have cried, *six stichera are sung as usual: three in the Tone of the week from the Octoechos, and three for the saint of the day from the Menaion.* Glory be to the Father. . . ; Both now. . . ; *and the Theotokion from the Menaion.*

There is no Entrance, unless this is prescribed in the Menaion.

O joyful Light, *and the Prokimenon of the day,* Behold now, bless the Lord.

We omit the Aposticha in the Octoechos, and sing the following in their place:

TONE EIGHT

Through greed we underwent the first stripping, overcome by the bitter tasting of the fruit, and we became exiles from God. But let us turn back to repentance and, fasting from the food that gives us pleasure, let us cleanse our senses on which the enemy makes war. Let us strengthen our hearts with the hope of grace, and not with foods which brought no benefit to those who trusted in them. Our food shall be the Lamb of God, on the holy and radiant night of His Awakening: the Victim offered for us, given in communion to the disciples on the evening of the Mystery, who disperses the darkness of ignorance by the Light of His Resurrection.[30]

℣. Unto Thee have I lifted up mine eyes. . . .

Repeat Through greed we underwent. . . .

℣. Have mercy upon us, O Lord. . . .

To the Martyrs
SAME TONE

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.

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

[30] Heb. 13: 10; John 1: 29; 1 Cor. 5: 7–8; 11: 24.

Theotokion

SAME TONE

The heavenly powers praise thee, O Virgin Mother full of grace, and we also glorify thy childbearing that none can understand. O Theotokos, pray for the salvation of our souls.

Then the usual ending of Vespers, as on other Sundays outside Lent.

After this Sunday, no more meat is eaten until the Sunday of the Resurrection: but during the week before Lent there is otherwise no fasting, so that eggs, cheese, butter, milk and fish are permitted on each day, including Wednesday and Friday.

THE SUNDAY OF FORGIVENESS
(The Sunday before Lent)
on which we commemorate
THE CASTING OUT OF ADAM FROM PARADISE

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 four from the Triodion:*

TONE SIX

The Lord my Creator took me as dust from the earth and formed me into a living creature, breathing into me the breath of life and giving me a soul; He honoured me, setting me as ruler upon earth over all things visible, and making me companion of the angels. But Satan the deceiver, using the serpent as his instrument, enticed me by food; he parted me from the glory of God and gave me over to the earth and to the lowest depths of death. But, Master, in compassion call me back again.[1]

In my wretchedness I have cast off the robe woven by God, disobeying Thy divine command, O Lord, at the counsel of the enemy; and I am clothed now in fig leaves and in garments of skin. I am condemned to eat the bread of toil in the sweat of my brow, and the earth has been cursed so that it bears thorns and thistles for me. But, Lord, who in the last times wast made flesh of a Virgin, call me back again and bring me into Paradise.[2]

[1] Gen. 1: 28; 2: 7; Ps. 8: 6–8.
[2] Gen. 3: 7, 18–19, 21.

O precious Paradise, unsurpassed in beauty, tabernacle built by God, unending gladness and delight, glory of the righteous, joy of the prophets, and dwelling of the saints, with the sound of thy leaves pray to the Maker of all: may He open unto me the gates which I closed by my transgression, and may He count me worthy to partake of the Tree of Life and of the joy which was mine when I dwelt in thee before.

Adam was banished from Paradise through disobedience and cast out from delight, beguiled by the words of a woman. Naked he sat outside the garden, lamenting 'Woe is me!' Therefore let us all make haste to accept the season of the Fast and hearken to the teaching of the Gospel, that we may gain Christ's mercy and receive once more a dwelling-place in Paradise.

Glory be to the Father. . . .

TONE SIX

Adam sat before Paradise and, lamenting his nakedness, he wept: 'Woe is me! By evil deceit was I persuaded and led astray, and now I am an exile from glory. Woe is me! In my simplicity I was stripped naked, and now I am in want. O Paradise, no more shall I take pleasure in thy joy; no more shall I look upon the Lord my God and Maker, for I shall return to the earth whence I was taken. O merciful and compassionate Lord, to Thee I cry aloud: I am fallen, have mercy upon me.'

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 monastery, and then:

Glory be to the Father. . . .

TONE SIX

The sun hid its rays, the moon and stars were turned to blood, the mountains were afraid, the hills trembled, when Paradise was shut. Adam departed, beating his hands upon his face and saying: 'I am fallen: merciful Lord, have mercy on me.'

Both now. . . .

Theotokion

Mystically we sing thy praises, O Mary Theotokos. For thou hast been revealed as throne of the great King, holy tabernacle more spacious than the heavens, chariot of the cherubim, higher than the seraphim, bridal chamber of glory; for from thee the God of all came forth incarnate. Pray to Him for the salvation of our souls.

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

Glory be to the Father. . . .

TONE SIX

Adam was cast out of Paradise through eating from the tree. Seated before the gates he wept, lamenting with a pitiful voice and saying: 'Woe is me, what have I suffered in my misery! I transgressed one commandment of the Master, and now I am deprived of every blessing. O most holy Paradise, planted for my sake and shut because of Eve, pray to Him that made thee and fashioned me, that once more I may take pleasure in thy flowers.' Then the Saviour said to him: 'I desire not the loss of the creature which I fashioned, but that he should be saved and come to knowledge of the truth; and when he comes to me I will not cast him out.'[3]

Both now. . . .

Theotokion

Christ the Lord, my Maker and Redeemer, came forth from thy womb, all-hallowed Queen, and clothing Himself in me He delivered Adam from the curse of old. Therefore with never-silent voices we praise thee as true Mother of God and Virgin, and with the salutation of the Angel we cry unto thee: Hail, Lady, guardian and protection and salvation of our souls.

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

[3] 1 Tim. 2: 4; John 6: 37.

MATTINS

The service begins as on the Sunday of the Prodigal Son (see p. 114).

The Canon

We use four troparia (including the irmos) from the Canon of the Resurrection, two troparia from the Canon of the Cross and the Resurrection, two troparia from the Canon to the Theotokos, all in the Tone of the week from the Octoechos; and then the Canon of the Triodion with six troparia, by Christopher the Chief Secretary.

TONE SIX

CANTICLE ONE

(*Irmos*) Crossing the deep on foot. . . .

Come, my wretched soul, and weep today over thine acts, remembering how once thou wast stripped naked in Eden and cast out from delight and unending joy.

In Thine abundant compassion and mercy, O Fashioner of the creation and Maker of all, Thou hast taken me from the dust and given me life, commanding me to sing Thy praises with Thine angels.

In the wealth of Thy goodness, O Creator and Lord, Thou hast planted in Eden the sweetness of Paradise, and bidden me take my delight in fair and pleasing fruits that never pass away.

Woe to thee, my wretched soul! Thou hast received authority from God to take thy pleasure in the joys of Eden, but He commanded thee not to eat the fruit of knowledge. Why hast thou transgressed the law of God?

Theotokion

Virgin and Bearer of God, by descent thou art a daughter of Adam, but by grace Mother of Christ our God. I am an exile from Eden: call me back again.

(*Katavasia*) Crossing the deep on foot as if it were dry land, the people of Israel saw Pharaoh their pursuer drowning in the waves, and they cried aloud: 'Let us sing a song of victory to God.'

CANTICLE THREE

(*Irmos*) O Lord my God, there is none holy as Thou. . . .

Long ago the crafty serpent envied my honour and whispered deceit in Eve's ear. By her was I led astray and banished, woe is me! from the dance of life.

Rashly I stretched out my hand and tasted from the tree of knowledge, though God had ordered me on no account to eat from it; and I was bitterly cast out from the divine glory.

Woe to thee, my wretched soul! How hast thou not recognized the craftiness of the enemy? How hast thou not perceived his deceit and envy? But thou wast darkened in mind and hast transgressed the commandment of thy Maker.

Theotokion

O holy Virgin, thou art my hope and my protection, for thou alone hast covered fallen Adam's nakedness: by thy childbearing, pure Lady, clothe me once more with incorruption.

(*Katavasia*) O Lord my God, there is none holy as Thou, who in Thy love hast raised up the horn of Thy faithful and established them upon the rock of Thy true faith.

Sessional Hymn

TONE FOUR

Adam was cast out from the delight of Paradise: bitter was his eating, when in uncontrolled desire he broke the commandment of the Master, and he was condemned to work the earth from which he had himself been taken, and to eat his bread in toil and sweat. Therefore let us love abstinence, that we may not weep as he did outside Paradise, but may enter through the gate.

Glory be to the Father. . . .

The season of the virtues now has come and the Judge is at the door. Let us not hold back with darkened face, but let us keep the Fast, offering tears, contrition and almsgiving; and let us cry: Our sins are more in number than the sand of the sea; but, Deliverer of all, forgive each one of us, that we may receive an incorruptible crown.[4]

Both now. . . .

[4] 1 Cor. 9: 25.

Theotokion

Unworthy though we be, O Theotokos, may we never keep silent nor cease to praise thy power. For if we had not the protection of thy prayers, who would have delivered us from such great dangers? Who would have preserved us in freedom to this present hour? May we never forsake thee, O Lady, for thou dost always save thy servants from every kind of ill.

CANTICLE FOUR

(*Irmos*) 'Christ is my strength, my God and Lord. . .'.

Thou hast counted me worthy of honour in Eden, O Master. But alas! in my wretchedness how have I been deceived by the envy of the devil and cast out from before Thy face!

O ranks of angels, O beauty of Paradise and all the glory of the garden: weep for me, for in my misery I was led astray and rebelled against God.

O blessed meadow, trees and flowers planted by God, O sweetness of Paradise: let your leaves, like eyes, shed tears on my behalf, for I am naked and a stranger to God's glory.

No longer do I see thee nor delight in thy joy and splendour, O precious Paradise. For I have angered my Creator and naked I have been driven out into the world.

Theotokion

Holy Lady, who hast opened unto all the faithful the gates of Paradise that Adam closed of old through his transgression, do thou open unto me the gates of mercy.

(*Katavasia*) 'Christ is my strength, my God and Lord', with reverence sings the Holy Church, raising her voice in purity and keeping feast in the Lord.

CANTICLE FIVE

(*Irmos*) I entreat Thee, gracious Lord. . . .

Of old the enemy who hates mankind envied me the life of happiness that I had in Paradise, and taking the form of a serpent he caused me to stumble, and made me a stranger to eternal glory.

I weep and lament in soul, and with mine eyes I shed abundant tears, when I reflect upon the nakedness that is mine through the transgression.

Out of the earth was I fashioned by the hand of God, and I was told in my wretchedness that to the earth I should again return. Who would not weep for me! I am cast out from God's presence and have exchanged Eden for hell.

Theotokion

In faith we all proclaim thee as the mystical bridal chamber of glory, O undefiled Mother of God. Therefore I entreat thee: raise me up, for I am fallen, and make me dwell in the bridal chamber of Paradise.

(*Katavasia*) I entreat Thee, gracious Lord, with Thy divine light shine upon the souls of those who with love seek Thee early in the morning: may they know Thee, Word of God, as God in very truth, who recallest them from the gloomy darkness of transgression.

CANTICLE SIX

(*Irmos*) When I behold the swelling sea of life. . . .

O Saviour, in Thy compassion Thou hast clothed me in Eden with a divinely woven garment; but, persuaded by the devil, I neglected Thy commandment and was stripped naked in my wretchedness.

O miserable soul, thou hast departed far from God through thy carelessness; thou hast been deprived of the delight of Paradise and parted from the angels; thou hast been led down into corruption. How art thou fallen!

Almighty God, have mercy and take pity on the work of Thy hands. I have cut myself off from the choir of Thine angels; but I entreat Thee, loving Lord, reject me not.

Theotokion

O Mary chosen by God, Queen of the world, thou hast borne the Lord who is King of all and Redeemer. I am a prisoner and an exile from the glory of Paradise: I entreat thee, call me back.

(*Katavasia*) When I behold the swelling sea of life and the tempest of temptation, I run to Thy calm haven and I cry to Thee: Bring up my life from corruption, O Most Merciful.

Kontakion

TONE SIX

O Master, Guide to wisdom, Giver of prudent counsel, Instructor of the foolish and Champion of the poor, make firm my heart and grant it understanding. O Word of the Father, give me words, for see, I shall not stop my lips from crying out to Thee: I am fallen, in Thy compassion have mercy on me.

Ikos

Banished from the joys of Paradise, Adam sat outside and wept, and beating his hands upon his face he said: 'I am fallen, in Thy compassion have mercy on me.'

When Adam saw the angel drive him out and shut the door of the divine garden, he groaned aloud and said: 'I am fallen, in Thy compassion have mercy on me.'

O Paradise, share in the sorrow of thy master who is brought to poverty, and with the sound of thy leaves pray to the Creator that He may not keep thy gate closed for ever. I am fallen, in Thy compassion have mercy on me.

O Paradise, perfect, all-holy and blessed, planted for Adam's sake and shut because of Eve, pray to God for the fallen. I am fallen, in Thy compassion have mercy on me.

CANTICLE SEVEN

(*Irmos*) An angel made the furnace moist with dew. . . .

O Lord who rulest over all the ages, who by Thy will hast created me, I was beguiled of old through the envy of the crafty serpent and I angered Thee: despise me not, O God my Saviour, but call me back.

Woe is me, for in place of a robe of light I am clothed in shameful garments. I weep for my loss, O Saviour, and cry to Thee with faith: Despise me not, O God of love, but call me back.

The evil serpent in his envy wounded all my soul and caused me

to be banished from the delight of Paradise. In Thy loving compassion despise me not, O God my Saviour, but call me back.

Theotokion

O pure and blameless Lady, in thy loving compassion accept my entreaty; grant me forgiveness of my offences, for fervently I cry aloud with tears: Despise me not, O good Virgin, but call me back.

(*Katavasia*) An angel made the furnace moist with dew for the holy Children, but the Chaldaeans were consumed in flames by God's command, so that the tyrant cried aloud: 'O God of our fathers, blessed art Thou.'

CANTICLE EIGHT

(*Irmos*) Thou hast made dew fall from the flames. . . .

O Lord who alone lovest mankind, at the beginning Thou hast honoured the work of Thy hands with every kind of gift: but alas! the hateful serpent deceived us with his hissing and stripped us of the blessings which we had received.

Why hast thou hearkened to bitter counsel and disobeyed the divine ordinance? Woe to thee, miserable soul, thou hast grieved God! Yet thou wast created to glorify Him with the angels for ever.

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

Thou wast the appointed ruler over creeping things and wild beasts: why then hast thou conversed with a creature that crept upon the earth, destroying souls? And why hast thou taken the destroying enemy as thy counsellor? O my wretched soul, how hast thou been deceived!

Both now. . . .

Theotokion

O Mary, full of divine grace, tabernacle of the Light and dwelling-place of God incarnate, we sing thy praises. I am darkened grievously by the passions: shine upon me with the light of mercy, O Hope of the hopeless.

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

(*Katavasia*) Thou hast made dew fall from the flames upon the holy Children, and Thou hast burnt up with water the sacrifice of Thy righteous servant:[5] for Thou, O Christ, dost accomplish all things by Thy will alone, and we exalt Thee above all for evermore.

CANTICLE NINE

(*Irmos*) No man is able to see God. . . .

Sweet seemed to me the taste of the fruit of knowledge in Eden when I took my fill of eating, but the end of it was gall. Woe to thee, O wretched soul! See how uncontrolled desire has made thee an exile from Paradise!

O God of all, Lord of mercy, look down compassionately upon my lowliness and do not send me far away from Eden; but may I perceive the glory from which I have fallen, and hasten with lamentations to regain what I have lost.

I lament, I groan, I weep as I look upon the cherubim with the sword of fire set to guard the gate of Eden against all transgressors. Woe is me! I cannot enter unless Thou, O Saviour, dost grant me free approach.

O Christ my Saviour, boldly I put my trust in the abundance of Thy mercies and in the Blood that flowed from Thy divine side; for through Thy Blood Thou hast sanctified the nature of mortal man, O loving Lord, and hast opened unto those that worship Thee the gates of Paradise that of old were closed to Adam.

Theotokion

O Virgin Theotokos, who hast not known man, spiritual Gate of life through which none may pass, by thy prayers open unto me the gates of Paradise that were closed long ago, that I may glorify thee: for after God thou art my helper and strong refuge.[6]

(*Katavasia*) No man is able to see God, upon whom the ranks of angels dare not gaze; yet through thee, all-pure Virgin, the Word took flesh and showed Himself to men. With all the hosts of heaven we magnify Him and we call thee blessed.

[5] Elijah: see 3 [1] Kgs. 18: 32–8.
[6] Ezek. 44: 1–3.

The appointed exapostilarion of the Resurrection, and then:

Glory be to the Father. . . .

In my wretchedness, O Lord, I have disobeyed Thy commandment. Woe is me! I have been stripped of glory, filled with shame, and cast out from the joy of Paradise. I have been justly deprived of Thy blessings: but in Thy mercy and compassion take pity on me.

Both now. . . .

Another exapostilarion

We were banished once, O Lord, from Paradise through eating from the tree; but Thou hast led us back again, O my God and Saviour, through Thy Cross and Passion. At the intercessions of Thy Mother, give us strength through this Thy Cross to keep the Fast in holiness and to worship Thy divine Awakening, the Passover of salvation.

Lauds. Five stichera of the Resurrection in the Tone of the week, from the Octoechos, and then the following four stichera from the Triodion:

TONE FIVE

'Woe is me!' Adam cried lamenting: 'for the serpent and the woman have deprived me of my boldness before God, and through eating from the tree I have become an exile from the joy of Paradise. Woe is me! No more can I endure the shame. I who was once king of all God's creatures upon earth have now become a prisoner, led astray by evil counsel. I who was once clothed in the glory of immortality must now, as one condemned to die, wrap myself miserably in the skins of mortality. Woe is me! Who will share my sorrow with me? But, O Lord who lovest mankind, who hast fashioned me from the earth and art clothed in compassion, call me back from the bondage of the enemy and save me.'[7]

℣. I will praise Thee, O Lord, with my whole heart, I will speak of all Thy marvellous works (*Psalm 9: 2*).

SAME TONE

The arena of the virtues has been opened. Let all who wish to struggle for the prize now enter, girding themselves for the noble contest of the Fast; for those that strive lawfully are justly crowned.

[7] Gen. 3: 21.

Taking up the armour of the Cross, let us make war against the enemy. Let us have as our invincible rampart the Faith, prayer as our breastplate, and as our helmet almsgiving; and as our sword let us use fasting that cuts away all evil from our heart. If we do this, we shall receive the true crown from Christ the King of all at the Day of Judgement.[8]

℣. I will be glad and rejoice in Thee, I will sing to Thy Name, O Most High (*Psalm 9: 3*).

TONE SIX

Adam was driven out of Paradise, because in disobedience he had eaten food; but Moses was granted the vision of God, because he had cleansed the eyes of his soul by fasting. If then we long to dwell in Paradise, let us abstain from all needless food; and if we desire to see God, let us like Moses fast for forty days. With sincerity let us persevere in prayer and intercession; let us still the passions of our soul; let us subdue the rebellious instincts of the flesh. With light step let us set out upon the path to heaven, where the choirs of angels with never-silent voice sing the praises of the undivided Trinity; and there we shall behold the surpassing beauty of the Master. O Son of God, Giver of Life, in Thee we set our hope: count us worthy of a place there with the angelic hosts, at the intercessions of the Mother who bore Thee, O Christ, of the apostles and the martyrs and of all the saints.[9]

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

SAME TONE

The time is now at hand for us to start upon the spiritual contest and to gain the victory over the demonic powers. Let us put on the armour of abstinence and clothe ourselves in the glory of the angels. With boldness Moses spoke to the Creator, and he heard the voice of the invisible God. In Thy love for man, O Lord, grant us with the same boldness to venerate Thy Passion and Thy Holy Resurrection.

Glory be to the Father. . . .

Repeat The time is now at hand. . . .

[8] 2 Tim. 2: 5; Eph. 6: 11–17.
[9] Exod. 24: 18.

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 Canon in the Triodion.

Prokimenon: *TONE EIGHT*

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

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

Epistle: Romans 13: 11–14: 4.

Alleluia: *TONE SIX*

℣1. It is a good thing to give thanks unto the Lord, and to sing praises unto Thy Name, O Most High (*Psalm 91: 2*).

℣2. To tell of Thy mercy in the morning, and of Thy faithfulness every night (*ibid., 3*).

Gospel: Matthew 6: 14–21.

Communion verse: Praise ye the Lord from the heavens. . . .

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, as on every Sunday evening up to the fifth week of the Fast;*[10] *and then three stichera from the Triodion:*

TONE TWO

(by Joseph)

Let us all make haste to humble the flesh by abstinence, as we set

[10] For these penitential stichera, see below, pp. 184–8.

out upon the God-given course of the holy Fast; and with prayers and tears let us seek our Lord and Saviour. Laying aside all memories of evil, let us cry aloud: We have sinned against Thee, Christ our King; save us as the men of Nineveh in days of old, and in Thy compassion make us sharers in Thy heavenly Kingdom.[11]

When I think of my works, deserving every punishment, I despair of myself, O Lord. For see, I have despised Thy precious commandments and wasted my life as the Prodigal. Therefore I entreat Thee: cleanse me in the waters of repentance, and through prayer and fasting make me shine with light, for Thou alone art merciful; abhor me not, O Benefactor of all, supreme in love.

SAME TONE
(by Theodore)

Let us set out with joy upon the season of the Fast, and prepare ourselves for spiritual combat. Let us purify our soul and cleanse our flesh; and as we fast from food, let us abstain also from every passion. Rejoicing in the virtues of the Spirit may we persevere with love, and so be counted worthy to see the solemn Passion of Christ our God, and with great spiritual gladness to behold His holy Passover.

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 with the censer, as on all Sundays in Lent.

O joyful Light . . . .

Great Prokimenon (Psalm 68):

TONE EIGHT

Deacon:[12] Turn not away Thy face from Thy servant, for I am in trouble; hear me speedily: hearken unto my soul, and deliver it.

This is repeated by the choir.

℣ 1. *Deacon:* Let Thy salvation, O God, succour me.

Choir: Turn not away Thy face . . . .

℣ 2. *Deacon:* Let the poor see it and be glad.

Choir: Turn not away Thy face . . . .

[11] Jonah 3: 10.

[12] If there is no deacon, this is said by the priest.

℣ 3. *Deacon:* Seek God, and your soul shall live.

Choir: Turn not away Thy face . . . .

Deacon: Turn not away Thy face from Thy servant, for I am in trouble.

Choir: Hear me speedily: hearken unto my soul, and deliver it.

Vouchsafe, O Lord . . . ,[13] *and the Litany*, Let us complete our evening prayer to the Lord, *with the choir singing the responses according to the penitential Lenten melody.*

Aposticha:

TONE FOUR

Thy grace has shone forth, O Lord, it has shone forth and given light to our souls. Behold, now is the accepted time: behold, now is the season of repentance. Let us cast off the works of darkness and put on the armour of light, that having sailed across the great sea of the Fast, we may reach the third-day Resurrection of our Lord Jesus Christ, the Saviour of our souls.[14]

℣. Unto Thee have I lifted up mine eyes . . . .

Repeat the sticheron Thy grace has shone forth, O Lord . . . .

℣. Have mercy upon us, O Lord . . . .

To the Martyrs

SAME TONE

Thou art glorified in the memorials of Thy saints, O Christ our God: at their intercessions send down upon us Thy great mercy.

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

Theotokion

SAME TONE

The ranks of angels glorify thee, O Mother of God, for thou hast given birth to Him that is God, who dwells ever with the Father and the Spirit, who created the angelic hosts out of nothing by an act of His will. Entreat Him, all-pure Lady, to save and illumine the souls of those who with true worship sing thy praises.

[13] At this point the priest removes his phelonion and changes his epitrachelion to one of dark colour; and the covers on the ikon-stands and the other hangings in the church are also changed.

[14] 2 Cor. 6: 2; Rom. 13: 12.

Lord, now lettest Thou Thy servant . . . , Holy God . . . , *etc., and the Lord's Prayer. Then the troparia:*[15]

TONE FIVE

Hail, Theotokos Virgin, Mary full of grace . . . (*prostration*).

Glory be to the Father . . . .

O Baptist of Christ . . . (*prostration*).

Both now . . . .

Pray for us, holy apostles . . . (*prostration*).

Beneath thy tender mercy . . . (*no prostration*).

Kyrie eleison (*forty times*); Glory be to the Father . . . . Both now . . . ; Greater in honour than the cherubim . . . ; In the Name of the Lord, give the blessing, father.

Priest: Blessed be He who is, Christ our God . . . .

Then we say, O heavenly King, uphold our rulers . . . .

The Prayer of St. Ephraim, once only, with three prostrations.

Priest: Glory to Thee, O Christ our God and our hope, glory to Thee, *and the Dismissal.*

Then follows the ceremony of mutual forgiveness.[16] *The priest stands beside the analogion, and the faithful come up one by one and venerate the ikon, after which each makes a prostration before the priest, saying:* Forgive me, a sinner. *The priest also makes a prostration before each, saying the same words; and then the other receives his blessing and kisses his hand. Meanwhile the choir sings quietly the irmoi of the Canon at Easter Mattins or else the Easter aposticha.*[17] *After receiving the priest's blessing, the faithful may also ask forgiveness of one another. When all have asked forgiveness, the priest says* At the prayers of our holy fathers . . . , *and so the service ends.*

The same order of Vespers, with the exception of the ceremony of mutual forgiveness, is used on each Sunday evening up to the fifth week of Lent.

[15] For the full text of these, see p. 90.

[16] Often a sermon is preached before the exchange of forgiveness.

[17] In the Greek use the choir sings the troparion, *Thou dost protect us all, O good Virgin . . . .*

STICHERA OF REPENTANCE SUNG AT VESPERS ON SUNDAY EVENING IN THE EIGHT TONES

At Vespers on Sunday evening throughout Lent, to Lord, I have cried, *we sing the following penitential stichera in the Tone of the week, together with the other stichera appointed for the day in the Triodion and the Menaion:*

TONE ONE

The multitude of my transgressions is like the deep waters of the sea, and I drown in my iniquities. Give me Thy hand, O God my Saviour: save me as Thou hast saved Peter, and have mercy on me.[1]

Because of all my wicked thoughts and deeds I stand condemned: put into my heart, O God my Saviour, the thought of turning back to Thee, that I may cry: Save me, loving Benefactor, and have mercy on me.

Another world awaits thee, O my soul, and the Judge will there reveal all thy secret sins. Tarry not among the things of this life, but run quickly to the Judge and cry before it is too late: God be merciful to me and save me.

Reject me not, my Saviour, though I am held fast by the slothfulness of sin. But rouse my thoughts to repentance, and make me a tried labourer in Thy vineyard; grant me the reward of the eleventh hour, and show me Thy great mercy.[2]

TONE TWO

Like the Prodigal Son, I have sinned against Thee, O Saviour. Receive me as I repent, O Father, and have mercy upon me, O God.[3]

[1] Matt. 14: 30–1.
[2] Matt. 20: 9.
[3] Luke 15: 11–32.

With the voice of the Publican I cry unto Thee, O Christ my Saviour. Take pity on me as Thou hast on him, and have mercy upon me, O God.[4]

When I think upon the wicked things that I have done, I flee for refuge to Thy tender mercy, like the Publican, and the Harlot with her tears, and the Prodigal Son. Therefore I fall down before Thee, merciful Lord. Condemn me not, O God, but spare me and have mercy upon me.[5]

Turn Thine eyes from my transgressions, O Lord born of the Virgin, and cleanse my heart, making it a temple of Thy Holy Spirit. Cast me not away from before Thy face, for measureless is Thy great mercy.

TONE THREE

With incense and with spiritual songs, we offer unto Thee, O Christ, our evening hymn. Have mercy upon our souls, O Saviour.

Save me, O Lord my God, for Thou art the salvation of all. The billows of my passions sorely trouble me, and the burden of my transgressions drags me down. Stretch out Thine hand in help and lead me up to the light of compunction, for Thou only art compassionate and lovest mankind.

Gather together my scattered mind, O Lord, and purify my dry and barren heart, giving me like Peter repentance, like the Publican sighs of sorrow, and like the Harlot tears, that I may cry with a loud voice unto Thee: Save me, O God, for Thou only art compassionate and lovest mankind.[6]

Often when I offer praise to God, I am found to be committing sin; for while I sing the hymns with my tongue, in my soul I ponder evil thoughts. But through repentance, Christ my God, set right my tongue and soul, and have mercy upon me.

TONE FOUR

I want to wash away with tears the record of my sins, O Lord, and through the rest of my life to please Thee by repentance; but the

[4] Luke 18: 13.
[5] Luke 18: 13; 7: 37–9; 15: 11–32.
[6] Matt. 26: 75; Luke 18: 13; 7: 37–9.

enemy deceives me and fights against my soul. Before I perish utterly, save me, O Lord.[7]

If a man takes refuge from the tempest in this harbour, will he not be saved? If in his agony he kneels before this house of healing, will he not be cured? O Maker of all and Physician of the sick, before I perish utterly, save me, O Lord.

Wash me with my tears, O Saviour, for I am defiled by many sins. Therefore I fall down before Thee: I have sinned, have mercy upon me, O God.

I am a sheep of Thy spiritual flock, and to Thee I flee for refuge, O Good Shepherd. I have gone astray, O God: seek me and have mercy upon me.[8]

TONE FIVE

I cease not from sin, O Lord, nor do I perceive the love Thou showest me. Vanquish my blindness, for Thou alone art good, and have mercy upon me.

O Lord, from fear of Thee I tremble, yet I cease not from doing evil. When called to trial, who does not fear the judge? What man, desiring to be healed, angers the physician, as I do? Take pity on my weakness, O forbearing Lord, and have mercy upon me.

Woe is me, for I am like the barren fig tree, and I fear that I also shall be cursed and cut down. But, heavenly Husbandman, Christ my God, make my dry and barren soul bear fruit. Receive me as the Prodigal Son, and have mercy upon me.[9]

O Lord born of the Virgin, pass over my manifold transgressions and wipe out all my sins. Grant me the firm intent to turn back unto Thee, for Thou alone lovest mankind, and have mercy upon me.

TONE SIX

I have no repentance and no tears. Therefore I entreat Thee, Saviour: before the end comes cause me to turn back and grant me compunction, that I may be delivered from torment.

At Thy fearful Coming, O Christ, may we not hear the words: 'I

[7] Col. 2: 14.
[8] John 10: 11; Ps. 118: 176; Matt. 18: 12.
[9] Matt. 21: 19; John 15: 1–6; Luke 15: 11–32.

know you not.' For we have put our trust in Thee, O Saviour, though in our negligence we keep not Thy commandments; yet we entreat Thee, spare our souls.[10]

Heal the wounds of my heart, inflicted on me through my many sins, O Saviour and Physician of our souls and bodies; for Thou dost always grant forgiveness of transgressions unto those that ask. Give me tears of repentance and remission of my debts, O Lord, and have mercy on me.

Finding me naked, stripped of virtues, the enemy wounded me with the arrow of sin; but, O God, Physician of our souls and bodies, heal the wounds of my soul and have mercy on me.

TONE SEVEN

As the Prodigal Son, I also come to Thee, O compassionate Lord, and I fall down before Thee. Accept me as one of Thy hired servants, and have mercy on me.[11]

As the man who fell among thieves and was wounded, I too have fallen through my sins and my soul is wounded. To whom shall I flee for refuge, guilty that I am, if not to Thee, the merciful Physician of our souls? Pour on me, O God, the oil of Thy great mercy.[12]

Sinner though I be, O Saviour, cut me not down as the barren fig tree. Grant me forgiveness for my many years of sin, and water my soul with tears of repentance, that as fruit I may offer Thee acts of mercy and compassion.[13]

Thou art the Sun of righteousness; illumine the hearts of those who praise Thee, singing: Glory be to Thee, O Lord.[14]

TONE EIGHT

The angels praise Thee without ceasing, O King and Master, and I fall before Thee crying like the Publican: God be merciful to me and save me.[15]

Since thou art immortal, O my soul, be not overwhelmed by the

[10] Matt. 25: 12.
[11] Luke 15: 18–21.
[12] Luke 10: 30–4.
[13] Matt. 21: 19.
[14] Mal. 4: 2.
[15] Luke 18: 13.

waves of this life; but return to soberness and cry to Thy Benefactor: God be merciful to me and save me.

Give me tears, O God, as once Thou gavest them to the woman that had sinned, and count me worthy to wash Thy feet that have delivered me from the way of error. As sweet-smelling ointment let me offer Thee a pure life, created in me by repentance; and may I also hear those words for which I long: 'Thy faith has saved thee, go in peace.'[16]

When I call to mind the many evils I have done, and I think upon the fearful day of judgement, seized with trembling I flee to Thee for refuge, O God who lovest mankind. Turn not away from me, I beseech Thee, who alone art free from sin; but before the end comes grant compunction to my humbled soul and save me.

[16] Luke 7: 37–9, 50.

MONDAY IN THE FIRST WEEK

Greek use: the service begins somewhat later than usual, and the Midnight Office is omitted.

Slav use: the Midnight Office is read as usual, except that the Prayer of St. Ephraim is said once only, with three prostrations.[1]

MATTINS

After the Six Psalms and the Great Litany, in place of The Lord is God, *we sing* Alleluia *with the appointed verses, and then the hymns to the Trinity in the Tone of the week* (*see pp. 662–7*).

After the first reading from the Psalter, the sessional hymns of repentance in the Tone of the week (*see pp. 668–99*).

After the second reading from the Psalter, the following sessional hymns:

TONE TWO

(*by Joseph*)

As God-given first-fruits of the Fast, let us acquire compunction of soul, crying out: Accept our prayer as pure incense, Christ our Master, and deliver us, we entreat Thee, from the stench of corruption and from fearful torment, for Thou alone art ready to forgive.

Glory be to the Father . . . .

Repeat.

Both now . . . .

Theotokion

Thou art a fountain of compassion, O Theotokos: count us worthy of thy loving-kindness. Look upon thy people that have sinned; and now, as always, manifest thy power. For putting our trust in thee we

[1] These rules apply only to this Monday. On other weekdays in Lent, the Midnight Office is read as prescribed above (p. 70).

cry unto thee, Hail! as once did Gabriel, the chief captain of the heavenly hosts.

After the third reading from the Psalter, the following sessional hymns:

TONE TWO
(by Theodore)

Let us joyfully begin the all-hallowed season of abstinence; and let us shine with the bright radiance of the holy commandments of Christ our God, with the brightness of love and the splendour of prayer, with the purity of holiness and the strength of good courage. So, clothed in raiment of light, let us hasten to the Holy Resurrection on the third day, that shines upon the world with the glory of eternal life.

Glory be to the Father . . . .

Repeat.

Both now . . . .

Theotokion

Having obtained in my distress thine unconquerable intercession, O Mother of our God, I am set free wondrously and past all hope from everything that troubles me. For thou art always swift to help those who ask of thee in faith, and dost dispel the darkness of their many sins. Therefore with thanksgiving we cry unto thee: Accept, O Lady, this small offering of grateful praise, and be my help in all things.

Then Psalm 50, and the Litany by the priest, O Lord, save Thy people. . . .

The Canon

We use the Canon to the saint of the day from the Menaion, and the two three-canticled Canons from the Triodion; we sing the first Biblical Canticle (Exodus 15: 1–19).[2]

CANTICLE ONE

First Canon

TONE TWO
(by Joseph)

(*Irmos*) Come, O ye nations . . . .

[2] For detailed rules on the Canon at Mattins in Lent, see above, p. 75.

How shall I now lament my fall? Where shall I begin the work of my salvation? I have lived as the Prodigal: O compassionate Lord, in the ways that are Thine own, do Thou save me.

Behold, the appointed time; behold, the day of salvation, the entrance to the Fast. O my soul, be watchful, close all the doors through which the passions enter, and look up towards the Lord.[3]

Storm-tossed by the tempest of sin, I am dragged down into the depths of despair; but I flee to the wide sea of Thy mercy. Save me, O Lord.

I alone have become a slave to sin; I alone have opened the door to the passions, O Word who art ready to forgive. But in Thy tender mercy turn me back and save me.

Theotokion

O Maiden, alone full of God's grace, thou hast conceived the Fountain of dispassion. Heal me, for I am wounded by the passions, and snatch me from the eternal fire.

Another Canon with the same irmos

SAME TONE
(by Theodore)

Come, O ye people, and today let us accept the grace of the Fast as a gift from God and as a time for repentance, in which we may find mercy with the Saviour.

The time for combat is at hand and has begun already; let all of us set forth eagerly upon the course of the Fast, offering our virtues as gifts to the Lord.

Glory be to the Father . . . .

O simple unity of threefold Light, sovereign Oneness, omnipotent and source of all life, God and Lord, almighty Father, Son and Spirit, save those who honour Thee.

Both now . . . .

Theotokion

Let us sing the praises of the holy mountain of God, Mary undefiled. From her has shone forth upon those in darkness the Sun of righteousness, Christ the life of all.[4]

[3] 2 Cor. 6: 2.
[4] Ps. 98: 9; 67: 17; Isa. 9: 2; Mal. 4: 2.

Glory to Thee, our God, glory to Thee.

Armed with fasting, Elijah the wonderful was taken up in a chariot of fire; through fasting Moses received a vision of secret mysteries; and if we also fast like them, we shall see Christ.[5]

Glory to Thee, our God, glory to Thee.

Adam ate the food and his greed banished him from Paradise. But may the keeping of the Fast lead us to true repentance, O Lord who lovest mankind.

(*Irmos*) Come, O ye nations, and let us sing a song to Christ our God, who divided the sea and through it led His people, that He had brought out of the Egyptian bondage; for He is greatly glorified.

CANTICLE EIGHT

(*Irmos*) God came down into the fiery furnace . . . .

In the fire of Thy fear, O Christ, Thou hast renewed the eyes of my soul that were inflamed and darkened by lust. Shine upon me with the light of salvation, that I may glorify Thee for ever.

Hating the surfeit of the passions, O my humble soul, feast rather upon the rich food of God's blessings. Take thy delight in the pleasures of the Fast, turn away from the bitterness of lust, and thou shalt live for ever.

Hardened in soul and darkened by the drunkenness of the passions, I cannot look at all on Thee, the only God. Therefore take pity on me, grant me light, and open to me the gates of repentance.

Theotokion

O pure Virgin, through thee our earthly and corruptible nature is made heavenly: with thy fervent intercession bring our prayers and our petitions before the God and King of thee and all men.

Second Canon

(*Irmos*) By a strange miracle the Lord of old . . . .

O ye faithful, with joy let us enter upon the beginning of the Fast. Let us not be of sad countenance but let us wash our faces in the water of dispassion; and let us bless and exalt Christ above all for ever.[6]

[5] 3 [1] Kgs. 19: 8; 4 [2] Kgs. 2: 11; Exod. 24: 17–18.
[6] Matt. 6: 16–17.

Let us anoint the head of our soul with the oil of loving compassion, and let us not use vain repetitions when praying to our Father in heaven; and let us bless and exalt Him above all for ever.[7]

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

O ye faithful, let us sing in praise to the Father, eternal and without beginning, and to His coeternal Son, and to the Spirit that shines forth from the Father, three consubstantial Persons but one in sovereign power and rule.

Both now . . . .

Theotokion

O Mary, called by God, truly thou art the mercy seat of the faithful: for through thee forgiveness is freely bestowed upon all. Cease not to intercede before thy Son and Lord, gaining His gracious favour for us who sing thy praises.

Glory to Thee, our God, glory to Thee.

Fasting for the space of forty days, the Lord consecrated and made holy this present Fast. As we start upon it, brethren, we cry out: Bless and exalt Christ above all for ever.

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

(*Irmos*) By a strange miracle the Lord of old refreshed with dew the children of the Hebrews in the fire, yet burnt the Chaldaeans. Let us sing His praises, saying: Bless and exalt Him above all for ever.

CANTICLE NINE

We sing the Magnificat, with Greater in honour than the cherubim. . . .

(*Irmos*) God, the Word from God. . . .

May this the first day of the Fast be for thee, my soul, a time of abstinence from sin, of turning towards God and drawing near to Him. Do thou flee from all the pits of evil and seek only the paths that lead to the eternal rest of the Age to come.

I have fallen in my thoughts and sinned in the flesh, and groaning I lament and cry aloud: Save me, O Lord, for Thou alone art long-suffering; save me and, deserving though I be of condemnation, send me not to the fire of Gehenna.

[7] Matt. 6: 7, 9, 17.

Clothing ourselves in the shining raiment of the Fast, let us cast off the dark and hateful garment of drunkenness; and illumined by the divine virtues, we shall gaze with faith upon the radiance of the Saviour's Passion.

Theotokion

O undefiled Lady, heal my miserable soul that is weakened by all the assaults of the evil demons; for thou hast borne Christ our Physician and Redeemer, and we acknowledge thee, O Maiden, to be a virgin inviolate.

Second Canon

(*Irmos*) O ye faithful, let us magnify the Virgin. . . .

The season of the holy Fast is now at hand. Let us begin it with good actions; for it is said, fast not for strife and debate.[8]

On Mount Horeb Elijah was cleansed by fasting and saw God. Let us also cleanse our hearts by fasting and we shall see Christ.[9]

Glory be to the Father . . . .

I worship one Nature, I sing the praises of three Persons, one God of all, Father, Son and Holy Spirit, sovereignty eternal.

Both now. . . .

Theotokion

Though a pure maiden, thou bearest child, and though a virgin thou givest suck. How can these things be found together? How dost thou give birth and yet remain virgin? 'It is God who has brought this to pass: ask me not how.'

Glory to Thee, our God, glory to Thee.

All mortal life is but one day, so it is said, to those who labour with love. There are forty days in the Fast: let us keep them all with joy.

(*Irmos*) O ye faithful, let us magnify the Virgin with never-silent hymns, for in ways surpassing nature she has conceived within her womb, according to the flesh, the Word that outside time shone forth from the Father.

Then Truly it is right to call thee blessed. . . .

[8] Isa. 58: 4.
[9] 3 [1] Kgs. 19: 8–12.

Hymn of Light in the Tone of the week (see pp. 662–7).

The Psalms of Lauds are read without stichera.[10]

Then we say To Thee is due glory, O Lord our God. . . . *followed by the Small Doxology (read, not sung)*[11] *and the Litany*, Let us complete our morning prayer to the Lord. . . .

Then the Aposticha:

TONE FIVE

The Fast has come, mother of chastity, accuser of sins, advocate of repentance, life of the angels and salvation of men. Let us cry out, ye faithful: O God, have mercy upon us.

℣. We were filled in the morning with Thy mercy . . . .

Repeat the sticheron The Fast has come . . . .

℣. And let the brightness of the Lord our God be upon us . . . .

To the Martyrs

SAME TONE

Blessed is the army of the heavenly King: for though the victorious martyrs were born of this earth, yet despising their bodies they made haste to attain to the angelic estate; and through their sufferings they were counted worthy of the honour of the bodiless angels. At their prayers, O Lord, save our souls.

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

Theotokion

SAME TONE

We magnify thee in song, O Mother of God and pure Virgin, more holy than the cherubim: we confess thee to be Theotokos in both soul and body, for in very truth thou hast borne God incarnate. All-pure Lady, offer intercession for our souls.

Then we say It is a good thing to give thanks . . . . ; Holy God . . . , *etc., and the Lord's Prayer, followed by the apolytikion* Standing in the temple of thy glory . . . .[12]

Kyrie eleison (*forty times*); Glory be to the Father . . . . Both now . . . ; Greater in honour than the cherubim; In the Name of the Lord, give the blessing, father.

[10] Except on the days of certain saints (see the Menaion for details).

[11] For the text, see pp. 72–3.

[12] See p. 74.

Priest: Blessed be He who is, Christ our God . . . .

Then we say O heavenly King, uphold our rulers . . . .

The Prayer of St. Ephraim, with three prostrations; then twelve bows; then the Prayer of St. Ephraim again, with one prostration at the end.

Then the First Hour.

SIXTH HOUR

Troparion of the Prophecy:

TONE FIVE

Lord, O Lord, at the presence of Thy power all things fear and tremble. We fall down before Thee, O Immortal One, and we pray to Thee, O Holy One: save our souls at the intercessions of Thy saints.

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

Repeat.

Prokimenon (Psalm 1): *TONE FOUR*

The Lord knows the way of the righteous, and the way of the ungodly shall perish.

℣. Blessed is the man that has not walked in the counsel of the ungodly, nor stood in the way of sinners.

Lesson: Isaiah 1 : 1–20.

Prokimenon (Psalm 2): *TONE SEVEN*

Serve the Lord with fear and rejoice in Him with trembling.

℣. Why have the heathen raged and the people meditated empty things?

VESPERS

To Lord, I have cried, *six stichera are sung, the first three being from the Triodion:*

TONE TWO

(by Joseph)

I have committed every sin; more than all men I have lived as the

Prodigal. When I try to repent, I have no tears to shed; if I live always in my present sloth, I shall be condemned to torment. Grant me amendment and have mercy on me, O God, for Thou alone art good.

Grant me tears falling as the rain from heaven, O Christ, as I keep this joyful day of the Fast. Let me mourn, O Lord, and wash away the filth that comes from lustful pleasures, that I may appear before Thee purified, when Thou, the only righteous Judge, shalt come from heaven to judge all mortal men.

TONE FIVE
(by Theodore)

Come eagerly, all ye faithful, and taking as shield the strong armour of the Fast, let us repel every delusion of the enemy. Let us not be led astray by the lusts of passion, let us not flinch before the fire of temptation; and Christ in His love will reward us with crowns for our patient endurance. Offering, then, our prayers with boldness, we fall down and cry aloud, asking for peace and His great mercy on our souls.

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.*

After O joyful Light (*without the Entrance*), *the prokimenon* (*Psalm 3*):

TONE SIX

Salvation is of the Lord, and Thy blessing is upon Thy people.

℣. Lord, how are they increased that trouble me!

Lesson: Genesis 1 : 1–13.

Prokimenon (*Psalm 4*): *TONE FIVE*

The Lord will hear me when I cry to Him.

℣. Thou hast heard me when I called, O God of my righteousness.

Lesson: Proverbs 1 : 1–20.

Then Vouchsafe, O Lord . . . , *and the Litany*, Let us complete our evening prayer to the Lord . . . .

Apostícha:

TONE THREE

Let us observe a fast acceptable and pleasing to the Lord. True fasting is to put away all evil, to control the tongue, to forbear from anger, to abstain from lust, slander, falsehood and perjury. If we renounce these things, then is our fasting true and acceptable to God.

℣. Unto Thee have I lifted up mine eyes . . . .

Repeat the sticheron Let us observe a fast acceptable . . . .

℣. Have mercy upon us, O Lord . . . .

To the Martyrs

SAME TONE

Great is the power of Thy martyrs, O Christ! Though they lie in their tombs, they drive out evil spirits and fight in the defence of true devotion, subduing the dominion of the enemy through faith in the Trinity.

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

Theotokion

SAME TONE

O Theotokos, the protection of all who ask thy prayers, in thee we trust, in thee we boast, in thee is all our hope: pray to thy Son for thine unprofitable servants.[13]

GREAT COMPLINE

We assemble in church at the ninth hour of the day (three–four o'clock in the afternoon). After the opening blessing by the priest, Blessed is our God. . . , *the reader says*: Amen. Glory to Thee, our God, glory to Thee. O heavenly King. . . ; Holy God. . . , *etc., and the Lord's Prayer. Then* Kyrie eleison *(twelve times)*; Glory be to the Father. . . , Both now. . . ; O come, let us worship. . . , *and Psalm 69.*

Then follows the first section of the Great Canon of St. Andrew of Crete. Before each troparion of the Canon, we make the sign of the Cross and bow

[13] Luke 17: 10. For the ending of Vespers on weekdays in Lent, see pp. 92–3.

three times,[14] *and we sing*: Have mercy upon me, O God, have mercy upon me. *The irmoi are sung twice.*

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.[15]

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.[16]

Instead of the visible Eve, I have the Eve of the mind: the passionate thought in my flesh, showing me what seems sweet; yet whenever I taste from it, I find it bitter.[17]

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?[18]

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. . . .

[14] In many places it is now the custom to make the sign of the Cross and to bow only once.

[15] Gen. 3: 7–11.

[16] Gen. 3: 6.

[17] Gen. 3: 6.

[18] Gen. 3: 23; Acts 7: 38.

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.[19]

Look upon me, God my Saviour, 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.

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

I am surrounded by the storm of sin, O compassionate Lord. But stretch out Thine hand to me, as once Thou hast to Peter.[20]

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

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.[21]

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

I offer to Thee, O merciful Lord, the tears of the Harlot. Take pity on me, O Saviour, in Thy compassion.[22]

I looked upon the beauty of the tree and my mind was deceived; and now I lie naked and ashamed.[23]

All the ruling passions have ploughed upon my back, making long furrows of wickedness.[24]

[19] Deut. 32: 1.
[20] Matt. 14: 31.
[21] Gen. 3: 7.
[22] Luke 7: 38.
[23] Gen. 3: 6-7.
[24] Ps. 128: 3.

Glory be to the Father. . . .

I sing Thy praises, One in Three Persons, God of all, Father, Son and Holy Spirit.

Both now. . . .

Theotokion

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

CANTICLE THREE

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

The Lord once rained down fire from heaven and consumed the land of Sodom.[25]

O my soul, flee like Lot to the mountain, and take refuge in Zoar before it is too late.[26]

Flee from the flames, my soul, flee from the burning heat of Sodom, flee from destruction by the fire of God.[27]

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.[28]

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

I confess to Thee, O Saviour: I have sinned against Thee without measure. But in Thy compassion absolve and forgive me.

Glory be to the Father . . . .

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

Both now . . . .

Theotokion

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

[25] Gen. 19: 24.
[26] Gen. 19: 22.
[27] Deut. 4: 24; Heb. 12: 29.
[28] John 10: 11; Luke 15: 4–6.

CANTICLE FOUR

(*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.[29]

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?[30]

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.

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 in my wretchedness.

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.[31]

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.[32]

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. For without toil, O my soul, neither action nor contemplation will succeed.

[29] Mark 2: 10.
[30] Matt. 24: 33; Ps. 38: 7.
[31] Gen. 28: 12.
[32] Gen. 29: 16–30; 30: 31–3; 31: 38–41.

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.[33]

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 the 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.[34]

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.[35]

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.[36]

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 mind of Joseph; and do not live in wantonness, sinfully indulging thy disordered desires.[37]

Once Joseph was cast into a pit, O Lord and Master, as a figure of

[33] Isa. 6: 3; Rev. 4: 8.
[34] Eph. 5: 8; 1 Thess. 5: 5.
[35] Gen. 35: 22; 49: 4.
[36] Gen. 37: 27–8.
[37] Gen. 39: 7–20.

Thy Burial and Resurrection. But what offering such as this shall I ever make to Thee?[38]

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.'[39]

Like Dathan and Abiram, O my soul, thou hast become a stranger to thy Lord; but from the lowest depth of hell cry out, 'Spare me', that the earth may not open and swallow thee up.[40]

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.[41]

O my soul, the hand of Moses shall be our assurance, proving how God can cleanse a life full of leprosy and make it white as snow. So do not despair of thyself, though thou art leprous.[42]

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. . . .

[38] Gen. 37: 24.
[39] Luke 18: 13.
[40] Num. 16: 32.
[41] Hos. 10: 11.
[42] Exod. 4: 6–8.

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.

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.

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, and 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.[43]

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.[44]

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.[45]

[43] 1 Kgs. [1 Sam.] 9: 3; 10: 1–2.
[44] 2 Kgs. [2 Sam.] 11: 2–17.
[45] 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.'[46]

Glory be to the Father. . . .

O simple and undivided Trinity, O holy and consubstantial Unity: 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.

CANTICLE EIGHT

(*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: I have sinned against Thee, save me; 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, O my soul, on his ascent.[47]

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.[48]

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.[49]

[46] Ps. 50: 3, 6, 11.
[47] 4 [2] Kgs. 2: 11.
[48] 4 [2] Kgs. 2: 9, 13.
[49] 4 [2] Kgs. 2: 14.

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.[50]

O wretched soul, always thou hast imitated the unclean thoughts of Gehazi. Cast from thee, at least in thine old age, his love of money. Flee from the fire of hell, turning away from thy wickedness.[51]

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.

CANTICLE NINE

(*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

[50] 4 [2] Kgs. 4: 8; Matt. 22: 11–13.
[51] 4 [2] Kgs. 5: 21–7.

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 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.[52]

Christ became man 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.[53]

Christ saved the Wise Men and called the Shepherds; He revealed as martyrs a multitude of young children; He glorified the Elder and the aged Widow. But thou, my soul, hast not followed their lives and actions. Woe to thee when thou art judged![54]

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.[55]

Glory be to the Father. . . .

Let us glorify the Father, let us exalt the Son, and with faith let us worship the Spirit of God, undivided Trinity and Unity in essence. Let us adore Light and Lights, Life and Lives, giving light and life to the ends of the earth.

Both now. . . .

Theotokion

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

Holy Father Andrew, pray to God for us.

[52] Matt. 9: 13; 21: 31; Luke 15: 1.
[53] Heb. 4: 15.
[54] Matt. 2: 12; Luke 2: 9–12; Matt. 2: 16; Luke 2: 25–38.
[55] Matt. 4: 2; 17: 21.

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 sin, who honour thy memory with faith.

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

We continue with Psalm 4 and the rest of Great Compline.

TUESDAY IN THE FIRST WEEK

MATTINS

After the first reading from the Psalter, the sessional hymns of repentance in the Tone of the week.

After the second reading from the Psalter, the following sessional hymns:

TONE TWO

Most blessed is the grace of the holy Fast. For through fasting Moses was glorified, and he received the Law written upon tablets; and through fasting the three Children were made stronger than the fire. Through fasting, then, let us quench the burning passions of the flesh, and let us cry to Christ the Saviour: Grant conversion to us all and deliver us from Gehenna.[1]

Glory be to the Father . . . .

The season of repentance is at hand: O my soul, show fruits of abstinence. Consider those who repented in the past, and cry aloud to Christ: I have sinned, O save me, loving Master, as Thou hast saved the Publican who sighed with sorrow from his heart, for Thou alone art rich in mercy.[2]

Both now . . . .

Theotokion

Fervent advocate of Christians, ever entreat thy Son, O Theotokos, to deliver us from all the malice and cunning of the enemy, and to grant us in His tender mercy the forgiveness of our sins, at thine intercessions, O Mother and Virgin.

After the third reading from the Psalter, the following sessional hymns:

TONE FIVE

As we begin the second day of saving abstinence, we cry to Thee,

[1] Exod. 24: 18; 32: 15; 34: 29; Dan. 1: 8–16; 3: 21–7.
[2] Luke 18: 13.

O Lord: Pierce the hearts of us Thy servants with compunction and accept the prayers we offer Thee in fear. Grant us without stumbling to complete the course of the Fast, and bestow upon us cleansing and great mercy.

Glory be to the Father . . . .

Repeat.

Both now . . . .

Theotokion

O Root that has put forth the divine Flower, Tabernacle and Candlestick and golden vessel of Manna, holy Table bearing the Bread of life: with John the Forerunner do thou intercede before Him, since He is thy Son and God, that He may grant mercy and salvation unto all of us, who acknowledge thee as Theotokos.[3]

The Canon

We use the Canon to the saint of the day from the Menaion, and the two three-canticled Canons from the Triodion; we read the second Biblical Canticle (Deuteronomy 32: 1–43).

CANTICLE TWO

First Canon

TONE TWO

(*Irmos*) See now, see, that I am God, who saved the people of Israel in the waves, and satisfied their hunger in the wilderness; I made the waters flow from the rock for mortal men; I clothed Myself in him who fell into corruption of old, that through ineffable mercy I might draw him to Myself.

Be sober, be vigilant, groan and weep, my soul. Through fasting cast aside the whole burden of sin. By fervent repentance escape from the fire; through thy mourning, tear in pieces the mourning-garment of the passions and put on the robe of God.[4]

Through fasting let us all ascend the mountain of virtuous action, forsaking the sensual temptations that creep upon the ground. Let

[3] Isa. 11: 1; Num. 17: 5, 10; Exod. 26: 1; 25: 31; 16: 33; 25: 23–30.
[4] 1 Pet. 5: 8.

us enter into the darkness of holy visions; by the divine and mystical ascent let us become godlike, and let us look only upon Christ our beloved in His beauty.[5]

Alas! What will become of me? What shall I do? I feel no pang of conscience when I sin, nor do I fear the Master. Because of this, even before the judgement comes, I stand condemned. O just and loving Judge, turn me back and save me, though I have provoked Thee more than any other man.

Theotokion

O untilled Earth, thou hast put forth Him that gives food to all, who opens His hand and in His own good pleasure fills every living thing with divine power. Strengthen with the Bread of life our hearts that are grown weak through the surfeit of our hateful sins.

Another Canon

TONE FIVE

(*Irmos*) See now, see that I am God . . . .

Come, let us enter the inner chamber of our soul, offering prayers to the Lord and crying aloud: Our Father, who art in heaven, remit and forgive our debts, for Thou alone art compassionate.[6]

Showing joyfulness of soul in the Fast, let us not be of a sad countenance; for the change in our way of life during these blessed days will help us to gain holiness.[7]

Glory be to the Father . . . .

Unity in three Persons, without beginning, uncreated, Lord and King of the ages, Father, Son and Holy Spirit: the hosts of angels and all mortal men give Thee glory.

Both now . . . .

Theotokion

We sing thy praises, O all-perfect glory of mankind, for through thee, O Virgin, we have been made godlike. Thou hast for our sake given birth to Christ, our God and Saviour, who has loosed us from the curse.

Glory to Thee, our God, glory to Thee.

[5] Exod. 20: 21.
[6] Matt. 6: 6, 9–12.
[7] Matt. 6: 16.

What quenched the fire? What stopped the mouths of the wild beasts? It was fasting that delivered the Children from the furnace and Daniel the Prophet from the jaws of the lions. Brethren, let us also fast like them.[8]

(*Irmos*) See now, see that I am God. By Mine own will was I clothed in flesh, to save from error Adam who had fallen through the deceit of the serpent.

CANTICLE EIGHT

(*Irmos*) The Lord of old foreshadowed . . . .

Rouse thyself, my soul, from the sleep of grievous slothfulness, and with zeal and vigilance observe the divine commandments. The Bridegroom draws near: take thy lamp and hasten to meet Him.[9]

I am gravely wounded by the sword of pleasure: heal me, O Word, with the ointment of Thy merciful compassion, and I will glorify Thee with thanksgiving for ever.

My soul, abstain from harmful passions, from envy and hatred and all malice; and feed upon the spiritual food that brings thee heavenly joy.

Theotokion

O pure Mother of God, heal the wounds of my soul, the passions of my heart and the delusions of my mind; for thou art the only help of sinners, our wall against the enemies that despoil us.

Second Canon

(*Irmos*) Sing, O ye peoples. . . .

Giving wings to our soul through abstinence, let us all offer acceptable prayers to the Lord in heaven.

In a spirit of compunction, let us weep for the deliverance of our souls and sing the praises of Christ for ever.

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

Consubstantial Trinity, uncreated Unity, the God of all, we exalt Thee above all for ever.

Both now . . . .

[8] Dan. 1: 8–16; 3: 21–7; 6: 16–23.
[9] Matt. 25: 6–7.

Theotokion

Intercede for those who sing thy praises, O All-Undefiled, that they may be delivered from every danger and temptation.

Glory to Thee, our God, glory to Thee.

Rejecting the pleasures of the rich man, come and let us fast with Lazarus, that we too may be comforted in the bosom of Abraham.[10]

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

(*Irmos*) Sing, O ye peoples, sing in praise of the Maker of creation, before whom angels tremble, and exalt Him above all for ever.

CANTICLE NINE

(*Irmos*) Who among those born on earth has ever seen . . . .

Who among those born on earth has ever slipped and provoked God to anger as I have done? Who has ever followed evil impulses and become a dwelling-place of sin as much as I in my wretchedness? But, O God, whose will it is to have mercy, take pity on me.

O godlike and angelic powers, entreat Him, for He is always ready to forgive, that He may save a soul lost in the sea of worldly pleasures, driven to and fro by the tempest of the passions, and in peril from the assaults of hostile spirits.

Come, my soul, and by fasting ascend to heaven on the wings of the virtues, rising above the sin that creeps upon the ground: take thy delight in visions of glory that lead thee to holiness, and through faith grow godlike.

Theotokion

Who shall make thy praises to be heard in all the world, O pure Lady? For in ways past understanding thou hast given birth to the Master and Lord, whom the leaders of the angelic hosts praise and exalt above all. Entreat Him for thy people that has sinned, O Virgin inviolate.

Second Canon

(*Irmos*) Rejoice, Isaiah . . . .

Now is the accepted time, the day of salvation: let us offer to

[10] Luke 16: 19–25.

God gifts of virtue; as Paul commands, let us cast off the works of darkness, O brethren, and put on the armour of light.[11]

As the Lord overcame the enemy by fasting, so by fasting let us also break in pieces his arrows and his snares; and when he seeks to tempt us, let each say: Get thee behind me, Satan.[12]

Glory be to the Father . . . .

O honoured Trinity, consubstantial, without beginning, source of life, O undivided Unity, I sing Thy praises: Father unbegotten, Word and Son begotten, and Holy Spirit, save us all who glorify Thee.

Both now . . . .

Theotokion

Beyond our understanding is thy childbearing, O Mother of God. For without man thou hast conceived, and in virginity hast thou given birth; and the Child that thou hast borne is God. Him we magnify, O Virgin, and we call thee blessed.

Glory to Thee, our God, glory to Thee.

Through fasting let us draw near to the mountain of prayer; and with pure hearts like Moses let us also look on God, receiving inwardly the tablets of the commandments and shining with glory in the presence of God's love.[13]

(*Irmos*) Rejoice, Isaiah: the Virgin has conceived and borne a Son Emmanuel, who is both God and man; and Orient is His Name. Him we magnify, O Virgin, and we call thee blessed.[14]

Aposticha:

TONE THREE

Let us begin, O ye peoples, the pure Fast that is our soul's salvation. Let us serve the Lord with fear: let us anoint our heads with the oil of almsgiving, and let us wash our faces in the waters of purity; let us not use vain repetitions in our prayers, but as we have been taught, so let us cry: Our Father, who art in heaven, forgive us our trespasses in Thy love for mankind (*twice*).[15]

[11] 2 Cor. 6: 2; Rom. 13: 12.
[12] Matt. 4: 1–11; 16: 23.
[13] Exod. 32: 15; 33: 18–23; 34: 29.
[14] Isa. 7: 14; Matt. 1: 23; Luke 1: 78.
[15] Ps. 2: 11; Matt. 6: 7, 9, 12, 16–17.

To the Martyrs

The soldiers of Christ cast aside the fear of kings and tyrants; boldly and with courage they confessed Him as the Lord of all, their King and God; and now they intercede for our souls.

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

Theotokion

Theotokos, the protection of all who ask thy prayers, in thee we trust, in thee we boast, in thee is all our hope: pray to thy Son for thine unprofitable servants.

SIXTH HOUR

Troparion of the Prophecy:

TONE ONE

We are strangers upon earth, as all our fathers were; brief is the span of our life. But, O our Saviour, keep us free from sin and have mercy upon us in Thy love for mankind.[16]

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

Repeat.

Prokimenon (Psalm 5): *TONE FOUR*

Hearken to the voice of my prayer, my King and my God.

℣. Give ear to my words, O Lord, attend to my cry.

Lesson: Isaiah 1: 19–2: 3.

Prokimenon (Psalm 6): *TONE FOUR*

O Lord, rebuke me not in Thine anger.

℣. Have mercy on me, O Lord, for I am weak.

VESPERS

To Lord, I have cried, *six stichera are sung, the first three being from the Triodion:*

[16] 1 Chr. 29: 15.

TONE TWO

Cast out of old from Paradise through eating bitter food, let us make haste to enter there once more, abstaining from the passions and crying to our God: Thou hast stretched out Thy hands upon the Cross, drunk vinegar and tasted gall, and patiently Thou hast endured the pain of the nails: uproot all bitter pleasures from our souls, and in Thy tender mercy save Thy servants.

Once we were cast out of Paradise through eating from the Tree, but through Thy Cross we are restored again to Paradise. We offer this Thy Cross to Thee in supplication, O Lord of many mercies, and we pray to Thee with faith: Send down upon us in this time of abstinence fountains of tears to cleanse all the filth of our passions and offences, that we may all cry fervently to Thee: Glory be to Thee, O Lord.

As once Thou gavest Paradise to Adam, grant to me now, O Word, the joy of abstinence, that I may taste from all Thy commandments, O God, yet never eat from the forbidden fruit of sin; and so with gladness I shall come to Thy life-giving Passion on the Cross.

Then three stichera to the saint of the day from the Menaion.

Glory be to the Father . . . . Both now . . . . ; *and the Stavrotheotokion from the Menaion.*

Prokimenon (Psalm 7): *TONE FIVE*

O Lord my God, in Thee have I put my trust.

℣. Save me from all them that persecute me, and do Thou deliver me.

Lesson: Genesis 1: 14–23.

Prokimenon (Psalm 8): *TONE FIVE*

O Lord, our Lord, how wonderful is Thy Name in all the earth!

℣. For Thy majesty is lifted high above the heavens.

Lesson: Proverbs 1: 20–33.

Aposticha:

TONE EIGHT

Let us keep the Fast not only by refraining from food, but by becoming strangers to all the bodily passions; that we who are

enslaved to the tyranny of the flesh may become worthy to partake of the Lamb, the Son of God, slain of His own will for the sake of the world, and spiritually may celebrate the feast of the Saviour's Resurrection from the dead. So shall we be raised on high in the glory of the virtues, and through our righteous actions we shall give joy to the Lord who loves mankind (*twice*).

To the Martyrs

Thy martyrs, O Lord, forgetting the things of the present life, and despising torture in their longing for the life to come, were granted this eternal life as their inheritance, and now they rejoice with the angels. At their supplications bestow upon Thy people Thy great mercy.

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

Stavrotheotokion

'O marvellous wonder! O strange mystery! O fearful enterprise!' said the Virgin as she looked on Thee, and saw Thee hanging between two evil-doers on the Cross, the Child whom she had borne without travail, yet in fear and trembling. Weeping she said: 'Woe is me, beloved Child: how has this wicked and ungrateful people nailed Thee to the Cross?'

GREAT COMPLINE

We start as on Monday. After Psalm 69 we begin the second section of the Great Canon of 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.

By my own free choice have I incurred the guilt of Cain's murder. I have killed my conscience, bringing the flesh to life and making war upon the soul by my wicked actions.[17]

[17] Gen. 4: 8.

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 an unblemished life.[18]

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.[19]

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.[20]

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.[21]

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.[22]

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.

Sin has stripped me of the robe that God once wove for me, and it has sewed for me garments of skin.[23]

[18] Gen. 4: 4.
[19] Gen. 4: 5.
[20] Gen. 2: 7; Jer. 18: 1–10; Rom. 9: 21.
[21] Luke 10: 30.
[22] Luke 15: 20.
[23] Gen. 3: 21.

I am clothed with the raiment of shame as with fig leaves, in condemnation of my self-willed passions.[24]

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

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.

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.[25]

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.[26]

Like the Publican I cry to Thee: Be merciful, O Saviour, be merciful to me. For no child of Adam has ever sinned against Thee as I have sinned.[27]

Glory be to the Father. . . .

I sing Thy praises, One in Three Persons, God of all, Father, Son and Holy Spirit.

Both now. . . .

Theotokion

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

CANTICLE THREE

(*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;

[24] Gen. 3: 7.
[25] Luke 15: 8.
[26] Luke 7: 37–50.
[27] Luke 18: 13.

and from my heart I cry to Thee before the end: I have sinned, be merciful to me and save me.[28]

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.

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.[29]

O my soul, thou hast followed Ham, who mocked his father. Thou hast not covered thy neighbour's shame, walking backwards with averted face.[30]

Flee, my soul, like Lot from the burning of sin; flee from Sodom and Gomorrah; flee from the flame of every brutish desire.[31]

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.

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.

CANTICLE FOUR

(*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.

Be watchful, O my soul, be full of courage like Jacob the great Patriarch, that thou mayest acquire action with knowledge, and be

[28] Ps. 35: 10; John 4: 14; 7: 37.
[29] Gen. 6: 5–13; Matt. 24: 37–9.
[30] Gen. 9: 20–7.
[31] Gen. 19: 17–25.

named Israel, 'the mind that sees God'; so shalt thou reach by contemplation the innermost darkness and gain great merchandise.[32]

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.[33]

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.[34]

Esau was called Edom because of his raging love 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.[35]

Thou hast heard, O my soul, of Job justified on a dung-hill, but 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.[36]

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.

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.[37]

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 the womb brings forth without travail. When God so wills, the natural order is overcome; for He does whatever He wishes.

[32] Gen. 32: 28–30.
[33] Gen. 28: 12–14; 35: 22.
[34] Gen. 25: 31–3; 27: 36.
[35] Gen. 25: 30.
[36] Job 2: 8–10.
[37] Isa. 6: 3; Rev. 4: 8.

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.

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.[38]

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.[39]

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?[40]

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.[41]

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.[42]

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.[43]

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.

[38] Exod. 1: 22–2: 3.
[39] Exod. 1: 16; 2: 9.
[40] Exod. 2: 12.
[41] Exod. 3: 1–6.
[42] Exod. 14: 16.
[43] Num. 16: 1–40; 1 Kgs. [1 Sam.] 2: 12–34.

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.

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.[44]

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.[45]

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.[46]

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.[47]

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.[48]

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.[49]

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.

[44] Exod. 14: 21–8.
[45] Exod. 16: 15; Num. 21: 5.
[46] Exod. 17: 6; Num. 20: 8; 2 Kgs. [2 Sam.] 22: 2; 1 Cor. 10: 4.
[47] Exod. 16: 3; Num. 11: 4–7.
[48] Exod. 17: 6; Num. 20: 8; John 19: 34; 1 Cor. 10: 4.
[49] Num. 13: 21–5; 14: 30; Josh. 2: 1.

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.

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.

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.[50]

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.[51]

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.[52]

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, by thine accursed life.[53]

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 mind hast imitated him through thy shameful desires.[54]

O my soul, thou hast rivalled Rehoboam, who paid no attention to his father's counsellors, and Jeroboam, that evil servant and

[50] 2 Kgs. [2 Sam.] 6: 6–7.
[51] 2 Kgs. [2 Sam.] 16: 21–2.
[52] 2 Kgs. [2 Sam.] 16: 23.
[53] 3 [1] Kgs. 11: 1–10.
[54] 3 [1] Kgs. 3: 12; 11: 1.

renegade of old. But flee from their example and cry to God: I have sinned, take pity on me.[55]

Glory be to the Father. . . .

O simple and undivided Trinity, O holy and consubstantial Unity: 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.

CANTICLE EIGHT

(*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.

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.[56]

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.[57]

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.[58]

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.[59]

My soul, thou hast heard how Daniel stopped the mouths of the

[55] 3 [1] Kgs. 11: 26–40; 12: 1–33.
[56] 2 Chr. 26: 19.
[57] Jonah 3: 5.
[58] Jer. 45 [38]: 6; 9: 1.
[59] Jonah 1: 3.

wild beasts in the lions' den; and thou knowest how the Children with Azarias quenched through their faith the flames of the fiery furnace.[60]

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.

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.

CANTICLE NINE

(*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.

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.[61]

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 lawless, but embrace repentance.[62]

The Forerunner of Grace went to dwell in the wilderness, and Judaea and all Samaria ran to hear him; they confessed their sins

[60] Dan. 6: 16–22; 3: 23–5.
[61] Matt. 4: 3–9; 26: 41.
[62] Ps. 54: 7; John 5: 35; Isa. 40: 3; Matt. 3: 2–3; 14: 3; Ps. 123: 7.

and were baptized eagerly. But thou, my soul, hast not imitated them.[63]

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 the water into wine and revealing His first miracle, to bring thee, my soul, to a change of life.[64]

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.[65]

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.[66]

Glory be to the Father. . . .

Let us glorify the Father, let us exalt the Son, and with faith let us worship the Spirit of God, undivided Trinity and Unity in essence. Let us adore Light and Lights, Life and Lives, giving light and life to the ends of the earth.

Both now . . . .

Theotokion

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

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 sin, who honour thy memory with faith.

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

And the rest of Great Compline.

[63] Matt. 3: 5–6.
[64] Heb. 13: 4; John 2: 1–11.
[65] Matt. 9: 2–7; Luke 7: 11–15; Matt. 8: 6–13; John 4: 24.
[66] Matt. 9: 20–2; 11: 5; Luke 13: 11–13.

WEDNESDAY IN THE FIRST WEEK

MATTINS

After the first reading from the Psalter, the sessional hymns of the Cross in the Tone of the week.

After the second reading from the Psalter, the following sessional hymns:

TONE TWO

Through Thy Passion, loving Lord, Thou hast given to all men freedom from the passions, putting to death the passions of my flesh by Thy Cross. Count me worthy, then, to see Thy divine Passion: that, having been well-pleasing to Thy glory through the Fast, I may receive Thy great and abundant mercy.

Glory be to the Father . . . .

Repeat.

Both now . . . .

Stavrotheotokion

Beholding Thee, O Christ, stretched dead upon the Tree, Thy Virgin Mother cried aloud with bitter tears: 'O my Son, what is this fearful mystery? How dost Thou who givest life eternal unto all, suffer willingly a shameful death upon the Cross?'

After the third reading from the Psalter, the following sessional hymns:

TONE TWO

O Lord, Thou hast consecrated and granted unto us this light-giving season of abstinence. Enable all of us to pass through it in compunction and sincerity, living in peace by the power of Thy Cross, O Thou who alone lovest mankind.

Glory be to the Father . . . .

Repeat.

Both now . . . .

Stavrotheotokion

Guarded by the precious Cross of thy Son, O pure Lady and Theotokos, easily we turn aside all the assaults of the adversary. Therefore, as is right, we call thee blessed, for thou art the Mother of the Light and the only hope of our souls.[1]

The Canon

We use the Canon to the saint of the day from the Menaion, and the two three-canticled Canons from the Triodion; we sing the third Biblical Canticle (1 Kings 2: 1–10).

CANTICLE THREE

First Canon

TONE TWO

(*Irmos*) The desert flowered as a lily . . . .

Let us crucify our members through abstinence; let us be vigilant in prayer, as it is written, and let us live after the example of Him who suffered, and by His Passion put to death the passions.[2]

Rejecting the bitter food of sin, let us seek to please Christ, who of His own will tasted gall and by the Cross cast down the author of evil.

Sin has become a habit for me, and it drags me to complete perdition. But do Thou by Thy Cross deliver me from my sinfulness, O compassionate Lord of many mercies.

Theotokion

Queen of all creation, O Lady who hast borne the Master, set me free from bondage to the deceitful enemy.

Another Canon

SAME TONE

(*Irmos*) O Lord, who hast put sin to death . . . .

From the tree of the Cross there grows for all the world the flower of abstinence. Let us then accept the Fast with love and take pleasure in the fruit of Christ's divine commandments.

Abstaining from the passions, let us for the Lord's sake crucify

[1] John 1: 9.
[2] Gal. 5: 24; Col. 3: 5; 4: 2.

our flesh; by our life in Christ let us all show that the pride of the flesh is dead.[3]

Glory be to the Father . . . .

I glorify three Persons in one Nature, Father, Son and Spirit, the one Power of the Godhead, one Kingdom over all and one Brightness.

Both now . . . .

Theotokion

Thy childbearing, O pure Lady, fills our hearts with fear. For it is God who has become man, begotten outside time from the Father and in the last days brought forth by thee through a virgin birth.

Glory to Thee, our God, glory to Thee.

I praise Thy Crucifixion, O Christ, and the piercing of Thy divine side, from which I draw each day an immortal drink and I am sanctified.

(*Irmos*) O Lord, who hast put sin to death by the wood of the Cross, be Thou our strength and our support, and graft Thy fear in our hearts as we sing in praise of Thee.

CANTICLE EIGHT

(*Irmos*) In Babylon of old by the command of God . . . .

The furnace of the passions burns up my soul; but with the dew of Thy mercy do Thou quench its flames. For in Thy loving self-abasement, O Benefactor, at Thy Crucifixion Thou hast made a fountain of dispassion to flow from Thy pure side.

Lifted upon Thy Cross, O Christ, Thou hast raised us up who were fallen into evil. I have slipped into the pit of sin: bring me out and set me firmly on the rock of salvation, that I may glorify Thy power.

Through the lance that pierced Thy side, O Christ, Thou hast cleansed my heart from the corruption of the passions. I have been wounded by the poisonous bite of the serpent: heal me in every part, and make me walk unwavering upon the paths of God.

Theotokion

All of us honour thee, O Virgin undefiled, as the shining lamp and candlestick in which the fire of the Godhead came to dwell,

[3] Gal. 5: 24; Rom. 8: 6.

bringing light to those held fast in the dark night of corruption; and we bless thy childbearing, O blessed among women.[4]

Second Canon

(*Irmos*) The Lord of old foreshadowed . . . .

Let us praise Him that was crucified upon the Tree between the thieves, and whose life-giving side was pierced by the lance: and let us bless and exalt Him above all for ever.

Thou, who judgest all the earth, hast stood before Pilate's judgement-seat; Thou wast struck on the cheek, mocked, and hung upon the Cross, delivering me for ever from the corruption of the ancient sin.

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

O Godhead, One in Trinity, undivided in Nature yet divided in Persons, Power that shall never be destroyed, Father, Son and Spirit, we sing Thy praises for ever.

Both now . . . .

Theotokion

O pure Mother of God, Gate of heaven, Door of salvation, accept the prayer of all Christians who call thee blessed for ever.

Glory to Thee, our God, glory to Thee.

O Cross of Christ, thou hast brought the thief to faith, and me to the season of the Fast: count me worthy to venerate thee at the coming Festival,[5] and to be filled with life.

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

(*Irmos*) The Lord of old foreshadowed the miracle of the Virgin to Moses in the bush upon Mount Sinai: let us praise, bless and exalt Him above all for ever.

CANTICLE NINE

(*Irmos*) The Son of the Father without beginning . . . .

The Fast shines upon all of us more brightly than the sun, bringing us the light of grace and proclaiming the good news of the Cross, of the precious Passion and the saving day of Resurrection.

Let us love chastity, let us flee from fornication, let us gird our

[4] Exod. 25: 31–3.

[5] On the Third Sunday in Lent.

loins with temperance, that we may appear in purity before the Saviour of our souls, who alone is pure and desires the purification of us all.

O Christ, nail my flesh with the fear of Thee. O Thou who hast nailed the sin of Adam to the Cross, loose me from the bonds of wickedness, shatter the arrows of the evil one with Thy lance, O Master, and deliver me from all his mischief.

Theotokion

O Virgin Maiden who hast borne Christ the Lord, the just Judge that alone is always ready to forgive, deliver me from the condemnation, from the fire and torment, that I deserve to suffer because of my delight in sin.

Second Canon

(*Irmos*) Virgin Mother pure and undefiled . . . .

How great is Thy compassion! For Thou hast endured the Cross, the nails and lance, O Lord, for my sake who am condemned to corruption. Therefore I sing Thy praises, O Christ.

With all Thy people we worship Thy life-giving Passion, the Cross, the reed, the nails, the lance; and we praise Thee in our songs, O Christ.

Glory be to the Father . . . .

O Unity in three coequal Persons, undivided Trinity, sovereign Nature, Father, Son and divine Spirit, save us all.

Both now . . . .

Theotokion

Rejoice, Theotokos, Mercy-Seat of the world: always fleeing to thee for refuge, we sinners gain reconciliation with God.

Glory to Thee, our God, glory to Thee.

Through Thy Cross, O loving Lord, Thou hast given me strength: grant me with good courage to complete the period of the Fast.

(*Irmos*) Virgin Mother pure and undefiled, with our songs in faith and true devotion we magnify thee as Theotokos.

Aposticha:

TONE EIGHT

By fasting let us bring into bondage the passions of the mind, and

let us gain for ourselves spiritual wings. Passing lightly through the storm raised against us by the enemy, may we be counted worthy to venerate the Cross of the Son of God, slain of His own will for the sake of the world; may we spiritually keep the feast of the Saviour's Resurrection from the dead; going up into the mountain,[6] with the disciples may we glorify the Son who loves mankind, for He has received all power and dominion from the Father (*twice*).[7]

To the Martyrs

Invincible martyrs of Christ, ye triumphed over falsehood by the power of the Cross, and gained as your reward the grace of life eternal. Ye felt no terror at the threats of tyrants, and when ye suffered torment ye rejoiced; and now your blood has become the healing of our souls. Intercede for our salvation.

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

Stavrotheotokion

'What is this dread sight before mine eyes, O Master? How art Thou nailed upon the Wood, who upholdest all creation? How art Thou killed, who givest life to all?' cried the most pure Theotokos weeping, when she beheld upon the Cross the Child that she had borne in ways surpassing speech, who is both God and man.

SIXTH HOUR

Troparion of the Prophecy:

TONE FOUR

O Lord who lovest mankind, Thou knowest our created nature, Thou knowest our infirmity: though we have sinned, yet have we not forsaken Thee, O God, nor stretched out our hands to a strange god. O merciful Saviour, spare us in Thy love.[8]

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

Repeat.

[6] The Mount of Olives, from which Christ ascended into heaven.
[7] Matt. 28: 16–20.
[8] Ps. 43: 21.

Prokimenon (Psalm 9): *TONE FOUR*

I will praise Thee, O Lord, with my whole heart.

℣. I will be glad and rejoice in Thee.

Lesson: Isaiah 2: 3–11.

Prokimenon (Psalm 10): *TONE SIX*

The Lord is righteous and loves righteousness: His countenance looks upon justice.

℣. In the Lord have I put my trust: how say ye to my soul, Flee as a bird to the mountains?

VESPERS

After the Psalm of Introduction (Psalm 103) and the Great Litany, we read the eighteenth kathisma of the Psalter, with the Small Litany after each of the three sections.

To Lord, I have cried, *ten stichera are sung, the first six being from the Triodion:*

TONE EIGHT

While fasting with the body, brethren, let us also fast in spirit. Let us loose every bond of iniquity; let us undo the knots of every contract made by violence; let us tear up all unjust agreements; let us give bread to the hungry and welcome to our house the poor who have no roof to cover them, that we may receive great mercy from Christ our God (*twice*).[9]

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.[10]

[9] Isa. 58: 6–7.

[10] Phil. 4: 8; Ps. 17: 10; Phil. 2: 7–8; 2 Cor. 8: 9; Ps. 50: 3.

TONE TWO
(by Joseph)

To the Apostles

Jesus, the true spiritual Sun, sent you out as lightning into all the world, and by the brightness of your divine preaching, O ye apostles and eyewitnesses of God, He has dispersed the darkness of error and given light to those held fast in the evil gloom of ignorance. Entreat Him to send down upon us also His illumination and great mercy.

Elijah, glorified by fasting, rode in the divine chariot of the virtues and was carried up to the height of heaven. Eagerly follow his example, O my humble soul, and fast from every evil, from envy, strife and passing pleasure. So shalt thou escape the harsh and everlasting agony of Gehenna, crying out to Christ: Glory be to Thee, O Lord.[11]

TONE FIVE
(by Theodore)

To the Apostles

Apostles of God, fervent intercessors for the world, defenders of the Orthodox, ye who have the power to draw near with boldness unto Christ our God: we beseech you, intercede on our behalf, that unhindered we may keep the holy season of the Fast and receive the grace of the consubstantial Trinity. O great and glorious preachers, worthy of all reverence, pray for our souls.

Then four stichera to the saint of the day from the Menaion (of the three stichera provided in the books, we repeat the first).

Glory be to the Father . . . . Both now . . . ; *and the Theotokion from the Menaion.*

Entrance with the censer, O joyful Light, *and the prokimenon (Psalm 11):*

TONE FIVE

Thou shalt keep us, O Lord, Thou shalt preserve us from this generation for ever.

℣. Save me, O Lord, for there is no godly man left upon earth.

Lesson: Genesis 1 : 24–2 : 3.

[11] 4 [2] Kgs. 2 : 11.

Prokimenon (Psalm 12): *TONE SIX*

Consider and hear me, O Lord my God.

℣. How long wilt Thou forget me utterly, O Lord? How long wilt Thou turn Thy face away from me?

Lesson: Proverbs 2: 1–22.

And the rest of the Liturgy of the Presanctified.[12]

GREAT COMPLINE

We start as on Monday. After Psalm 69 we begin the third section of the Great Canon of 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.

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.

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.[13]

As the Prodigal, O Saviour, I have wasted all my substance 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.[14]

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.[15]

The Priest saw me first, but passed by on the other side; the

[12] See pp. 94–6.
[13] Luke 16: 20; Ps. 54: 16; 70: 9.
[14] Luke 15: 11–20.
[15] Luke 10: 30.

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.[16]

Holy Mother Mary, pray to God for us.

Grant 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 tale of thy life, O Mary.

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.

Like David, I have fallen into lust and I am covered with filth; but wash me clean, O Saviour, by my tears.[17]

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

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

Lord, Lord, at the Last Day shut not Thy door against me; but open it to me, for I repent before Thee.[18]

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

O Lover of mankind, who desirest that all men shall be saved, in Thy goodness call me back and accept me in repentance.[19]

Most Holy Theotokos, save us.

[16] Luke 10: 31–3.
[17] 2 Kgs. [2 Sam.] 11: 2–4.
[18] Matt. 25: 11.
[19] 1 Tim. 2: 4.

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.[20]

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.[21]

Thou alone, O 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.[22]

Holy Mother Mary, pray to God for us.

With all eagerness and love hast thou 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.

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.

[20] Gen. 4: 8, 23.
[21] Gen. 5: 3, 6, 21–4; 6: 9.
[22] Gen. 7: 11–13.

CANTICLE THREE

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

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.[23]

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.[24]

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.[25]

At the oak of Mamre the Patriarch gave hospitality to the angels, and in his old age he inherited the reward of the promise.[26]

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.[27]

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.[28]

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.

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

[23] Gen. 9: 26–7.
[24] Gen. 11: 31–12: 1; Exod. 3: 8.
[25] Gen. 12: 1.
[26] Gen. 18: 1–15.
[27] Gen. 22: 1–14.
[28] Gen. 21: 10.

within time to the Son, who was begotten outside time from the Father; and, strange wonder! thou givest suck while still remaining Virgin.

CANTICLE FOUR

(*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.

I have defiled my body, I have stained my spirit, and I am all covered with wounds: but as physician, 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.

O compassionate Lord, 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 the peoples have been saved and worship Thee.[29]

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.[30]

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.[31]

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 was closed; the supper has been eaten; I am bound hand and foot, and cast out.[32]

Glory be to the Father. . . .

[29] Ps. 73: 12.
[30] John 19: 34; 6: 55.
[31] Exod. 24: 8; Matt. 26: 28; John 19: 34.
[32] Matt. 25: 1–13; 22: 11–13.

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.[33]

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 the 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 my soul and body, O Lord, 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.[34]

Woe is me! I have defiled my mind with filth. But 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 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.[35]

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.

[33] Isa. 6: 3; Rev. 4: 8.
[34] Exod. 7: 11; 2 Tim. 3: 8.
[35] Phil. 2: 6–7; Matt. 4: 24; Luke 17: 12–14; 5: 18; 8: 43–4.

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.

Rise up and make war upon the passions of the flesh, as Joshua against Amalek, ever gaining the victory over the Gibeonites, thy deceitful thoughts.[36]

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.[37]

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.[38]

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.

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,

[36] Exod. 17: 8–13; Josh. 9: 3–27.
[37] Josh. 3: 15–17; Deut. 1: 8.
[38] Matt. 14: 30–1; Dan. 7: 11; Rev. 13: 1.

pray to Him as the Creator of all, that we may be justified through thine intercessions.

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 our God may spare thee, for He is everywhere present and fills all things.

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.

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.[39]

Alas, my soul! Thou hast rivalled Ahab in guilt. Thou hast become a 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.[40]

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.[41]

Elijah once destroyed with fire twice fifty of Jezebel's servants, 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.[42]

Glory be to the Father. . . .

O simple and undivided Trinity, O holy and consubstantial Unity: 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. . . .

[39] 4 [2] Kgs. 21: 1–16; 2 Chr. 33: 11–13; the Prayer of Manasses.
[40] 3 [1] Kgs. 16: 30.
[41] 3 [1] Kgs. 17: 1, 9; Luke 4: 25.
[42] 4 [2] Kgs. 1: 10–15; 3 [1] Kgs. 18: 40.

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.

CANTICLE EIGHT

(*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.

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.[43]

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.[44]

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.[45]

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.

[43] Luke 23: 42; Matt. 26: 75; Luke 18: 13; 7: 37–8; Matt. 15: 22–8.
[44] Luke 10: 34.
[45] Matt. 15: 22; Luke 8: 43–4; John 11: 33.

CANTICLE NINE

(*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.

Healing sickness, Christ the Word preached the good tidings to 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.[46]

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 other words of madness.[47]

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. Make haste, O my soul, to follow her example.[48]

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.[49]

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.[50]

Be not overcome by despair, 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.[51]

Glory be to the Father. . . .

Let us glorify the Father, let us exalt the Son, and with faith let us worship the Spirit of God, undivided Trinity and Unity in

[46] Luke 4: 17–19; 5: 27–30; Matt. 11: 5; Mark 5: 41–2.
[47] Luke 7: 36–50; 18: 9–13.
[48] Luke 19: 1–10; 7: 36–50.
[49] Luke 7: 37–8; Col. 2: 14.
[50] Luke 10: 13–15.
[51] Matt. 15: 22.

essence. Let us adore Light and Lights, Life and Lives, giving light and life to the ends of the earth.

Both now. . . .

Theotokion

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

Holy Father Andrew, pray 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 sin, who honour thy memory with faith.

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

And the rest of Great Compline.

THURSDAY IN THE FIRST WEEK

MATTINS

After the first reading from the Psalter, the sessional hymns of the Apostles in the Tone of the week.

After the second reading from the Psalter, the following sessional hymns:

TONE TWO

O Word of God, Thou hast made Thy disciples as the stars and by their preaching they have illumined the ends of the earth: enlighten our hearts with the light of the virtues and cleanse us through fasting, granting to Thy servants repentance and conversion, that we may glorify Thee, O Saviour, who art alone supreme in love.

Glory be to the Father . . . .

Repeat.

Both now . . . .

Theotokion

I need thy help, O Theotokos, disregard me not, for my soul trusts in thee: have mercy upon me.

After the third reading from the Psalter, the following sessional hymns:

TONE FIVE

We entreat you, O ye twelve apostles, intercede for us that peacefully we may practise abstinence, the most glorious of the virtues, that has its dwelling-place in heaven, and so may gain the fruits of salvation. For ye are in very truth a strong support to us on earth and a refuge for our souls.

Glory be to the Father . . . .

Repeat.

Both now . . . .

Theotokion

Confessing thee to be in truth more holy than the cherubim and higher than the heavens, O Theotokos worthy of all praise, we sinners gain salvation and, when tempted, find protection. Cease not to intercede on our behalf, for thou art a strong support and a refuge for our souls.

The Canon

We use the Canon to the saint of the day from the Menaion, and the two three-canticled Canons from the Triodion; we sing the fourth Biblical Canticle (Habakkuk 3: 1–19).

CANTICLE FOUR

First Canon

TONE TWO

(by Joseph)

(Irmos) Thou hast come forth from a Virgin . . . .

Receiving the shining rays of abstinence, O my soul, become as lightning, and flee from the obscurity of sin: that through the divine Spirit the light of forgiveness may illuminate thee as the rising sun.

The deceiver enticed me with the hook of pleasure and made me captive. But, O apostles who by your preaching have caught the whole world in your net, deliver me from his malice.

O glorious apostles, ye shine as rays from the Sun of glory, dispelling the eclipse of error. Let your light also fall on me, for I am darkened by every evil.

Theotokion

In my affliction I cry unto thee night and day. Fenced round by thy help and strength, O Virgin, I shall be saved and shall leap over the wall of sensual pleasure.[1]

Another Canon

TONE FIVE

(by Theodore)

(Irmos) The works of Thy providence . . . .

Shining with the radiance of the Sun of righteousness, O ye

[1] Ps. 17: 30.

apostles, ye give light to this earthly world and drive away the gloom of error.

O ye apostles, ye are the Saviour's lyre, on which the Spirit plays; preaching in all the earth, ye sing a song melodious to the ear and convert the world to God.

Glory be to the Father . . . .

Let us glorify the Trinity in Unity of Essence; let us sing the praises of the one Lord God, the Father unbegotten, the Son begotten and the Spirit of life.

Both now . . . .

Theotokion

A Virgin has conceived, O Lord, and given birth to Thee who art Emmanuel; for Thou art come to bring salvation to Thy people, and to save all Thine anointed in Thy love for mankind.[2]

Glory to Thee, our God, glory to Thee.

O divine and honoured company of the twelve apostles, we entreat you, pray to Christ on our behalf, that we may pass with firm resolve through the period of the forty days.

(*Irmos*) The works of Thy providence, O Lord, filled the Prophet Habakkuk with wonder: for Thou hast come to bring salvation to Thy people and to save all Thine anointed.

CANTICLE EIGHT

(*Irmos*) The three holy Children were not obedient to the decree of the tyrant . . . .

Let us abstain from every pleasure; through fasting let us enrich our powers of perception, and gladly let us drink the cup of compunction, as we sing: O ye works of the Lord, bless ye the Lord.

O ye apostles, when ye sit with Christ to judge mortal men, though I deserve condemnation for my many sins, do ye intercede for me, that I may be granted a place at His right hand.[3]

Cleansed by the Fast, let us go up into the chariot of the divine virtues, and let us make our mind ascend on wings to the height of heaven, as we sing: O ye works of the Lord, bless ye the Lord.[4]

[2] Isa. 7: 14; Ps. 19: 7; Hab. 3: 13.
[3] Matt. 19: 28; 25: 33.
[4] 4 [2] Kgs. 2: 11.

Theotokion

O Virgin, thou hast borne the fire of the Godhead and yet remained unconsumed. Burn up the passions of our souls, for in faith we call upon thee with the salutation of the Angel, O thou who alone dost bring us joy.[5]

Second Canon

(*Irmos*) Thy holy Children . . . .

We praise the trumpets of the Spirit, the disciples of Christ, and we cry aloud: O ye works of the Lord, bless ye the Lord.

We praise the disciples of Christ who offer intercession for the world and drive away all error, and we cry aloud: O ye works of the Lord, bless ye the Lord.

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

We praise the all-holy Trinity, Father, Son and Spirit, and we sing: O ye works of the Lord, bless ye the Lord.

Both now . . . .

Theotokion

With all mankind we sing the praises of thine ineffable childbearing, and with true devotion we cry aloud, pure Virgin: O ye works of the Lord, bless ye the Lord.

Glory to Thee, our God, glory to Thee.

O ye apostles, pray for us that we may complete in peace these days of propitiation, as we cry aloud: O ye works of the Lord, bless ye the Lord.

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

(*Irmos*) Thy holy Children sang Thy praises, O Christ, in the furnace, and they said: O ye works of the Lord, bless ye the Lord.

CANTICLE NINE

(*Irmos*) Thou hast enclosed within thy womb . . . .

Cast into the yawning deep of sensual pleasure, upon the abyss of Thy tender mercies do I call: O Helmsman, save me.

O Fountain of compassion, give me compunction and cries of sorrow, that I may lament the endless ocean of my evil deeds.

[5] Exod. 3: 2; Luke 1: 28.

At the holy prayers of Thy disciples, O Jesus, grant me to venerate Thy divine Passion and Thy dread Resurrection.

Theotokion

O Virgin undefiled, thou hast made our earthly nature heavenly, for God took up His dwelling in thy womb: deliver us all from danger.

Second Canon

(*Irmos*) O Christ, we magnify . . . .

From the fountain of the Saviour, the apostles prophetically drew the water of immortality, and they always give the thirsty drink from the teachings of life.

O ye apostles, princes of the King of heaven, ye have subdued the whole inhabited earth, so that it honours Him alone, and glorifies and worships Him as God.

Glory be to the Father . . . .

O Trinity, undivided Unity, all-creative and all-powerful, Father, Son and Holy Spirit, Thou art my God and Lord and Light; I sing Thy praises and I worship Thee.

Both now . . . .

Theotokion

We and every generation shall call thee blessed, O pure Virgin Mother, for thou art the mercy-seat of the world, who ineffably hast borne the Saviour and Creator.

Glory to Thee, our God, glory to Thee.

O choir of the apostles, keep safe those that praise you, and grant that they may pass with contrite heart through all the days of the light-giving Fast.

(*Irmos*) O Christ, we magnify Thine all-blameless and pure Mother: for in ways past nature she bore according to the flesh Thee who hast delivered us from all error and corruption.

Aposticha:

TONE THREE

O Lord, Thou hast appointed repentance for me a sinner, wishing in Thy boundless mercy to save me though unworthy. I fall

down before Thee and I pray: Humble my soul through fasting, for I flee to Thee for refuge, who alone art rich in mercy (*twice*).[6]

To the Martyrs

O holy martyrs who have fought the good fight, ye shine even after death as lights in the world: with boldness pray to Christ for mercy on our souls.

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

Theotokion

O Theotokos, the protection of all who ask thy prayers, in thee we trust, in thee we boast, in thee is all our hope: pray to thy Son for thine unprofitable servants.

SIXTH HOUR

Troparion of the Prophecy:

TONE ONE

Deliver us, O Lord, from enemies visible and invisible; let not the heathen say: 'Where is their God?' Let them know, O Master, that Thou dost forgive the sins of Thy people that repent.[7]

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

Repeat.

Prokimenon (Psalm 13): TONE ONE[8]

When the Lord has turned back the captivity of His people, Jacob shall rejoice and Israel shall be glad.

℣. The fool has said in his heart, There is no God.

Lesson: Isaiah 2: 11–21.

Prokimenon (Psalm 14): TONE FOUR

O Lord, who shall abide in Thy tabernacle? And who shall dwell in Thy holy mountain?

℣. He that walks blamelessly, and works righteousness.

[6] The Prayer of Manasses.

[7] Ps. 78: 10; Mic. 7: 18.

[8] In some editions, Tone Four.

VESPERS

To Lord, I have cried, *six stichera are sung, the first three being from the Triodion:*

TONE TWO
(by Joseph)

O my Christ, when Thou wast hanging on the Cross, Thou hast made dark the sun, and shone upon the faithful with the true light of forgiveness: illumine me, for I am darkened by the delusions of the adversary; that, walking in the light of Thy commandments, I may come in purity unto the saving dawn of Thy Resurrection.

Hanging as a vine upon the Wood, O Christ our Saviour, Thou hast made the ends of the earth to drink from the wine of incorruption. Therefore do I cry aloud: I am darkened always by the hateful drunkenness of sin; give me to drink from the sweet wine of true compunction, and grant me now the strength, O Saviour, to fast from sensual pleasures, for Thou art good and lovest mankind.

SAME TONE
(by Theodore)

Great is the power of Thy Cross! It has made the flower of abstinence to grow within the Church; it has stripped bare and uprooted the sinful greed that Adam showed in Eden. Adam's greed brought death to men, but the Cross brings immortality and incorruption to the world. As though from some new river of Paradise, there flows from it the quickening stream of Thy Blood mingled with water, restoring all to life. Through this Thy Cross make sweet the Fast for us, O God of Israel, great in mercy.[9]

Then three stichera to the saint of the day from the Menaion.

Glory be to the Father . . . . Both now . . . . ; *and the Stavrotheotokion from the Menaion.*

Prokimenon (Psalm 15): TONE FOUR

I will bless the Lord who has given me understanding.

℣. Keep me, O Lord, for in Thee have I put my trust.

Lesson: Genesis 2: 4–19.

[9] Gen. 2: 10; 3: 6; John 19: 34; Exod. 15: 25.

Prokimenon (Psalm 16): *TONE FOUR*
Keep me, O Lord, as the apple of an eye.
℣. Hearken, O Lord of my righteousness.

Lesson: Proverbs 3: 1–18.

Aposticha:

TONE FOUR

If we desire to partake of the divine Passover that comes not from Egypt but from Zion, let us through repentance put away the leaven of sin. Let us gird our loins through the mortification of sensual pleasure; let us make our feet beautiful with shoes that keep us from straying into evil paths; and let us take as our support the staff of faith. Let us not emulate the enemies of the Master's Cross, whose god is their belly, but let us follow the Saviour of our souls, who by fasting showed us how to gain the victory against the devil (*twice*).[10]

To the Martyrs

Thou art glorified in the memorials of Thy saints, O Christ our God: at their intercessions send down upon us Thy great mercy.

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

Stavrotheotokion

When the Ewe-Lamb, Thy Mother, saw Thee nailed to the Cross, O Lord, in dismay she said: 'O my beloved Son, what is this I see? Though they delighted in Thy many miracles, such is the reward that the lawless and disobedient people has given Thee in return! But glory be to Thine ineffable self-abasement, O Master.'

GREAT COMPLINE

We start as on Monday. After Psalm 69 we begin the fourth section of the Great Canon of St. Andrew of Crete.

TONE SIX

CANTICLE ONE

(*Irmos*) He is for me unto salvation Helper and Protector. He is

[10] Luke 22: 15; 1 Cor. 5: 7–8; Eph. 6: 14–15; Isa. 52: 7; Exod. 12: 11; Phil. 3: 18; Matt. 4: 1–11.

my God and I glorify Him, God of my fathers is He and I exalt Him, for He is greatly glorified.

O Lamb of God, that takest away the sins of all, take from me the heavy yoke of sin, and in Thy compassion give me tears of compunction.[11]

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, O God, accept me in repentance.

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.[12]

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

As the Prodigal, O Saviour, I have wasted the substance of my soul in sin, and I am barren of the virtues of holiness. In my hunger I cry: O Giver of mercy, come quickly out to meet me and take pity on me.[13]

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 the fear of God thou hast gained all the virtues as if they were one.

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*) See now, see that I am God, who rained down manna in

[11] John 1: 29.
[12] Ps. 142: 2.
[13] Luke 15: 11–20.

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.

'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?[14]

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.[15]

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.[16]

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.[17]

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, that cry out to God against the blows inflicted by my freely-chosen passions.

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.[18]

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. . . .

[14] Gen. 4: 23.
[15] Gen. 11: 3–8.
[16] Gen. 4: 23; 4: 6–8.
[17] Gen. 19: 24; Matt. 5: 22.
[18] Matt. 14: 31.

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

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.[19]

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?[20]

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.[21]

Turn back, wretched soul, and lament, before the fair-ground of life comes to an end, before the Lord shuts the door of the bridal chamber.[22]

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.[23]

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.

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

[19] Gen. 16: 3, 15.
[20] Gen. 28: 12.
[21] Gen. 14: 18; Heb. 7: 1–3.
[22] Matt. 25: 10.
[23] Gen. 19: 23, 26.

Father; and, strange wonder! thou givest suck while still remaining Virgin.

CANTICLE FOUR

(*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.

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.

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.[24]

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?[25]

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.[26]

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. 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.

[24] Job 1: 1–22.
[25] Job 2: 3–6.
[26] Luke 18: 9–14.

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.

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.[27]

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 the 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.

O my soul, do as the woman who was bowed down 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.[28]

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.[29]

O Master and Lord, may my tears be unto me as Siloam: that I also may wash clean the eyes of my heart, and with my mind behold Thee, the pre-eternal Light.[30]

Holy Mother Mary, pray to God for us.

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

Glory be to the Father. . . .

[27] Isa. 6: 3; Rev. 4: 8.
[28] Luke 13: 11–13.
[29] John 4: 13–15.
[30] John 9: 7.

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.

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.[31]

Rise up and make war upon the passions of the flesh, as Joshua against Amalek, ever gaining the victory over the Gibeonites, thy deceitful thoughts.[32]

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.

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.

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,

[31] Luke 15: 8; John 5: 35.
[32] Exod. 17: 8–13; Josh. 9: 3–27.

pray to Him as the Creator of all, that we may be justified through thine intercessions.

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 our God may spare thee, for He is everywhere present and fills all things.

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.

My days have vanished as a 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 me, O my soul, except the God of all?[33]

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.[34]

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'.[35]

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'.[36]

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.

[33] Ps. 72: 20; 4 [2] Kgs. 20: 1–6; Isa. 38: 1–8.
[34] Luke 7: 37.
[35] Ps. 50: 14.
[36] Ps. 50: 3.

Holy Mother Mary, pray to God for us.

Pray to Him whom thou hast loved, O holy Mary, whom thou hast desired, for whose sake thou hast worn out thy flesh: pray to Christ for us thy servants, that He may show mercy to us all, and grant a peaceful life to those who worship Him.

Glory be to the Father. . . .

O simple and undivided Trinity, O holy and consubstantial Unity: 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.

CANTICLE EIGHT

(*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.

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 Thy mercy: I bring my prayer and ask to receive forgiveness.[37]

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.[38]

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.[39]

When Thou sittest upon Thy throne, O merciful Judge, and revealest Thy dread glory, O Christ, what fear there will be then!

[37] Matt. 26: 7; Luke 7: 37–8.

[38] Ps. 50: 6.

[39] Ps. 118: 176; Luke 15: 4; John 10: 11–12.

When the furnace burns with fire, and all shrink back in terror before Thy judgement-seat.[40]

Holy Mother Mary, pray to God for us.

The Mother of the Light that never sets illumined thee and 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.

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.

CANTICLE NINE

(*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.

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.'[41]

A thief accused Thee, a thief confessed Thy Godhead: for both were hanging beside Thee on the Cross. Open to me also, O Lord of

[40] Dan. 7: 9–10; John 5: 22; Matt. 24: 30.
[41] Matt. 15: 22–8; Luke 9: 38–42; 23: 43.

many mercies, the door of Thy glorious Kingdom, as once it was opened to Thy thief who acknowledged Thee with faith as God.[42]

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.[43]

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.[44]

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 sin, who honour thy memory with faith.

Glory be to the Father. . . .

Let us glorify the Father, let us exalt the Son, and with faith let us worship the Spirit of God, undivided Trinity and Unity in essence. Let us adore Light and Lights, Life and Lives, giving light and life to the ends of the earth.

Both now. . . .

[42] Luke 23: 32, 39–43.
[43] Matt. 27: 51–3; Luke 23: 44–5.
[44] Matt. 3: 8; 5: 3; Ps. 50: 19.

Theotokion

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

And the rest of Great Compline.

FRIDAY IN THE FIRST WEEK

MATTINS

After the first reading from the Psalter, the sessional hymns of the Cross in the Tone of the week.

After the second reading from the Psalter, the following sessional hymns:

TONE TWO

(by Joseph)

Thou hast put to death the passions of my flesh by Thy divine Cross, and by Thy Passion Thou hast given all men freedom from the passions. Count me worthy also, Lord, to see Thy holy Resurrection, that I may receive Thy great and abundant mercy.

Glory be to the Father . . . .

Repeat.

Both now . . . .

Stavrotheotokion

Guarded by the precious Cross of thy Son, O pure Lady and Theotokos, easily we turn aside all the assaults of the adversary. Therefore, as is right, we ever call thee blessed, for thou art the Mother of God and the only hope of our souls.

After the third reading from the Psalter, the sessional hymns:

TONE TWO

(by Theodore)

O merciful Lord, who art the source and fountain of purity, preserve us in the Fast. Look upon us as we fall before Thee: be attentive to the lifting up of our hands, O Thou who hast stretched out Thine hands upon the Tree and wast crucified for the sake of all those born on earth, the only Lord of the angelic powers.

Glory be to the Father . . . .

Repeat.

Both now . . . .

Stavrotheotokion

Beholding Thee, O Christ, stretched dead upon the Tree, Thy Virgin Mother cried aloud with bitter tears: 'O my Son, what is this fearful mystery? How dost Thou who givest life eternal unto all, suffer willingly a shameful death upon the Cross?'

The Canon

We use the Canon to the saint of the day from the Menaion, and the two three-canticled Canons from the Triodion; we sing the fifth Biblical Canticle (Isaiah 26: 9–20).

CANTICLE FIVE

First Canon

TONE TWO

(*Irmos*) O Christ my Saviour, the Enlightenment . . . .

Seeing the sinfulness that is in me, the deceitful enemy urges me on to sin and works with me: for truly he rejoices over my perdition. But, O Saviour, I entreat Thee, grant me amendment of life that I may destroy him.

By Thy Cross Thou hast triumphed over the powers of darkness. Deliver me from their wickedness, for I am fallen into a depth of sin and a pit of iniquity; but I hope to be saved by Thy mercy.[1]

O Thou who hast hung dead upon the Cross, do Thou restore to life my soul, dead through sin, O Christ, and count me worthy to attain in peace Thy holy Resurrection, obediently fulfilling Thy commandments.

Theotokion

O pure Maiden, thou art a light to me in my infirmity and the salvation of my darkened soul; save me, O save me, for I perish. Do thou clothe me in a garment of incorruption, who am corrupted by my grievous sins.

Another Canon

SAME TONE

(*Irmos*) The night is far spent . . . .

Thou only art immortal, yet Thou hast accepted to be crucified in

[1] Col. 2: 15.

the flesh at the place of the skull, O Lord, giving immortality to men and fashioning them anew.

When the creation saw the outrage of Thy Passion, O Lord, it was changed in every part, lamenting the murder committed by the Jews. But Thou hast patiently endured these things to save the whole world.

Glory be to the Father . . . .

All-holy Trinity, we worship Thee: Thou art our refuge and our strength. We sing Thy praises in Unity of Nature: send down upon us the forgiveness of our sins.

Both now . . . .

Theotokion

Rejoice, O Theotokos, Maiden of many names: Tabernacle, Vessel of Manna, Table, Candlestick that bears the Light, burning Bush, overshadowed Mountain of God.[2]

Glory to Thee, our God, glory to Thee.

Bidding farewell to the world and all that is in it, let us now be crucified with Christ; let us endure outrage, mockery and other sufferings, that we may be glorified with Him.[3]

(*Irmos*) The night is far spent, the day is at hand, and the light has shone upon the world. Therefore the ranks of angels sing Thy praises and, O Lord, they glorify Thee.

CANTICLE EIGHT

(*Irmos*) God came down into the fiery furnace . . . .

In Thy compassion Thou hast humbled Thyself and wast lifted on the Cross, raising up with Thee him who had fallen of old through eating from the tree. Therefore art Thou glorified, O Lord alone supreme in love, and we sing Thy praises for ever.

Through heedlessness I have fallen into the heavy sleep of sin. But, my Christ, who for my sake hast fallen asleep on the Cross, do Thou awaken me, that the night of death come not upon me.

Blinded by sensual pleasures, I bear within me a darkened soul, and the crafty-minded enemy laughs when he sees me. But give me light, O Christ, and deliver me for ever from his malice.

[2] Exod. 26: 1; 16: 33; 25: 23–31; 3: 2; Hab. 3: 3 (Sept.).
[3] Gal. 2: 20; Rom. 8: 17.

Theotokion

Carelessly I have wasted my life, and my soul is heavy with the drowsiness of sin. To thine unsleeping intercession, all-pure Virgin, do I fly: let me not slumber in the sleep of death.[4]

Second Canon

(*Irmos*) The Lord of old foreshadowed . . . .

Crowned with thorns, O Christ, and clothed in a scarlet robe, Thou hast shone with glory and surpassed in beauty all the sons of men.

Thou hast drunk gall and vinegar, and from Thy divine side Thou pourest out a double stream of life and incorruption, unto those who praise and glorify Thee in faith for ever.

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

O Godhead, one in Trinity, undivided in Nature yet divided in Persons, Power that shall never be destroyed, Father, Son and Spirit, we sing Thy praises for ever.

Both now . . . .

Theotokion

O pure Mother of God, Gate of heaven, Door of salvation, accept the prayer of all Christians who call thee blessed for ever.

Glory to Thee, our God, glory to Thee.

O Cross, sceptre of Christ, strength of the Church, victory of kings, guardian of Christians! Thou art my light, thou art my boast for ever.

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

(*Irmos*) The Lord of old foreshadowed the miracle of the Virgin to Moses in the bush upon Mount Sinai: let us praise, bless and exalt Him above all for ever.

CANTICLE NINE

(*Irmos*) From thy virgin womb the Light that was before the sun . . . .

Hateful thoughts have covered my soul with leprosy: cleanse it, Word of God, with the sprinkling of Thy blood. O Christ, who for

[4] Ps. 12: 4.

my sake hast suffered shameful Crucifixion, make me a partaker in Thy glory.

I am bowed down to the earth, O Christ, by the burden of my sinful acts, and in dark discouragement I cry to Thee who lovest man: By Thy precious blood heal the incurable wounds of my soul, that I may sing the praises of Thy Godhead.

I have made iniquity my food and heedlessness my drink, and I continue utterly incorrigible. All to no purpose do I take pleasure in abstinence from food: for such is not the fast that the Lord has chosen.[5]

Theotokion

Thou hast destroyed the sentence of condemnation passed on mankind of old; thou art the restoration of our first Mother Eve, the cause of our reconciliation to God, our bridge to the Creator. Thee, O Theotokos, do we magnify.

Second Canon

(*Irmos*) Virgin Mother pure and undefiled . . . .

When Thou wast crucified upon the Tree, the creation quaked; Thou, who art God, hast in Thy tender mercy suffered in the flesh for our salvation.

Great is the might of Thy Cross, O Lord, for signing ourselves with it, we drive away at once the power of the demons.

Glory be to the Father . . . .

O Unity in three coequal Persons, undivided Trinity, sovereign Nature, Father, Son and divine Spirit, save us all.

Both now . . . .

Theotokion

Rejoice, Theotokos, Mercy-Seat of the world: always fleeing to thee for refuge, all we sinners gain reconciliation with God.

Glory to Thee, our God, glory to Thee.

By the divine power of Thy Cross, O Lord, give me the strength to offer unto Thee this time of fasting blameless and pure.

(*Irmos*) Virgin Mother pure and undefiled, with our songs in faith and true devotion we magnify thee as Theotokos.

[5] Isa. 58: 5.

Aposticha:

TONE EIGHT

With great gladness let us accept the proclamation of the Fast: for if Adam our forefather had fasted, we should not have suffered banishment from Eden. The fruit that brought death upon me was pleasant to the eyes and good for food. Then let us not be taken prisoner by our eyes; let not our tongue delight in costly foods, for once they have been eaten they are worthless. Let us shun all greed: then we shall not become slaves to the passions which follow an excess of food and drink. Let us sign ourselves with the blood of Him who for our sakes willingly was led to death, and the destroying angel will not touch us; and may we eat the Holy Passover of Christ for the salvation of our souls (*twice*).[6]

To the Martyrs

What shall we call you, O saints? Cherubim, for Christ rested upon you? Seraphim, for ye glorified Him without ceasing? Angels, for ye have renounced the body? Powers, for ye perform miracles? Manifold are your names, but greater are your gifts of grace: pray for the salvation of our souls.

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

Stavrotheotokion

Unable to endure the sight, the whole creation was changed, and it quaked and trembled, when it beheld Thee, O Saviour, crucified in the place of the skull. The Virgin, Thy pure Mother, cried out to Thee lamenting: 'Woe is me, my Child, my sweetest Saviour! What is this strange and marvellous sight?'

SIXTH HOUR

Troparion of the Prophecy:

TONE FIVE[7]

Our lives are full of sin and empty of repentance. In Thy mercy, Lord, come swiftly to our help. None other do we know but

[6] Gen. 3: 6; Exod. 12: 22–3.

[7] In some editions, Tone Eight.

Thee that is ruler over life and death: save us in Thy love for mankind.

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

Repeat.

Prokimenon (Psalm 17): TONE SEVEN[8]

I will love Thee, O Lord my strength: the Lord is my foundation and my refuge.

℣. My God and my Helper, and I will hope in Him.

Lesson: Isaiah 3: 1–14.

Prokimenon (Psalm 18): TONE SIX

O Lord, my Helper and my Redeemer.

℣. The heavens declare the glory of God: and the firmament proclaims His handywork.

VESPERS

To Lord, I have cried, *ten stichera are sung, beginning with the following:*

TONE FIVE

Come, ye faithful, and in the light let us perform the works of God; let us walk honestly as in the day. Let us cast away every unjust accusation against our neighbour, not placing any cause of stumbling in his path. Let us lay aside the pleasures of the flesh, and increase the spiritual gifts of our soul. Let us give bread to those in need, and let us draw near unto Christ, crying in penitence: O our God, have mercy on us (*twice*).[9]

Then four stichera to the Martyrs in the Tone of the week (see pp. 142–8), and after that the four following stichera to St. Theodore:

TONE TWO

Come, all ye who love the martyrs, let us rejoice in spirit and keep festival. For today Theodore the martyr has set before us a

[8] In some editions, Tone Four.

[9] Rom. 13: 13.

table laden with mystic food, bringing joy to all of us who gladly celebrate his memory. Unto him we cry: Rejoice, victorious champion, who hast trampled underfoot the tyrants' threats. Rejoice, thou who gavest thy body of clay to torture for the sake of Christ our God. Rejoice, thou who hast shown thyself, in manifold tribulations, a tested warrior of the heavenly host. O glory of the martyrs, we entreat thee to pray for our souls.

The God-given grace of thy miracles, O martyr Theodore, thou dost grant to all who turn to thee in faith. We therefore praise thee, saying: Thou dost deliver prisoners and heal the sick; thou givest riches to the poor and guardest those who sail the seas. Thou restrainest slaves from useless flight, and showest robbers what their punishment will be; thou teachest soldiers to abstain from plunder. In thy loving compassion thou dost grant the prayers of children, and thou art the fervent protector of all who keep thy holy memory. With them we also sing the praises of thy martyrdom, O saint of God: pray to Christ that He may show us His great mercy.

O martyr Theodore, thou art a matchless gift from God: for after thy death as during thy lifetime, thou dost grant the petitions of those who turn to thee. Thus once it happened that the son of a poor widow was carried off by soldiers of another faith; and she came weeping to thy shrine. Mounted upon a white horse, in loving compassion thou hast defended her child with thine invisible protection. And, now as then, never dost thou cease from working wonders: pray to Christ our God, for the salvation of our souls.

O thrice-blessed Theodore, I honour thee: rightly art thou named 'Gift from God'. For thou hast shown thyself a never-setting star of the divine Light, and through thy sufferings thou dost shine on all the world. Proving thyself stronger than fire, thou hast quenched the flames; and thou hast crushed the head of the deceitful serpent. Therefore, in the midst of thy sufferings, Christ came and set a crown upon thy holy head. O Great Martyr, who hast boldness before God, do thou offer fervent intercession for our souls.

Glory be to the Father . . . .

TONE SIX

Using as his tool the Apostate Emperor,[10] the enemy devised a cruel plot: with food polluted by unclean sacrifices he sought to

[10] Julian.

defile the people of God as they purified themselves through fasting. But thou hast defeated his design by a more skilful plan: appearing in a dream to the Archbishop,[11] thou hast revealed to him the evil plot. Therefore we offer thee a sacrifice of thanksgiving, honouring thee as our protector and keeping the yearly memorial of what then was done. May we be kept safe, we pray, from the designs of the enemy at thine intercessions, O martyr Theodore.

Both now . . . .

The Theotokion (Dogmatikon) in the Tone of the week.

Entrance with the censer, O joyful Light, *and the prokimenon (Psalm 19):*

TONE FIVE

The Lord hear thee in the day of trouble.

℣. The Name of the God of Jacob defend thee.

Lesson: Genesis 2: 20–3: 20.

Prokimenon (Psalm 20): *TONE SIX*

Be Thou exalted, O Lord, in Thy strength: we will sing and praise Thy mighty acts.

℣. The King shall rejoice in Thy strength, O Lord.

Lesson: Proverbs 3: 19–34.

And the rest of the Liturgy of the Presanctified.

CANON OF INTERCESSION TO THE HOLY AND GREAT MARTYR THEODORE THE RECRUIT

Kolyva[12] *is placed beside an analogion on which rests the ikon of the saint of the day, the Great Martyr Theodore. After the prayer behind the ambon at the end of the Liturgy of the Presanctified, the priest says:* Blessed is our God . . . , *and the reader answers* Amen. O come let us worship . . . , *and then Psalm 142. We sing* The Lord is God, *followed by the apolytikion of the Saint:*

[11] Eudoxius of Constantinople.

[12] A dish of boiled wheat or rice, usually sweetened with sugar and decorated with raisins and sugared fruit and nuts.

TONE TWO

Great are the achievements of faith! The holy martyr Theodore rejoiced in the fountain of the flames as though in the still waters of rest; consumed in the fire, he was offered as a sacrifice to the Trinity. At his intercessions, Christ our God, do Thou save our souls.

Glory be to the Father . . . .

Repeat.

Both now . . . .

Theotokion

Most glorious and beyond our understanding are all thy mysteries, O Theotokos: for with the seal of thy virginity unbroken, thou hast become in full reality a mother, giving birth to the true God. Pray to Him for the salvation of our souls.

Then we read Psalm 50, and the priest censes the kolyva. Next we begin the Canon to St. Theodore written by St. John of Damascus. Before the first two troparia in each canticle we say, Holy and great martyr Theodore, pray to God for us.

TONE EIGHT

CANTICLE ONE

(*Irmos*) Having crossed the water as though it were dry land, and escaped from the wickedness of Egypt, the children of Israel shouted aloud: 'Let us sing to our Deliverer and our God.'

I know the desire for God which filled thy heart, O Theodore, and I am held fast by burning love for thee: I dedicate to thee my soul and body, and these words of praise.

A decree was published, hateful to the Lord, that sacrifice should be offered to idols and not to the living God. But refusing to obey, O victorious martyr, thou wast thyself offered to God in sacrifice.

Glory be to the Father . . . .

Held fast by divine love, O martyr Theodore, thou hast served as a soldier of the only-begotten Son of the most high God, and wast rewarded for thy faithful service.

Both now . . . .

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.

CANTICLE THREE

(*Irmos*) Thou art the strong support of those that run to thee, O Lord; Thou art the light of those in darkness, and my spirit sings in praise of Thee.

I offer a hymn from my lips and a prayer from the affliction of my soul. Take pity on them, O victorious martyr Theodore.

Thou hast subjected the flesh to the dominion of thy mind, O glorious martyr, and with both of them thou servest the Creator.

Thou hast stood before the judgement-seat of the tyrant, bearing witness to Christ, thy King and God; and thou hast refused to offer sacrifice to false gods, O Theodore.

Theotokion

To us and to all Christians, O pure Virgin, thou art at all times a refuge and a rampart,and with never-silent voices we glorify thee.

CANTICLE FOUR

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

Initiated into the divine mysteries, O martyr Theodore, thou hast confessed our sure redemption through the birth of God.

Because they served the passions, they thought that God Himself is subject to passion; but, enlightened by the Spirit, O victorious Theodore, thou hast proved them to be wrong.

As we sing thy praises we entreat thee, blessed Theodore, through thine intercessions deliver us from passions and from all distress.

Theotokion

Untilled field, bearing the quickening Ear of wheat that gives life to the world, save those who sing thy praises, O Theotokos.

CANTICLE FIVE

(*Irmos*) Early in the morning we cry to Thee, O Lord: save us, for Thou art our God, and we know no other god but Thee.

'Love the Lord who loves you', thou hast cried out, O martyr Theodore, to the others that suffered martyrdom with thee.

Thy heart on fire with zeal, O victorious saint, thou hast burnt up the idol of the false goddess together with the heathen temple.

With thine invincible power, victorious Theodore, destroy my passions and the insolent boldness of the enemy.

Theotokion

O Theotokos, we praise thee as a virgin after childbirth, for thou hast brought into the world God the Word made flesh.

CANTICLE SIX

(*Irmos*) Be merciful to me, O Saviour, for many are my transgressions, and lead me up, I beseech thee, from the abyss of evil: for unto thee have I cried; hearken unto me, O God of my salvation.

How weak, how frail is the arrogance of the false gods: they need men to defend them, and they are conquered by the fortitude of the martyrs who reject all lies and who proclaim the truth (*twice*).

O blessed Theodore, glory of martyrs, made strong by the power of God, thou hast regarded the torments of the ungodly as though they were arrows shot by children, for thou hast foreseen the eternity of the Age to come.

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.

Kontakion

TONE EIGHT

Thou hast carried as a shield the faith of Christ within thy heart, and trampled underfoot the power of the enemy, O greatly-

suffering martyr; thou hast received a heavenly and eternal crown, for thou wast undefeated in the battle.

CANTICLE SEVEN

(*Irmos*) The Children of Judaea, who dwelt of old in Babylon, trampled underfoot the flame of the furnace through their faith in the Trinity, as they sang aloud: 'O God of our fathers, blessed art Thou.'

Thy body was scourged, for the sake of God the Word, scourged in the flesh because of us; and rejoicing, O victorious martyr Theodore, with thanksgiving thou hast cried aloud to Him: 'O God of our fathers, blessed art Thou.'

The Deliverer of all was laid in the tomb and of His own will sealed up; and in the same way thou wast sealed up in the prison, O victorious martyr Theodore, and there hast cried aloud: 'O God of our fathers, blessed art Thou.'

Thou hast slain the passions and shaken off the desires of the flesh, O victorious martyr. Nourished not by food but by the love of God, thou hast sung: 'O God of our fathers, blessed art Thou.'

One of the undivided Trinity appeared to thee in prison, O victorious martyr, as once He appeared to the Children in the furnace; and He gave thee strength to cry aloud, 'O God of our fathers, blessed art Thou.'

Theotokion

Since it was Thy will, O Saviour, to bestow on us salvation, Thou hast taken up Thy dwelling in the Virgin's womb, and Thou hast made her the protector of the world. O God of our fathers, blessed art Thou.

CANTICLE EIGHT

(*Irmos*) The Chaldaean tyrant in his madness ordered the furnace to be heated seven times more for the holy Children; but seeing them saved by a greater power, he cried aloud: 'O ye Children, bless the Creator and Deliverer; O ye priests, sing His praises: O ye people, exalt Him above all for ever.'

Blinded in his understanding, the governor of the lawless people impiously rebuked thee for thy faith in God: 'Fool! Why dost thou vainly set thy trust in a man that was put to death?' But thou hast cried aloud: 'O ye children, bless ye Christ; O ye priests, sing His praises; O ye people, exalt Him above all for ever.'

As a wise and prudent steward of grace, O Theodore, with the grace given to thee by God thou hast cried aloud to the commander when he ordered thee to offer impious sacrifice: 'This would be a disgrace to me and all who sing: O ye children, bless ye Christ; O ye priests, sing His praises; O ye people, exalt Him above all for ever.'

Resisting with courage, thou hast boldly accused the tyrant, saying: 'Why art thou so mad as to bid me forsake the Creator and falsely worship things created? But I cry aloud: O ye children, bless ye Christ; O ye priests, sing His praises; O ye people, exalt Him above all for ever.'

Theotokion

Through visible forms, through dark figures and symbols, Moses and the Prophets foretold, O Virgin, thy marvellous childbearing in ways surpassing nature. Joyfully, then, with true faith we sing thy praises, and we exalt Christ above all for ever.

CANTICLE NINE

(*Irmos*) Mother of God and Virgin who hast not known man, in ways beyond our understanding, at the word of the Angel, thou hast conceived the true God. Thou art higher than the spiritual powers of heaven, and with never-silent hymns of praise we magnify thee.

It was thy love of God that brought thee to martyrdom. Thy body was consumed by the material fire, and thou hast departed rejoicing to the divine Fire, O victorious martyr Theodore, servant of God.

All-honoured saint, thou wast not destroyed by the fire, but hast thyself burnt up error and falsehood: thou standest in God's presence, alive and rejoicing in Him with a martyr's joy, O victorious martyr Theodore, servant of God.

We acknowledge Thee, O Christ, to be one of the Trinity, in two

perfect natures. At the prayers of Thy martyr Theodore, save this Thy people that Thou hast redeemed with Thy precious blood.

Theotokion

Thou hast carried in thine arms the invisible God, who is praised in the heavens by all the angelic powers. Through thee at all times He grants to us salvation, and in our distress we magnify thee.

Repeat the irmos Mother of God and Virgin . . . .

Then Holy God . . . , *etc., and the Lord's Prayer, followed by the apolytikion of the saint:*

TONE TWO

Great are the achievements of faith . . . .

Glory be to the Father . . . , *and the kontakion:*

TONE EIGHT

Thou hast carried as a shield, O Christ . . . .

Both now . . . .

Theotokion

SAME TONE

All of us in our sinfulness have thy fervent succour as our protection and our sure defence, O most pure Mary, Virgin and Mother, the salvation of Christians. Cease not to intercede for us before the Saviour, that we may receive forgiveness.

Then the priest blesses the kolyva:

Let us pray to the Lord.

O Lord, who hast brought all things to perfection through Thy word, and hast commanded the earth to bring forth all manner of fruits for our enjoyment and food; who through grain and vegetables hast made the three Children and Daniel fairer than the Babylonians who lived in luxury:[13] do Thou Thyself, all-loving King, bless this grain and fruit, and sanctify those who shall partake of them: for they have been offered by Thy servants to Thy glory, in honour and memory of the Holy and Great Martyr Theodore the Recruit, and for a memorial to those who have fallen asleep in the true Orthodox faith. Grant, O gracious Lord, to those who have

[13] Daniel 1: 12–16.

prepared this offering and who keep this memorial, all their petitions that are for their salvation, and count them worthy to rejoice in Thine eternal blessings: at the prayers of our most pure Lady the Theotokos and ever-Virgin Mary, of the Holy and Great Martyr Theodore, whose memory we keep, and of all Thy saints. For it is Thou who dost bless and hallow all things, Christ our God, and to Thee we ascribe glory, with Thine eternal Father and Thy most holy, good and life-creating Spirit, now and ever, and to the ages of ages. Amen.

Then we sing Blessed be the Name of the Lord . . . , *and we read Psalm 33, followed as usual by the Dismissal.*

COMPLINE

In the modern Greek use, the Akathistos Hymn is sung at Small Compline on the first four Fridays of the Lent. After reading the office as usual as far as Truly it is right to call thee blessed . . . , *we sing* I shall open my mouth and the Spirit will inspire it . . . , *with the rest of the Canon to the Mother of God (see pp. 427–42); then* To thee, our leader in battle . . . , *followed (on this first Friday) by the first section of the Akathistos Hymn, up to the fourth kontakion* Tossed inwardly by a storm of doubts . . . *(see pp. 423–5). Then we sing again* To thee, our leader in battle . . . , *and we say* Holy God . . . , *etc., the Lord's Prayer, the kontakion of St. Theodore, and the rest of Small Compline. After* All my hope I set in thee . . . , *the priest reads the Gospel (John 15: 1–7); then come the Dismissal, the litany* Let us pray for the peace of the world . . . , *the sessional hymn* Gabriel stood amazed . . . , *and so the priest ends by saying* At the prayers of our holy fathers . . . .

SATURDAY IN THE FIRST WEEK

MATTINS

After the Six Psalms and the Great Litany, we sing The Lord is God, *and then the apolytikion (troparion) of St. Theodore,* Great are the achievements of faith . . . *(twice), followed by the Theotokion,* Most glorious and beyond our understanding . . . *(see p. 276).*

After the first reading from the Psalter, the sessional hymns to the Martyrs in the Tone of the week.

After the second reading from the Psalter, the following sessional hymns to St. Theodore:

TONE THREE

Burning with orthodoxy of faith, thou hast quenched the error of false teaching and destroyed the godless worship of idols. Sacrificed as a burnt offering to God, with thy miracles thou bringest joy to the ends of the earth. O glorious martyr, pray to Christ our God that we may receive great mercy.

Glory be to the Father . . . .

The Lord, who strengthened thee in thy sufferings, has granted thee to all the inhabited earth as a divine gift of salvation. Thou healest the diseases of our soul and puttest to flight the passions of our body. O martyr Theodore, pray to Christ our God that we may receive great mercy.

Both now . . . .

Theotokion

In thy womb, O Virgin undefiled, thou hast conceived God whom nothing can contain, the hypostatic Word and consubstantial Son, who shone forth changelessly before all ages from the Father. With the prophets and the martyrs, with the holy monks, the ascetics and the righteous, entreat Him that we may be granted the remission of our sins.

Psalm 50, and then the Canons: to the patron saint of the church or monastery, with six troparia; and the two Canons to St. Theodore, with eight troparia. Between the troparia we insert the appropriate verses of the Biblical Canticles.

CANTICLE ONE

First Canon

TONE FOUR

(by John, Metropolitan of Euchaita)

(*Irmos*) I shall open my mouth . . . .

He who transcends all things has set thee higher than all His elect, for thou hast given birth to Him ineffably. Therefore today, O Virgin worthy of all glory, we bring before thee the victorious martyr, crowned by thy Son, and we sing his praises.

I shall sing the praises of Theodore, great among martyrs, the spiritual athlete, illustrious and renowned, famed for his miracles from one end of the earth to the other.

A day of gladness has dawned in this season of mourning, and with its light it has dispersed the gloom. Through the grace of the holy martyr, it heralds from afar the coming feast of the Resurrection.

The Lord, who was Himself offered in sacrifice, has accepted the sacrifice of the martyr who suffered for the glory of God; and with the blood of this holy victim He purifies the Church.

Theotokion

Out of season, yet with spiritual beauty, we keep festival in this time of fasting. For, making all things beautiful, the Queen shares now in the memorial of the martyr, who braved danger and shed his blood for her.

Second Canon

TONE SIX[1]

(by the same John)

(*Irmos*) Crossing the deep . . . .

O Christ our God, truly wonderful in Thy saints, fill my heart with wonder at Thy mercy, and give me words that I may praise the wonders of Thy martyr.

[1] In some editions, Tone Two.

Victorious martyr of Christ, thou wast steadfast in suffering and unflinching in pain; and now be swift, O Theodore, in coming to our help.

In his wickedness the tyrant rejected the true faith of his fathers, and he devised an unholy plot, setting himself at enmity with the Lord.

Theotokion

The prophecies spoken by God through holy men of old have received a clear fulfilment in thee, Mother and Virgin: for by a birth fearful and surpassing nature thou hast borne the true and living God.

TONE FOUR

(*Katavasia*) I shall open my mouth and the Spirit will inspire it, and I shall utter the words of my song to the Queen and Mother: I shall be seen radiantly keeping feast and joyfully praising her wonders.

CANTICLE THREE

(*Irmos*) O Mother of God, thou living and plentiful fount . . . .

The people of Christ, O Lady, long to see the day of thy Son; and in preparation they celebrate this present feast, honouring thee and thy victorious martyr.

The greatest among martyrs has turned the sadness of this present season into joy, granting us relief from the strictness of the holy Fast.

Fitting and appropriate is the gift which thou dost grant us through thy prayers, O martyr; for thou callest us to dwell with thee in Paradise, and joyfully we offer thee our gifts of praise.

Thou hast laid a good foundation through thy victory, O glorious martyr; with a courage surpassing nature thou hast overthrown the beast of destruction that breathed out fire and murder.

Raging as fiercely as the devil who apostatized of old, the new apostate sprinkled blood from the pagan sacrifices on the food in the markets, polluting it as though with poison. But he failed miserably in his plan, outwitted by the martyr.

Theotokion

The whole earth, O Virgin, is filled with the knowledge of the

Lord who came forth into the world from thee; and great is the grace of the divine martyrs who have confirmed the truth through their lives.

Second Canon

(*Irmos*) O Lord my God, there is none holy as Thou . . . .

Of old the devil whispered craftily into the ears of Eve, through her beguiling Adam with deceit; and now he has again poured out the deceitful poison of his wickedness.

The lawless enemy was seized with fury when he saw our first father and mother in the joy of Paradise; deceitfully he sought an opportunity to show his hatred against them.

We have entered now upon the beginning of the holy Fast, when every Christian purifies himself by great abstinence.

Theotokion

Most holy Virgin, firm hope of the world, our protection and defence, in thy goodness neglect not the prayer of thy servants, who with loving hearts at all times call thee blessed.

(*Katavasia*) O Mother of God, thou living and plentiful fount, give strength to those united in spiritual fellowship, who sing hymns of praise to thee: and in thy divine glory vouchsafe unto them crowns of glory.

Sessional Hymn
TONE EIGHT

Putting on the whole armour of God, thou hast overthrown the false idols and caused the angels to glorify thy sufferings. Thy mind on fire with love of God, bravely thou hast scorned death in the flames. Rightly art thou named 'Gift of God', for to all who ask thou dost grant divine gifts and the grace of healing. O victorious martyr Theodore, intercede with Christ our God, that we who celebrate thy holy memory with love may receive remission of our sins.[2]

Glory be to the Father . . . .

Thou wast not weakened by the flattery of Maximin; but, endued with courage by the words of Christ, thou hast reduced to ashes the temple of the idols. Thou hast bravely overcome the adversary, passing, as the Psalmist says, through the fire as though it had been

[2] Isa. 59: 17; Eph. 6: 11.

water.[3] Therefore, as a just reward for all thy sufferings, thou hast become a source of healing for those who pray to thee with faith. O victorious martyr Theodore, intercede with Christ our God, that we who celebrate thy holy memory with love may receive remission of our sins.

Both now . . . .

Theotokion

Thou art the undefiled Bride of the Creator, the Virgin Mother of the Redeemer, the Tabernacle of the Most High. I am the shameful dwelling-place of sin, and in full knowledge have become the plaything of the demons. O hasten to deliver me from their wickedness, making me through virtue a temple of glory. O pure Receiver of the Light, drive away the dark cloud of the passions, and bestow on me the brightness from on high, the pure radiance of thy light that knows no evening.

CANTICLE FOUR

(*Irmos*) He who sits in glory . . . .

O strange and marvellous union and intermingling! At His birth the God-Man has united virginity with childbearing; and, honouring His martyr, He unites a day of gladness with these days of mourning.

See how Christ's soldier loved his Master! For in his zeal he consumed the enemies of Christ with fire, and as his final feat eagerly he offered himself as an acceptable sacrifice to his Lord.

Triumphant in sufferings, in speech scornful of torture, the noble martyr of Christ astonished and confounded his onlookers; and he became a strange and marvellous spectacle to the whole creation.[4]

O divine forbearance! My God and Master suffered even after death, yet not one of His bones was broken. So was it also with His soldier: the fire and the wheel did not touch his corpse.[5]

Theotokion

Dying with the Master, the servants of life are raised with Him from the dead, and now live with Him eternally. Together with the Son, they glorify the Mother, blessing Father, Son and Holy Spirit.

[3] Ps. 65: 12.
[4] 1 Cor. 4: 9.
[5] John 19: 36.

Second Canon

(*Irmos*) 'Christ is my strength, my God and Lord . . . .'

Dreadful was the plot devised by the ungodly ruler: for in his wretchedness he planned to defile the people of Christ with unclean food.

This unlawful design he put into effect, giving orders that all clean food should be taken away, and replaced with food that he had polluted with the blood from pagan sacrifices.

His wicked act became known to all the Christians; and when they learned of it, they gathered in the holy temple of the Lord.

Theotokion

O Christ, begotten of the Father before all ages, as our intercessor with faith we bring before Thee the Mother that gave Thee birth. Hearken to her prayers and be gracious to Thy servants.

(*Katavasia*) He who sits in glory upon the throne of the Godhead, Jesus the true God, is come in a swift cloud, and with His sinless hand He has saved those who cry: Glory to Thy power, O Christ.[6]

CANTICLE FIVE

(*Irmos*) The whole world was amazed at Thy divine glory . . . .

Today the forecourt of grace is opened, and this present time of relief prefigures the coming feast of the Resurrection. With its radiance and joy it honours the Queen of Light and the glorious martyr.

On those who love the Epiphany of His beloved Son, God bestows a glorious gift – Theodore, performer of miracles, worker of acts of divine power.

O enemy of man's salvation, useless are thy shafts and arrows against the martyr. Though put to death, he is alive and ever-watchful; and, opposing all thine evil works, he preserves every Orthodox Christian.

Theotokion

Strange was the miracle that came to pass in God's Handmaiden! Confirmed by the sufferings of the victorious martyrs, it is accepted

[6] Isa. 19: 1.

with undoubting faith by all of us, and it remains for ever the cause of man's wonder and his worship.

Second Canon

(*Irmos*) I entreat Thee, loving Lord . . . .

With amazement the Archbishop learned of the plan of the ungodly emperor; and celebrating an all-night vigil, he prayed to God not to abandon utterly the people of His inheritance.

In truth God comes swiftly to the aid of all that invoke Him with sincere and fervent prayer; and He did not neglect them, but quickly gave them a solution in their trouble.

With all speed a helper from on high was sent to earth, the victorious martyr Theodore: he appeared in a dream to the Chief Shepherd and told him how to defeat the purpose of the lawless ruler.

Theotokion

No one who runs fervently to thee for help, O Lady, is ever put to shame: but his prayer is answered more quickly than it is made, and the gift for which he asks is granted, in the way that best will help him.

(*Katavasia*) The whole world was amazed at thy divine glory: for thou, O Virgin who hast not known wedlock, hast held in thy womb the God of all, and hast given birth to an eternal Son, who rewards with salvation all who sing thy praises.

CANTICLE SIX

(*Irmos*) As we celebrate this sacred and solemn feast . . . .

The friends and children of Thy bridal chamber cannot fast, O Saviour, since they have Thee the Bridegroom in their midst, together with Thy Mother and Theodore Thy friend; they welcome Thee as guest, and minister to Thee.[7]

The emperor of evil memory fell away from the God of salvation; he fell away from wisdom; and, lapsing into madness, he rebelled against the faith. But his designs were defeated by the illustrious martyr of Christ.

[7] Matt. 9: 15.

Through his sufferings the martyr became more wise, through his actions more courageous; resisting tyrants, he gained the victory, and even after death he did not cease from his feats.

Theotokion

This day, O Lady, through thy watchful care we have been delivered from soul-destroying peril by the miracle of thy victorious martyr, and we give thanks alike to him and thee.

Second Canon

(*Irmos*) When I behold the upswelling sea of life . . . .

Amazed by the strange vision in which thou hast appeared to him, the Archbishop said: 'Who art thou, my lord, that speakest to me? Show me how to find help quickly.'

Theodore replied: 'I am the martyr. Listen to me. Boil wheat, and distribute it among the people, and ye shall thus be saved from the polluted food of the avenger.'

Great is the wonder thou hast performed, Theodore, and marvellous is thy help. Taking courage, then, with undivided heart we turn to thee for refuge, and we pray: save thy servants.

Theotokion

At the good pleasure of the Father, and through the descent of the Holy Spirit upon thee, thou wast made the dwelling-place of the Light, the pure tabernacle of the Word: guide me with thy light.

(*Katavasia*) As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

Kontakion

TONE EIGHT

Thou hast carried as a shield the faith of Christ within thy heart, and trampled underfoot the power of the enemy, O greatly-suffering martyr; thou hast received a heavenly and eternal crown, for thou wast undefeated in the battle.

Ikos

O Thou who art seated on the throne of light, with faith and

thankfulness we sing Thy praise. For Thou hast granted us a divine gift: Theodore, courageous in his martyrdom, thrice-blessed in his life, the champion of the truth. With firm devotion he held fast to Christ, and proved a mighty victor over the deceitful enemy, for he was undefeated in the battle.

CANTICLE SEVEN

(*Irmos*) The holy Children bravely trampled upon the threatening fire. . . .

O just Master, Thou hast said that Thy righteous servants are not bound by the Law. So Thine own Mother and Thy servant Theodore, worker of many miracles, with the joy of their memorial release us today from the laws of fasting.[8]

How glad, how great and joyful is this present feast, which the greatest and most glorious of the martyrs has established for us, through a single wonder keeping the people of Christ pure from defilement.

With songs of triumph and garlands of praise let us honour the holy martyr, for he withstood the evil serpent and prevailed against the enemy that destroys our soul and does mischief to our body.

Theotokion

The ancestor of all mankind, though forewarned, did not avoid the food that brings destruction to the soul. But thy faithful people, O Lady, instructed by thy martyr, turned away from the food of death; and with him they offer thee a sacrifice of thanksgiving for their salvation.

Second Canon

(*Irmos*) An angel made the furnace moist with dew . . . .

Thou hast come, O glorious saint, as a cloud quenching with its moisture the flames of despair, and thou hast preserved from the furnace of the tyrant all the faithful who cry: O God of our fathers, blessed art Thou.

O lawless king, in shame let thy lips be sealed, which devised a wicked plot against us: for thy strength has been destroyed by the King of Kings and Lord of all.

[8] Mark 2: 23–3: 5.

Foolish Julian, thy heart was altogether filled with evil and worked deceitfully against us; but our wise God gave us healing remedies to save us from thy poison, for He grants His grace to those that call upon Him.

Theotokion

Thy conceiving is beyond all words, O undefiled Virgin, and thy childbearing beyond all understanding: for thou hast given birth in the flesh to God who saves all men from corruption. Therefore, blessed Theotokos, we glorify thee.

(*Katavasia*) The holy Children bravely trampled upon the threatening fire, refusing to worship created things in place of the Creator; and they sang in joy: 'Blessed art Thou and praised above all, O Lord God of our fathers.'

CANTICLE EIGHT

(*Irmos*) O all-powerful Deliverer of all . . . .

By thy childbearing thou hast filled heaven and earth with joy; and now, in this dark season, thou givest us a moment of gladness, keeping festival in honour of the triumphant martyr.

Brethren, let us keep the Sabbath today, resting from our labours of the past week: for at the beginning God blessed this day by resting on it from His labours, and now He has blessed it also with the solemn feast of the martyr.[9]

Truly this is the first among Sabbaths, the Sabbath of Sabbaths; it is filled with the grace of the martyr and the power of God, for we celebrate the memorial of a great deliverance.

With the holy food of God the King, the pure martyr saved us from the lawless emperor's polluted food; so, by a strange and marvellous wonder, he sanctified the seventh day of the week.

Theotokion

The voluntary death of the martyrs confirms the mystery brought to pass in thee, O Maiden. For they put their trust in God incarnate, who of His own will accepted suffering, and bravely they offered themselves in sacrifice.

[9] Gen. 2: 3.

Second Canon

(*Irmos*) Thou hast made dew fall from the flames . . . .

Thou wast delivered from the flames by divine power, O martyr Theodore, and now by thy holy protection thou hast saved us from the wicked devices of the transgressor.

Thy servants wept and lamented in the evening, because of the evil snare of the apostate. But joy shone forth in the morning through thy fervent aid, O martyr patient in suffering.[10]

When fallen into danger, we find in thee a deliverer to save us from the devices of the enemy, O Theodore, victorious martyr of Christ, and we glorify thee for ever.

Theotokion

The mind of man is powerless to express the mystery of thy childbearing, O pure Virgin; therefore with reverent faith we honour thee as Theotokos and we glorify thee for ever.

(*Katavasia*) The Offspring of the Theotokos saved the holy Children in the furnace. He who was then prefigured has since been born on earth, and He gathers together all the creation to sing: O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

CANTICLE NINE

(*Irmos*) Thy birthgiving was undefiled . . . .

A multitude from every place runs to the Ark of the testimony: we magnify the Queen of all, and we honour the indwelling grace of God bestowed on him who outshines in glory all the other martyrs.[11]

O Church of Christ, be strong and of good courage in the face of those who fight in vain against thee. For, during life and after death, the friends of Christ care for thee, as did the holy martyr whose feast thou keepest now with thanksgiving.

Though he was thought to be long since dead, his deeds prove that even after death he is alive and protects the faith with the same zeal as before. Enriched by him, we magnify him as our benefactor.

[10] Ps. 29: 6.
[11] Exod. 25: 22.

Theotokion

O sealed Book of God, I set thee as a divine seal on my hymn: I offer thee my praises, Virgin, thereby giving greater glory to thy martyr.[12]

Second Canon

(*Irmos*) No man is able to see God . . . .

O glorious martyr, thou hast proved a faithful champion and a strong defence to us. We honour thy holy and venerated memory, the victorious feats of thy suffering and martyrdom, and the divine protection thou hast brought us.

O blessed Theodore, the ever-blessed wonder which thou hast performed is praised in all the world: therefore, gathering at this yearly festival, we give glory to Christ who has glorified thee.

Seeing the love of those who sing thy praises, martyr of Christ, grant them in return increasing grace. Thou knowest how great is our faith, O glorified saint: cease not to be a fervent intercessor with God on our behalf, a witness and a mediator.

Theotokion

We shall not cease to sing thy praises, O Virgin: thou art our helper and protection, our swift succour, our defender who is never put to shame. Keep thy suppliants from all harm, and deliver them at all times from every device of the evil one.

(*Katavasia*) Let every mortal born on earth, radiant with light, in spirit leap for joy, and let the hosts of the angelic powers celebrate and honour the holy feast of the Mother of God, and let them cry: Hail! Pure and blessed ever-Virgin, who gavest birth to God.

Exapostilarion

Saint of God, crowned and victorious, thou standest now with the angels before the judgement-seat of Christ. Filled with the light of heaven, pray without ceasing, O Theodore, for peace in the world and for our salvation, who with true devotion celebrate thy joyful feast, O blessed and glorified martyr.

Glory be to the Father . . . .

Repeat the exapostilarion.

Both now . . . .

[12] Isa. 29: 11; Dan. 12: 4.

Theotokion

Wishing to restore the fallen world from corruption, the Lord came to dwell within thy womb, O Theotokos, in a way that He alone understands. And all of us who have found salvation cry aloud to thee with the greeting of the Angel: Hail! Blessed among all women, for thou hast brought forth joy to the whole inhabited earth.

Lauds. Four stichera are sung, in honour of the saint:

TONE ONE

(*to the special melody*, O purest Virgin, thou joy of the heavenly hierarchies . . .)

O ye faithful, let us join with one accord and praise in mystical hymns the champion of the heavenly army, the strong warrior of our holy faith; and let us say: O martyr of Jesus, worthy of our wonder, pray for us who honour thee.

O thrice-blessed Theodore, truly thou art named 'The gift of God', for thou hast been given as a source of gladness to all those in affliction. For everyone who in sincerity draws near thy shrine receives with joy the reward of thy miracles and worships Christ.

By thy sufferings and labours thou hast treasured up for thyself the riches and glory of holiness. Thou hast offered all thy strength as a gift acceptable to God, and by thy martyrdom thou hast with eagerness fulfilled the promise of thy God-given name.

Let us rejoice on this radiant festival of the divine martyr; and let us all who love to keep the feasts make glad in faith, as we honour the joyful celebration of his death. Let us sing in praise of Jesus, who has glorified his memory.

Glory be to the Father . . . .

TONE SIX

Thou art a gift of holiness, O Theodore, in thy wisdom bringing to the world the riches of the divine life. Christ has glorified thy memory; and rejoicing in thy feast with one accord, we faithful praise thy labours and thy sufferings.

Both now . . . .

Theotokion

O Theotokos, thou art the true Vine that has put forth the fruit of

life. We pray thee, O Lady, intercede together with the martyr and all the saints, that mercy may be granted to our souls.

Apposticha in honour of the saint:

TONE THREE[13]

Now the company of martyrs rejoices at thy shrine, O victorious martyr Theodore, and the ranks of angels extol thy fortitude in suffering. Christ Himself, the Giver of crowns, is present and with His own right hand He grants rich gifts of grace to those who sing thy praises. Thou hast sought and found Him whom thy heart desired, and now thou dwellest in His presence, conversing always with Him. Pray to Him, that light and salvation may be granted to our souls.

℣. The righteous shall be glad in the Lord, and shall hope in Him (*Psalm 63: 11*).

The pure and undefiled Fast has now begun, and brings us to the celebration of the martyr's miracles. Through the Fast our souls are cleansed from filth and defilement, and through the martyr's sufferings and miracles we are given strength to fight bravely against the passions. Illumined, therefore, by the grace of holy abstinence and by the wonders worked by Theodore the martyr, strengthened by our faith in Christ, we pray Him to bestow salvation on our souls.

℣. The righteous shall flourish like a palm tree: and shall spread abroad like a cedar in Lebanon (*Psalm 91: 13*).

Possessing, O Theodore, a martyr's boldness before God, thou hast brought to nothing the plot devised by the apostate against the faith of Christ. Fighting as a champion in defence of God's people, through a fearful visitation thou hast delivered them from the food defiled by sacrifice to idols. So we honour thee as destroyer of idols, as saviour and guardian of Christ's flock, as protector ever ready to hearken to our prayers; and in our hymns of praise we ask that, through thine intercessions, forgiveness and illumination may be granted to our souls.

Glory be to the Father . . . .

[13] In the Slav books, Tone Four.

TONE EIGHT

Armed with good courage through thy sufferings, O victorious martyr of Christ, by His power thou hast invisibly defended the true spiritual worship. The impious idols and the cruel tyrant thou hast rendered powerless, scorning torments and the fire that burns for but a moment. Alike in name and in reality thou art a gift from God: by thine intercessions save those that celebrate thy memory.

Both now . . . .

Theotokion

Accept, O Lady, the prayers of thy servants, and deliver us from all necessity and affliction.

Then It is a good thing to give thanks . . . ; Holy God . . . , *etc., and the Lord's Prayer; the troparion of St. Theodore,* Great are the achievements . . . ; Glory be to the Father . . . . Both now . . . ; Most glorious and beyond our understanding . . . ; *and the Litany,* Have mercy upon us, O God . . . . *After the blessing by the priest,* Blessed be He who is . . . , *and the Prayer for Orthodox Christians we proceed (without the Dismissal) to the First Hour.*

LITURGY

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia from Canticle Three of the first Canon to St. Theodore, and four troparia from Canticle Six of the second Canon.

Prokimenon: *TONE SEVEN*

The righteous shall be glad in the Lord, and shall hope in Him (*Psalm 63: 11*).

℣. Hear my voice, O God, when I pray unto Thee: deliver my soul from fear of the enemy (*ibid., 2*).

Epistle: (*For the day*) Hebrews 1: 1–12.
(*For St. Theodore*) 2 Timothy 2: 1–10.

Alleluia: *TONE FOUR*

℣ 1. The righteous shall flourish like a palm tree: and shall spread abroad like a cedar in Lebanon (*Psalm 91: 13*).

℣ 2. They that are planted in the house of the Lord: shall flourish in the courts of our God (*ibid.*, *14*).

Gospel: (*For the day*) Mark 2: 23–3: 5.
(*For St. Theodore*) John 15: 17–16: 2.

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

THE FIRST SUNDAY IN LENT
known as
THE SUNDAY OF ORTHODOXY

GREAT 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 four from the Triodion:*

TONE SIX

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

The prophets, inspired by Thy Spirit, O Lord, foretold that Thou, whom nothing can contain or grasp, and who hast shone forth in eternity before the morning star from the immaterial and bodiless womb of the Father, wast to become a child, taking flesh from the Virgin, being joined to men and seen by those on earth. At the prayers of these Thy prophets, in Thy compassion count us worthy of Thy light, for we sing the praises of Thine ineffable and holy Resurrection.[1]

The divinely-inspired prophets preached Thee in word and honoured Thee in works, and they received as their reward life without end. For they steadfastly refused, O Master, to worship the creation instead of Thee, the Creator; they renounced the whole world for the Gospel's sake, and in their suffering they were conformed to Thy Passion which they had foretold. At their intercessions, count us worthy to pass through the period of the Fast without offence, for Thou alone art rich in mercy.[2]

[1] Ps. 109: 3.
[2] Rom. 1: 25; Phil. 3: 10.

Thou who art uncircumscribed, O Master, in Thy divine nature, wast pleased in the last times to take flesh and be circumscribed; and in assuming flesh, Thou hast also taken on Thyself all its distinctive properties. Therefore we depict the likeness of Thine outward form, venerating it with an honour that is relative. So we are exalted to the love of Thee, and following the holy traditions handed down by the apostles, from Thine ikon we receive the grace of healing.

As a precious adornment the Church of Christ has received the venerable and holy ikons of the Saviour Christ, of God's Mother and of all the saints. Celebrating now their triumphant restoration, she is made bright with grace and splendour, and drives away all heretics. With great rejoicing she gives glory unto God who loves mankind, and who for her sake has endured His voluntary Passion.

Glory be to the Father. . . .

TONE TWO

The grace of truth has shone forth upon us; the mysteries darkly prefigured in the times of old have now been openly fulfilled. For behold, the Church is clothed in a beauty that surpasses all things earthly, through the ikon of the incarnate Christ that was foreshadowed by the ark of testimony.[3] This is the safeguard of the Orthodox faith; for if we hold fast to the ikon of the Saviour whom we worship, we shall not go astray. Let all who do not share this faith be covered with shame; but we shall glory in the ikon of the Word made flesh, which we venerate but worship not as an idol. So let us kiss it, and with all the faithful cry aloud: O God, save Thy people and bless Thine inheritance.

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 monastery, and then:

Glory be to the Father. . . .

TONE TWO

Rejoice, O honoured prophets, who proclaimed aright the law of

[3] Exod. 25: 22.

the Lord: ye are firm and unshaken pillars of the faith. Ye served as mediators of the New Covenant of Christ: and now that ye have gone to dwell in heaven, pray to Him for peace in the world and for the salvation of our souls.

Both now. . . .

Theotokion

All my hope I set in thee, O Mother of God: keep me beneath thy protection.

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

Glory be to the Father. . . .

TONE TWO

Advancing from ungodliness to the true faith, and illumined with the light of knowledge, let us clap our hands and sing aloud, offering praise and thanksgiving to God; and with due honour let us venerate the holy ikons of Christ, of the all-pure Virgin and the saints, whether depicted on walls, on wooden panels or on holy vessels, rejecting the impious teaching of the heretics. For, as Basil says, the honour shown to the ikon passes to the prototype it represents.[4] At the prayers of Thine undefiled Mother and of all the saints, we beseech Thee, Christ our God, to bestow upon us Thy great mercy.

Both now. . . .

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 Will of God. Since thou hast held Him as a babe in thine arms and hast 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.[5]

The apolytikion Hail, Theotokos Virgin, Mary full of grace (*twice*), *and the the apolytikion* (*troparion*) *of the Sunday of Orthodoxy* (*once*)*:*

[4] St. Basil the Great, *On the Holy Spirit*, §xviii (45).
[5] Isa. 9: 6 (Sept.).

TONE TWO

We venerate Thy holy ikon, loving Lord, asking Thee to pardon our transgressions, Christ our God. For Thou of Thine own will wast pleased in the flesh to ascend upon the Cross, so to deliver from the bondage of the enemy those whom Thou hast fashioned. Therefore in thanksgiving we cry aloud to Thee: Thou hast filled all things with joy, our Saviour, when Thou hast come to save the world.

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. . . ; *the troparion (apolytikion) of the Sunday of Orthodoxy*, We venerate Thy holy ikon. . . ; Both now. . . ; *and the Theotokion:*

TONE TWO

Most glorious and beyond our understanding are all thy mysteries, O Theotokos: for with the seal of thy virginity unbroken, thou hast become in full reality a mother, giving birth to the true God. Pray to Him for the salvation of our souls.

Then the two readings from the Psalter, with the sessional hymns of the Resurrection in the Tone of the week; the Polyeleos (or Psalm 118), the Evlogitaria, the Ypakoë, the Hymn of Degrees and the Prokimenon in the Tone of the week, and the appointed Morning Gospel. We then sing We have seen the Resurrection of Christ, *followed by Psalm 50, and then, as on previous Sundays (see p. 101):*

Glory be to the Father. . . .

TONE EIGHT

Open unto me, O Giver of Life. . . .

Both now. . . .

Guide me in the paths. . . .

Have mercy. . . .

TONE SIX

As I ponder in my wretchedness. . .

The Canon

We use four troparia (including the irmos) from the Canon of the Resurrection, two troparia from the Canon of the Cross and the Resurrection, and two troparia from the Canon to the Theotokos, all in the Tone of the week from the Octoechos; and then the Canon of the Triodion with six troparia, by Theophanes.

TONE FOUR

CANTICLE ONE

(*Irmos*) Israel in ancient times walked dry-shod. . . .

Leaping up with joy, let us and all the faithful cry aloud today: How marvellous are Thy works, O Christ! How great is Thy might! For Thou hast made us of one mind and brought about our agreement.

O people of God, come and let us celebrate a day of joy; the heaven now makes glad, and earth with all the hosts of angels and the companies of mortal men, each in their different orders, keeps the feast.

Seeing this great blessing that we have received, how the divided members of Christ have been brought to unity, let us clap our hands for joy and praise God who has bestowed peace upon us.

Today a festival of victory has been given to the Church, through the divinely-inspired intention and will of our rulers Michael and Theodora, who in piety uphold the true Faith.

Theotokion

The swords of impious heresies have failed: for in deep reverence, pure and holy Virgin, we gaze now upon thy temple, adorned with ikons, and we rejoice with holy joy.[6]

(*Katavasia*) Israel in ancient times walked dry-shod across the Red Sea; and Moses, with his hands lifted in the form of the Cross, put the power of Amalek to flight in the desert.

[6] Ps. 9: 7.

CANTICLE THREE

(*Irmos*) Thy Church makes glad in Thee. . .

No longer now are the impious heretics exalted in their pride: for the power of God has firmly established Orthodoxy.

Today, at the restoration of the faith, let the prophets sprinkle upon us life-giving dew from heaven.

Let the mystical trumpets of Christ's apostles sound in God-given harmony, proclaiming the re-establishment of the precious ikons.

Let us sing in praise of Christ, who has appointed a devout and pious Empress to rule over us, together with her son crowned by God.

Theotokion

We pray thee, most pure Lady, with the light of grace shine now upon the faithful, who have gathered in thy holy house.

(*Katavasia*) Thy Church makes glad in Thee, O Christ, and cries aloud: Thou art my strength, O Lord, my refuge and my stronghold.[7]

Sessional Hymn
TONE ONE

Depicting Thy divine form in ikons, O Christ, we openly proclaim Thy Nativity, Thine ineffable miracles and Thy voluntary Crucifixion. So the devils are driven out in fear and the heretics, their fellow-workers, lament in shame and sorrow.

Glory be to the Father. . . .

The heavenly Zion, our mother, is made beautiful with the holy ikons of the prophets, the apostles and the martyrs, and of all the saints: and she is brightly adorned with the glory of the spiritual Bridegroom and the Bride.[8]

Both now. . . .

Theotokion

With love, O honoured Virgin, we venerate thy holy ikon; with one accord we proclaim thee as true Mother of God, and in faith we bow before thee. Since thou hast power to do all things, be our

[7] Ps. 70: 3.
[8] Gal. 4: 26.

guardian and our strong protection, and drive far from us every tribulation.

CANTICLE FOUR

(*Irmos*) Seeing Thee lifted upon the Cross. . . .

Through the divine descent of the Comforter sanctify Thy temple, and by His coming banish the error of heresy, O most merciful Word of God.

Deliver Thy people from the violence of impiety, and kindle them with zeal for Orthodoxy, as they cry aloud to Thee in faith: Glory to Thy power, O Lord.

Seeing the churches of God bright with the sacred ikons of Christ and the Theotokos, we rejoice with holy joy.

Adorned with her royal crown, the Empress, out of love for the true Kingdom of Christ, has restored in all the churches His most pure ikon and the pictures of the saints.

Theotokion

O full of grace, who hast borne God the incarnate Word, thou wast sanctified as the holy temple of God: therefore we consecrate thy shrine, newly adorned with glory.

(*Katavasia*) Seeing Thee lifted upon the Cross, O Sun of Righteousness, the Church stood still and cried aloud: Glory to Thy power, O Lord.

CANTICLE FIVE

(*Irmos*) O Lord, my light. . . .

Firmly establish Thy Church, O Lord, that unto the ages of ages she may stand unshaken by the tempest of heresy.

The rejoicing granted to the faithful from on high and the help they have received from God has shone with glory over all the earth.

O Thou who alone art good and the source of goodness, raise up the horn of the Orthodox rulers who honour Thine ikon.

The light of the true Faith that knows no evening has shone forth upon us, at the divinely-inspired commandment of our faithful monarchs.

Theotokion

Renew for us the ancient splendours, O most pure Mother of God, and sanctify this thy dwelling with thy grace.

(*Katavasia*) O Lord my light, Thou hast come into the world as a light of holiness, turning back from dark ignorance those who in faith sing Thy praises.

CANTICLE SIX

(*Irmos*) 'I will sacrifice to Thee, O Lord. . .'.

Once more the Master's countenance is depicted, honoured with faith and venerated; once more the Church regains her boldness of approach to God, reverently glorifying the Saviour.

The Church of Christ is delivered from the dark despondency of heresy: she puts on a robe of gladness, and is clothed in the light of divine grace.[9]

The Orthodox people has regained the light and glory which it had of old, through the decision of the Empress Theodora and her pious son the Emperor Michael.

Theotokion

He who of old commanded Moses to set up the ark of the testimony, came to dwell in thee, O Virgin, as in a spiritual ark: He alone is glorified, and He makes thy temple glorious with miracles.[10]

(*Katavasia*) 'I will sacrifice to Thee, O Lord, with the voice of thanksgiving', the Church cries out to Thee: for she has been cleansed from the defilement of the demons by the Blood which flowed in mercy from Thy side.

Kontakion

TONE EIGHT

The uncircumscribed Word of the Father became circumscribed, taking flesh from thee, O Theotokos, and He has restored the sullied image to its ancient glory, filling it with the divine beauty. This our salvation we confess in deed and word, and we depict it in the holy ikons.

[9] Isa. 61: 10.
[10] Exod. 25: 22.

Ikos

Enlightened by this mystery of God's providence, the divinely-inspired prophets foretold it of old; and this they did for our sakes, who see the fulfilment of the ages. Receiving through this mystery divine knowledge, we know one Lord and God, glorified in three Persons, and Him alone we worship; we have one faith, one baptism, and we are clothed in Christ. This our salvation we confess in deed and word, and we depict it in the holy ikons.[11]

CANTICLE SEVEN

(*Irmos*) The children of Abraham in the Persian furnace. . . .

Let the hosts of angels share in the joy of the Church, and filled with the love of God let them cry aloud: 'Blessed art Thou, O Lord, in the temple of Thy glory.'

The triumphant assembly and Church of the firstborn rejoices as it now beholds the people of God cry aloud with one accord: 'Blessed art Thou, O Lord, in the temple of Thy glory.'[12]

Delivered from the dark heresies of the past through the decision of the honoured Empress Theodora, we cry aloud: 'Blessed art Thou, O Lord, in the temple of Thy glory.'

Theotokion

O most pure Virgin, thou art exalted above the choirs on high, for alone among women thou hast become Mother of the Creator of all. And so in joy we shout aloud: 'Blessed art thou among women, O Lady undefiled.'

(*Katavasia*) The children of Abraham in the Persian furnace, burning with a love for the true Faith that was stronger than the flames, cried out from the midst of the fire: 'Blessed art Thou, O Lord, in the temple of Thy glory.'

CANTICLE EIGHT

(*Irmos*) Daniel in the lions' den. . . .

Keeping the laws of the Church that we have received from the

[11] 1 Cor. 10: 11; Eph. 4: 5; Gal. 3: 27.
[12] Heb. 12: 23.

Fathers, we paint ikons of Christ and His saints, and with our lips and heart and will we venerate them as we cry aloud: O all ye works of the Lord, bless ye the Lord.

The honour and veneration that we show to the ikon we ascribe to the prototype it represents, following the teaching of the saints inspired by God, and with faith we cry aloud to Christ: O all ye works of the Lord, bless ye the Lord.

Her mind enlightened by the illumination of the Holy Spirit and filled with the wisdom of God, the honoured Empress has loved the beauty and splendour of Christ's Church, and with all the faithful she blesses Jesus, the God-Man.[13]

Theotokion

Illumined by rays of spiritual light, Thy holy house overshadows all of us with the cloud of the Spirit, and sanctifies the faithful who sing with one accord: O all ye works of the Lord, bless ye the Lord.[14]

(*Katavasia*) Daniel in the lions' den stretched out his hands in prayer and stopped their mouths; and girded with holiness, the Children, lovers of the true faith, quenched the power of the fire, as they cried aloud: O all ye works of the Lord, bless ye the Lord.

CANTICLE NINE

(*Irmos*) Christ the corner-stone not cut by hand of man. . . .

Seeing the Holy Church once more adorned with ikons, let us make haste and with reverence cry aloud to Christ: We magnify Thee, O Thrice-Holy.

As a mark of glory and honour, the Church possesses Thy Cross and the holy ikons of the saints, O Master, and with joy and gladness she magnifies Thee.

Shine upon our rulers with Thy divine glory, O compassionate Master, and fence them about with the protection of the angelic hosts, subjecting the proud heathen beneath their feet.

Theotokion

The condemnation of our first mother Eve has been abolished,

[13] Ps. 25: 8.
[14] Exod. 40: 34, 38.

since thou, pure Theotokos, in ways past all interpretation, hast given birth to the Master of all; and now we kiss His likeness in the ikons.

(*Katavasia*) Christ the corner-stone not cut by hand of man was taken from the unhewn mountain, from thee, O Virgin; and He has joined in one two different natures. Therefore with great rejoicing, O Theotokos, thee do we magnify.[15]

The appointed exapostilarion of the Resurrection, and then:

Glory be to the Father. . . .

Leap for joy and clap your hands with gladness, sing and cry aloud: How strange and wonderful are Thy works, O Christ! And who can tell of all Thy mighty acts, O Saviour, who hast united us in harmony and concord within one Church!

Both now. . . .

Theotokion

The swords of hostile heresy now have failed, and every memory of it, with all its tumult, has vanished away. For we see thy temple, most pure Virgin, in all its splendour, adorned by the grace of the precious ikons, and we all are filled with joy.[16]

Lauds. Five stichera of the Resurrection in the Tone of the week from the Octoechos, and then the following four stichera from the Triodion:

TONE FOUR

(*to the special melody*, Thou hast given an ensign. . .)

O Lord who lovest mankind, the Church rejoices now in Thee, her Bridegroom and her Founder, for by Thy divine will Thou hast delivered her from the error of idolatry, and by Thy precious Blood Thou hast betrothed her to Thyself. With joy she accepts the holy restoration of the ikons, and with faith she sings in praise of Thee and gives Thee glory.

℣. I will praise Thee, O Lord, with my whole heart, I will speak of all Thy marvellous works (*Psalm 9: 2*).

Restoring to the churches the representations of Thy flesh, O

[15] Ps. 117: 22; Isa. 28: 16; Matt. 21: 42; 1 Pet. 2: 6–7; Dan. 2: 34.
[16] Ps. 9: 7.

Lord, we ascribe to them an honour that is relative, and so express the great mystery of Thy dispensation. For Thou hast not appeared to us, O loving Lord, merely in outward semblance, as say the followers of Mani, who are enemies of God, but in the full and true reality of the flesh; and so the ikons that depict Thy flesh lead us to the desire and love of Thee.

℣. I will be glad and rejoice in Thee, I will sing to Thy Name, O Most High (*Psalm 9: 3*).

A feast of joy and gladness is revealed to us today. For the teachings of the true Faith shine forth in all their glory, and the Church of Christ is bright with splendour, adorned with the holy ikons which now have been restored; and God has granted to the faithful unity of mind.

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

TONE SIX

Moses, in the season of abstinence, received the Law and proclaimed it to the people. Elijah by fasting closed the heavens; and the three children of Abraham through fasting overcame the lawless tyrant. Count us also worthy, O Christ, through fasting to attain the Feast of Thy Resurrection, as we cry aloud: Holy God, Holy and Strong, Holy and Immortal, have mercy on us.[17]

Glory be to the Father. . . .

Repeat Moses, in the season of abstinence. . . .

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 Canon in the Triodion.

[17] Exod. 24: 12–18; 3 [1] Kgs. 17: 1; Dan. 1: 12–16; 3: 1–30.

Prokimenon: *TONE FOUR*

Blessed art Thou, O Lord God of our Fathers: and praised and glorified is Thy Name unto the ages (*Song of the Three Children, verse 3*).

℣. For Thou art righteous in all the things that Thou hast done to us (*ibid., 4*).

Epistle: Hebrews 11: 24–6, 32–40.[18]

Alleluia: *TONE EIGHT*

℣1. Moses and Aaron among His priests, and Samuel among them that call upon His Name (*Psalm 98: 6*).

℣2. They called upon the Lord, and He heard them (*ibid.*).

Gospel: John 1: 43–51.

Communion verse: Praise ye the Lord from the heavens. . . .

After the Dismissal at the end of the Liturgy (alternatively, after the Dismissal at the end of Mattins), it is the custom in cathedrals, monasteries and many parish churches to go in procession with the holy ikons round the outside of the church, and then to read the special Office celebrating the Triumph of Orthodoxy.[19]

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 FOUR

(*to the special melody* Thou hast given an ensign. . .)

(*by Joseph*)

Grant me contrition, estrangement from evil, and perfect amendment, for I am sunk in the depths of bodily passion and separated far from Thee, O God, the King of all; and I have no other hope but Thee. In the abundance of Thy goodness save me, the prodigal, O Jesus all-powerful, the Saviour of our souls.[20]

[18] But in the Slav books the Epistle continues to 12: 2, *Looking unto Jesus the author and finisher of our faith. . . .*

[19] The Greek Triodion gives the full text of this Office, but today it is usually read in an abbreviated form, which varies in different places.

[20] Luke 15: 11–24.

When he had been cleansed by fasting, great Moses saw the God for whom he longed. Eagerly follow his example, O my humble soul; make haste to cleanse thyself from evil in the day of abstinence, and so thou shalt behold the Lord who grants thee forgiveness, for He is all-powerful and loves mankind.[21]

TONE SIX

(*by Theodore*)

Let us now set out with joy upon the second week of the Fast; and like Elijah the Tishbite let us fashion for ourselves from day to day, O brethren, a fiery chariot from the four great virtues; let us exalt our minds through freedom from the passions; let us arm our flesh with purity and our hands with acts of compassion; let us make our feet beautiful with the preaching of the Gospel; and let us put the enemy to flight and gain the victory.[22]

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 praises unto Thy Name for ever.

And then once more, O Lord, Thou hast given an inheritance. . . .

Aposticha:

TONE EIGHT

Come, let us cleanse ourselves by almsgiving and acts of mercy to the poor, not sounding a trumpet or making a show of our charity. Let not our left hand know what our right hand is doing; let not vainglory scatter the fruit of our almsgiving; but in secret let us call on Him that knows all secrets: Father, forgive us our trespasses, for Thou lovest mankind (*twice*).[23]

[21] Exodus 24: 18.

[22] 4 [2] Kgs. 2: 11; Isa. 52: 7; Rom. 10: 15. Some editions omit the words *and our hands . . . preaching of the Gospel.*

[23] Matt. 6: 1–4, 6, 9, 12.

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.

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

Theotokion

The heavenly powers praise thee, O Virgin Mother full of grace, and we also glorify thy childbearing that none can understand. O Theotokos, pray for the salvation of our souls.

And the rest of Vespers as on the preceding Sunday.

THE SECOND SUNDAY IN LENT
on which we celebrate the memory of
ST. GREGORY PALAMAS,
ARCHBISHOP OF THESSALONICA[1]

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 TWO

What hymns of praise shall we sing in honour of the holy bishop? He is the trumpet of theology, the herald of the fire of grace, the honoured vessel of the Spirit, the unshaken pillar of the Church, the great joy of the inhabited earth, the river of wisdom, the candlestick of the light, the shining star that makes glorious the whole creation *(twice)*.

What words of song shall we weave as a garland, to crown the holy bishop? He is the champion of true devotion and the adversary of ungodliness, the fervent protector of the Faith, the great guide and teacher, the well-tuned harp of the Spirit, the golden tongue, the fountain that flows with waters of healing for the faithful, Gregory the great and marvellous.

With what words shall we who dwell on earth praise the holy bishop? He is the teacher of the Church, the herald of the light of God, the initiate of the heavenly mysteries of the Trinity, the chief adornment of the monastic life, renowned alike in action and in

[1] The texts for this office, except for the two Canons, were written by Patriarch Philotheos of Constantinople in the year 1368, when the feast of St. Gregory Palamas was appointed to be celebrated on this day.

contemplation, the glory of Thessalonica; and now he dwells in heaven with the great and glorious martyr Demetrius, whose relics flow with holy oil.

Glory be to the Father . . . .

TONE SIX

Thrice-blessed saint, most holy father, good shepherd and disciple of Christ the Chief Shepherd, thou hast laid down thy life for thy sheep. And now in thine intercessions, O God-bearing Gregory our father, pray that great mercy may be granted to our souls.[2]

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 monastery, and then:[3]

Glory be to the Father . . . .

TONE SIX

Full of grace are thy lips, holy father; thou hast become shepherd of the Church of Christ, teaching thy spiritual flock to believe in the Trinity, consubstantial in one Godhead.[4]

Both now . . . .

Theotokion

Christ the Lord, my Maker . . . (*see p. 113*).

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

Glory be to the Father . . . .

TONE EIGHT

Thy tongue, watchful in teaching, rings in the ears of our heart and awakens the souls of the slothful. Thy words, inspired by God, are a ladder leading us from earth to heaven. O Gregory, wonder of

[2] John 10: 11.

[3] 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.

[4] Ps. 44: 3.

Thessaly, pray to Christ without ceasing, that we who honour thee may be illumined with the divine light.

Both now . . . .

Theotokion

O Virgin who hast not known a man, Mother of the most high God, thou hast ineffably conceived God in the flesh. O Undefiled, accept the supplications of thy servants, for to all thou grantest cleansing from their sins. Receive our prayers and intercede for the salvation of us all.

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 the troparion (apolytikion) of the saint:*

TONE EIGHT

O Gregory the Wonderworker, light of Orthodoxy, support and teacher of the Church, glory of monks and invincible protector of theologians, pride of Thessalonica and preacher of grace, pray without ceasing for the salvation of our souls.

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 preceding Sunday (*p. 302*).

The Canon

We use four troparia (including the irmos) from the Canon of the Resurrection in the Tone of the week, from the Octoechos; four troparia from the first canon in the Triodion, and six troparia from the second canon, in honour of the saint.[5]

CANTICLE ONE

First Canon

TONE EIGHT

(by Theophanes)

(*Irmos*) The rod of Moses working wonders . . . .

Shedding fervent tears, let us cry to Thee with the words of the Prodigal, O Father and God of all, and let us fall down before Thee, saying: We have sinned, departing far from Thee, and we have made ourselves the slaves of lust; accept our repentance.

Thou hast conferred upon me a royal birthright, becoming man for my sake, O Word; but I have despised Thy gift, and I am bitterly condemned to feed swine, the offspring of my sins. But in Thy compassion spare me, O Saviour.

I kneel before Thee, as the Prodigal Son of old, O Lord and Master: run out to meet me and receive me, and taking me in Thine embrace grant me the tokens of Thy salvation. Instead of a hired servant make me once again Thy son, O Saviour who lovest mankind.

Theotokion

O Virgin full of divine grace, through thee human nature was counted worthy of God's revelation, for thou art the only mediator

[5] In the editions of the Greek Triodion published at Venice and Athens which we have consulted, there is printed only the second canon, in honour of the saint, while they omit the first canon, on the theme of the Prodigal Son. The Slavonic editions contain both canons. The Greek text of the first canon can be found in manuscript copies of the Triodion, particularly those dating from a period before the establishment of the Feast of St. Gregory Palamas: for our translation we have used Patmos Ms. 612, ff. 115a–117a. The Greek text is also to be found in A. M. Quirini, *Officium Quadragesimale* (2nd edition, Venice, 1729), vol. i, pp. 212–21. The Greek Triodion printed at Rome in 1879 omits the canon in honour of the saint and contains a canon on the theme of the Prodigal Son, entirely different from that which is given in the Slavonic books and which is translated here.

between God and man; and rightly thou art glorified by all of us as the Mother of God.

Canon of the Saint
TONE FOUR
(by George)

(*Irmos*) I shall open my mouth . . . .

O orators who speak of things divine, O chosen theologians and every tongue inspired by God, come and unite together, that ye may rightly sing in praise of holy Gregory, the herald of the Spirit.

Let us praise Gregory the great, the pillar of the Faith, the champion of the Church, the good shepherd of Thessalonica and the true glory of the order of bishops.

From earliest childhood thou hast desired the higher life and the path of perfection, O holy father Gregory, and thou hast proved a true follower and companion of thy namesake Gregory the Theologian.

Theotokion

O Undefiled, be thou to me a path of life, guiding me to the dwelling-place of God. For I have wandered astray and fallen into the pit of evil: through thy mediation, lead me back.

(*Katavasia*) I shall open my mouth and the Spirit will inspire it, and I shall utter the words of my song to the Queen and Mother: I shall be seen radiantly keeping feast and joyfully praising her wonders.

CANTICLE THREE

(*Irmos*) O Lord, Thou builder of the vault of heaven . . . .

When I consider my actions, and how I have departed far from Thee, wasting in prodigal desires the wealth which Thou hast given me, I am filled with fear and in repentance I cry out to Thee, my Father and my God: I have sinned, save me.

Sinning on earth, I am afraid of heaven; for at the Last Day it will be my accuser, O Word of God, when all things stand before Thee and submit to Thy righteous judgement.

I fed on dark and swinish thoughts when, like the Prodigal, I left Thee, O Saviour, and went into a far country; but now I cry: I have

sinned against Thee, I have sinned; save me, for fervently I run for refuge to Thy tender mercy.

Theotokion

Adam's nature was made godlike, O Virgin, when without undergoing change God took flesh within thy womb; and we who were deceived of old by the hope of becoming gods, have been set free from the ancient condemnation.[6]

Second Canon

(*Irmos*) O Mother of God, thou living and plentiful fount . . . .

Holding fast to thy inspired teaching, we reject every false invention of the heretics, and we put them all to flight with thy holy writings, O Gregory.

O blessed of God, thou hast refuted the foolish wisdom of the heretics. He who is Himself the true Wisdom came to dwell in thy heart, and with His aid triumphantly thou hast broken their rebellious pride.[7]

In thy wisdom thou hast put to death every lust of the flesh that is condemned to perish, and through asceticism thou hast brought thy soul to life, devoting all its powers to the contemplation of God.

Theotokion

With full knowledge and by my own free choice, I have eagerly desired a shameful and prodigal life; but through thy holy intercessions, O Virgin and Bride of God, bind my heart with divine love.

(*Katavasia*) O Mother of God, thou living and plentiful fount, give strength to those united in spiritual fellowship, who sing hymns of praise to thee: and in thy divine glory vouchsafe unto them crowns of glory.

Kontakion

TONE FOUR

The season of the virtues now has come, and the Judge is at the door. Let us not hold back with darkened face, but let us keep the Fast, offering tears, contrition and almsgiving; and let us cry: our sins are more in number than the sand of the sea; but, Deliverer of

[6] Gen. 3: 5.
[7] 1 Cor. 1: 24.

all, forgive each one of us, that we may receive an incorruptible crown.[8]

Another Sessional Hymn, of the Saint:

SAME TONE

O wise Gregory, thou hast burnt up the error of the heretics, and hast revealed in its true beauty the faith of the Orthodox, bringing light to all the world. Thou art triumphantly victorious, a pillar of the Church and a true bishop. Never cease to intercede with Christ, that we may all be saved.

Glory be to the Father . . . .

Repeat O wise Gregory . . . .

Both now . . . .

Theotokion

SAME TONE

Be swift to receive our prayers, O Lady, and bring them to thy Son and God, all-blameless Queen; repel the attacks of those who blaspheme with evil words; bring to nothing their devices, and cast down the impudence of the ungodly who attack thy servants, O most pure Virgin.

CANTICLE FOUR

(*Irmos*) Thou art my strength, O Lord . . . .

I have neglected Thy fatherly commandments and wasted in sensual pleasure the wealth Thou gavest me; stripped of every gift of grace, in my wretchedness I am brought to utter poverty. I come to Thee in repentance and confession: abhor me not, O Master and Lord.

When I was an exile far from Thee, Thou hast taken on Thyself my poverty. Thou hast assumed all my human nature in Thyself, and for my sake Thou offerest Thy divine body in sacrifice out of love for man, making it, O Word of God, my restoration and my joy.

That we may be delivered from the everlasting torment that God has prepared for the evil spirits, with unceasing tears let us cry like the Prodigal: We have sinned against Thee, O Father, but accept us all, for we take refuge in Thy mercy.[9]

[8] 1 Cor. 9: 25. This kontakion is omitted in the Greek books.

[9] Matt. 25: 41.

Theotokion

The Word who dwells with the Father and the Spirit is born from a Virgin yet undergoes no change. He remains what He was, yet preserves for ever what He took from us: for He is one Son in two natures, guarding unimpaired the distinctive qualities of each.

Second Canon

(*Irmos*) Perceiving the unsearchable purpose . . . .

O wise father, thou hast opened thy mouth and preached the wisdom of God that was ever in thy heart; and thou hast proved Barlaam foolish and devoid of understanding.

O beloved Sun, by the law of nature thou hast sunk beneath the earth, but in the morning thou shalt rise again with Christ, the Sun that knows no evening. At thine intercessions He watches over all of us.

O blessed saint, by the grace of God thou hast become the great glory and strong support of the Orthodox, a good shepherd, a second Gregory the Theologian, and the ever-watchful guardian of thy flock.

Theotokion

Open the ears of my soul, O Mother of God, for thou hast borne the Lord who once opened the ears of the deaf; enable us to hear the Word of God and keep it.[10]

(*Katavasia*) Perceiving the unsearchable purpose of God concerning Thine Incarnation from a Virgin, O Most High, the prophet Habakkuk cried: Glory to Thy power, O Lord.

CANTICLE FIVE

(*Irmos*) O Light that never sets . . . .

I have rejected with contempt the wealth and gifts of grace that God conferred upon me, and have come to a country cursed by famine, empty of life-giving blessings; but, Father, in Thy goodness and compassion restore to me the glory and the joy that once was mine.

Having spent our life in self-indulgence, let us make our own the

[10] Matt. 11: 5; Mark 7: 37; Luke 11: 28.

resolve of the Prodigal; let us run to the merciful Father with undoubting faith and contrite hearts, that we may receive forgiveness of our sins.

Tarry not, O my soul, that dwellest an exile in a far country, but run swiftly and call upon thy God and Father; and thou shalt receive forgiveness for the sins which thou hast committed, wasting thy life as the Prodigal.

Theotokion

O all-holy Virgin, thou art a cloud of light, bearing the Sun of righteousness. He dispels the dark ignorance of idolatry, and shines upon us with the light of divine knowledge.[11]

Second Canon

(*Irmos*) The whole world was amazed at Thy divine glory . . . .

With the sickle of thy words and with thy holy writings thou hast cut down the thorns of heresy and the tares of falsehood, and thou hast sown holy seeds of Orthodoxy, O Bishop Gregory.

Gregory most wise, thy words and sacred writings are dew from heaven, honey from the rock, the bread of angels unto those that hear or read, sweet nectar and ambrosia, and a fount of living water.[12]

Earth and sea acknowledge thee as their common teacher, as the holy pillar of Orthodoxy and the sacred armoury of divine dogmas, as a wise and saintly theologian, as the comrade and companion of the apostles.

Theotokion

O Virgin undefiled, with the waters of compunction wash the filth from my heart, and bestow on me repentance through thy holy prayers to the compassionate God, whom thou hast borne ineffably.

(*Katavasia*) The whole world was amazed at thy divine glory: for thou, O Virgin, who hast not known wedlock, hast held in thy womb the God of all, and hast given birth to an eternal Son, who rewards with salvation all who sing thy praises.

[11] Isa. 19: 1; Mal. 4: 2.

[12] Gen. 27: 28; Ps. 80: 17; 77: 24–5; John 7: 38.

CANTICLE SIX

(*Irmos*) I pour out my prayer unto the Lord . . . .

I was Thy younger son, and I wasted the wealth Thou gavest me, withdrawing far from Thee into an evil life; and now I am starved and hungry for Thy blessings, O Lord who lovest mankind. To Thee I come, my Father and my God, asking forgiveness.

I dwell in cruel exile and am condemned to feed the swine, for I have wasted, O Father, the riches that Thou gavest me in Thy loving kindness; and I am stripped of everything. But do Thou, O God, take pity on me.

In my sinfulness, O Lord who lovest mankind, I dare not look up to the boundless height of heaven nor call myself Thy son, prodigal that I am. I have no right to ask forgiveness: but take pity on me in Thy boundless mercy.

Theotokion

Ineffable and beyond the power of human speech is the manner of thy childbearing, O Virgin. For in ways past understanding thou hast given birth to God, and yet preserved thy virginity inviolate. Therefore, as is right, let us all glorify thee as Theotokos in very truth.

Second Canon

(*Irmos*) As we celebrate this sacred and solemn feast . . . .

The empty boasts of foolish Barlaam were broken in pieces by the words and teachings and the sharp understanding of the most wise Emperor[13] and of thee, O Gregory.

Let us honour in hymns the divine harp of the Spirit, the trumpet that plainly proclaimed the mysteries of the Lord, the Bishop of Thessalonica, the tongue that spoke of God.

Leading the people as a pillar of fire, thou hast burnt up the enemies of the Faith and enlightened the congregation of the true believers, O Gregory our father, wise in God.[14]

Theotokion

Be unto me, all-holy Lady, quietness and a haven of consolation;

[13] Andronicus III Palaeologus.
[14] Exod. 13: 21.

lead me to a peaceful anchorage in God, and calm the raging of my passions.

(*Katavasia*) As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

Kontakion

TONE EIGHT

Holy and divine instrument of wisdom, joyful trumpet of theology, with one accord we sing thy praises, O Gregory inspired by God. But since thou standest now in mind and spirit before the Original Mind, guide our minds to Him, O father, that we may cry to thee: Hail, preacher of grace.

Ikos

Thou hast appeared on earth as an angelic messenger, proclaiming unto mortal men the mysteries of God. Endowed with a human mind and flesh, yet speaking with the voice of the bodiless powers, thou hast filled us with amazement, O saint inspired by God, and made us cry aloud to thee:

Hail, for through thee the darkness is dispelled:
Hail, for through thee the light has returned.
Hail, messenger of the uncreated Godhead:
Hail, reprover of created folly.
Hail, height impossible to climb, that tells us of God's nature:
Hail, depth hard to scan, that speaks of His energy.
Hail, for thou hast rightly proclaimed God's glory:
Hail, for thou hast denounced the opinions of evildoers.
Hail, torch that shows us the Sun:
Hail, cup filled with nectar.
Hail, for through thee the truth has shone forth:
Hail, for through thee falsehood has been plunged in darkness.
Hail, preacher of grace!

CANTICLE SEVEN

(*Irmos*) The Children of Judaea, who dwelt of old in Babylon . . . . I dare not call myself Thy son, O Father who lovest mankind; I

ask to be as one of Thy hired servants. Reject me not, as I cry out to Thee: O God of our fathers, blessed art Thou.

Defiled by our past actions, we have lost the nobility that was ours at first. But in fervent repentance let us hasten to our only Father and God, that we may receive salvation.

Harsh is the citizen whom in my wretchedness I am condemned to serve; cruel is the hunger that I suffer as I feed the swine. But cause me to turn back from exile, O Father, and have mercy upon me.

Theotokion

Thou hast restored to life our nature that was dead, O Virgin Theotokos, for thou alone hast borne the Life. Therefore with all the faithful we acknowledge the salvation that we have received through thee, and we cry: O God of our fathers, blessed art Thou.

Second Canon

(*Irmos*) The holy Children bravely trampled upon the threatening fire . . . .

All who study thy words and writings, O Gregory, are initiated into the knowledge of God and filled with spiritual wisdom; and they become theologians of the uncreated grace and energy of God.

Thou hast broken in pieces the sword and the bow of those who believe falsely, O holy hierarch, and thou hast shattered the arrogance of Barlaam and all the power of the heretics, as a great rock shatters a spider's web.

The faith of the Orthodox is sealed by thy words and teachings and writings, O Gregory; thou hast humbled the boldness of heresy, brought to an end the denial of the true Faith, and overthrown those who believe falsely.

Theotokion

Withered by the sickness of the passions, truly we have found in thee a fountain of healing, from which we draw the waters of divine salvation, and we cry: O all-pure Virgin, blessed is the fruit of thy womb.

(*Katavasia*) The holy Children bravely trampled upon the threatening fire, refusing to worship created things in place of the Creator, and they sang in joy: 'Blessed art Thou and praised above all, O Lord God of our fathers.'

CANTICLE EIGHT

(*Irmos*) The Chaldaean tyrant in his madness . . . .

We who believe in Thee know the wealth of Thy great and measureless compassion, O Master. With the Prodigal Son, in deep sincerity we all bow down before Thee. Accept us, sinners that flee to Thee for refuge, for there is no sin, O compassionate Lord, that can overcome Thy love for mankind.

Humbling Thyself because of Thy compassion, O Master, Thou hast spoken with kindness to Thy fallen sons. For in Thy love for mankind Thou goest out to meet the sinful, and embracing them Thou grantest them salvation. And if any man reproaches Thee for this, in Thy tender love Thou art not angry with him, for Thou alone art measureless in mercy.

Most terrible will be the judgement passed upon me, O Master; for though I see that Thou art longsuffering and full of love for men, I do not run to Thee and call upon Thee with the words of the Prodigal, but I spend my life in carelessness. Be merciful to me, O compassionate Lord, and save me through repentance from condemnation on the Last Day.

To the Trinity

Most Holy Trinity, glory to Thee.

We glorify not three Gods but one Godhead; we honour three Persons in very truth, the Father unbegotten, the Son begotten from the Father, and the Holy Spirit proceeding from the Father, One God in Three; and with true faith and glory we ascribe to each the title God.

Theotokion

O Virgin undefiled, I am beset by many trials and overwhelmed in the waves of tribulation. Thou art a haven of salvation: through thine intercessions deliver me and save me from all danger, O Theotokos, that for ever I may glorify thee as my sure protection.

Second Canon

(*Irmos*) The Offspring of the Theotokos . . . .

Thou standest now in worship before the throne of the all-merciful God with the theologian saints, for thou wast their equal

in thy way of life, O wise Gregory, hierarch of Thessalonica, glory of the episcopate, adorned with the dignity of the high priesthood.

Before thy conception in the womb, God knew the purity of thine understanding; and He revealed clearly to the faithful Emperor[15] that thou art an invincible champion of the Church; and so through an assured and lawful consecration thou wast sealed with the chrism of the high priesthood.

The harmful faction of Akindynos was utterly defeated and vanished as the smoke, confounded by thy voice of thunder and by the wisdom of thy teaching, O glorious Gregory, Bishop of Thessalonica.

Theotokion

In thy womb, O Virgin, the Word of God reshaped man's nature that was crushed beneath the passions, and in His infinite love He renewed it wholly and sanctified it. Through thee have we been saved, and we glorify thee unto all the ages.

(*Katavasia*) The Offspring of the Theotokos saved the holy Children in the furnace. He who was then prefigured has since been born on earth, and He gathers together all the creation to sing: O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

CANTICLE NINE

(*Irmos*) Heaven was amazed at this . . . .

For my sake, O Lord, sacrifice the fatted calf, and fill with joy and gladness all the holy souls that dwell with Thee. I was lost: receive me back. I was dead: lead me to life and clothe me with incorruption, putting on me the divine robe of salvation.

O souls that have wandered far from God and are deprived of the divine gifts of grace, come and with deep sincerity of heart let us turn back like the Prodigal and cry: O good Father who art in heaven, we have all sinned against Thee; be merciful to us and save us, for we flee for refuge to Thy mercy.

O Lord, Lord, who art rich in compassion, abhor me not. I have wasted my wealth in many pleasures, but now I cry to Thee with

[15] John VI Cantacuzene.

the voice of the Prodigal: I have sinned against Thee, Father; be merciful to me and save me, for I flee for refuge to Thy mercy.

Theotokion

Thou art a haven of salvation, O Lady, a guide and protection unto me, thy servant. With love I set all my hope in thee: through thine intercessions before God, may I be delivered from all harsh trials and temptations, and from everything which makes me stumble, that I may magnify thee with faith.

Second Canon

(*Irmos*) Let every mortal born on earth . . . .

Thou hast become a mirror of God, O Gregory, for thou hast kept without stain that which in thyself is according to the divine image; and bravely establishing thy mind as master over the passions of the flesh, thou hast attained that which is according to God's likeness. So thou hast become the glorious dwelling-place of the Holy Trinity.

Inspired by the divine Spirit, as a winged angel thou hast come to the aid of the pious Emperor, fighting against the foolish-minded Barlaam, who in his madness blasphemed against the glory of God; and thou hast justly gained the victory over him.

Wholly filled with heavenly wisdom, O glorious saint, thou hast shone as a light in the world, teaching the doctrines of Orthodoxy. In thy love for true wisdom thou hast conceived the fear of God within thy heart, and given birth to the words of the Spirit.

Theotokion

We and all the faithful with one accord offer to thee a hymn of thanksgiving, for thou hast freed us from the ancient curse, O Mother of God; and we have gained through thee God's blessing, His salvation, enlightenment, mercy and eternal joy.

(*Katavasia*) Let every mortal born on earth, radiant with light, in spirit leap for joy; and let the hosts of the angelic powers celebrate and honour the holy feast of the Mother of God, and let them cry: Hail! Pure and blessed ever-Virgin, who gavest birth to God.

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

Hail, glory of the fathers, voice of the theologians, tabernacle of inward stillness, dwelling-place of wisdom, greatest of teachers, deep ocean of the word. Hail, thou who hast practised the virtues of the active life and ascended to the height of contemplation; hail, healer of man's sickness. Hail, shrine of the Spirit; hail, father who though dead art still alive.

Both now . . . .

Theotokion

(Greek use)

Lady and Queen of all, before it is too late, come to our aid in our distress and danger. Be with us in our hour of need at the Last Day: let not Satan seize us, nor hell nor destruction. Through thine intercessions, O Lady and Mother of God, grant that we may all stand uncondemned before the fearful judgement-seat of thy Son.

(Slav use)

O Lady, Queen of all and above all, higher than all the heavenly hosts, stretch out thy powerful hand and preserve the world; bless the priests that celebrate in thine honour and forgive the monks that ask for thy prayers. Grant peace to the Orthodox people and guard this city, O holy Theotokos. And grant to us that we may see the heavenly Kingdom and the door of Paradise, when at the Second Coming the Judge shall sit on His dread throne to judge the inhabited earth, O Queen of the angels.

Lauds. Five stichera of the Resurrection in the Tone of the week, from the Octoechos, and then the following four stichera, the first three of them in honour of the saint:

TONE ONE

(to the special melody O purest Virgin, thou joy of the heavenly hierarchies . . .)

In the world thou hast lived a life of blessedness, and now in heaven thou dost rejoice in the assembly of the blessed; because thou wast meek, thou dwellest in the land that the meek inherit, O Bishop Gregory. God has made thee rich in the grace of working miracles, which thou dost bestow on those who honour thee.[16]

[16] Matt. 5: 5.

℣. The mouth of the righteous shall meditate on wisdom, and his tongue shall speak of judgement (*Psalm 36: 30*).

O blessed saint, thou hast planted the dogmas of Orthodoxy and cut down the thorns of heresy. With thy words thou hast watered the seed of the Faith, making it grow, and as an active husbandman thou hast brought to God ears of wheat increased an hundredfold.[17]

℣. Thy priests, O Lord, shall be clothed in righteousness, and Thy saints shall rejoice (*Psalm 131: 9*).

The glory of thy blameless life, O blessed saint, amazed both angels and mankind. With steadfast purpose thou hast laboured in the ascetic life, and shown thyself a worthy hierarch and minister of God, and His true friend.

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

TONE SIX

In this season of abstinence, O Christ, Thou hast shone as a light on those that walk in the darkness of sin. Bring us to the holy day of Thy Passion, that we may cry to Thee: Arise, O God, and have mercy on us.[18]

Glory be to the Father . . . .

Repeat In this season of abstinence . . . .

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 Canon of the saint.

Prokimenon: *TONE FIVE*

Thou shalt keep us, O Lord: Thou shalt preserve us from this generation for ever (*Psalm 11: 8*).

[17] Matt. 13: 8.

[18] Isa. 9: 2; Ps. 81: 8.

℣. Save me, O Lord, for there is no godly man left upon earth (*ibid.*, 2).

Prokimenon of the saint:

TONE ONE

My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding.

Epistle: (*For the day*) Hebrews 1 : 10–2 : 3.
(*For the saint*) Hebrews 7 : 26–8 : 2.

Alleluia: *TONE FIVE*

℣ 1. I will sing of Thy mercies, O Lord, for ever (*Psalm 88: 2*).
℣ 2. For Thou hast said: Mercy shall be established for ever (*ibid.*, 3).

Gospel: (*For the day*) Mark 2 : 1–12.
(*For the saint*) John 10 : 9–16.

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 EIGHT
(*by Joseph*)

I have sinned against Thee countless times, and I await countless torments: gnashing of teeth and weeping that finds no comfort, the fire of Gehenna, darkness and the dwelling of the damned. Give me tears, O righteous Judge, that I may gain remission and release from my wickedness, as I fast and cry to Thee: Take pity on me, Christ my Master, in Thy great and abundant mercy.

I have gone astray upon the mountains of bitter sin: seek me, O

Word, and call me back to Thee, and drive out from my understanding all the ways of wickedness. Restore me from death to life and cleanse me by fasting, as I weep unceasingly and cry to Thee: Take pity on me, Christ my Master, in Thy great and abundant mercy.[19]

SAME TONE

(*by Theodore*)

As we start upon the third week of the Fast, O ye faithful, let us glorify the Holy Trinity, and joyfully pass through the time that still remains. Causing passions of the flesh to wither from our souls, let us gather divine flowers, weaving garlands for the queen of days,[20] that with crowns upon our heads we may sing in praise of Christ the Victor.

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 68):

TONE EIGHT

Turn not away Thy face from Thy servant, for I am in trouble; hear me speedily: hearken unto my soul, and deliver it.

℣ 1. Let Thy salvation, O God, succour me.

℣ 2. Let the poor see it and be glad.

℣ 3. Seek God, and your soul shall live.

Aposticha:

TONE EIGHT

Throwing off from my unruly mind the bridle of the Father, I have lived with bestial thoughts of sin, and in my misery like the Prodigal I have wasted all my life. Forsaking the food that gives strength to man's heart, I have fed upon the pleasure that gives passing satisfaction. Yet, good Father, shut not against me the door of Thy compassionate love, but opening it wide receive me as the Prodigal Son and save me (*twice*).[21]

[19] Luke 15: 4, 24.
[20] The day of Easter.
[21] Luke 15: 11–24.

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.

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

Theotokion

The heavenly powers praise thee, O Virgin Mother full of grace, and we also glorify thy childbearing that none can understand. O Theotokos, pray for the salvation of our souls.

And the rest of Vespers as on the two preceding Sundays.

THE THIRD SUNDAY IN LENT
on which we celebrate
THE ADORATION OF THE PRECIOUS AND LIFE-GIVING CROSS

GREAT VESPERS ON SATURDAY EVENING

Before the beginning of the service, the Precious Cross is brought from the table of the Prothesis or the sacristy and placed on the Holy Table. A candle is lit and left burning in front of it.[1]

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 four from the Triodion:*

TONE FIVE

(*to the special melody*, Rejoice in truth, ye ascetics. . .)

Shine, Cross of the Lord, shine with the light of thy grace upon the hearts of those that honour thee. With love inspired by God, we embrace thee, O desire of all the world. Through thee our tears of sorrow have been wiped away; we have been delivered from the snares of death and have passed over to unending joy. Show us the glory of thy beauty and grant to us thy servants the reward of our abstinence, for we entreat with faith thy rich protection and great mercy.

Hail! life-giving Cross, the fair Paradise of the Church, Tree of incorruption that brings us the enjoyment of eternal glory: through thee the hosts of demons have been driven back; and the hierarchies of angels rejoice with one accord, as the congregations of the faithful keep the feast. Thou art an invincible weapon, an unbroken stronghold; thou art the victory of kings and the glory of priests.

[1] For further details, see *The Festal Menaion*, pp. 132–3.

Grant us now to draw near to the Passion of Christ and to His Resurrection.

Hail! life-giving Cross, unconquerable trophy of the true faith, door to Paradise, succour of the faithful, rampart set about the Church. Through thee the curse is utterly destroyed, the power of death is swallowed up, and we are raised from earth to heaven: invincible weapon, adversary of demons, glory of martyrs, true ornament of holy monks, haven of salvation bestowing on the world great mercy.

Come, Adam and Eve, our first father and mother, who fell from the choir on high through the envy of the murderer of man, when of old with bitter pleasure ye tasted from the tree in Paradise. See, the Tree of the Cross, revered by all, draws near! Run with haste and embrace it joyfully, and cry to it with faith: O precious Cross, thou art our succour; partaking of thy fruit, we have gained incorruption; we are restored once more to Eden, and we have received great mercy.

Glory be to the Father. . . .

TONE THREE

O Christ our God, of Thine own will Thou hast accepted Crucifixion, that all mankind might be restored to life. Taking the quill of the Cross, out of love for man in the red ink of royalty with bloody fingers Thou hast signed our absolution. We are in danger once again of being parted from Thee; O forsake us not! Take pity on Thy people in distress, for Thou alone art longsuffering. Rise up and fight against our enemies in Thine almighty power.

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 monastery, and then:

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

TONE FIVE

Beholding Thee, the Fashioner and Creator of all, hanging naked on the Cross, the whole creation was transfixed by fear, and it

lamented; the light of the sun grew dark and the earth quaked; the rocks were split and the splendour of the temple was rent in twain; the dead rose from their tombs and the angelic powers cried in amazement: 'O strange wonder! The Judge is judged, and suffers willingly, for the salvation and renewal of the world.'[2]

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

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

TONE FOUR

O Lord who hast helped gentle David in the combat and enabled him to overcome the Philistine, come to the aid of Thine Orthodox people,[3] and by the weapon of the Cross cast down our enemies. In Thy compassion show us Thy mercy as of old, and make them know in truth that Thou art God, and that we who put our trust in Thee shall conquer. At the constant intercessions of Thy most pure Mother, grant us Thy great mercy.[4]

The apolytikion Hail, Theotokos Virgin, Mary full of grace (*twice*), *and then the apolytikion* (*troparion*) *of the Cross* (*once*):

TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting Orthodox Christians victory over their enemies,[5] and guarding Thy commonwealth with Thy Cross.

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. . . ; *the troparion of the Cross,* O Lord, save Thy people. . . ; Both now. . . ; *and the Theotokion:*

[2] Matt. 27: 45, 51–3.
[3] Literally, 'of our faithful King'.
[4] 1 Kgs. [1 Sam.] 17: 45–7; Ps. 131: 1 (Sept.).
[5] Literally, 'granting the kings victory over barbarians'.

TONE ONE

At Gabriel's salutation, 'Hail!', the Master of all things took flesh in thee, O Virgin. Thou art the holy Ark of which the righteous David spoke; thou wast made wider than the heavens, for thou hast carried thy Creator in thy womb. Glory be to Him who dwelt in thee; glory be to Him who from thee came forth; glory be to Him who through thy childbearing has set us free.[6]

Then the two appointed readings from the Psalter, with the sessional hymns of the Resurrection in the Tone of the week. After the Polyeleos and the Evlogitaria, the following sessional hymn of the Cross:

TONE EIGHT

In Paradise of old the tree stripped me bare; for by giving me its fruit to eat, the enemy brought in death. But now the Tree of the Cross that clothes men with the garment of life has been set up on earth, and the whole world is filled with boundless joy. Beholding it venerated, O ye people, let us with one accord raise in faith our cry to God: His house is full of glory.[7]

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

Repeat In Paradise of old. . . .

Then the Hymn of Degrees and the Prokimenon in the Tone of the week, and the appointed Morning Gospel. We then sing We have seen the Resurrection of Christ, *followed by Psalm 50, and then, as on previous Sundays,* Open unto me, O Giver of Life. . . (*see p. 101*).

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; and then the Canon of the Triodion with eight troparia, by St. Theodore the Studite:

TONE ONE

CANTICLE ONE

(*Irmos*) This is the day of Resurrection. . . .

This is a day of festival: at the Awakening of Christ, death has

[6] Ps. 131: 8.

[7] 3 [1] Kgs. 8: 11.

fled away and the light of life has dawned; Adam has arisen and dances for joy. Therefore let us cry aloud and sing a song of victory.

This is the day of the veneration of the Precious Cross. Now it is placed before us and shines with the brightness of Christ's Resurrection. Let us all draw near and kiss it with great rejoicing in our souls.

O mighty Cross of the Lord, manifest thyself: show me the divine vision of thy beauty, and grant me worthily to venerate thee. For I speak to thee and embrace thee as though thou wast alive.

Let heaven and earth give praise with one accord, for the all-blessed Cross is now set forth before us all, on which Christ's Body was nailed when He was offered in sacrifice. Let us venerate it with great rejoicing in our souls.

Glory be to the Father. . . .

O Trinity of Persons, O Unity of Essence, Father, Son and Spirit, equal in power, one in purpose and will, one in dominion and rule, watch over Thy world and grant it peace.

Both now. . . .

Theotokion

O Virgin who hast not known a man, without seed thou hast conceived: pure and sinless is the birth, and the Child thou bearest is the Maker of all, Christ our God. Entreat Him to grant the whole world peace.

(*Katavasia*) Moses the servant of God prefigured Thy Cross in the days of old, when he divided the Red Sea with his rod and led Israel across on dry land; and he sang a song of deliverance unto Thee, O Christ our God.

CANTICLE THREE

(*Irmos*) O come, let us drink a new drink. . . .

O come, let us sing a new song, celebrating the overthrow of hell, for Christ has risen from the tomb; death He has taken captive, and saved all the world.

O come, ye faithful, and let us drink, not from a well of earthly water that perishes, but from the fountain of light, as we venerate the Cross of Christ: for His Cross is our glory.[8]

[8] John 4: 13–14; Gal. 6: 14.

When now we venerate Thy Cross, which Moses once prefigured with his outstretched arms, we put to flight the invisible Amalek, O Christ our Master, and so we gain salvation.

O ye faithful, with pure eyes and lips let us venerate in joy the Cross of the Lord, singing a song of exultation.

Glory be to the Father. . . .

I honour one God without beginning, three in Persons but undivided in Essence, the Father, the Son and the Spirit of life, in whose Name we were baptized.

Both now. . . .

Theotokion

In days of old Moses saw thy mystery prefigured in the bush, O hallowed Virgin: just as the flames did not consume it, so the fire of the Godhead has not consumed thy womb.[9]

(*Katavasia*) Through Thy Cross, O Christ my Master, set me firmly on the rock of the faith: let not my mind be shaken by the assaults of the malicious enemy; for Thou alone art holy.

Sessional hymns of the Cross:

TONE SIX

Thy Cross, O Lord, is holy, and brings healing to those who are in sickness through their sins. Venerating it, we fall before Thee: have mercy upon us.

℣. Exalt ye the Lord our God: and worship at His footstool, for He is holy (*Psalm 98: 5*).

Today the words of the Prophet are fulfilled: for see, we worship at the place on which Thy feet have stood, O Lord; and tasting from the Tree of salvation, we have been delivered from our sinful passions at the intercessions of the Theotokos, O Thou who alone lovest mankind.[10]

Glory be to the Father. . . .

No sooner had the wood of Thy Cross been set up, O Christ our Lord, than the foundations of death were shaken. Hell swallowed Thee eagerly, but it let Thee go with trembling. Thou hast shown

[9] Exod. 3: 2.
[10] Ps. 131: 7; 98: 5.

us Thy salvation, O Holy One, and we glorify Thee, O Son of God; have mercy upon us.

Both now. . . .

Theotokion

O Virgin Theotokos, thy Son, Christ our God, was nailed of His own will upon the Cross, and He has risen from the dead. Pray to Him for the salvation of our souls.

CANTICLE FOUR

(*Irmos*) May Habakkuk, inspired by God. . . .

'Behold, Christ is risen', the Angel said to the women bearing sweet spices. 'Lament not, but go and say to the apostles: Rejoice, today is the salvation of the world; for through Christ's death the tyranny of the enemy has been destroyed.'

As we celebrate today the joyful veneration of Thy life-giving Cross, O Christ our Saviour, we prepare ourselves for Thy most holy Passion; for Thou in Thine almighty power hast brought to pass the salvation of the world.

There is joy today in heaven and on earth, for the sign of the Cross is made manifest to the world. The thrice-blessed Cross is set before us, and to all who show it veneration it is a fount of ever-flowing grace.

What shall we offer Thee, O Christ? For Thou hast given us Thy Precious Cross to venerate, on which Thy holy Blood was shed, to which Thy flesh was fixed by nails. With love we kiss it and give thanks to Thee.

Glory be to the Father. . . .

I sing the praises of the three Persons in one Godhead; I proclaim one simple Nature undivided: Father eternal, Son and Holy Spirit, one in throne and lordship, one single Kingdom, one everlasting Power.

Both now. . . .

Theotokion

In thee alone among women, O pure Lady, there was revealed a marvellous and fearful thing: thou hast made nature new, conceiving without seed and still remaining as at first a virgin; for the Child that thou hast borne is the true God.

(*Katavasia*) Seeing Thee, O mighty Lord, upon the Cross, the sun was seized with fear and hid its rays, with dread the whole creation glorified Thy longsuffering, and the earth was filled with Thy praise.

CANTICLE FIVE

(*Irmos*) Let us rise early in the morning. . . .

From the tomb hast Thou arisen, O Light that never sets, and shone upon the world with the bright dawn of incorruption. In Thy compassion Thou hast driven out the dark sorrow of death from the farthest ends of the earth.

Cleansed by abstinence let us draw near, and with fervent praise let us venerate the all-holy Wood on which Christ was crucified, when He saved the world in His compassion.

Today the ranks of angels dance with gladness at the veneration of Thy Cross. For through the Cross, O Christ, Thou hast shattered the hosts of devils and saved mankind.

The Church has been revealed as a second Paradise, having within it, like the first Paradise of old, a tree of life, Thy Cross, O Lord. By touching it we share in immortality.

Glory be to the Father. . . .

I glorify three coeternal Persons in one Essence, Father, Son and Spirit, a single Light in threefold brightness, one Power and Kingdom in unconfused identity.

Both now. . . .

Theotokion

Thou hast conceived by the law of nature, but above that law; for thou alone hast borne child without seed. We are afraid to think or speak of the manner of thy giving birth, O all-blameless Virgin.

(*Katavasia*) Rising early in the morning we sing Thy praises, O Saviour of the world, for we have found peace through Thy Cross. By it Thou hast renewed mankind, and led us to the light that knows no evening.

CANTICLE SIX

(*Irmos*) Thou hast gone down, O Christ. . . .

Thou hast crushed death, O Christ, and risen as a mighty King;

Thou hast recalled us from the depths of hell and brought us to the land of immortality, granting us the joy of the Kingdom of Heaven.

O ye faithful, let us cry aloud with joy and sing triumphantly to God, as we greet the Cross of the Lord; for it is a fountain of holiness to all those in the world.

The words of the Psalmist are fulfilled: for see, we worship at the footstool of Thy most pure feet, O Lord all-powerful, at Thy Precious Cross, the thrice-blessed Wood.[11]

The wood which the Prophet of lamentation saw placed in Thy bread[12] – Thy Cross, O merciful Lord – we venerate, and we sing in praise of Thy bonds and tomb, of the spear and nails.

We kiss the holy Cross, O Christ, which Thou wast pleased to bear upon Thy shoulders, on which Thou hast accepted to be lifted up and crucified in the flesh; and from it we receive strength against our invisible enemies.

Glory be to the Father. . . .

I praise the Unity in three Persons and the Trinity worshipped in one Nature, the Triune God, threefold Light, Father, Son and Holy Spirit.

Both now. . . .

Theotokion

O Ewe free from blemish, the greatest wonder of all wonders was revealed in thee: for thou hast borne the Lamb that takes away the sin of the world. Entreat Him fervently for those who sing thy praises.[13]

(*Katavasia*) Jonah in the belly of the whale foreshadowed with his outstretched hands the figure of the Cross; and he leapt out from the monster, saved by Thy power, O Word.

Kontakion

TONE SEVEN

The fiery sword no longer guards the gate of Eden, for in a strange and glorious way the wood of the Cross has quenched its flames. The sting of death and the victory of hell are now destroyed,

[11] Ps. 98: 5.
[12] Jer. 11: 19 (Sept.).
[13] John 1: 29.

for Thou art come, my Saviour, crying unto those in hell: 'Return again to Paradise.'[14]

Ikos

Pilate set up three crosses in the place of the Skull, two for the thieves and one for the Giver of Life. Seeing Him, hell cried to those below: 'O my ministers and powers! Who is this that has fixed a nail in my heart? A wooden spear has pierced me suddenly, and I am torn apart. Inwardly I suffer; anguish has seized my belly and my senses. My spirit trembles, and I am constrained to cast out Adam and his posterity. A tree brought them to my realm, but now the Tree of the Cross brings them back again to Paradise.'

CANTICLE SEVEN

(*Irmos*) He who delivered the Children from the furnace. . . .

Thou hast risen on the third day from the tomb as one awakening from sleep, O Lord, and by Thy divine power Thou hast struck down the gatekeepers of hell; Thou hast raised up all our ancestors from the beginning, O God of our fathers, who alone art blessed and greatly glorified.

This day, ye peoples, let us dance and sing to the music of the harp, and greatly rejoice at the veneration of the Cross, giving glory to Christ who was nailed upon it, the God of our fathers, who alone is blessed and greatly glorified.

Thy Cross, O Lord all-merciful, is honoured by the whole world, for Thou hast made the instrument of death into a source of life. Sanctify those who venerate it, O God of our fathers, who alone art blessed and greatly glorified.

Thou alone, O only Jesus, art merciful and tenderhearted: illumine and sanctify those who venerate with faith Thy Cross and Thy divine Passion, O God of our fathers, who alone art blessed and greatly glorified.

Glory be to the Father. . . .

I praise the Godhead, Unity in three Persons: for the Father is Light, the Son is Light, and the Spirit is Light, but the Light remains undivided, shining forth in oneness of Nature, yet in the three rays of the Persons.

Both now. . . .

[14] Gen. 3: 24; 1 Cor. 15: 55; 1 Pet. 3: 19.

Theotokion

Under many different names thou wast proclaimed by all the prophets: for thou hast been revealed as the gateway of God, the golden vessel of manna, the holy land, O Virgin Bride of God who hast conceived in the flesh Jesus Christ, the God of our fathers who is greatly glorified.[15]

(*Katavasia*) The Lord who delivered the Children from the flames took flesh and came upon the earth: nailed to the Cross, He has granted us salvation, the God of our fathers, who alone is blessed and greatly glorified.

CANTICLE EIGHT

(*Irmos*) This is the chosen and holy day. . . .

'Why do ye hold sweet-smelling spices in your hands? Whom are ye seeking?', cries the young man at the tomb. 'Christ our God is risen, raising up the nature of mortal men from the hidden depths of hell.'[16]

Rejoice, O Cross, thrice-blessed and divine Wood, a light to those in darkness. Shining on the four corners of the earth, thou dost prepare us for the dawn of Christ's Resurrection. O grant to all the faithful that they may come to the festival of Easter.

On this day the Wood anointed with life, the Cross of Christ, fills all things with the perfume of divine grace. Let us smell its God-given fragrance, venerating it with faith for ever.

Come, Elisha the prophet, and tell us plainly: What was the wood that thou hast cast into the water? 'It was the Cross of Christ, which draws us up from the depths of corruption: and we venerate it with faith for ever.'[17]

Jacob prefigured Thy Cross in days of old, O Christ, when he venerated the top of Joseph's holy staff, in which he saw foreshadowed the dread sceptre of Thy Kingdom; and now we venerate Thy Cross in faith for ever.[18]

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

I glorify one Substance in three beings: Father, Son and Spirit,

[15] Gen. 28: 17; Ezek. 44: 1–3; Exod. 16: 33; 3: 5; Heb. 9: 4.
[16] Mark 16: 5.
[17] 4 [2] Kgs. 6: 5–7.
[18] Gen. 47: 31 (Sept.); Heb. 11: 21.

neither confused in Persons nor divided in Essence; for there is one God in Trinity, ruling over all for ever.

Both now. . . .

Theotokion

Alone among mothers, Mary Bride of God, thou hast remained a virgin. Without knowing man thou hast given birth to the Saviour Christ, yet kept the seal of thy purity unbroken; and with all the faithful we shall call thee blessed for ever.

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

(*Katavasia*) Daniel, great among the prophets, was cast into the lions' den; but, stretching out his hands in the form of the Cross, he was delivered from their mouths and kept unharmed, blessing Christ our God for ever.[19]

CANTICLE NINE

(*Irmos*) Shine, shine, O new Jerusalem. . . .

Thou hast gone down into the tomb, O God the Giver of Life, and Thou hast broken all the bolts and bars, raising up the dead who cry aloud: Glory to Thy Resurrection, O Christ, the Saviour all-powerful.

Thy tomb, O Christ, has brought me life: for Thou, the Lord of life, hast come and cried to those who were dwelling in the grave: 'O all who are in bonds, be loosed: for I am come, the Ransom of the world.'[20]

Let all the trees of the forest dance and sing, as they behold their fellow-tree, the Cross, today receiving veneration: for Christ, as holy David prophesied, has exalted it on high.[21]

I died through a tree, but I have found in thee a Tree of Life, O Cross of Christ. Thou art my invincible protector, my strong defence against the demons. Venerating thee this day, I cry aloud: Sanctify me by thy glory.

Rejoice and be exceeding glad, O Church of God, as thou dost venerate today the thrice-blessed wood of the most holy Cross of

[19] Dan. 6: 22.
[20] Mark 10: 45.
[21] Ps. 98: 5.

Christ, that is attended by the ranks of angels, and with fear they stand before it.

Glory be to the Father. . . .

I worship Thee, O holy God, as Trinity of Persons in Unity of Essence, Father, Son and Holy Spirit, one Power and Kingdom, sovereign over all.

Both now. . . .

Theotokion

Thou art the great mountain, O Virgin, wherein Christ dwelt, as holy David says. By thee we are raised up to heaven, all-blessed Lady, regaining through the Spirit the adoption of sons.[22]

(*Katavasia*) O Virgin Mother and true Theotokos, without seed thou hast borne Christ our God, who was lifted in the flesh upon the Cross. We and all the faithful, as is right, magnify thee with thy Son.

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

Seeing the Precious Cross of Christ placed this day before us, let us venerate it and rejoice in faith; with love let us greet the Lord who by His own free choice was crucified upon it, asking Him to grant us all uncondemned to adore His Holy Passion and to attain the Resurrection.

Both now. . . .

Theotokion

All-hallowed Lady, with true devotion now we venerate the Wood on which thy Son stretched out His most pure hands and for our sakes was nailed. Give us peace and grant that we may come to the Holy Passion that has saved the world; and may we worship at the radiant Festival of Easter, the Lord's Day that brings light and joy to all creation.

Lauds. Four stichera of the Resurrection in the Tone of the week from the Octoechos, and then the following three stichera of the Cross, repeating the first:

[22] Ps. 67: 17; Gal. 4: 5–6.

TONE FOUR

With our voices let us shout and magnify in songs the Precious Cross; let us kiss it and cry out: O honoured Cross, sanctify our souls and bodies by thy power, and keep unharmed from all malice of the enemy those who venerate thee with true reverence.

Approach and draw waters that shall never fail, flowing from the grace of the Cross. See now set before you the holy Wood, source of divine gifts, on which there fell blood and water from the wounded side of the Lord of all. Of His own will He was raised upon the Cross, and with Himself He has raised up mortal man.

℣. Exalt ye the Lord our God: and worship at His footstool, for He is holy (*Psalm 98: 5*).

O honoured Cross, thou art the firm foundation of the Church, the strength of kings, the glory and defence of monks. Venerating thee today, we are filled with light in heart and soul, through the divine grace of the Lord who was nailed upon thee and overthrew the power of our deceitful enemy, bringing the curse to naught.

℣. God is our King before the ages: He has worked salvation in the midst of the earth (*Psalm 73: 12*).

Repeat the first sticheron, With our voices let us shout. . . .

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

Then we sing the following sticheron:

TONE EIGHT

The Lord of all has taught us in a parable to shun the boastful thoughts of the evil Pharisees; and He has instructed all of us not to think more highly than we should. He Himself became our pattern and example, for He emptied Himself even unto death upon the Cross. Let us therefore render thanks with the Publican and say: O God who hast suffered for us and yet remained impassible, deliver us from the passions and save our souls.[23]

Glory be to the Father. . . .

Repeat The Lord of all has taught us. . . .

[23] Luke 18: 10–14; Rom. 12: 3; John 13: 15; Phil. 2: 5–8.

Both now. . . .

Most blessed art thou, O Virgin Theotokos. . . .

Great Doxology

During the stichera of Lauds the officiating priest puts on all his vestments. While the choir sings the Great Doxology, he takes incense and goes three times round the Holy Table, on which lies the Precious Cross upon a tray with branches of basil or flowers; and he censes the Cross from the four sides. Then, while the choir sings the concluding Holy God *to a slow and solemn melody, he takes the Cross with the tray and, placing it upon his head, he proceeds round the Holy Table and out of the sanctuary through the north door, preceded by candles and by the deacon with the incense. The priest stops in front of the Holy Doors, facing to the east, and when the final* Holy God *has ended, he says:*

Wisdom, let us attend.

Then we sing the troparion of the feast, O Lord, save Thy people *(p. 336), three times.*

The priest proceeds to the centre of the church, and places the Cross on a table or analogion specially prepared for it; and he censes the Cross from the four sides of the table, going round it three times.

Then the priest sings three times:

TONE SIX

We venerate Thy Cross, O Master, and we glorify Thy holy Resurrection.

This is repeated three times by the choir and people.

Meanwhile the priest makes two prostrations in front of the Cross and kisses it, after which he makes another prostration. The Cross is then venerated by the other clergy in order of rank and by all the faithful, each making two prostrations before venerating the Cross and one after.

During the veneration of the Cross, the choir sings the following:

TONE TWO

(by the Emperor Leo)

Come, ye faithful, and let us venerate the life-giving Wood, on which Christ, the King of Glory, stretched out His hands of His own will. To the ancient blessedness He raised us up, whom the enemy despoiled of old through pleasure, making us exiles far from God. Come, ye faithful, and let us venerate the Wood whereby we have

been counted worthy to crush the heads of our invisible enemies. Come, all ye kindred of the nations, and let us honour in hymns the Cross of the Lord. Rejoice, O Cross, perfect redemption of fallen Adam. Glorying in thee, our faithful kings laid low by thy might the people of Ishmael. We Christians kiss thee now with awe, and glorifying God who was nailed on thee, we cry aloud: O Lord, who on the Cross wast crucified, have mercy upon us, for Thou art good and lovest mankind.

TONE EIGHT

Today the Master of the creation and the Lord of Glory is nailed to the Cross and His side is pierced; and He who is the sweetness of the Church tastes gall and vinegar. A crown of thorns is put upon Him who covers the heaven with clouds. He is clothed in a cloak of mockery, and He who formed man with His hands is struck by a hand of clay. He who wraps the heaven in clouds is smitten upon His back. He accepts spitting and scourging, reproach and buffeting; and all these things my Deliverer and God endures for me that am condemned, that in His compassion He may save the world from error.

Glory be to the Father. . . .

SAME TONE

Today He who is in essence unapproachable, becomes approachable for me and suffers His Passion, delivering me from passions. He who grants light unto the blind is spat upon by the mouths of the transgressors, and He gives His back to scourging for the sake of those that are held captive. When the pure Virgin His Mother saw Him on the Cross, she cried aloud in pain: 'Woe is me, my Child! What is this that Thou hast done? Thou who wast in beauty fairer than all mortal men, dost now appear without life and form, having neither shape nor comeliness. Woe is me, my Light! I cannot bear to look upon Thee sleeping, and I am wounded inwardly, a harsh sword has pierced my heart. I sing the praises of Thy Passion, I venerate Thy merciful kindness: O longsuffering Lord, glory to Thee!'[24]

Both now. . . .

[24] Isa. 53: 2; Luke 2: 35.

TONE SIX

Today the words of the Prophet are fulfilled: for see, we worship at the place on which Thy feet have stood, O Lord; and tasting from the Tree of salvation, we have been delivered from our sinful passions at the intercessions of the Theotokos, O Thou who alone lovest mankind.[25]

Then the two Litanies, as usual, 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 Canon in the Triodion.

In place of the Trisagion is sung:

We venerate Thy Cross, O Master: and we glorify Thy holy Resurrection (*three times*).

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

And we glorify Thy holy Resurrection.

We venerate Thy Cross, O Master: and we glorify Thy holy Resurrection.

Prokimenon: *TONE SIX*

O Lord, save Thy people and bless Thine inheritance (*Psalm 27: 9*).

℣. Unto Thee have I cried, O Lord my God: be not deaf to my prayer (*ibid., 1*).

Epistle: Hebrews 4: 14–5: 6.

Alleluia: *TONE TWO*

℣ 1. Remember Thy congregation, which Thou hast purchased of old (*Psalm 73: 2*).

℣ 2. God is our King before the ages: He has worked salvation in the midst of the earth (*ibid., 12*).

Gospel: Mark 8: 34–9: 1.

Communion verse: The light of Thy countenance is marked upon us, O Lord.

[25] Ps. 131: 7; 98: 5.

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 EIGHT

(by Joseph)

O Lord, Thou hast stretched out Thine hands of Thine own will upon the Cross: fill us with Thy light through fasting and through prayer, through abstinence and works of charity; and count us worthy to adore Thy Cross with contrite hearts, for Thou art good and Thou lovest mankind.

O Lord all-merciful, in the multitude of Thy mercies blot out the multitude of my sins, and count me worthy with a pure soul to behold and kiss Thy Cross during the present week of abstinence, for Thou lovest mankind.[26]

TONE THREE

(by Theodore)

O mighty wonder! Before us stands the Wood, on which Christ was crucified in the flesh. The world venerates it and, illumined, cries aloud: 'Great is the power of the Cross! When devils look upon it, they are burnt; by the sign of the Cross they are consumed with fire.' O pure and holy Wood, I call thee blessed; I honour thee and worship thee with fear, and I give glory unto God who through thee has bestowed upon me life without end.

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.

[26] Ps. 50: 3.

Aposticha:

TONE EIGHT

In my wretchedness I dare not raise my eyes to heaven, because of all the evil I have done; but like the Publican I groan and cry to Thee: O God, be merciful to me a sinner, and deliver me from the Pharisee's hypocrisy, for Thou only art compassionate (*twice*).[27]

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.

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

Theotokion

The heavenly powers praise thee, O Virgin Mother full of grace, and we also glorify thy childbearing that none can understand. O Theotokos, pray for the salvation of our souls.

And the rest of Vespers as on the preceding Sundays.

Note that at the First Hour on Monday, Wednesday and Friday we venerate the Precious Cross, singing We venerate Thy Cross, O Master . . . , *in place of* Order my steps in Thy word. . . .

[27] Luke 18: 10–13.

THE FOURTH SUNDAY IN LENT
on which we celebrate the memory of
OUR HOLY FATHER
JOHN OF THE LADDER

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 EIGHT

(to the special melody, O marvellous wonder. . .)

O holy father John, truly hast thou ever carried on thy lips the praises of the Lord, and with great wisdom hast thou studied the words of Holy Scripture that teach us how to practise the ascetic life. So hast thou gained the riches of grace, and thou hast become blessed, overthrowing all the purposes of the ungodly *(twice).*

Most glorious father John, with the fountain of thy tears thou hast cleansed thy soul, and by keeping vigils through the night thou hast gained God's mercy. Thou wast raised on wings, O blessed one, to the love of Him and of His beauty; and as is right thou dwellest now in His unending joy, with thy fellow soldiers in the spiritual fight, O holy saint of God.

O holy father John, through faith thou hast lifted up thy mind on wings to God; hating the restless confusion of this world, thou hast taken up thy Cross; and, following Him who sees all things, thou hast subjected thy rebellious body to His guidance through ascetic discipline, by the power of the Holy Spirit.

Glory be to the Father. . . .

TONE FIVE

O holy father, hearing the voice of the Gospel of the Lord, thou hast forsaken the world, counting as naught its riches and its glory; and so thou hast cried out to all: 'Love God, and ye shall find eternal grace. Set nothing higher than His love, that, when He comes in glory, ye may find rest with all the saints.' At their prayers, O Christ, guard and save 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 monastery, and then:[1]

Glory be to the Father. . . .

TONE EIGHT

We and all who follow the monastic life honour thee as teacher, O John our father; for we have learned through thee to journey on the straight path. Blessed art thou, for thou hast served Christ and triumphed over the power of the enemy. O fellow of the angels, companion of the righteous and the saints, pray with us unto the Lord, that mercy may be granted to our souls.

Both now . . . .

Theotokion

O Virgin who hast not known a man, Mother of the most high God, thou hast ineffably conceived God in the flesh. O Undefiled, accept the supplications of thy servants, for to all thou grantest cleansing from their sins. Receive our prayers and intercede for the salvation of us all.

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)

Let us honour John, angel upon earth and man of God in heaven,

[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.

adornment of the world, joy of the good and virtuous, glory of ascetics. For planted in the house of God he has blossomed with the flower of holiness, and spread abroad like a cedar in the desert, causing the sheep of Christ's spiritual flock to increase in sanctity and righteousness.[2]

Both now . . . .

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:*

(Greek use)

TONE EIGHT

With the rivers of thy tears thou hast made the barren desert fertile, and with the sighs of sorrow from thy heart thou hast made thy labours to bear fruit an hundredfold. With the glory of thy miracles thou hast become a light to the inhabited earth. O John our holy father, pray to Christ our God for the salvation of our souls.

Both now . . . .

[2] Ps. 91: 13–14.
[3] Isa. 9: 6 (Sept.).

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.

(*Slav use*)

TONE ONE

O John our father, saint of God, thou wast revealed as a citizen of the desert, an angel in a body and a worker of miracles. Through fasting, prayer and vigils thou hast received heavenly gifts of grace, and thou healest the sick and the souls of those that turn to thee with faith. Glory be to Him who gave thee strength; glory be to Him who crowned thee; glory be to Him who through thee grants to all men healing.

Both now . . . .

Theotokion

SAME TONE

At Gabriel's salutation, 'Hail!', the Master of all things took flesh in thee, O Virgin. Thou art the holy Ark of which the righteous David spoke; thou wast made wider than the heavens, for thou hast carried thy Creator in thy womb. Glory be to Him who dwelt in thee; glory be to Him who from thee came forth; glory be to Him who through thy childbearing has set us free.[4]

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,[5] *and four troparia from the second Canon, in honour of the saint.*

[4] Ps. 131: 8.

[5] Based on the Parable of the Good Samaritan (Luke 10: 30–7).

CANTICLE ONE

First Canon

TONE FIVE

(*Irmos*) To God our Saviour . . . .

O Christ my Saviour, I have become like the man who fell among thieves, who was wounded and left half dead. For through my sins I have wounds more grievous than his.

Stripped of all Thy wealth, he cried out lamenting: 'O Saviour, I am gravely wounded; leave me not to the thieves.' So do I also pray to Thee: Merciful Lord, O save me.

My mind has been scourged with the whips of sin by wicked thieves and evil thoughts. Heal me, Christ my Saviour, and save me, for Thou art rich in mercy.

Theotokion

O undefiled Mother of Christ, God took flesh from thee while yet remaining always in the bosom of the Father: pray to Him without ceasing, that He may save from every peril the creatures He has formed.

Canon of the Saint

TONE EIGHT

(*by Ignatius*)

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

Ascending from the dark sorrow of material things, O holy John, thou hast gone to dwell in spiritual light: give me light through thine intercessions to the Lord.

Suckled on the sweetness of abstinence, thou hast cast away the bitterness of sensual indulgence; and so, father, thou givest us a pleasure sweeter than honey and the honeycomb.[6]

Ascending to the height of the virtues and rejecting the pleasures that creep upon the ground, O holy father, thou hast become the sweetness of salvation to thy flock.

Theotokion

O thou who ineffably hast borne the Word and Wisdom of the Father, heal the harsh wounds of my soul and still the anguish of my heart.

[6] Ps. 18: 11.

TONE FOUR

(*Katavasia*) I shall open my mouth and the Spirit will inspire it, and I shall utter the words of my song to the Queen and Mother: I shall be seen radiantly keeping feast and joyfully praising her wonders.

CANTICLE THREE

(*Irmos*) By Thy power, O God, establish us . . . .

Journeying on the path of life, O Christ, I have been sorely wounded by thieves because of my passions: I pray Thee, raise me up.

Thieves have robbed my mind and left me half dead, wounded by my sins: but heal me, O Lord.

My passions have stripped me bare of Thy commandments, O Saviour Christ, and I have been scourged by sensual pleasures. But pour oil upon my wounds.

Theotokion

Pray without ceasing, O pure Bride of God, to Him who came forth from thy womb, that those who sing thy praises may be delivered from the deceit of the devil.

Second Canon

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

With the fiery coal of thine ascetic warfare, O saint, thou hast burnt up the thorns of the passions, giving warmth through thy fervour to all who follow the monastic life.

Through thine ascetic labours, O saint, thou hast become myrrh of sanctification, offered up as sweet-smelling fragrance to God.[7]

Attentive to the laws of asceticism, with the waters of thy tears thou hast drowned the passions, as the soldiers of Pharaoh once were drowned in the Red Sea.

Theotokion

Check the restless tumult of my thoughts, O pure Mother of God, and guide me to thy Son.

[7] Eph. 5: 2.

(*Katavasia*) O Mother of God, thou living and plentiful fount, give strength to those united in spiritual fellowship, who sing hymns of praise to thee: and in thy divine glory vouchsafe unto them crowns of glory.

Sessional Hymn
TONE FIVE

With Thy Holy Cross as our weapon of salvation, we cry aloud to Thee, our Saviour: O Thou who willingly hast suffered for our sake, save us, God of all, in Thy great mercy.

Glory be to the Father . . . .

Another Sessional Hymn, of the Saint:
TONE FOUR

Shining with the glory of the virtues, thou hast gone up to dwell in heaven, and in holiness thou hast entered the boundless depth of contemplation. Thou hast exposed to mockery all the snares of the demons, protecting mankind from their cruel violence. And now, O John, ladder of the virtues, thou dost intercede for the salvation of thy servants.

Both now . . . .

Theotokion
SAME TONE

He who is enthroned upon the cherubim and who dwells in the bosom of the Father, sits incarnate in thy bosom, O Lady, as though upon His holy throne. As God He is the ruler of all nations, and with understanding now we sing to Him; entreat Him for the salvation of thy servants.[8]

CANTICLE FOUR

(*Irmos*) I have heard tidings of the power of Thy Cross . . . .

Thieves have despoiled me of my godly actions, leaving me chastised and in agony.

My unstable thoughts have stripped me bare of Thy commandments, O Saviour, and I have been scourged by my transgressions.

The Levite, when he saw me wounded, passed by on the other side, O Saviour; but do Thou preserve me.

[8] Ps. 98: 1; John 1: 18; 1 Cor. 14: 15.

Theotokion

As is right, we glorify thee, Virgin Theotokos, and with all the faithful we take refuge in thy haven.

Second Canon

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

Thou art a fragrant meadow and a living paradise of the virtues, in which there grows the fruit of abstinence; and with it thou dost nourish all who honour thee.

For all who follow the ascetic and monastic way, thou art in truth a lawgiver like Moses, a meek and gentle ruler like David; and we bless thee, father.[9]

Planted beside the waters of abstinence, O blessed father, thou art become a fruitful vine, bearing the grapes of true sanctity.[10]

Theotokion

Within time, O Mother of God, thou hast borne for us Him who shone forth timelessly from the Father. Entreat Him to save those who sing thy praises.

(*Katavasia*) Perceiving the unsearchable purpose of God concerning Thine Incarnation from a Virgin, O Most High, the prophet Habakkuk cried: Glory to Thy power, O Lord.

CANTICLE FIVE

(*Irmos*) Watching early in the morning, we cry to Thee . . . .

Bind up, O Jesus, the wounds of my soul, as the Samaritan bound up the wounds of him that fell among thieves, and heal me from my pain, I pray, O Christ.

Scourged by my transgressions, O Christ, my soul is sick and in agony, and I lie naked and bereft of the divine virtues; but I beseech Thee, save me.

When the priest and the Levite saw me, they could not help me, but passed by on the other side. But Thou in Thy compassion hast given me salvation and preserved me.

[9] Ps. 131: 1.
[10] Ps. 1: 3.

Theotokion

I entreat Thee, Master, despise me not in my wretchedness, for my mind has been scourged painfully by thieves. But take pity on me, Saviour, at the intercessions of Thy Mother.

Second Canon

(*Irmos*) O Light that never sets . . . .

O blessed father, thou hast quenched all the passions with the dew of thine ascetic struggles, and with the fire of love and faith thou hast kindled the lamp of abstinence; thou art a light of dispassion and a child of the day.[11]

With thy divine husbandry, O father, thou hast tended the grapes of faith; thou hast gathered them to the winepress and pressed them out by the labours of ascetic warfare; and, filling the spiritual cup of abstinence, thou makest glad the hearts of thy flock.[12]

With courage thou hast endured the assaults and wounds of the enemy; thou art a pillar of steadfastness, supporting thy flock, O blessed father; guiding thy sheep with the staff of God, thou feedest them in green pastures and beside the waters of abstinence.[13]

Theotokion

As thou thyself hast said, we call thee blessed, O Virgin. For the Lord has indeed done unto thee great things and magnified thee; born from thy womb, He has made thee true Mother of God.[14]

(*Katavasia*) The whole world was amazed at thy divine glory: for thou, O Virgin who hast not known wedlock, hast held in thy womb the God of all, and hast given birth to an eternal Son, who rewards with salvation all who sing thy praises.

CANTICLE SIX

(*Irmos*) The deep encompassed me . . . .

I have wasted my God-given life on the passions, O Master, and I am fiercely scourged in every part by my transgressions; but I turn to Thee for refuge and I pray: Have pity on me.

[11] 1 Thess. 5: 5.
[12] Ps. 103: 15.
[13] Ps. 22: 1–2.
[14] Luke 1: 48–9.

Scourging my mind with the passions, thieves have seized my wealth and left me as one dead. But take pity on me and save me, O Lord.

When the Levite saw how painfully I had been scourged, unable to endure the sight of my wounds he passed by on the other side. But Thou in Thy love hast poured upon me Thy rich mercy.

Theotokion

Rightly do we glorify thee as the Bush unconsumed by fire, the Mountain and the living Ladder and the Gate of Heaven, O glorious Mary, pride of the Orthodox.[15]

Second Canon

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

Thou hast received in thy soul the divine wealth of the Spirit: prayer without reproach, chastity, modesty, unremitting watchfulness, the labours of abstinence; and through these things thou hast become a house of God.

O wise father, thou hast passed by the worthless joys of this material world, and raised thy mind upon the wings of immaterial prayer; and through the perfection of thy life thou hast received an inheritance on high.

With the sweat of thine ascetic toil thou hast quenched the fiery arrows of the enemy; kindling the fire of faith, thou hast burnt up the proud insolence of unbelief and heresy.

Theotokion

The majesty of the Most High has shone out from Zion; through an ineffable union He has put on flesh from thee, O Virgin, and brought light to the world.

(*Katavasia*) As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

Kontakion

TONE FOUR

Truly the Lord has set thee as a fixed star in the firmament of

[15] Exod. 3: 2; Dan. 2: 34; Gen. 28: 12, 17; Ezek. 44: 1–3.

abstinence, giving light to the ends of the earth, O father John our teacher.

Ikos

Truly, O father, thou hast made thyself into a house of God, adorned through thy divine virtues with faith, hope and true love, as if with gold shining from afar; thou hast explained the laws of God, and practised abstinence as one who has no flesh; acquiring wisdom, courage, chastity and humility, thou wast raised on high; thou wast illumined with unceasing prayer, and hast attained the tabernacles of heaven, O father John our teacher.

CANTICLE SEVEN

(*Irmos*) The Lord of our fathers, exalted above all . . . .

Thieves fell upon me, poor wretch, and scourging me they left me a lifeless corpse; therefore I pray to Thee: come to my aid.

My ever-moving thoughts have robbed my mind and, striking me through the passions, they have left me dead, because of the multitude of my transgressions. But, O Saviour, heal me.

When the Levite saw me, injured and in pain, thinking my wounds incurable and unable to endure the sight of them, he passed by on the other side. But, O my Saviour, do Thou make me whole.

Theotokion

Taking flesh from the Virgin, O Christ, Thou hast saved me, pouring the oil of Thy rich mercy on my wounds. Therefore I glorify Thee.

Second Canon

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

Thou hast led thy flock to pasture, O father, in the green meadows of the heavenly Kingdom, and with the rod of true dogma thou hast driven away the wild beasts of heresy; and thou dost sing aloud: O God of our fathers, blessed art Thou.

Thou hast entered into the joy of the heavenly bridal chamber of Christ the King, clothed in a garment worthy of Him that called thee to the feast; and, seated beside Him, thou dost cry aloud: O God of our fathers, blessed art Thou.[16]

[16] Matt. 22: 11.

O father, thou art a river of abstinence, not polluted with sin, but washing clean the thoughts and purging away the filth of those who cry aloud in faith: O God of our fathers, blessed art Thou.

Theotokion

The Lord of all came forth from thy womb, taking flesh from thee, O Virgin. Therefore with true Orthodox faith we honour thee as Theotokos, and we cry to thy Son: O God of our fathers, blessed art Thou.

(*Katavasia*) The holy Children bravely trampled upon the threatening fire, refusing to worship created things in place of the Creator, and they sang in joy: 'Blessed art Thou and praised above all, O God of our fathers.'

CANTICLE EIGHT

(*Irmos*) For Thee, the Creator of all . . . .

Robbed by my thoughts and scourged by my transgressions, O Saviour, I have ruined my life, and I have been stripped of Thy divine image, O God who lovest mankind; but take pity on me.

Thou hast come down upon earth from on high, O Saviour, taking pity on me when I was wounded in every part by the scourgings of sin; and in Thy compassion, O Christ, Thou hast poured upon me the oil of Thy mercy.

O Master and Saviour, Thou hast given Thy body and soul as a ransom for me; when I was wounded in every part by the great number of my offences and there was none to heal me, Thou hast saved me in Thy mercy.

Theotokion

At the word of the God-Man, O Virgin, in ways past understanding thou hast borne the Lord and still remained inviolate. With all His works we bless thee and exalt thee above all for ever.

Second Canon

(*Irmos*) The King of heaven. . . .

O father John, truly in thee we have a living pillar and image of abstinence, and we all honour thy memory.

The brotherhood of monks rejoices, and the assembly of the

saints and the righteous dances with gladness: for as thy just reward thou hast received a crown with them.

Adorned with the virtues, thou hast entered the bridal chamber of ineffable glory, singing in praise of Christ for ever.

Theotokion

Reject us not, O Virgin Maiden, for we need thy help; and we sing in praise of thee and exalt thee above all for ever.

(*Katavasia*) The Offspring of the Theotokos saved the holy Children in the furnace. He who was then prefigured has since been born on earth, and He gathers together all the creation to sing: O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

CANTICLE NINE

(*Irmos*) Rejoice, Isaiah. . . .

Yielding by my own free choice to the passions of sensual pleasure, I have not kept Thy commandments, O Master; I have been stripped of grace and I lie wounded and naked. Therefore I pray to Thee, O Saviour: save me.

The Levite could not cleanse my wounds, but Thou hast come to me in Thy compassion, O loving Saviour, and poured upon me the oil of Thy mercies; and as the best of all physicians Thou hast healed me.

Since Thou art compassionate, Thou hast taken pity on me and saved me, O Christ my Saviour, when I had been painfully scourged by the thieves; and instead of the two silver pieces Thou hast given Thy soul and body as a ransom for me.

Theotokion

Beyond our understanding is thy childbearing, O Mother of God. For without man thou hast conceived, and in virginity thou hast given birth; and the Child that thou hast borne is God. Him we magnify, O Virgin, and we call thee blessed.

Second Canon

(*Irmos*) With all peoples let us honour and glorify the pure Theotokos . . . .

O blessed in God, thou art a physician to those sick through sin, an expeller of evil spirits; therefore we call thee blessed.

Leaving the earth wherein corruption dwells, thou hast gone to live, O father, in the land of the meek and gentle, and with them thou rejoicest in the blessings of God.[17]

Today is a festival, for it calls together every part of the monastic flock, inviting all to share in a feast of spiritual rejoicing and in the food of sinless life.

Theotokion

He who took up His abode in thee, all-blameless Lady, has overthrown the murderer that in malice caused the fall of our first father and mother; He has been born and He has saved us all.

(*Katavasia*) Let every mortal born on earth, radiant with light, in spirit leap for joy; and let the hosts of the angelic powers celebrate and honour the holy feast of the Mother of God, and let them cry: Hail! Pure and blessed ever-Virgin, who gavest birth to God.

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

Thou hast rejected as burdensome the ease of the world; causing thy flesh to waste away through fasting, thou hast renewed the strength of thy soul, and thou wast enriched, O honoured saint, with heavenly glory. Cease not to intercede on our behalf, O John.

Both now . . . .

Theotokion

Saved through thee, O Lady, we acknowledge thee to be in truth the Theotokos; for in ways past speech thou hast borne God, who has destroyed death by the Cross and called to Himself the assemblies of the saints. With them we praise thee, O Virgin.

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

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

[17] Matt. 5: 5.

TONE ONE

Come, let us work in the mystical vineyard, making fruits of repentance grow within it; let us not labour for the sake of food and drink, but through prayer and fasting let us gain the virtues. And the Lord of the vineyard, pleased by our labour, will provide the payment, whereby He redeems our souls from the debt of sin, for He alone is rich in mercy.[18]

Glory be to the Father . . . .

Repeat Come, let us work in the mystical vineyard . . . .

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 SEVEN*

The Lord will give strength unto His people; the Lord will bless His people with peace (*Psalm 28: 11*).

℣. Bring unto the Lord, O ye sons of God, bring unto the Lord young rams (*ibid., 1*).

Prokimenon of the saint: *TONE SEVEN*

The saints shall be joyful with glory: they shall rejoice upon their beds (*Psalm 149: 5*).

Epistle: (*For the day*) Hebrews 6: 13–20.
(*For the saint*) Ephesians 5: 9–19.

Alleluia: *TONE SEVEN*

℣ 1. It is a good thing to give thanks to the Lord, and to sing praises unto Thy Name, O Most High (*Psalm 91: 2*).

℣ 2. To tell of Thy mercy in the morning and of Thy faithfulness every night (*ibid., 3*).

[18] Matt. 20: 1–16.

Gospel: (*For the day*) Mark 9: 17–31.
(*For the saint*) Matthew 4: 25–5: 12.

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 THREE
(*by Joseph*)

O ye faithful, let us take upon ourselves great labours in this season of abstinence, that we may obtain great glory, delivered from the flames of hell through the mercy of our great God and King.

Now that we have passed beyond the middle point in the time of the Fast, let us manifest in ourselves a beginning of divine glory, and let us hasten eagerly towards our journey's end, the life of holiness, that we may receive the joy that grows not old.

TONE SEVEN
(*by Theodore*)

Having passed beyond the middle point in this holy season of the Fast, with joy let us go forward to the part that still remains, anointing our souls with the oil of almsgiving. So may we be counted worthy to venerate the divine Passion of Christ our God, and to attain His dread and holy Resurrection.

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 68):

TONE EIGHT

Turn not away Thy face from Thy servant, for I am in trouble; hear me speedily: hearken unto my soul, and deliver it.

℣ 1. Let Thy salvation, O God, succour me.
℣ 2. Let the poor see it and be glad.
℣ 3. Seek God, and your soul shall live.

Aposticha:

TONE SEVEN

Having planted His vineyard and called the labourers, the Saviour is at hand. Come, all who have striven to keep the Fast, and let us enjoy our reward; for the Giver is rich and full of compassion. After labouring a little, let us receive His mercy on our souls.[19]

℣. Unto Thee have I lifted up mine eyes . . . .

TONE SIX
(by Stephen)

Adam fell among thieving thoughts: his mind was robbed, his soul wounded, and he lay naked with none to help. The priest that was before the Law did not attend to him; the Levite that came after the Law did not look upon him. Thou alone hast helped him, O God who camest not from Samaria but from the Theotokos: glory be to Thee.[20]

℣. Have mercy upon us, O Lord . . . .

To the Martyrs
SAME TONE

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

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

Theotokion
SAME TONE

With the Archangel, O ye faithful, let us praise the heavenly Bridal Chamber and the Gate that was kept truly sealed. Hail, for through thee the Saviour of all came to dwell among us, Christ the Giver of Life. With thy hand, O Lady undefiled, cast down the godless tyrants, our enemies, for thou art the hope of Christians.[21]

And the rest of Vespers as on the preceding Sundays.

[19] Matt. 20: 1–16; Luke 20: 9.
[20] Luke 10: 30–5.
[21] Ps. 18: 6; Ezek. 44: 1–3.

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]

℣. 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.

℣. 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.

℣. 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.

℣. 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.

℣. 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.

℣. 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]

℣. 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]

℣. 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]

℣. 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]

℣. 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.

℣. 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.
℣. 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, reproving 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-canticled 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.[8]

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

[8] 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 Manoah 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 Jepthah 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 Jepthah; 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 hart[38] 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-canticled 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-canticled 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-canticled 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.

℣. 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.

TONE SIX

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

Revealing the pre-eternal counsel, Gabriel appeared to thee, O Maiden, and greeting thee, he said: 'Hail, earth that has not been sown; hail, burning bush that remains unconsumed; hail, depth unsearchable; hail, bridge that leads to heaven and ladder raised on high that Jacob saw; hail, divine vessel of manna; hail, deliverance from the curse; hail, restoration of Adam, the Lord is with thee' (*three times*).[2]

'Thou dost appear to me in the form of a man', said the undefiled Maiden to the leader of the heavenly hosts: 'how then dost thou speak to me of things that pass man's power? For thou hast said that God shall be with me, and shall take up His dwelling in my womb; and how, tell me, shall I become the spacious habitation and the holy place of Him that rides upon the cherubim? Beguile me not with deceit: for I have no experience of sensual pleasure, I have not entered into wedlock. How then shall I bear child?' (*twice*).[3]

'When God so wishes', said the bodiless angel, 'the order of nature is overcome, and things beyond man's power come to pass. Believe that my words are true, all-holy Lady, utterly without spot.' And she cried aloud, 'Let it now be unto me according to thy word: and I shall bear Him that is without flesh, who shall borrow flesh from me, that through this union of natures He may lead man up unto his ancient glory, for He alone has power so to do' (*twice*).

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

TONE TWO

(*by Theophanes*)

Today is revealed the mystery that is from all eternity. The Son of God becomes the Son of Man, that, sharing in what is worse, He may make me share in what is better. Of old Adam was deceived: he sought to become God, but failed in his purpose. Now God becomes man, that He may make Adam god. Let the creation rejoice, let nature exult: for the Archangel stands in fear before the Virgin, and with his salutation 'Hail!' he brings the joyful greeting whereby

[2] Luke 1: 26–8; Exod. 3: 2; Gen. 28: 12; Exod. 16: 33; Heb. 9: 4; Gen. 3: 15.
[3] Ps. 17: 11.

our sorrow is assuaged. O God, who in Thy merciful compassion wast made man, glory to Thee.[4]

Entrance, O joyful Light. . . .

Prokimenon (Psalm 102): TONE FOUR

The Lord is full of compassion and mercy: longsuffering, and of great goodness.

℣. Bless the Lord, O my soul; and all that is within me, bless His Holy Name.

Lesson: Genesis 22: 1–18.

Prokimenon (Psalm 103): TONE FOUR

How marvellous are Thy works, O Lord: in wisdom hast Thou made them all.

℣. Bless the Lord, O my soul: O Lord my God, Thou art very great.

Lesson: Proverbs 17: 17–18: 5.

And the rest of the Liturgy of the Presanctified.

If there is no Liturgy of the Presanctified, to Lord, I have cried *we sing the three stichera to the Theotokos,* Revealing the pre-eternal counsel. . . , *etc., repeating them so as to make up the number eight;* Glory be to the Father. . . . Both now. . . ; Today is revealed the mystery. . . . *For the aposticha we use the sticheron* Departing from Thy divine commandments. . . , *sung twice, together with the hymn to the Martyrs,* Thy martyrs, O Lord. . . ; Glory be to the Father. . . . Both now. . . ; *and the Theotokion from Lauds on Saturday morning,* The Theotokos heard a voice she knew not. . . (*p. 445*), *followed by the usual Lenten ending of Friday Vespers without the Liturgy of the Presanctified.*

Wine is allowed in the refectory because of the labours of the coming Vigil. Small Compline is said in the cells: we sing the Canon for the Dead in the Tone of the week, and the Canon to the saint of the day from the Menaion. The Midnight Office is also said in the cells.

[4] Col. 1: 26; 2 Cor. 8: 9; 2 Pet. 1: 4; Gen. 3: 5.

MATTINS

On Friday evening, about the fourth hour of the night (ten o'clock),[5] *we begin Mattins in the usual way. After the Six Psalms and the Great Litany, we sing* The Lord is God, *with the following troparion, slowly and solemnly:*

TONE EIGHT

Taking knowledge of the secret command, the bodiless Archangel went with haste to Joseph's dwelling, and said to her that knew not wedlock: 'He who in His self-abasement bowed the heavens and came down, is housed wholly and unchanged in thee. I see Him take the form of a servant in thy womb, and in wonder cry to thee: Hail, Bride without bridegroom' (*three times*).[6]

Then we read the sixteenth kathisma of the Psalter; and after it comes the Small Litany. Next we sing the kontakion, slowly and solemnly:

TONE EIGHT

To thee, our leader in battle and defender, O Theotokos, we thy servants,[7] delivered from calamity, offer hymns of victory and thanksgiving. Since thou art invincible in power, set us free from

[5] In parish churches the service normally begins earlier, at about six or seven o'clock on Friday evening.

In the modern Greek use, except in monasteries, it is the custom to sing the Akathistos Hymn at Small Compline on Friday evening, and not at Mattins. After reading the office as usual as far as *Truly it is right to call thee blessed. . . ,* we sing *Taking knowledge of the secret command. . .* (three times), and then the priest reads the first section of the Akathistos Hymn, up to the fourth kontakion. Then the choir sings the Canon to the Theotokos, *I shall open my mouth and the Spirit will inspire it. . . ,* up to the end of Canticle Three. Then is sung the kontakion *To thee, our leader in battle. . . ,* and the priest reads the second section of the Akathistos Hymn. After this come Canticles Four, Five and Six of the Canon to the Theotokos; the kontakion *To thee, our leader in battle. . .* ; the third section of the Akathistos Hymn, read by the priest; Canticles Seven, Eight and Nine of the Canon; the kontakion; and the fourth section of the Akathistos Hymn, read by the priest; and then again the kontakion. Then we say *Holy God. . . ,* etc., the Lord's Prayer, the kontakion *To thee, our leader in battle. . .* (read, not sung), and the rest of Small Compline, concluding with the Litany *Let us pray for the peace of the world. . . ,* the sessional hymn *Gabriel stood amazed. . . ,* and the concluding words by the priest, *At the prayers of our holy fathers. . . .*

[6] Ps. 17: 10; Phil. 2: 7.

[7] In the original, 'city'.

every peril, that we may cry to thee: Hail, Bride without bridegroom.

While this is sung, the deacon censes the ikonostasis and the people. Then the priest, standing in the centre of the church, reads the first section of the Akathistos Hymn; and we all remain standing while it is read.

Ikos One

A prince of the angels was sent from heaven, to say to the Theotokos, Hail! (*three times*). And seeing Thee, O Lord, take bodily form at the sound of his bodiless voice, filled with amazement he stood still and cried aloud to her:

Hail, for through thee joy shall shine forth:
Hail, for through thee the curse shall cease.
Hail, recalling of fallen Adam:
Hail, deliverance from the tears of Eve.
Hail, height hard to climb for the thoughts of men:
Hail, depth hard to scan even for the eyes of angels.
Hail, for thou art the throne of the King:
Hail, for thou holdest Him who upholds all.
Hail, star causing the Sun to shine:
Hail, womb of the divine Incarnation.
Hail, for through thee the creation is made new:
Hail, for through thee the Creator becomes a newborn child.
Hail, Bride without bridegroom!

Kontakion Two

The Holy Maiden, seeing herself in all her purity, said boldly unto Gabriel: 'Strange seem thy words and hard for my soul to accept. From a conception without seed how dost thou speak of childbirth, crying: Alleluia!'

Ikos Two

Seeking to know what passes knowledge, the Virgin said to the ministering Angel: 'From a maiden womb how can a Son be born? Tell me.' And to her in fear he answered, crying:

Hail, initiate of God's secret counsel:
Hail, faith in that which must be guarded by silence.
Hail, beginning of Christ's wonders:

Hail, crown and fulfilment of His teachings.
Hail, heavenly ladder by which God came down:
Hail, bridge leading men from earth to heaven.
Hail, marvel greatly renowned among the angels:
Hail, wound bitterly lamented by the demons.
Hail, for ineffably thou shalt bear the Light:
Hail, for thou hast revealed the mystery to none.
Hail, wisdom surpassing the knowledge of the wise:
Hail, dawn that illumines the minds of the faithful.
Hail, Bride without bridegroom!

Kontakion Three

Then the power of the Most High overshadowed her that knew not wedlock, so that she might conceive: and He made her fruitful womb as a fertile field for all who long to reap the harvest of salvation, singing: Alleluia!

Ikos Three

Bearing God within her womb, the Virgin hastened to Elisabeth; whose unborn child, knowing at once the salutation of the Theotokos, rejoiced and, leaping up as if in song, cried out to her:

Hail, vine whence springs a never-withering branch:
Hail, orchard of pure fruit.
Hail, for thou tendest the Husbandman who loves mankind:
Hail, for thou hast borne the Gardener who cultivates our life.
Hail, earth yielding a rich harvest of compassion:
Hail, table laden with mercy in abundance.
Hail, for through thee the fields of Eden flower again:
Hail, for thou makest ready a haven for our souls.
Hail, acceptable incense of intercession:
Hail, propitiation for the whole world.
Hail, loving-kindness of God unto mortal man:
Hail, freedom of approach for mortals unto God.
Hail, Bride without bridegroom!

Kontakion Four

Tossed inwardly by a storm of doubts, prudent Joseph was troubled: knowing thee to be unwedded, O blameless Virgin, he

feared a stolen union. But when he learnt that thy conceiving was from the Holy Spirit, he said: Alleluia!

Then we sing again the kontakion To thee, our leader in battle. . . .

We read the seventeenth kathisma of the Psalter (Psalm 118); *and after it comes the Small Litany. Then we sing once more the kontakion* To thee, our leader in battle. . . , *and the priest reads the second section of the Akathistos Hymn:*

Ikos Four

The shepherds heard the angels glorify Christ's coming in the flesh. Quickly they ran to the Shepherd, and beheld Him as a lamb without spot, that had been pastured in the womb of Mary; and they sang praises to her, saying:

Hail, Mother of the Lamb and Shepherd:
Hail, fold of spiritual sheep.
Hail, protection against unseen enemies:
Hail, key to the door of Paradise.
Hail, for heaven exults with earth:
Hail, for things on earth rejoice with the heavens.
Hail, never-silent voice of the apostles:
Hail, unconquered courage of the victorious martyrs.
Hail, firm foundation of the faith:
Hail, shining revelation of grace.
Hail, for through thee hell is stripped bare:
Hail, for through thee we are clothed in glory.
Hail, Bride without bridegroom!

Kontakion Five

Seeing the star pointing to God, the Magi followed its radiance. Keeping it before them as a beacon, with its help they sought the mighty King; and attaining the Unattainable, they rejoiced and cried to Him: Alleluia!

Ikos Five

The children of the Chaldaeans saw the Virgin holding in her hands Him who with His hands fashioned mankind. Though He had taken the form of a servant, yet they knew Him as their Master. In haste they knelt before Him with their gifts and cried out to the Blessed Virgin:

Hail, Mother of the Star that never sets:

Hail, bright dawn of the mystical Day.
Hail, for thou hast quenched the furnace of deception:
Hail, for thou dost illumine all who love the mystery of the Trinity.
Hail, for thou hast cast down from his dominion the tyrant that hates man:
Hail, for thou hast made known the Lord Christ who loves mankind.
Hail, deliverance from the worship of pagan idols:
Hail, liberation from the filth of sin.
Hail, for thou hast quenched the worship of fire:
Hail, for thou hast released us from the flames of passion.
Hail, guide of the faithful to chastity:
Hail, joy of all generations.
Hail, Bride without bridegroom!

Kontakion Six

Becoming God's messengers, the Magi returned to Babylon. Having fulfilled the prophecy concerning Thee,[8] and preaching Thee to all as Christ, they left Herod to his raving, for he knew not how to sing: Alleluia!

Ikos Six

Shining upon Egypt with the light of truth,[9] Thou hast dispelled the darkness of falsehood; for the idols of that land fell down, unable to endure Thy power, O Saviour, and all who were delivered from them cried unto the Theotokos:

Hail, restoration of men:
Hail, downfall of demons.
Hail, for thou hast trampled on the delusion of error:
Hail, for thou hast exposed the snares of the idols.
Hail, sea that has drowned the invisible Pharaoh:
Hail, rock that gives drink to all who thirst for life.
Hail, pillar of fire, guiding those in darkness:
Hail, protection of the world, wider than the cloud in the wilderness.[10]

[8] Ps. 71: 10.
[9] Isa. 19: 1; Matt. 2: 14.
[10] Exod. 13: 21.

Hail, food that takes the place of manna:
Hail, minister of holy joy.
Hail, promised land:
Hail, source of milk and honey.
Hail, Bride without bridegroom!

Kontakion Seven

As Simeon drew near to the time of his departure from this world of error, he received Thee as an infant in his arms, but he knew Thee to be perfect God; and, struck with wonder at Thine ineffable wisdom, he cried: Alleluia!

Then we sing again the Kontakion To thee, our leader in battle. . . , *and we read Psalm* 50.

The Canon

Up to the end of Canticle Five, we use the Canon of the patron saint of the church or monastery with six troparia, including the irmos, and then the following Canon of the Theotokos with six troparia, likewise including the irmos. But if the church or monastery is dedicated to the Theotokos, we use only the Canon of the Theotokos, singing the irmos of each Canticle twice, and then repeating the troparia so as to make up the number ten. The irmos of the Canon of the Theotokos is repeated at the end as katavasia. Between the troparia we say, Most holy Theotokos, save us.

TONE FOUR
(by Joseph the Hymnographer)

CANTICLE ONE

(*Irmos*) I shall open my mouth and the Spirit will inspire it, and I shall utter the words of my song to the Queen and Mother: I shall be seen radiantly keeping feast and joyfully praising her wonders.

O pure Virgin, living book of Christ, sealed by the Spirit, beholding thee the great Archangel said to thee: 'Hail, vessel of joy! Through thee shall we be loosed from the curse of our first mother.'[11]

Hail, Virgin bride of God, restoration of Adam and death of hell;

[11] Isa. 29: 11; Dan. 12: 4, 9; Rev. 5: 1; Gen. 3: 15–16.

hail, O Undefiled, the pavilion of the King of all; hail, fiery throne of the Almighty.[12]

Hail, from whom alone there springs the unfading Rose; hail, for thou hast borne the sweetly-smelling Apple. Hail, Maiden unwedded, nosegay of the only King and preservation of the world.

Hail, Lady, treasure-house of purity, raising us from our fall; hail, lily whose sweet scent is known to all the faithful; hail, fragrant incense and precious oil of myrrh.[13]

CANTICLE THREE

(*Irmos*) O Mother of God, thou living and plentiful fount, give strength to those united in spiritual fellowship, who sing hymns of praise to thee: and in thy divine glory vouchsafe unto them crowns of glory.

From thee, the field untilled, has grown the divine Ear of corn. Hail, living table that hast held the Bread of Life; hail, Lady, never-failing spring of the living water.[14]

Hail, Mother who hast borne for the faithful the sacrificial Victim without blemish; hail, Ewe that hast brought forth the Lamb of God who takes away the sins of all the world. Hail, mercy-seat, our fervent intercessor.[15]

Hail, radiant dawn who alone bearest Christ the Sun; hail, dwelling-place of the Light. Thou hast dispersed the gloom and utterly destroyed the demons of the darkness.[16]

Hail, only gate through which the Word alone has passed. By thy birthgiving, Lady, thou hast broken the bars and gates of Hell. Hail, Bride of God, divine entry of the saved.[17]

Small Litany, and then again the kontakion To thee, our leader in battle. . . , *after which the priest reads the third section of the Akathistos Hymn:*

Ikos Seven

A new creation has the Creator revealed, manifesting Himself

[12] Ezek. 1: 26–7; Dan. 7: 9.
[13] Song of Solomon 1: 3.
[14] Exod. 25: 23–30; John 6: 35; 4: 10.
[15] Lev. 4: 3; John 1: 29; Rom. 3: 25; Heb. 9: 5.
[16] Mal. 4: 2.
[17] Ezek. 44: 1–3; Gen. 28: 17.

unto us His creatures. From a Virgin's womb He came, preserving it inviolate as it was before: that, beholding the miracle, we might sing her praises, crying:

Hail, flower of incorruption:
Hail, crown of chastity.
Hail, bright foreshadowing of the resurrection glory:
Hail, mirror of the angels' life.
Hail, tree of glorious fruit on which the faithful feed:
Hail, wood of shady leaves where many shelter.
Hail, for thou hast conceived a Guide for the wanderers:
Hail, for thou hast borne a Deliverer for the captives.
Hail, intercessor with the Righteous Judge:
Hail, forgiveness for many who have stumbled.
Hail, robe for the naked and bereft of hope:
Hail, love surpassing all desire.
Hail, Bride without bridegroom!

Kontakion Eight

Seeing this strange birth, let us become strangers to the world, fixing our minds in heaven. To this end has the most high God appeared on earth as a lowly man, because He wishes to draw heavenward all who cry aloud to Him: Alleluia!

Ikos Eight

The Word uncircumscribed was wholly present here below, yet in no wise absent from the realm on high: God descended to earth, yet underwent no change of place. He was born of a Virgin, overshadowed by divine power, and unto her we sing:

Hail, enclosure of the God whom nothing can enclose:
Hail, gate of the hallowed mystery.
Hail, tidings doubted by unbelievers:
Hail, undoubted glory of the faithful.
Hail, most holy chariot of Him who rides upon the cherubim:
Hail, best of all dwellings for Him who is above the seraphim.
Hail, for thou bringest opposites to harmony:
Hail, for thou hast joined in one childbirth and virginity.
Hail, for through thee our sin is remitted:
Hail, for through thee Paradise is opened.
Hail, key of Christ's Kingdom:

Hail, hope of eternal blessings.
Hail, Bride without bridegroom!

Kontakion Nine

All the ranks of angels marvelled at the great work of Thine Incarnation. For they saw God, whom none can approach, as a man approachable by all, dwelling in our midst, and hearing from our lips: Alleluia!

Ikos Nine

Eloquent orators we see dumb as the fishes in thy presence, O Theotokos, for they are at a loss to say how thou remainest virgin and yet hast power to bear a child. But we, marvelling at the mystery, cry aloud with faith:

Hail, casket of God's wisdom:
Hail, treasury of His providence.
Hail, for thou revealest lack of wisdom in the lovers of wisdom:
Hail, for thou provest devoid of reason those skilled in reason's art.
Hail, for the cunning disputants are shown to be fools:
Hail, for the myth-makers have withered into silence.
Hail, for thou hast torn asunder the tangled webs of the Athenians:
Hail, for thou hast filled the nets of the fishermen.
Hail, for thou dost draw men from the depths of ignorance:
Hail, for thou dost illumine multitudes with knowledge.
Hail, ship of all who would be saved:
Hail, haven for the seafarers of life.
Hail, Bride without bridegroom!

Kontakion Ten

Wishing to save the world, the Fashioner of all things came to it of His own free choice. As God He is our Shepherd, yet has He appeared for our sake as a man like us; and calling like by means of like, as God He hears our cry: Alleluia!

Then we sing again the kontakion To thee, our leader in battle. . . , *followed by the sessional hymn:*

TONE ONE

Coming to the city of Nazareth, the mighty leader of the spiritual angels proclaimed to thee, O Undefiled, the Incarnation of the King and Lord of the ages, saying unto thee: 'Hail, blessed Mary, depth unsearchable beyond all understanding, and restoration of all mortal men.'

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

Repeat.

And we continue with the Canon:

CANTICLE FOUR

(*Irmos*) He who sits in glory upon the throne of the Godhead, Jesus the true God, is come in a swift cloud and with His sinless hand He has saved those who cry: Glory to Thy power, O Christ.[18]

With voices of song in faith we cry aloud to thee, O Virgin worthy of all praise: Hail, rich mountain flowing with the milk of the Spirit; hail, candlestick and vessel of manna, sweet to the taste of the godly.[19]

Hail, mercy-seat of the world, O lady undefiled; hail, ladder raising all men from the earth by grace; hail, bridge that in very truth has brought from death to life all those that sing thy praises.[20]

Hail, O Undefiled, higher than the heavens, who without birth-pangs hast held within thy womb the Foundation of the earth. Hail, sea-shell that with thy blood hast dyed a robe of divine purple for the Lord of Hosts.

Hail, Lady that in truth hast borne the Lawgiver, who freely washes clean the transgressions of all. O Maiden who hast not known wedlock, depth unsearchable, height above all speech, through thee we are made godlike.

Thou hast woven for the world a crown not made by hand of man, and we sing thy praises, saying: Hail to thee, O Virgin, the guardian of all men, fortress and stronghold and sacred refuge.

[18] Isa. 19: 1.
[19] Ps. 67: 16; Exod. 25: 31; 16: 33.
[20] Heb. 9: 5; Gen. 28: 12.

CANTICLE FIVE

(*Irmos*) The whole world was amazed at thy divine glory: for thou, O Virgin who hast not known wedlock, hast held in thy womb the God of all and hast given birth to an eternal Son, who rewards with salvation all who sing thy praises.

From thee was born the Way that leads to life. Hail, All-blameless, who hast saved the world from drowning in the flood of sin; hail, Bride of God, tidings fearful to tell and hear; hail, dwelling-place of the Master of Creation.[21]

Hail, O Undefiled, the strength and fortress of mankind, sanctuary of the Glory; hail, slayer of hell, bridal chamber full of light; hail, joy of the angels; hail, succour of those who call on thee with faith.

Fiery chariot of the Word, hail, Lady, living Paradise, holding in thy midst the Lord, the Tree of Life. His sweetness quickens all who eat with faith, although they were enslaved to corruption.[22]

Strengthened by thy might, we raise our cry to thee with faith: Hail, city of the King of all! Glorious things, worthy to be heard throughout the world, are plainly spoken of thee. Hail, mountain not cut by hand of man, depth that none can fathom.[23]

Hail, O Undefiled, spacious tabernacle of the Word, shell from which has come the divine Pearl. Hail, Theotokos full of wonders, who dost reconcile with God all those in every age that call thee blessed.[24]

We now begin to use the two four-canticled Canons; the Canon of the patron saint of the church or monastery is omitted, and we first read the Canon of the Theotokos, with six troparia, followed by the two Canons from the Triodion.

CANTICLE SIX

(*Irmos*) As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

[21] John 14: 6; Gen. 7: 17–21.
[22] 4 [2] Kgs. 2: 11; Ezek. 1: 15–28; Gen. 2: 9.
[23] Ps. 86: 3; Dan. 2: 34.
[24] Matt. 13: 46.

O spotless bridal chamber of the Word, through thee all can become godlike. Hail, All-Undefiled, the prophets' song; hail, the adornment of the apostles.

From thee has come the dew that quenched the flame of idolatry. We therefore cry to thee: Hail, O Virgin, fleece wet with dew that Gideon saw in prophecy.[25]

See, we cry 'Hail!' to thee. Be thou our haven as we toss upon the deep, our refuge from the troubled waters of affliction and from all the snares of the enemy.

O cause of joy, endue our thoughts with grace that we may cry to thee: Hail, bush unconsumed, cloud of light that without ceasing overshadows the faithful.[26]

First Four-Canticled Canon

TONE SIX

(by Joseph)

(*Irmos*) 'As I look upon the stormy sea of life. . .'.

Saints of God, pray for us.

Through their sufferings the martyrs became like chosen stones, which roll across the earth and overturn every building of the enemy; and they were made into temples of God.

Saints of God, pray for us.

We pray to you, O martyrs who have completed the course of holiness: give us strength to run the race of the Fast, endued with glory through our perfect practice of the virtues.

God is wonderful in His saints, the God of Israel.

For the Dead

O Lord, supreme in love, grant to Thy servants departed from this earth that they may be partakers in Thy Kingdom, at the holy intercessions of Thy divine martyrs, O Most Merciful.

Most holy Theotokos, save us.

Theotokion

O Mother and Virgin, alone worthy of all glory, intercede with the most holy Word, that we who sing thy praises with faith may be granted remission of sins and a share in God's gifts of grace.

[25] Song of the Three Children, verses 26–7 (Sept.); Judg. 6: 38.
[26] Exod. 3: 2; 13: 21–2; Isa. 19: 1.

Another Four-Canticled Canon

TONE FIVE

(by Theodore the Studite)

(*Irmos*) Thou hast delivered the Prophet from the whale. . . .

Saints of God, pray for us.

As we celebrate today the memory of the martyrs, let us with holy joy offer hymns of praise to the Lord.

Saints of God, pray for us.

Not dismayed by sword and fire, O victorious martyrs, but made bold by your faith, ye filled the tyrants with fear and amazement.

Glory be to the Father. . . .

I praise Thee as Trinity in Persons and I worship Thee as Unity in Essence, Father, Son and Holy Spirit.

Both now. . . .

Theotokion

Thou art the praise of angels and men, O Virgin, for thou hast borne Christ the Saviour of our souls.

God is wonderful in His saints, the God of Israel.

Receiving life in exchange for death, O glorious martyrs of Christ our God, ye dwell in heaven with great joy.

Their souls shall dwell in prosperity.

For the Dead

O Christ, the Lord of death and life, give rest with Thy saints to those who have departed from this world in faith.

(*Irmos*) Thou hast delivered the Prophet from the whale: lead me up, O Lord, from the depths of sin and save me.

Small Litany, and then again the kontakion To Thee, our leader in battle. . . , *after which the priest reads the fourth and final section of the Akathistos Hymn:*

Ikos Ten

For virgins and for all who flee to thee thou art a wall, O Virgin Theotokos undefiled: for the Creator of heaven and earth has made thee ready and adorned thee, dwelling in thy womb, and teaching all to sing to thee:

Hail, pillar of virginity:

Hail, gate of salvation.
Hail, beginning of the new and spiritual creation:
Hail, provider of God's mercy.
Hail, for thou hast given new birth to those conceived in shame:
Hail, for thou hast given good counsel to those robbed of understanding.
Hail, for thou bringest to naught the corrupter of man's mind:
Hail, for thou bringest to birth the Sower of purity.
Hail, bridal chamber of a marriage without seed:
Hail, for thou joinest in union the faithful to their Lord.
Hail, fair nursing-mother of virgins:
Hail, bridal escort of holy souls.
Hail, Bride without bridegroom!

Kontakion Eleven

No hymn can recount the multitude of Thy many mercies. For though we offer unto Thee, O holy King, songs numberless as the sand upon the seashore, yet we do nothing worthy of the blessings Thou hast given us, who cry unto Thee: Alleluia!

Ikos Eleven

We see the Holy Virgin as a lamp of living Light, shining upon those in darkness. Kindling the immaterial Fire, she guides all men to divine knowledge; she illumines our mind with radiance, and we sing these praises in her honour:

Hail, beam of the spiritual Sun:
Hail, ray of the Moon that never wanes.
Hail, lightning-flash that shines upon our souls:
Hail, thunder that brings terror to our enemies.
Hail, dawn that makest the manifold Splendour to arise:
Hail, spring that makest the River with many streams to flow.
Hail, for thou dost prefigure the baptismal font:
Hail, for thou takest away the filth of sin.
Hail, water washing clean the conscience:
Hail, cup wherein is mixed the wine of mighty joy.
Hail, scent of Christ's fragrance:
Hail, life of mystical feasting.
Hail, Bride without bridegroom!

Kontakion Twelve

Wishing to grant release from ancient debts, the Redeemer of all men came of His own will to those who were exiled from His grace; He has torn up the record of our sins, and from all He hears the cry: Alleluia![27]

Ikos Twelve

We all sing in honour of thy Son, O Theotokos, and praise thee as a living temple. For the Lord who holds all things in His hand made His dwelling in thy womb; He hallowed and He glorified thee, teaching all to cry to thee:

Hail, tabernacle of God the Word:
Hail, greater Holy of Holies.
Hail, ark made golden by the Spirit:
Hail, never-empty treasure-house of life.
Hail, precious crown of orthodox kings:
Hail, honoured boast of godly priests.
Hail, unshaken fortress of the Church:
Hail, unconquered rampart of the Kingdom.
Hail, for through thee the standards of victory are raised on high:
Hail, for through thee our enemies are cast down.
Hail, healing of my body:
Hail, salvation of my soul.
Hail, Bride without bridegroom!

Kontakion Thirteen

O Mother worthy of all praise, who hast borne the Word, the Holiest of all Holies (*three times*): accepting this our offering, deliver from every ill and from the punishment to come all those who cry aloud to thee: Alleluia!

Then the first ikos is read again:

A prince of the angels was sent from heaven, to say to the Theotokos, Hail! And seeing Thee, O Lord, take bodily form at the sound of his bodiless voice, filled with amazement he stood still and cried aloud to her:

[27] Col. 2: 14.

Hail, for through thee joy shall shine forth:
Hail, for through thee the curse shall cease.
Hail, recalling of fallen Adam:
Hail, deliverance from the tears of Eve.
Hail, height hard to climb for the thoughts of men:
Hail, depth hard to scan even for the eyes of angels.
Hail, for thou art the throne of the King:
Hail, for thou holdest Him who upholds all.
Hail, star causing the Sun to shine:
Hail, womb of the divine Incarnation.
Hail, for through thee the creation is made new:
Hail, for through thee the Creator becomes a newborn child.
Hail, Bride without bridegroom!

And then again the Kontakion:

To thee, our leader in battle and defender, O Theotokos, we thy servants, delivered from calamity, offer hymns of victory and thanksgiving. Since thou art invincible in power, set us free from every peril, that we may cry to thee: Hail, Bride without bridegroom!

CANTICLE SEVEN

(*Irmos*) The holy Children bravely trampled upon the threatening fire, refusing to worship created things in place of the Creator, and they sang in joy: 'Blessed art Thou and praised above all, O Lord God of our fathers.'

We sing thy praises, crying: Hail! chariot of the spiritual Sun; true vine that has produced the ripe cluster of grapes, from which there flows a wine making glad the souls of the faithful, as they give thee glory.[28]

Hail, Bride of God, who hast given birth to the Healer of all; mystical staff that has blossomed with the unfading Flower. Hail, Lady, for through thee we are filled with joy and made inheritors of life.[29]

No tongue, however eloquent, has power to sing thy praises. Above the seraphim thou art exalted, O Lady, for thou hast given

[28] Mal. 4: 2; Ps. 103: 15.
[29] Num. 17: 8.

birth to Christ the King. Entreat Him now to deliver from all harm those that venerate thee in faith.

The ends of the earth praise thee and call thee blessed, and they cry to thee with love: Hail, pure Virgin, scroll on which the Word is written by the Father's hand. Pray to Him, O Theotokos, to enrol thy servants in the Book of Life.[30]

We thy servants pray to thee, and bend the knee of our heart. Incline thine ear and save us, O Theotokos, for we are drowning in affliction; and preserve thy city from all conquest by the enemy.

First Four-Canticled Canon

(*Irmos*) An angel made the furnace moist with dew . . . .

Saints of God, pray for us.

O Christ most merciful, the glorious company of Thy divine martyrs dwells now in Thy light that knows no evening. At their intercessions, grant to all of us enlightenment and cleansing from our sins.

Saints of God, pray for us.

How beautiful is this season of abstinence that Thou hast given us, O Lord! As we pass through it, do Thou in Thy goodness take pity on our souls, at the prayers of Thy holy martyrs who loved the beauty of Thy sacred Passion.

God is wonderful in His saints, the God of Israel.

For the Dead

O Master of life, bring to anchor in a safe harbour those Thy servants who have passed through the storm of this life with its many sorrows. May they cry aloud with all Thine elect: Blessed art Thou, O God of our fathers.

Most holy Theotokos, save us.

Theotokion

O Ever-Virgin who hast borne the Giver of the Law, pray to Him that in this season He may uproot all wickedness from the hearts of those who seek to keep the holy Fast with zeal and strictness.

Second Four-Canticled Canon

(*Irmos*) Blessed art Thou, O God . . . .

[30] Exod. 31: 18; Rev. 21: 27.

Saints of God, pray for us.

Blessed art Thou, O God, who hast given courage to the martyrs who suffered for Thy sake: for Thou art praised and glorified above all.

Saints of God, pray for us.

Blessed art Thou, O God, who hast given to us Thy victorious martyrs as our intercessors in Thy presence: for Thou art praised and glorified above all.

Glory be to the Father . . . .

Blessed art Thou, O God, one by Nature yet made known in three Persons: for Thou art praised and glorified above all.

Both now . . . .

Theotokion

Blessed art Thou, O God, who wast born without seed and hast kept Thy Mother ever a virgin: for Thou art praised and glorified above all.

Through the saints that are on His earth, the Lord has made manifest His wonders.

Blessed art Thou, O God, who hast tamed the wild beasts and quenched the fire to the glory of Thy saints: for Thou art praised and glorified above all.

Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

For the Dead

Blessed art Thou, O God, who hast translated from death unto life without end all who in this world served and worshipped Thee with faith.

(*Irmos*) Blessed art Thou, O God, who beholdest the depths and sittest upon the cherubim: for Thou art praised and glorified above all.

CANTICLE EIGHT

(*Irmos*) The Offspring of the Theotokos saved the holy Children in the furnace. He who was then prefigured has since been born on earth, and He gathers all the creation to sing: O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever.

Thou hast received the Word within thy womb, and thou hast carried Him who carries all things. Thou hast fed with milk Him who by His will alone feeds all the inhabited earth; and unto Him, pure Virgin, do we sing: O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever.

Moses perceived in the burning bush the great mystery of thy childbearing, O Virgin holy and inviolate; and the Children prefigured this most clearly as they stood in the midst of the fire and were not burnt. Therefore do we sing thy praises for ever.[31]

We who once through falsehood were stripped naked, have by thy childbearing been clothed in the robe of incorruption; and we who once sat in the darkness of transgression have seen the Light, O Maiden, dwelling-place of Light. Therefore do we sing thy praises for ever.[32]

Through thee the dead are brought to life, for thou hast borne Him who is Himself the Life; the dumb are made to speak, lepers are cleansed, diseases are driven out; the hosts of the spirits of the air are conquered, O Virgin, the salvation of mortal men.

Thou hast borne salvation for the world, O pure Virgin, and through thee we are raised from earth to heaven. Hail, All-Blessed, protection and defence, rampart and stronghold of those who sing: O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever.

First Four-Canticled Canon

(*Irmos*) Thou hast made dew fall from the flames . . . .

Saints of God, pray for us.

The powers of heaven marvelled at the victory of the holy martyrs. At their prayers, compassionate Master, bestow upon us the rich wonders of Thy mercy.

Saints of God, pray for us.

O martyrs of the Lord, worthy of our wonder, in dew sent from God ye trampled down the fire. Through your fervent intercessions to the Master, deliver us from the fire of punishment.

God is wonderful in His saints, the God of Israel.

For the Dead

O Word supreme in love, to the Orthodox departed from us

[31] Exod. 3: 2; Dan. 3: 23–5.

[32] Gen. 3: 7; 1 Cor. 15: 54; Isa. 9: 2; Matt. 4: 16.

grant heavenly life and holy radiance, at the prayers of the victorious martyrs.

Most holy Theotokos, save us.

Theotokion

At the prayers of Thy Mother, O compassionate Lord, and of Thy holy martyrs and apostles, give light to our souls, that with rejoicing we may glorify Thee for ever.

Second Four-Canticled Canon

(*Irmos*) Sing, O ye peoples. . . .

Saints of God, pray for us.

Holy choirs of martyrs, remember us who sing your praises with love, exalting Christ above all for ever.

Saints of God, pray for us.

Beheaded with the sword, the martyrs rejoiced, singing in praise of Christ and exalting Him above all for ever.

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

In a strange manner the Trinity is divided, while yet remaining undivided as God. Him do we exalt above all for ever.

Both now . . . .

Theotokion

A Virgin has borne a Child, for God has become man from her. Let all flesh sing His praises for ever.

God is wonderful in His saints, the God of Israel.

The martyrs were made pillars of courage, triumphing over the fall of the devil; and they sing in praise of Christ for ever.

Their souls shall dwell in prosperity.

For the Dead

Grant a place with Abraham, O Lord, to Thy servants who have gone to dwell with Thee in faith and hope.

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

(*Irmos*) Sing, O ye peoples, sing in praise of the Maker of creation, before whom angels tremble, and exalt Him above all for ever.

CANTICLE NINE

We sing the Magnificat and Greater in honour than the cherubim....

(*Irmos*) Let every mortal born on earth, radiant with light, in spirit leap for joy; and let the hosts of the angelic powers celebrate and honour the holy feast of the Mother of God, and let them cry: Hail! Pure and blessed Ever-Virgin, who gavest birth to God.

Enable us the faithful to cry unto thee, Hail! For through thee, O Maiden, we have become partakers of everlasting joy. Deliver us from temptation, from capture by the enemy, and from every other ill that comes on sinful mortals because of the multitude of their transgressions.

Thou hast been made our light and confirmation, and so we cry to thee: Hail, never-setting star that bringest into the world the mighty Sun; hail, pure Virgin that hast opened the closed gate of Eden; hail, pillar of fire, leading mankind to the life above.[33]

Let us stand with reverence in the house of our God, and let us cry aloud: Hail, Queen of the world; hail, Mary, sovereign over all of us; hail, thou who alone art blameless and fair among women; hail, vessel that hast received the Myrrh inexhaustible, emptied out upon thee.[34]

Hail, Ever-Virgin; hail, dove that has given birth to the Lord of mercy; hail, glory of all the saints, crown of the martyrs; hail, divine adornment of all the righteous and salvation of us the faithful.

Spare Thine inheritance, O God, and pass over all our sins. For as intercessor in Thy sight, O Christ, there stands before Thee she that on earth conceived Thee without seed, when in Thy great mercy Thou hast willed to be shaped in a form that was not Thine own.

First Four-Canticled Canon

(*Irmos*) No man is able to see God . . . .

Saints of God, pray for us.

Dawning as light, as the rising sun, the martyrs have illumined all

[33] Mal. 4: 2; Gen. 3: 24; Exod. 13: 21.
[34] Song of Solomon 1: 3.

the earth with the rays of the true faith and with the radiance of their miracles, and they have destroyed the darkness of pagan idolatry. At their prayers, O Lord, have mercy upon us.

Saints of God, pray for us.

O invincible army of martyrs, strengthen all of us to fight the good fight and complete the course of the Fast, that performing acts of holiness we may with joy become partakers of life.

God is wonderful in His saints, the God of Israel.

For the Dead

O Lord, may Thy love accompany those who have departed from us at Thy dread command. Surround them with Thy mercies and guide them to the dwellings that are made radiant with the light of Thy countenance.

Most holy Theotokos, save us.

Theotokion

At the voice of the angel, O Theotokos, ineffably thou hast conceived the Angel of the Father's counsel. Accept then the voices of us thy servants and the prayers that we offer in this season of the Fast, and bring them before God as incense.[35]

Second Four-Canticled Canon

(*Irmos*) Rejoice, Isaiah . . . .

Saints of God, pray for us.

Celebrating a feast today in honour of the martyrs, O ye peoples, let us dance for joy, singing to Christ, who set the contest and gave them victory over their enemies: with our hymns we magnify Him.

Saints of God, pray for us.

Torn with nails and cut in pieces with the sword, ye were united to Christ in love, O martyrs worthy of all praise. Now that ye rejoice in heaven, intercede for all of us.

Glory be to the Father . . . .

O honoured Trinity, consubstantial, without beginning, source of life, O undivided Unity, I sing Thy praises: Father unbegotten, Word and Son begotten, and Holy Spirit, save us all who glorify Thee.

Both now . . . .

[35] Isa. 9: 6 (Sept.); Ps. 140: 2.

Theotokion

Beyond our understanding is thy childbearing, O Mother of God. For without a man thou hast conceived, and in virginity thou hast given birth; and the Child that thou hast borne is God. Him we magnify, O Virgin, and we call thee blessed.

Through all the saints that are on His earth, the Lord has made manifest His wonders.

The noble army of the King and God of all, the martyrs, let us crown with songs, ye peoples: for openly they have defeated the demonic hosts. We sing their praises and we magnify the Master.

Blessed are they whom Thou hast chosen and taken to Thyself, O Lord.

For the Dead

When Thou shalt raise for judgement all that Thou hast fashioned, have mercy on Thy faithful servants whom Thou now hast taken to Thyself, O Christ; forgive them all their sins in this life, and grant them rest with Thy saints for ever.

(*Irmos*) Rejoice, Isaiah: the Virgin has conceived and borne a Son, Emmanuel, who is both God and man; and Orient is His Name. Him we magnify, O Virgin, and we call thee blessed.

Exapostilarion

The mystery hidden from all ages is made known today. God from God, the Word becomes in His compassion Son of the Virgin Mary, and Gabriel proclaims the Gospel of joy. With him let us all cry aloud: Hail! Mother of the Lord.[36]

Lauds. Four stichera are sung:

TONE FOUR

A mystery hidden, unknown to the angels, is entrusted to the Archangel Gabriel. Coming now to thee, the dove alone stainless and pure, the restoration of mankind, he shall greet thee, O most Holy, with the salutation: 'Hail! Make ready to receive, through a word, God the Word within thy womb' (*twice*).

A pavilion full of light is prepared for Thee, O Master: the undefiled womb of the Child of God. Come down and enter it, taking

[36] Col. 1: 26.

pity on Thy creatures, whom the avenging spirit in his envy has attacked and holds in bondage. They have lost their former beauty, and await Thy descent for their salvation.

Gabriel the Archangel shall come to thee openly, all-blameless Virgin, and shall cry to thee: 'Hail, deliverance from the curse, and raising of the fallen; hail, thou who alone wast chosen by God; hail, living cloud of the Sun. Receive Him that has no body, whose will it is to dwell within thy womb.'

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

SAME TONE

The Theotokos heard a voice she knew not, when the Archangel brought her the glad tidings of the Annunciation; and, accepting his salutation with faith, she conceived Thee the pre-eternal God. Therefore in great rejoicing we also cry aloud to Thee: O God, who without change hast taken flesh from her, grant peace unto the world and to our souls great mercy.

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 from Canticle Three and four troparia from Canticle Six of the Canon of the Theotokos.

Prokimenon: *TONE THREE*

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour (*Luke 1: 46–7*).

℣. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed (*ibid., 48*).

Epistle: (*For the day*) Hebrews 9: 24–8.
(*For the Mother of God*) Hebrews 9: 1–7.

Alleluia: *TONE EIGHT*

℣ 1. Arise, O Lord, into Thy rest: Thou and the Ark of Thy holiness (*Psalm 131: 8*).

℣ 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 ONE[5]

(*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 mouth . . . .[8]

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 Undefiled, 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 Undefiled, 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 marvellous 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.

℣. Arise, O Lord my God, lift up Thine hand: forget not Thy poor for ever (*Psalm 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 (*Psalm 75: 12*).

℣. 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 (*Psalm 67: 36*).

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

(*For the saint*) Galatians 3: 23–9.

Alleluia: *TONE EIGHT*

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

℣ 2. 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.

THE SATURDAY BEFORE PALM SUNDAY
known as
THE SATURDAY OF THE HOLY AND RIGHTEOUS LAZARUS

VESPERS ON FRIDAY EVENING

To Lord, I have cried, *ten stichera are sung, all from the Triodion:*

TONE EIGHT

Having completed the forty days that bring profit to our soul, we beseech Thee in Thy love for man: Grant us also to behold the Holy Week of Thy Passion, that in it we may glorify Thy mighty acts and Thine ineffable dispensation for our sakes, singing with one mind: O Lord, glory to Thee (*twice*).

To the Martyrs
SAME TONE

O martyrs of the Lord, we beseech you, offer intercession to our God: pray for abundant mercy on our souls and the forgiveness of our many sins.

Stichera for St. Lazarus
TONE SIX
(by the Emperor Leo)

O Lord, wishing to see the tomb of Lazarus – for Thou wast soon to dwell by Thine own choice within a tomb – Thou hast asked: 'Where have ye laid him?' And, learning that which was already known to Thee, Thou hast cried to him whom Thou hast loved: 'Lazarus, come forth.' And he who was without breath obeyed the One who gave him breath, even Thee, the Saviour of our souls (*twice*).

O Lord, Thou hast come to the tomb of one that was four days dead, to the burial-place of Lazarus, and weeping for Thy friend Thou hast raised up the four-day corpse, O Wheat of life. So death was bound by Thy voice, and the grave-clothes were loosed by Thy hands. Then the band of Thy disciples was filled with joy, and they all raised one voice in adoration, saying: 'Blessed art Thou, O Saviour, have mercy on us' *(twice)*.[1]

O Lord, Thy voice destroyed the dominion of hell, and the word of Thy power raised from the tomb him that had been four days dead; and Lazarus became the saving first-fruits of the regeneration of the world. All things are possible to Thee, O Lord and King of all. Bestow upon Thy servants cleansing and great mercy.[2]

O Lord, wishing to give to Thy disciples an assurance of Thy Resurrection from the dead, Thou hast come to the tomb of Lazarus and called to him by name. Then was hell despoiled, and it released the one that had been four days dead, as he called upon Thee: 'O blessed Lord, glory to Thee.'

O Lord, taking Thy disciples, Thou hast come to Bethany to awaken Lazarus. Weeping for him in accordance with the law of human nature, Thou hast as God raised up the four-day corpse, and he cried out to Thee, our Saviour: 'O blessed Lord, glory to Thee.'

Glory be to the Father. . . .

TONE EIGHT

Standing before the tomb of Lazarus, O Saviour, and calling to the dead man, Thou hast raised him as from sleep. He shook off corruption through the Spirit of incorruption, and at Thy word he came out bound with grave-clothes. All things are possible to Thee, all things serve Thee, loving Lord, all things submit to Thee: Our Saviour, glory to Thee.

Both now. . . .

TONE EIGHT

(by Andrew the Blind)

Having completed the forty days that bring profit to our soul, let us cry: Rejoice, city of Bethany, home of Lazarus. Rejoice, Martha and Mary, his sisters. Tomorrow Christ will come, by His word to

[1] John 12: 24.
[2] Matt. 19: 28; Mark 10: 27.

bring your dead brother to life. Hearing His voice, bitter hell that is never satisfied will tremble and groan aloud, and it will release Lazarus bound in his grave-clothes. Amazed by this miracle, a multitude of Jews will come to meet Him with palms and branches; though their fathers look on Him with malicious envy, yet shall the children praise Him, saying: Blessed is He that comes in the Name of the Lord, the King of Israel.

Entrance, O joyful Light.

Prokimenon (*Psalm 123*): *TONE SIX*

Our help is in the Name of the Lord, who has made heaven and earth.

℣. If the Lord had not been on our side, now may Israel say.

Lesson: Genesis 49: 33–50: 26.

Prokimenon (*Psalm 124:*) *TONE FOUR*

They that trust in the Lord shall be as Mount Zion.

℣. He that dwells in Jerusalem shall never be shaken.

Lesson: Proverbs 31: 8–31.

And the rest of the Liturgy of the Presanctified.

GREAT COMPLINE

After the Small Doxology we use the following Canon by St. Andrew of Crete. The irmoi are sung twice. Before each of the troparia we say Glory to Thee, our God, glory to Thee.

TONE ONE

CANTICLE ONE

(*Irmos*) Let us all sing a triumphant song unto God who has done strange wonders with His mighty arm, and has saved Israel: for He is glorified.

O my Saviour, Thou hast raised Lazarus who was four days dead, and freed him from corruption by Thy mighty arm; and in Thy strength Thou hast revealed Thy power.

Calling Lazarus from the tomb, immediately Thou hast raised

him; but hell below lamented bitterly, and groaning trembled at Thy power, O Saviour.

Thou hast shed tears for Lazarus, O Lord, thus proving that Thou hast truly taken flesh at Thine Incarnation, and that being God by nature Thou hast become by nature a man like us.

Thou hast made the tears of Martha and Mary to cease, O Lord and Saviour, by raising Lazarus from the dead, and in Thy power Thou hast endued a corpse with the breath of life.

Obedient to the laws of human nature Thou hast asked, O Master, where Lazarus was laid, showing to all, O Saviour, that at Thine Incarnation Thou hast become true man for our sake.

Calling Lazarus by name, Thou hast broken in pieces the bars of hell and shaken the power of the enemy; and before Thy Crucifixion Thou hast made him tremble because of Thee, O only Saviour.

O Master, Thou hast come as God to Lazarus, bound captive by hell, and Thou hast loosed him from his fetters. For all things submit to Thy command, O mighty Lord.

Glory be to the Father. . . .

Let us glorify Father, Son and Spirit, undivided Trinity in Unity of Nature, and with the angels let us glorify Him as one uncreated God.

Both now. . . .

Theotokion

O Virgin Mother, still remaining Virgin thou hast conceived the Creator of the world, through the Holy Spirit according to the good pleasure of the Father; and without alteration or confusion He became what we are.

CANTICLE TWO

(*Irmos*) Attend, O heaven, and I shall speak and sing in praise of Christ the Saviour of the world, who alone loves mankind.

Glory be to Thee, who alone hast called a four-day corpse from the tomb, raising Lazarus Thy friend.

A lifeless corpse, he heard Thy voice; and at once he rose from the dead, filled with the breath of life and glorifying Thee, O Lord.

Lazarus already stank; but, receiving the command of Thy life-giving voice, O my Saviour, he arose from the tomb.

Thou hast shed tears for Thy friend Lazarus, O my Saviour, proving that Thou hast taken on Thyself our nature, and then Thou hast raised him up.

Hell trembled when it saw him, bound in his grave-clothes yet returning at once to the life of this world when he heard Thy voice.

Glory be to the Father. . . .

The Jews were amazed when Thou hast called Lazarus, O Saviour, and raised him by Thy word, though his corpse already stank.

Both now. . . .

The palaces of hell were shaken, when in its depths Lazarus began once more to breathe, straightway restored to life by the sound of Thy voice.

CANTICLE THREE

(*Irmos*) The stone which the builders rejected, the same is become the head of the corner: this is the rock upon which Christ has established the Church, that He has redeemed from among the nations.[3]

O strange and marvellous wonder! Although he knew the answer, yet as if ignorant the Maker of all asked, 'Where does he lie, whom ye lament? Where is Lazarus buried, whom I shall shortly raise up for your sake, alive from the dead?'

Jesus commanded them to take away the stone that they had rolled upon thee when they buried thee; and immediately He raised thee, calling to thee, 'Lazarus, rise up and come to me, that hell may tremble at thy voice.'

Martha and Mary, O Lord, cried out lamenting: 'Lo, he whom Thou hast loved is four days dead and stinks. If Thou hadst been here, Lazarus would not have died.' But since Thou art everywhere present, at once Thou hast called Lazarus and raised him up.

Shedding tears for Thy friend, O Saviour, Thou hast shown the reality of Thine Incarnation: the flesh that Thou hast taken from us was united to Thee in essence, not in appearance only. And, since Thou art a God who lovest mankind, immediately Thou hast called him and raised him up.

'Woe is me! Now am I destroyed utterly', hell cried out, and thus he spoke to death: 'See, the man from Nazareth has shaken the

[3] Ps. 117: 22; Luke 20: 17; Matt. 16: 18.

lower world, and cutting open my belly He has called a lifeless corpse and raised it up.'

What is this madness that has seized you, O ye Jews? Why do ye disbelieve? How long will ye wander in falsehood? Ye see the dead man leap up when Christ calls him, and do ye still disbelieve in Christ? Truly ye are all children of darkness.

Glory be to the Father. . . .

I acknowledge Thee as one of the Trinity, even though Thou art incarnate, and I worship Thee as one single Son, who hast without seed taken flesh from the Theotokos, yet art glorified with the Father and the Spirit.

Both now. . . .

Theotokion

O strange and dread sight, foreseen by the prophets who proclaimed the truth: by divine providence the Virgin Theotokos conceived without seed and gave birth to God without corruption, remaining still a virgin after childbirth.

CANTICLE FOUR

(*Irmos*) The sun's light was extinguished and the moon was halted in its course; Thou wast lifted, O longsuffering Lord, upon the Cross, and with it Thou hast built Thy Church.

O Lord, Thou hast shed tears for Lazarus, showing that Thou art man; and Thou hast raised him from the dead, O Master, showing to the peoples that Thou art the Son of God.

Lifeless, he heard Thy command, O loving Saviour, 'Lazarus come forth', and bound with grave-clothes he leapt up at once, bearing witness to Thy power.

O Christ our God, Thou hast made the tears of Martha and Mary to cease; calling Lazarus, through Thine own authority Thou hast raised him by Thy voice, and he worshipped Thee.

As man, Thou hast shed tears for Lazarus; as God, Thou hast raised him up. Thou hast asked, O loving Lord, 'Where is he buried, dead these four days?', thus confirming our faith in Thine Incarnation.

Wishing in Thy love to reveal the meaning of Thy Passion and

Thy Cross, Thou hast broken open the belly of hell that never can be satisfied, and as God Thou hast raised up a man four days dead.

Who has ever known or heard of a man raised from the dead, when his corpse already stank? Elijah and Elisha raised the dead, yet not from the tomb or four days after death.[4]

O Lord, we sing the praises of Thy might; O Christ, we sing the praises of Thy Passion. For through the one in Thy tender mercy Thou hast worked a miracle; and the other Thou hast as man accepted willingly for our salvation.

Thou art God and man, proving by Thine actions the true reality of both Thy natures. In the flesh Thou hast come to the tomb, O Word, and as God Thou hast raised up the man four days dead.

The Jews were amazed, O Master, when they saw dead Lazarus rising from the tomb at Thy voice; yet still they believed not in Thy miracles.

Glory be to the Father. . . .

Without beginning hast Thou shone forth from Thy Father as one of the Trinity, O Saviour; and within time Thou hast come forth from the Spirit, taking flesh in the Virgin's womb, O transcendent God.

Both now. . . .

Theotokion

The Theotokos conceived without seed and gave birth without suffering corruption. For, bringing both these wonders to pass, God emptied Himself that He might be united to us.

CANTICLE FIVE

(*Irmos*) Give us Thy peace, O Son of God, for we know no other God save Thee. We call upon Thy Name, for Thou art God of the living and the dead.

Since, Lord, Thou art Life and true Light, Thou hast called dead Lazarus and raised him up. For in Thy power Thou hast shown to all that Thou art God of the living and the dead.[5]

Hell, that had received so many, was unable to resist Thy sover-

[4] 3 [1] Kgs. 17: 23; 4 [2] Kgs. 4: 35.
[5] John 14: 6; 1: 9; Rom. 14: 9.

eign command, O Jesus, but trembling it surrendered Lazarus, four days dead yet brought to life by Thy voice.

Joining dust to spirit, O Word, by Thy word in the beginning Thou hast breathed into the clay a living soul. And now by Thy word Thou hast raised up Thy friend from corruption and from the depths of the earth.[6]

None can withstand Thy behest, O Lord. For when Thou hast called dead Lazarus, though lifeless he arose at once, and though his feet were bound he walked.

O folly of the Jews! O blindness of the enemy! Who has ever known a corpse raised from the grave? Once Elijah raised the dead, yet not from the tomb or four days after death.[7]

There is none like Thee, O forbearing Lord. Thou doest all things for our sake as God, and Thou sufferest as man. Make us all partakers of Thy Kingdom, at the prayers of Lazarus.

Glory be to the Father. . . .

O Trinity who wast before all things began, Father Almighty, Son and Holy Spirit, coeternal and equal in honour, Holy Unity in three Persons: save us children of Adam who with faith sing Thy praises.

Both now. . . .

Theotokion

Thine undefiled womb was sanctified, pure Virgin, by the transcendent God who took flesh from it: He is adored as one of the Trinity, the Word from the Father, one God with the Spirit.

CANTICLE SIX

(*Irmos*) Thou hast cast me, O Saviour, into the deep waters of the sea; yet Thou hast saved me from the servitude of death, and loosed the bonds of my transgressions.

'Thou knowest all things, yet hast asked where I was buried. As man by nature, Thou hast wept for me, O Saviour, and Thou hast raised me from the dead by Thy command.'

'Thou hast called me from the lowest depths of hell, O Saviour,' cried Lazarus to Thee when Thou hast set him free from hell; 'and Thou hast raised me from the dead by Thy command.'

[6] Gen. 2: 7.
[7] 3 [1] Kgs. 17: 23.

Thou hast clothed me in a body of clay, O Saviour, and breathed life into me, and I beheld Thy light; and Thou hast raised me from the dead by Thy command.

Thou hast breathed life into my flesh, O Saviour, when there was no breath within it; Thou hast bound it fast with bones and sinews, and Thou hast raised me from the dead by Thy command.

Thou hast broken open the all-devouring belly of hell and snatched me out, O Saviour, by Thy power; and Thou hast raised me from the dead by Thy command.

Thou hast clothed Thyself in all my human nature, O Saviour, and hast kept pure in childbirth the undefiled womb from which Thou camest forth incarnate, being one of the Trinity.

Glory be to the Father. . . .

O Holy Trinity, I glorify Thy compassion, and with the angels I sing the thrice-holy hymn: have mercy on the souls of us who praise Thee.

Both now. . . .

Theotokion

O marvellous wonder! The Word entered thine undefiled womb, pure Virgin Mother, yet preserved it virgin after childbirth.

CANTICLE SEVEN

(*Irmos*) The fire, O Saviour, did not touch or trouble Thy children in the furnace. Then with one voice the three sang Thy praise and blessed Thee, saying: 'O God of our fathers, blessed art Thou.'

O Saviour who lovest mankind, Thou hast wept over the dead, in this way showing to all the peoples that, being God, Thou hast become man for our sakes; and, shedding tears by Thine own choice, Thou hast given us proof of Thy heartfelt love.

When Lazarus, four days dead, heard Thy voice below, O Saviour, he rose up and sang Thy praises, crying joyfully: 'Thou art my God and Maker; I glorify and worship Thee, for Thou hast raised me up.'

'Though I lie in bonds, O Saviour,' Lazarus cried from below to Thee his Deliverer, 'yet shall I not remain for ever in the depths of hell, if Thou wilt only call to me, "Lazarus, come out"; for Thou art my Light and my Life.'

'I implore thee, Lazarus,' said hell, 'rise up, depart quickly from my bonds and be gone. It is better for me to lament bitterly for the loss of one, rather than of all those whom I swallowed in my hunger.'

'Why dost thou delay, Lazarus?' cried hell. 'Thy friend stands calling to thee: "Come out". Go, then, and I too shall feel relief. For since I swallowed thee, all other food is loathsome to me.'

'O Lazarus, why dost thou not rise up swiftly?' cried hell below lamenting. 'Why dost thou not run straightway from this place? Lest Christ take prisoner the others, after raising thee.'

Thou art magnified, O Master Christ, through the many miracles Thou hast performed. For Thou hast given light to the blind and opened the ears of the deaf by a word; and, calling Thy friend Lazarus, as God Thou hast raised him from the dead.

Glory be to the Father. . . .

Let us sing praises to the Trinity, glorifying the eternal Father, the Son and the Spirit of righteousness, one single Essence that we magnify in threefold song: Holy, Holy, Holy art Thou, O Trinity.

Both now. . . .

Theotokion

We glorify Thee, O Christ, as one of the Trinity. Without changing Thou wast made flesh from the Virgin, and hast endured all things as man, O Jesus; but, though united with us, Thou wast not divided from the Father's nature.

CANTICLE EIGHT

(*Irmos*) O heaven of heavens and the waters that are above the heavens, bless and praise the Lord.

The Maker, who upholds all things, came to Bethany in His compassion, to raise Lazarus.

Four days dead, already stinking, bound in grave-clothes, lacking the breath of life, at Thy call, O Lord, he leapt up endued with life.

The Jewish people, seeing the dead man rise at Thy command, O Christ, gnashed their teeth in fury.

O Jews, the Light shines round you, but ye still remain in darkness. Why do ye doubt the resurrection of Lazarus? It is the work of Christ.

Rejoice, Zion, and sing praises to the Giver of life, who by His word has raised Lazarus from the tomb.

The heavenly hosts and men on earth sang Thy praises, O my Saviour, for Thou hast raised Lazarus.

Glory be to the Father. . . .

I glorify and praise Father, Son and Spirit, and with never-silent voice I cry: O Thrice-Holy, glory be to Thee.

Both now. . . .

Theotokion

I bless and worship Thee, born from the Virgin yet never parted from the throne of Thy holy glory.

CANTICLE NINE

(*Irmos*) He has showed strength with His arm; He has put down the mighty from their seats and exalted the humble, for He is the God of Israel. The Dayspring from on high has visited us and guided us into the way of peace.[8]

Let Bethany sing with us in praise of the miracle, for there the Creator wept for Lazarus in accordance with the law of nature and the flesh. Then, making Martha's tears to cease and changing Mary's grief to joy, Christ raised him from the dead.

To confirm men's faith in Thy Resurrection, O Word, Thou hast called Lazarus from the tomb and as God hast raised him up, to show the peoples that Thou art both God and man in very truth, who dost raise up the temple of Thy body.[9]

Shaking the gates and iron bars, Thou hast made hell tremble at Thy voice. Hell and death were filled with fear, O Saviour, seeing Lazarus their prisoner brought to life by Thy word and rising from the tomb.

All were dismayed to see Thee, Saviour, weeping over dead Lazarus, and in their misery they said: 'Behold how He loves him.' Then Thou hast straightway called him and at Thy command the dead man arose, delivered from corruption.

The gates were shaken and the bars were shattered, and the bonds which held the dead man were loosed. When Christ spoke in power,

[8] Luke 1: 51–2, 78–9.
[9] John 2: 19–21.

hell groaned bitterly and cried aloud: 'Woe is me! What and whence is this voice that brings the dead to life?'

Rise up, obedient to the voice: thy friend outside is calling thee. This is He who raised the dead of old: for when Elijah and Elisha brought the dead to life, He it was that spoke and acted through them.[10]

O Word and Saviour, we sing the praises of Thy surpassing power. For by Thy word, as Creator of all things, Thou hast raised from the depths dead Lazarus with his bones and sinews, as Thou hast raised the widow's son from the bier.[11]

Glory be to the Father . . . .

Most Holy Trinity, O God the eternal Father, O coeternal Son and Word of God, O Holy Spirit of God, loving Comforter; one Light of the threefold Sun, consubstantial Essence, one God and Lord, take pity on the world.

Both now . . . .

Theotokion

O Jesus, who hast made all things in wisdom, Thou hast clothed Thyself in my whole nature, taken from the Virgin, yet for ever Thou remainest wholly in the bosom of the Father; and Thou hast as God sent down Thy Holy Spirit on Thy flock: cover us with Thy shadow.

MIDNIGHT OFFICE

After the Creed, Holy God. . . , *and the Lord's Prayer, we sing the troparion of the day*, Giving us before Thy Passion . . . (*see below, p. 476*).

After the second reading from the Psalter (*Psalms 120 and 133*), Holy God. . . , *and the Lord's Prayer, we sing the kontakion of the day*, Christ, the joy of all. . . (*see p. 483*), *and then* Kyrie eleison (*twelve times*) *and the Dismissal. We omit the prayer* Remember, O Lord. . . , *and the prayers immediately following.*

[10] 3 [1] Kgs. 17: 23; 4 [2] Kgs. 4: 35.
[11] Luke 7: 14.

MATTINS

After the Six Psalms and the Great Litany, we sing The Lord is God, *and the troparion of the day:*

TONE ONE

Giving us before Thy Passion an assurance of the general resurrection, Thou hast raised Lazarus from the dead, O Christ our God. Therefore, like the children, we also carry tokens of victory, and cry to Thee, the Conqueror of death: Hosanna in the highest; blessed is He that comes in the Name of the Lord (*three times*).

Then comes the appointed reading from the Psalter (the sixteenth kathisma), followed by the sessional hymn:

TONE ONE

Taking pity, O Christ our God, on the tears of Martha and Mary, Thou hast commanded the stone to be rolled away from the tomb; and calling the dead man, Thou hast raised him, O Giver of life to the world, granting us through him an assurance of the resurrection. Glory to Thy might, O Saviour; glory to Thy power; glory be to Thee who hast established all things by Thy word.

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

Repeat.

Then follows the seventeenth kathisma (Psalm 118), and we sing the evlogitaria of the Resurrection, as on Sundays: Blessed art Thou, O Lord: teach me Thy statutes. The company of angels was amazed. . . .[12]

Then the Small Litany and the sessional hymn:

TONE FIVE

O Fountain of wisdom and foreknowledge, Thou hast asked the companions of Martha when Thou camest to Bethany: 'Where have ye laid my friend Lazarus?' Shedding for him tears of tender love, Thou hast called to him in Thy compassion and raised him by Thy voice, though he was four days dead; for Thou art Giver of Life and Lord.

[12] See *The Festal Menaion*, pp. 89–90; also below, p. 645.

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

Repeat.

There is no reading from the Gospel, but we sing at once We have seen the Resurrection of Christ, *as on Sundays.*[13] *Then we read Psalm 50.*

The Canon

Up to the end of Canticle Five we use the following two Canons, the first with eight troparia and the second with six. At Canticle Six we begin the two four-canticled Canons.

CANTICLE ONE

First Canon

TONE EIGHT

(by Theophanes)

(*Irmos*) Let us sing a song of triumph to the Lord, who led His people through the Red Sea: for He has been glorified.

With Thy divine command Thou hast raised dead Lazarus, in Thy love for mankind; for Thou art the Fashioner and Guardian of Life.

O immortal Lord, with Thy word Thou hast raised Lazarus, four days dead, and by Thy power Thou hast destroyed the dark kingdom of hell.

Thou hast given to all, O Master, a proof of Thy transcendent Godhead, raising Lazarus from the dead on the fourth day.

Today Bethany proclaims beforehand the Resurrection of Christ the Giver of Life, and it rejoices at the rising of Lazarus.

Another Canon

SAME TONE

(by Kosmas the Monk)

(*Irmos*) Having crossed the water. . . .

In the beginning Thou hast brought all creation out of nothing, and Thou knowest the secrets of our hearts; and now as Master Thou dost foretell to Thy disciples the falling asleep of Lazarus.

O Christ, Thou hast become man, taking human nature from the Virgin, and as man Thou hast asked where Lazarus was buried, although as God Thou wast not ignorant of this.

O Word, giving us an assurance of Thine own Resurrection, Thou

[13] See *The Festal Menaion*, p. 91.

hast raised Thy friend as if from sleep, though he had lain four days in the tomb and already stank.

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.

(*Katavasia*) Having crossed the water as though it were dry land, and escaped from the wickedness of Egypt, the children of Israel shouted aloud: 'Let us sing to our Deliverer and our God.'

CANTICLE THREE

First Canon

(*Irmos*) Thou art the strong support of those that run to Thee, O Lord; Thou art the light of those in darkness, and my spirit sings in praise of Thee.

Displaying Thy two energies, O Saviour, Thou hast made manifest Thy two natures: for Thou art both God and man.

Though Thou art the Abyss of knowledge, Thou dost ask where they have laid the body of Lazarus. For it was Thy purpose, O Giver of Life, to raise him from the dead.

Going from one place to another, Thou hast, as mortal man, appeared circumscribed; but, as God uncircumscribed, Thou fillest all things.

At Thy divine word, Thou hast raised Lazarus, O Christ. I pray Thee, raise me also, dead through my many sins.

Second Canon

(*Irmos*) O Lord, Thou Builder of the vault of heaven. . . .

O Lord who workest miracles, standing in Bethany by the tomb of Lazarus, Thou hast shed tears for him in accordance with the law of nature, confirming the full reality of the flesh which Thou hast taken, O Jesus my God.

Straightway Thou hast made the sorrow of Mary and Martha to cease, O Saviour, showing Thy sovereign authority. For, as Thou hast said, Thou art in truth the Resurrection and the Life and the Lord of all.

O Lord, from the ranks of the dead and the darkness of hell thou hast snatched Thy friend Lazarus, bound in his grave-clothes; and by Thine all-powerful word Thou hast broken open the gates of the kingdom of death.

Theotokion

Taking up Thy dwelling in a Virgin, O Lord, Thou hast appeared to men incarnate, enabling them to see Thee with their eyes; Thou hast made her in very truth the Theotokos and the Succour of the faithful, O Thou who alone lovest mankind.

(*Katavasia*) O Lord, Thou Builder of the vault of heaven and Founder of the Church, do Thou confirm me in Thy love: for Thou art our supreme desire and the support of the faithful, O Thou who alone lovest mankind.

Sessional Hymn

TONE FOUR

The sisters of Lazarus stood beside Christ and, lamenting with bitter tears, they said to Him: 'O Lord, Lazarus is dead.' And though as God He knew the place of burial, yet He asked them, 'Where have ye laid him?' Coming to the tomb, He called Lazarus that was four days dead; and he arose and worshipped the Lord who had raised him.

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

TONE EIGHT

Foreknowing all things as Creator, Thou hast warned the disciples at Bethany, saying: 'Our friend Lazarus has fallen asleep today.' And, though Thou wast not ignorant, Thou hast asked: 'Where have ye laid him?' Weeping as a man, Thou hast prayed to the Father; Thou hast called Thy friend Lazarus from hell, O Lord, and raised him when he had been four days dead. Therefore we cry to Thee: Accept, O Christ our God, the praise we dare to offer, and count us all worthy of Thy glory.

CANTICLE FOUR

First Canon

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

have considered Thy works, and I have glorified Thy Godhead.

Thou hast prayed to the Father, not because Thou art in need of any help, but to fulfil the mystery of Thine Incarnation; and so, almighty Lord, Thou hast raised up a corpse that was four days dead.

Coeternal with the Father, the Word that was revealed from the beginning as God, now offers prayers as man, though it is He that receives the prayers of all.

O Saviour, Thy voice destroyed all the power of death, and the foundations of hell were shaken by Thy divine might.

Theotokion

Let us sing the praises of the Virgin, for she remained a virgin after bearing child, and she gave birth to Christ our God, who has delivered the world from error.

Second Canon

(*Irmos*) Thou art my might, O Lord. . . .

As Shepherd, O Saviour and Creator, Thou hast snatched from the fierce and all-devouring wolf a man that had been four days dead; and through him, in Thy power as Lord, Thou hast revealed beforehand the universal glory of Thy Resurrection on the third day.

Beholding Thee, O Christ the Life, the companions of Martha cried aloud: 'If Thou hadst been here, O Lord, the Light and Life of all, Lazarus would not have died.' But since Thou art the Life of the dead, in Thy love for mankind Thou hast turned their sorrow into joy.

The depths are afraid at Thy presence, O Lord, the source of life; all the waters are Thy servants. The gatekeepers tremble before Thee, O Christ, and the bars of hell are broken by Thy power, as Lazarus rises from the dead at Thy command, almighty Saviour who lovest mankind.

Theotokion

Unwedded Virgin, thou art the glory of the faithful; thou art the advocate and refuge of Christians, their rampart and haven. For, Undefiled, thou dost offer intercession to thy Son, saving from danger those who in faith and love acknowledge thee as the pure Theotokos.

(*Katavasia*) Thou art my might, O Lord, Thou art my power; Thou art my God, Thou art my joy. Thou wast not separated from the Father, yet Thou hast visited our poverty. Therefore with the Prophet Habakkuk I cry unto Thee: Glory to Thy power, O Thou who lovest mankind.

CANTICLE FIVE

(*Irmos*) O Light that never sets. . . .

In Thy love for mankind, coming to the tomb of Lazarus Thou hast called him and granted him life, for Thou art the immortal life of all mortal men; and so Thou hast as God clearly foretold the future Resurrection.

His feet bound in the grave-clothes, Lazarus walked out from the tomb. O wonder of wonders! Christ who gave him strength is greater than the power of death which held him back. All things obey Christ's word, serving Him as God and Master.

Thou hast raised Lazarus on the fourth day, though his corpse already stank. Raise me up, O Christ, for I am dead in sin and lie in the pit and the dark shadow of death; deliver and save me in Thy compassion.

Second Canon

(*Irmos*) O Light that never sets. . . .

Thou hast prayed and given glory to the Father, for Thy power is not opposed to His. To confirm the faith of the multitude that stood round Thee, Thou hast thanked Thy Father, O longsuffering Lord, and then raised Lazarus by Thy command.

O voice of God! O divine power and might! With that voice, O Saviour, Thou hast shattered the gates of hell and all-devouring death. Deliver me from my passions, as once Thou hast delivered Thy friend Lazarus that was four days dead.

At the prayers of Lazarus, of Martha and Mary, O loving Lord, make us worthy to behold Thy Cross and Passion, and the joyful Queen of Days, the Feast of Thy Resurrection.

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.

(*Katavasia*) O Light that never sets, why hast Thou cast me from Thy face? And why has the alien darkness covered me in my wretchedness? But I entreat Thee, cause me to return, and direct my paths to the light of Thy commandments.

We now begin the two four-canticled Canons. The irmos of the first Canon is sung twice, and the troparia of the two Canons are then repeated so as to make up the number twelve.

CANTICLE SIX

First Canon

TONE EIGHT

(*by Kosmas the Monk*)

(*Irmos*) O Lord, who hast made Jonah dwell within the whale, deliver me from corruption, as Thou hast delivered him; for I am caught in the snares of the enemy.

Love led Thee, Master, to Lazarus at Bethany; and as God Thou hast raised him, though his corpse already stank, and hast delivered him from the bonds of hell.

Martha despaired when she saw Lazarus already four days dead. But Christ, as God, raised him from decay and brought him back to life by His word.

Another Canon

SAME TONE

(*by John the Monk*)

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

As true God Thou hast known of the falling asleep of Lazarus and hast announced it beforehand to Thy disciples, giving them a proof, O Master, of the infinite power of Thy divinity.

Thou who art by nature uncircumscribed wast circumscribed in the flesh; coming to Bethany, O Master, as man Thou dost weep over Lazarus, and by Thy power as God Thou dost raise him on the fourth day from the dead.

(*Katavasia*) Be merciful to me, O Saviour, for many are my transgressions, and lead me up, I beseech Thee, from the

abyss of evil: for unto Thee have I cried; hearken unto me, O God of my salvation.

Kontakion

TONE TWO

Christ, the joy of all, the truth, the light, the life, the resurrection of the world, in His love appeared to those on earth; and He became Himself the pattern of our resurrection, granting divine forgiveness unto all.

Ikos

The Creator of the world foretold to His disciples what would come to pass, proving to them that He knows all things as the Maker of all. 'Brethren and companions, our friend has fallen asleep', He said. 'Let us go, then, and see a strange burial, and behold the tears of Mary and the tomb of Lazarus. For I shall work a miracle there, as the prelude to My Crucifixion, granting divine forgiveness unto all.'

CANTICLE SEVEN

First Canon

(*Irmos*) The Hebrew children in the furnace boldly trampled upon the flames, and changed the fire to dew as they cried aloud: 'Blessed art Thou, O Lord our God, for evermore.'

Weeping as man in Thy compassion, Thou hast as God raised Lazarus from the tomb; and, delivered from hell, he cried aloud: 'Blessed art Thou, O Lord our God, for evermore.'

At the Master's word Lazarus came out bound in grave clothes, escaping from the chaos and darkness of hell, and he cried aloud: 'Blessed art Thou, O Lord our God, for evermore.'

Second Canon

(*Irmos*) The Children of Judaea. . . .

Shedding tears over Thy friend, O merciful Lord, Thou hast made the tears of Martha cease, and by Thy voluntary Passion Thou hast wiped away all tears from the face of Thy people. O God of our fathers, blessed art Thou.

Master of Life and Saviour, Thou hast called the dead man as if he were asleep. With Thy word Thou hast burst asunder the belly of

hell and raised up Lazarus as he sang: 'O God of our fathers, blessed art Thou.'

O Master, Thou hast raised a dead man bound in grave clothes, a corpse that already stank. I am held fast in the bonds of sin; raise me up and I shall sing: O God of our fathers, blessed art Thou.

(*Katavasia*) The Children of Judaea, who dwelt of old in Babylon, trampled underfoot the flame of the furnace through their faith in the Trinity, as they sang aloud: 'O God of our fathers, blessed art Thou.'

CANTICLE EIGHT

First Canon

(*Irmos*) When the instruments of music sounded, countless multitudes worshipped the image in Dura;[14] but the three Children, refusing to bow down, praised and glorified the Lord for ever.

As Shepherd, Thou hast gone to seek Thy sheep; rescuing the dead man from the fierce and destructive wolf, in Thy power Thou hast brought him from corruption to new life, and he cried out to Thee: 'Praise the Lord and exalt Him above all for ever.'

As mortal man Thou hast asked where Lazarus was buried; as Maker, Thou hast raised him from the dead by Thy royal command. Hell was afraid of him when he cried out to Thee: 'Praise the Lord and exalt Him above all for ever.'

Second Canon

(*Irmos*) The King of heaven. . . .

As a mortal, Thou dost search for Lazarus; as God, Thou dost raise him by Thy word, though he was four days dead. Therefore we sing Thy praises for ever.

Fulfilling a debt of gratitude for her brother, Mary brought Thee, O Lord, sweet-smelling spices; and she sings Thy praises for ever.

As man Thou dost pray to the Father, as God Thou dost raise Lazarus. Therefore, O Christ, we sing Thy praises for ever.

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

(*Katavasia*) The King of heaven, glorified by the hosts of angels, let us praise and exalt above all for ever.

[14] Dan. 3: 1–7.

CANTICLE NINE

We do not sing the Magnificat and Greater in honour than the cherubim. . . .

First Canon

(*Irmos*) With all peoples let us honour and glorify the pure Theotokos, who conceived within her womb the divine Fire and yet was not consumed; and let us magnify her in never-silent hymns.

Seeing a four-day corpse walking, the people were struck with wonder at the miracle and cried out to the Deliverer: 'We magnify Thee in hymns, O God.'

Thou hast established men's faith in Thy glorious Resurrection, O my Saviour, before it came to pass, by freeing Lazarus from hell when he was four days dead; and I magnify Thee in hymns.

Second Canon

(*Irmos*) Saved through Thee, pure Virgin. . . .

Honouring Thy Father, O Christ, and showing that Thou art not opposed to Him, after praying Thou hast by Thine own authority raised Lazarus that was four days dead.

O my Christ, Thou hast raised from the tomb Lazarus that was four days dead, and so Thou makest him a truthful witness to Thy Resurrection on the third day.

Thou dost walk and weep and speak, my Saviour, showing the action of Thy human nature; and, revealing Thy divine nature, Thou dost raise Lazarus.

In ways surpassing speech, my Master and Saviour, Thou hast brought about my salvation by the free will exercised in each of Thy two natures.

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

Then we sing in TONE ONE, Holy is the Lord our God (*three times*).

Exapostilarion

At Thy word, O Word of God, Lazarus now leaps up, returning back to life; the people honour Thee with palms, O mighty Lord, for by Thy death Thou shalt destroy hell utterly (*twice*).

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

Through Lazarus, O death, Christ has already despoiled thee. O hell, where is thy triumph? The lamentation of Bethany has now been given to thee. In Christ's honour let us raise on high branches of victory.

Lauds. Eight stichera are sung:

TONE ONE

O Christ, who art the Resurrection and the Life of man, standing by the tomb of Lazarus Thou hast confirmed our faith in Thy two natures, O forbearing Lord, proving that Thou wast born from the pure Virgin as both God and man. For as man Thou hast asked, 'Where is he buried?' and as God by Thy life-giving command Thou hast raised him from the dead on the fourth day.

Before Thine own death, O Christ, Thou hast raised from hell Lazarus that was four days dead, and hast shaken the dominion of death. Through this one man whom Thou hast loved, Thou hast foretold the deliverance of all men from corruption. We therefore worship Thine almighty power and cry: Blessed art Thou, O Saviour, have mercy upon us.

Martha and Mary said to the Saviour: 'Hadst Thou, O Lord, been here, Lazarus would not have died.' But Christ, the Resurrection of those that have fallen asleep, raised him from the dead, though four days had already passed. Draw near, ye faithful, and let us all worship Him who comes in glory to save our souls.

Thou hast granted to Thy disciples, O Christ, tokens of Thy divinity, but Thou hast humbled Thyself among the crowds, wishing to conceal it from them. Foreknowing all things as God, Thou hast foretold to the apostles the death of Lazarus; yet at Bethany, when in the presence of the people, thou hast as man asked where Thy friend was buried, being ignorant of this. But then Thou hast raised him four days after he was dead, and so he rendered manifest Thy power as God. O almighty Lord, glory to Thee.

TONE FOUR

O Christ, Thou hast raised up Thy friend that was four days dead, and hast made the lamentation of Martha and Mary to cease, showing to all that Thou art He who fills all things by Thy divine power and Thy sovereign will. To Thee the cherubim without ceasing cry

aloud: 'Hosanna in the highest: blessed art Thou, God over all: glory to Thee.'

Martha cried to Mary: 'The Teacher is here and calls thee: come.' And she, running to the place where the Lord was, cried out when she saw Thee; and falling at Thy feet she worshipped Thee, saying: 'O Lord, hadst Thou been here, our brother had not died.'

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

TONE EIGHT

Thou hast raised up in Bethany Lazarus that was four days dead; for as soon as Thou camest to the tomb, Thy voice became life to the dead man. Groaning aloud, hell released him in fear. O mighty miracle! O Lord of many mercies, glory to Thee.

℣. I will praise Thee, O Lord, with my whole heart: I will speak of all Thy marvellous works (*Psalm 9: 2*)

O Lord, Thou hast said to Martha, 'I am the Resurrection'; and Thou hast confirmed Thy words by actions, calling Lazarus from hell. Through my passions I am dead: raise me also, I beseech Thee, in Thy tender love for mankind.

Glory be to the Father. . . .

TONE TWO

A great and marvellous wonder is performed today: calling a four-day corpse from the tomb, Christ raised His friend. Let us glorify Him, for He is supreme in glory, that at the prayers of righteous Lazarus He may save our souls.

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 from Canticle Three of the Canon at Mattins and four troparia from Canticle Six.

After the Small Entrance we sing the troparion and kontakion of the feast.

In place of the Trisagion we sing:

As many of you as were baptized into Christ, have put on Christ. Alleluia.

Prokimenon: *TONE THREE*

The Lord is my Light and my Saviour: whom then shall I fear? (*Psalm 26: 1*).

℣. The Lord is the defender of my life: of whom then shall I be afraid? (*ibid.*).

Epistle: Hebrews 12: 28–13: 8.

Alleluia: *TONE FIVE*

℣ 1. The Lord is King, and has put on glorious apparel (*Psalm 92: 1*).

℣ 2. He has made the world so sure that it cannot be moved (*ibid.*).

Gospel: John 11: 1–45.

And then the rest of the Liturgy of St. John Chrysostom.

In place of Truly it is right to call thee blessed, *we sing the irmos from Canticle Nine of the first Canon,* With all peoples let us honour (*p. 485*).

Communion verse: Out of the mouth of babes and sucklings hast Thou appointed praise. Alleluia (*Psalm 8: 3*).

PALM SUNDAY

GREAT 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:*

TONE SIX

Today the grace of the Holy Spirit has gathered us together, and we all take up Thy Cross and say: Blessed is He that comes in the Name of the Lord; Hosanna in the highest *(twice)*.

Today the Word and coeternal Son of God the Father, whose throne is the heaven and whose footstool is the earth, humbles Himself and comes to Bethany, seated on a dumb beast, on a foal. Then the children of the Hebrews, holding branches in their hands, praise Him saying: 'Hosanna in the highest: blessed is He that comes, the King of Israel' *(twice)*.[1]

Let us also come today, all the new Israel, the Church of the Gentiles, and let us cry with the Prophet Zechariah: Rejoice greatly, O daughter of Zion; shout aloud, O daughter of Jerusalem; for behold, thy King comes unto thee: He is meek and brings salvation, and He rides upon the colt of an ass, the foal of a beast of burden. Keep the feast with the children, and holding branches in your hands sing His praises: Hosanna to the highest; blessed is He that comes, the King of Israel *(twice)*.[2]

Prefiguring for us Thy holy Resurrection, loving Lord, by Thy command Thou hast raised up from death Lazarus Thy friend, who was without the breath of life; and after four days in the tomb he had begun to stink. Then, O Saviour, mounted on a foal, and as though riding in a chariot, Thou hast given a sign unto the Gentiles. Therefore also Israel Thy beloved offers Thee praise out of the mouth

[1] Isa. 66: 1.
[2] Zech. 9: 9; Matt. 21: 5–9.

of innocent babes and sucklings, as they behold Thee, Christ, enter the Holy City six days before the Passover (*twice*).[3]

Six days before the Passover Jesus entered Bethany, and His disciples came to Him, saying: 'Lord, where wilt Thou that we prepare for Thee to eat the Passover?' Then He sent them, saying: 'Go into the village opposite, and ye shall find a man bearing a pitcher of water; follow him, and tell the master of the house: The Teacher says, In thy house shall I eat the Passover with My disciples' (*twice*).[4]

Glory be to the Father. . . .

Today the grace of the Holy Spirit has gathered us together, and we all take up Thy Cross and say: Blessed is He that comes in the Name of the Lord; Hosanna in the highest.

Both now. . . .

Repeat Today the grace. . . .

Entrance, O joyful Light, *and the Prokimenon of the day*, The Lord is King.

Lessons: Genesis 49: 1–2, 8–12.
Zephaniah 3: 14–19.
Zechariah 9: 9–15.

At the Lity:

TONE ONE

The All-Holy Spirit, who taught the apostles to speak in strange and different tongues, now inspires the innocent children of the Hebrews to cry aloud: Hosanna in the highest; blessed is He that comes, the King of Israel.[5]

SAME TONE

The Son and Word of the Father, like Him without beginning and eternal, has come today to the city of Jerusalem, seated on a dumb beast, on a foal. From fear the cherubim dare not gaze upon Him; yet the children honour Him with palms and branches, and mystically they sing a hymn of praise: 'Hosanna in the highest, Hosanna to the Son of David, who has come to save from error all mankind.'[6]

[3] John 11: 39; Ps. 8: 3; Matt. 21: 16.
[4] Matt. 26: 17; Mark 14: 13–14.
[5] Acts 2: 6.
[6] 'Hosanna to the Son of David': in the Slav text only.

SAME TONE

Six days before the Passover, O Lord, Thy voice was heard in the depths of hell, and from it Thou hast raised up Lazarus who was four days dead. Then the children of Hebrews cried aloud: 'Hosanna to our God: glory to Thee!'

TONE TWO

Entering, O Lord, into the Holy City, seated upon a foal, Thou hast drawn near with haste unto Thy Passion, to fulfil the Law and the Prophets. Then the children of the Hebrews, foretelling the victory of the Resurrection, came to meet Thee with palms and branches, saying: 'Blessed art Thou, O Saviour; have mercy upon us.'[7]

SAME TONE

Glory be to Thee, O Christ, who art seated in the heights upon Thy throne, and whom we now await with Thy precious Cross. Therefore the daughter of Zion is glad, and the nations of the earth rejoice exceedingly. The children hold branches and the disciples spread their garments in the way; and all the inhabited earth is taught to cry aloud to Thee: Blessed art Thou, O Saviour; have mercy upon us.

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

TONE THREE

Six days before the Passover Jesus came to Bethany, to call back Lazarus who was four days dead, and to proclaim the coming Resurrection. The women Martha and Mary, sisters of Lazarus, came to meet Him, crying: 'Lord, if Thou hadst been here, our brother had not died.' Then He answered them: 'Did I not say to you before: He who believes in Me, though he were dead, yet shall he live? Show Me where ye have laid him.' And the Maker of all cried unto him, 'Lazarus, come forth.'[8]

Aposticha:

TONE EIGHT

Rejoice and be glad, O city of Zion; exult and be exceeding joyful, O Church of God. For behold, thy King has come in righteousness, seated on a foal, and the children sing His praises: Hosanna in

[7] Matt. 5: 17; 21: 4; Luke 18: 31; 24: 25–6.
[8] John 11: 21, 25, 32, 34, 43.

the highest! Blessed art Thou who showest great compassion: have mercy upon us.

℣. Out of the mouth of babes and sucklings hast Thou appointed praise (*Psalm 8: 3*).

The Saviour has come today to the city of Jerusalem, to fulfil the Scriptures; and all have taken palms into their hands and spread their garments before Him, knowing that He is our God, to whom the cherubim sing without ceasing: Hosanna in the highest! Blessed art Thou who showest great compassion: have mercy upon us.

℣. O Lord, our Lord, how wonderful is Thy Name in all the earth (*Psalm 8:2*).

O Thou who ridest on the cherubim and art praised by the seraphim, Thou hast sat, O gracious Lord, like David on a foal, and the children honoured Thee with praise fitting for God; but the Jews blasphemed unlawfully against Thee. Thy riding on a foal prefigured how the Gentiles, as yet untamed and uninstructed, were to pass from unbelief to faith. Glory be to Thee, O Christ, who alone art merciful and lovest mankind.[9]

Glory be to the Father. . . .

TONE SIX

Today the grace of the Holy Spirit has gathered us together, and we all take up Thy Cross and say: Blessed is He that comes in the Name of the Lord; Hosanna in the highest.

Both now. . . .

Repeat Today the grace. . . .

Apolytikion (troparion) of the feast:

TONE ONE

Giving us before Thy Passion an assurance of the general resurrection, Thou hast raised Lazarus from the dead, O Christ our God. Therefore, like the children, we also carry tokens of victory, and cry to Thee, the Conqueror of death: Hosanna in the highest; blessed is He that comes in the Name of the Lord (*twice*).

[9] Ps. 17: 11; Isa. 6: 3; 2 Kgs. [2 Sam.] 16: 1.

Another troparion:

TONE FOUR

Buried with Thee through Baptism, O Christ our God, we have been granted immortal life by Thy Resurrection, and we sing Thy praises, saying: Hosanna in the highest! Blessed is He that comes in the Name of the Lord (*once*).[10]

And the rest of Vespers.

MATTINS

After the Six Psalms and the Great Litany we sing The Lord is God, *followed by the two troparia (apolytikia) as at Vespers.*

After the first reading from the Psalter, the sessional hymn:

TONE FOUR

With our souls cleansed and in spirit carrying branches, with faith let us sing Christ's praises like the children, crying with a loud voice to the Master: Blessed art Thou, O Saviour, who hast come into the world to save Adam from the ancient curse; and in Thy love for mankind Thou hast been pleased to become spiritually the new Adam. O Word, who hast ordered all things for our good, glory to Thee.[11]

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

TONE FOUR

O Lord, Thou hast raised from the tomb Lazarus who was four days dead, and then hast taught us all to cry to Thee with palms and branches: Blessed art Thou that comest.

After the second reading from the Psalter, the sessional hymn:

TONE FOUR

O Christ, mystically Thou hast shed tears over Thy friend, and hast raised from the dead Lazarus who lay without life; and Thou hast shown tender compassion for him in Thy love towards mankind. Learning of Thy coming, O Saviour, a multitude of children went out today, bearing palms in their hands and crying to Thee:

[10] Rom. 6: 4.
[11] 1 Cor. 15: 45.

'Hosanna: blessed art Thou, for Thou hast come to save the world.'

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

TONE ONE

Give praise with one accord, O peoples and nations: for the King of the angels rides now upon a foal, and He comes to smite His enemies with the Cross in His almighty power. Therefore the children sing to Him with palms in their hands: 'Glory be to Thee who hast come as Conqueror; glory be to Thee, O Christ the Saviour; glory be to Thee, our God, for Thou alone art blessed.'

After the polyeleos, the megalynarion:[12]

We magnify Thee, O Christ the Giver of Life: Hosanna in the highest! And we also cry to Thee: Blessed is He who comes in the Name of the Lord.

℣. O Lord, our Lord, how wonderful is Thy Name in all the earth (*Psalm 8: 2*).

We magnify Thee. . . .

℣. Blessed is He who comes in the Name of the Lord: the Lord is God and has appeared to us (*Psalm 117: 26–7*).

We magnify Thee. . . .

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

Alleluia, alleluia, alleluia, glory to Thee, O God (*three times*).

We magnify Thee. . . .

Sessional hymn:

TONE EIGHT

He who sits upon the throne of the cherubim, for our sake sits upon a foal; and coming to His voluntary Passion, today He hears the children cry 'Hosanna!' while the crowd replies, 'O Son of David, make haste to save those whom Thou hast created, blessed Jesus, since for this cause Thou hast come, that we may know Thy glory.'

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

Repeat.

The first antiphon of the hymn of degrees in Tone Four, From my youth up . . . .[13]

[12] In the Slav use only.

[13] See *The Festal Menaion*, p. 90.

Prokimenon: *TONE FOUR*

Out of the mouth of babes and sucklings hast Thou appointed praise (*Psalm 8: 3*).

℣. O Lord, our Lord, how wonderful is Thy Name in all the earth (*ibid.*, 2).

Let everything that hath breath . . . .

Gospel: Matthew 21: 1–11, 15–17.

We do not sing We have seen the Resurrection of Christ, *but at once we read Psalm 50. Then the Priest, taking the censer, censes the palms crosswise and says the Prayer for the Blessing of the Palms:*

Priest: Let us pray to the Lord.

Choir: Kyrie eleison.

Priest: O Lord our God, who sittest upon the cherubim, Thou hast reaffirmed Thy power and sent out Thine only-begotten Son, our Lord Jesus Christ, to save the world through His Cross, Burial and Resurrection. When He drew near to Jerusalem for His voluntary Passion, the people that sat in darkness and the shadow of death took, as tokens of victory, boughs of trees and branches of palms, thus foretelling His Resurrection. Do Thou Thyself, O Master, keep and preserve us also, who, following their example, on this eve of the Feast carry in our hands palms and branches, and who like the crowds and the children cry to Thee, 'Hosanna!' With hymns and spiritual songs may we attain the life-giving Resurrection on the third day: through Jesus Christ our Lord, with whom Thou art blessed, together with Thy most holy, good and life-creating Spirit, now and ever, and to the ages of ages. Amen.

Then the priest sprinkles the palms with holy water, saying:

These palms are blessed by the grace of the All-Holy Spirit, through sprinkling with this holy water: in the Name of the Father, and of the Son, and of the Holy Spirit. Amen (*three times*).

After this we sing:

Glory be to the Father. . . .

TONE TWO

Today Christ enters the City of Bethany[14] riding on a foal, and destroys the wicked and barren folly of the Gentiles.

[14] Other texts read 'the Holy City'.

Both now. . . .
Today Christ enters. . . .
Have mercy upon me. . . .

TONE SIX

Today the grace of the Holy Spirit has gathered us together, and we all take up Thy Cross and say: Blessed is He that comes in the Name of the Lord; Hosanna in the highest.

After the litany, O Lord, save Thy people, *the faithful kiss the Book of the Gospels, and the priest distributes to them the palms and branches, which they hold in their hands with lighted candles until the end of the service.*

The Canon of the Feast, by Kosmas the Monk[15]

In each canticle, the irmos is sung twice, and then the troparia are repeated four or six times, so as to make up the number twelve. The irmos is sung again as katavasia at the end of each canticle. Before the troparia we say Glory to Thee, our God, glory to Thee.

TONE FOUR

CANTICLE ONE

(*Irmos*) The springs of the deep were seen bereft of water, and the foundations of the storm-tossed sea were laid bare: for in Thy power Thou hast rebuked its fury and saved Thy chosen people, as they sang to Thee, O Lord, a hymn of victory.[16]

Out of the mouth of Thy servants, the innocent babes and sucklings, Thou hast received praise. Thou hast overthrown the adversary and by Thy Passion on the Cross Thou hast avenged Adam's fall of old; with the Tree Thou hast raised him up, and he sings to Thee, O Lord, a hymn of victory.

The Church of the saints offers praise to Thee, O Christ, who dwellest in Zion, and Israel rejoices in Thee that made him. The mountains, figuring the stony-hearted Gentiles, exult before Thy face, and they sing to Thee, O Lord, a hymn of victory.[17]

[15] According to some texts, by St. Andrew of Crete.
[16] Ps. 17: 16; 106: 29.
[17] Ps. 9: 12; 149: 2; 113: 6–7; 97: 8.

CANTICLE THREE

(*Irmos*) The people of Israel drew water from the stony rock, for it became at Thy command a flowing stream. O Christ, Thou art Thyself our rock and life; on Thee the Church is founded, and she cries aloud: Hosanna, blessed art Thou that comest.[18]

Trembling at Thy command, hell yielded up Lazarus who was four days dead. For Thou, O Christ, art the resurrection and the life; on Thee the Church is founded, and she cries aloud: Hosanna, blessed art Thou that comest.[19]

O ye people, sing in Zion a hymn fitting for God, and offer prayer to Christ in Jerusalem. For He comes in power and glory: on Him the Church is founded, and she cries aloud: Hosanna, blessed art Thou that comest.[20]

Ypakoë

TONE SIX

First they sang in praise of Christ our God with branches, but then the ungrateful Jews seized Him and crucified Him on the Cross. But with faith unchanging let us ever honour Him as Benefactor, crying always unto Him: Blessed art Thou that comest to call back Adam.

CANTICLE FOUR

(*Irmos*) 'Christ comes', the Prophet said of old, 'revealing Himself as our God; He shall come and shall not tarry, from the mountain overshadowed by the forest, born of a Maiden who has not known man.' Therefore we all cry aloud: Glory to Thy power, O Lord.

Let the mountains and all the hills break forth into great rejoicing at the mercy of God, and let the trees of the forest clap their hands. Give praise to Christ, all ye nations, and magnify Him, all ye peoples, crying: Glory to Thy power, O Lord.[21]

[18] Exod. 17: 6; Num. 20: 11; Ps. 77: 15–16; 1 Cor. 10: 4.
[19] John 11: 25.
[20] Ps. 64: 2.
[21] Isa. 49: 13; 55: 12.

King of the ages, the Lord comes clothed in strength. The surpassing splendour of His beauty and His glory is revealed in Zion. Therefore we all cry aloud: Glory to Thy power, O Lord.

The Lord is here, who measures the heaven with a span and the earth in the hollow of His hand. For He has chosen Zion; there has He been pleased to dwell, ruling over the peoples that cry aloud with faith: Glory to Thy power, O Lord.[22]

CANTICLE FIVE

(*Irmos*) Go up the mountain, Thou that bringest good tidings to Zion; and Thou that preachest to Jerusalem, lift up Thy voice with strength. Glorious things are spoken of thee, O City of God: Peace be upon Israel and salvation to the Gentiles.[23]

God who is enthroned on high upon the cherubim and yet cares for the lowly, is Himself come in power and glory, and all things shall be filled with His divine praise. Peace be upon Israel and salvation to the Gentiles.[24]

O Zion, holy mountain of God, and Jerusalem, lift up thine eyes round about and behold thy children, gathered in thee. For lo, they have come from afar to worship thy King. Peace be upon Israel and salvation to the Gentiles.[25]

CANTICLE SIX

(*Irmos*) The spirits of the righteous cried aloud in joy: 'Now is a new covenant granted to the world: let the people be renewed through sprinkling with the Blood of God.'[26]

O Israel, receive God's Kingdom; let him that walks in darkness see the great light; and let the people be renewed through sprinkling with the Blood of God.[27]

Set free thy prisoners, O Zion, and let them go; bring them out

[22] Isa. 40: 12; Ps. 131: 13.
[23] Isa. 40: 9; Ps. 86: 3; 127: 6.
[24] Ps. 17: 11; 137: 6; Hab. 3: 3 (Sept.).
[25] Ps. 2: 6; Isa. 49: 18; 60: 4.
[26] The Song of the Three Children, verse 64; Matt. 26: 28; Heb. 12: 23–4.
[27] Isa. 9: 2.

of the waterless pit of ignorance; and let the people be renewed through sprinkling with the Blood of God.[28]

Kontakion

TONE SIX

Seated in heaven upon Thy throne and on earth upon a foal, O Christ our God, Thou hast accepted the praise of the angels and the songs of the children who cried out to Thee: Blessed art Thou that comest to call back Adam.

Ikos

O immortal Lord, Thou hast bound hell, slain death, and raised the world: therefore the children, carrying palms, sing praise to Thee as Victor, O Christ, and they cry aloud to Thee this day: 'Hosanna to the Son of David! For no more', say they, 'shall the little children be slain because of Mary's Child; but Thou alone art crucified for all, both young and old. No more shall the sword be drawn against us, for Thy side is pierced by a spear. With great rejoicing, then, we cry: Blessed art Thou that comest to call back Adam.'[29]

CANTICLE SEVEN

(*Irmos*) Thou hast saved the children of Abraham in the fire and slain the Chaldaeans, who plotted unrighteously against the righteous. Blessed art Thou, O Lord God of our fathers, and praised above all.

With palms in their hands, the people knelt and they rejoiced with the disciples, crying: 'Hosanna to the Son of David: blessed art Thou, O Lord God of our fathers, and praised above all.'

The innocent children sang to Thee a hymn fitting for God, O King of Israel and of the angels: 'Blessed art Thou, O Lord God of our fathers, and praised above all.'

With palms and branches the multitude greeted Thee, O Christ, and cried: 'Blessed art Thou who comest, O King of the ages; blessed art Thou, O Lord God of our fathers, and praised above all.'

[28] Isa. 42: 7; Zech. 9: 11.
[29] Matt. 2: 16; John 19: 34.

CANTICLE EIGHT

(*Irmos*) Rejoice, O Jerusalem, and ye that love Zion, keep feast. For He who rules unto all ages, the Lord of Hosts, is come. Let all the earth stand in reverence before His face and cry aloud: O all ye works of the Lord, praise ye the Lord.

Riding upon a young foal, Christ thy King is at hand, O Zion. For He has come to destroy the senseless error of idolatry and to restrain the untamed wilfulness of all the Gentiles, teaching them to sing: O all ye works of the Lord, praise ye the Lord.

Greatly rejoice, O Zion, for Christ thy God shall reign for ever. As it is written, He is meek and brings salvation. Our righteous Deliverer has come riding on a foal, that He may destroy the proud arrogance of His enemies who will not cry: O all ye works of the Lord, praise ye the Lord.

The lawless company of disobedient men was driven out from the precincts of the temple, for they had made God's house of prayer into a den of thieves, and they rejected from their hearts the Redeemer unto whom we cry aloud: O all ye works of the Lord, praise ye the Lord.[30]

CANTICLE NINE

We do not sing the Magnificat and Greater in honour than the cherubim. . . .

(*Irmos*) The Lord is God and has appeared to us; let us keep the feast together. Come, and with great rejoicing let us magnify Christ with palms and branches, and let us cry aloud: Blessed is He that comes in the Name of the Lord our Saviour.[31]

Why do ye rage, ye heathen? Ye scribes and priests, why do ye imagine vain things, saying: 'Who is this to whom children cry aloud with palms and branches, Blessed is He that comes in the Name of the Lord our Saviour?'[32]

This is our God, and there is none other like Him; He has found out every righteous way and given it to Israel His beloved; and

[30] Mark 11: 15–17.
[31] Ps. 117: 27 (Sept.).
[32] Ps. 2: 1; Matt. 21: 10, 15–16.

afterward He has shewn Himself upon earth and lived among men. Blessed is He that comes in the Name of the Lord our Saviour.[33]

O disobedient nation, why do ye set stumbling-blocks upon our path? Your feet are swift to shed the blood of the Master, but He shall rise again, to save all those who cry: Blessed is He that comes in the Name of the Lord our Saviour.[34]

There is no special exapostilarion, but we sing (as usual on Sundays) Holy is the Lord our God *(three times) in TONE FOUR.*

Lauds. Six stichera are sung:

TONE FOUR

A very great multitude spread their garments in the way, O Lord; others cut down branches from the trees and carried them. Walking before and after Thee, they cried: 'Hosanna to the Son of David: blessed art Thou who hast come and shalt come again in the Name of the Lord' *(twice)*.[35]

When Thou wast about to enter the Holy City, O Lord, the multitude carried branches from the trees and sang to Thee, the Master of all. They saw Thee riding on a foal as though upon the cherubim, and they cried: 'Hosanna in the highest! Blessed art Thou who hast come and shalt come again in the Name of the Lord' *(twice)*.

Come forth, ye nations, and come forth, ye peoples: look today upon the King of heaven, who enters Jerusalem seated upon a humble colt as though upon a lofty throne. O unbelieving and adulterous generation of the Jews, draw near and look on Him whom once Isaiah saw: He is come for our sakes in the flesh. See how He weds the New Zion, for she is chaste, and rejects the synagogue that is condemned. As at a marriage pure and undefiled, the pure and innocent children gather and sing praises. Let us also sing with them the hymn of the angels: Hosanna in the highest to Him that has great mercy.[36]

Before Thy voluntary Passion, Christ our God, Thou hast given to all men an assurance of the general resurrection; for at Bethany Thou hast raised by Thine almighty power Lazarus who was four days dead,

[33] Baruch 3: 35–7.
[34] Prov. 1: 16; Rom. 3: 15.
[35] Rev. 22: 20.
[36] Matt. 12: 39; Isa. 6: 1; Rev. 21: 2.

and as Giver of Light, O Saviour, Thou hast made the blind to see. With Thy disciples Thou hast entered the Holy City, seated upon the foal of an ass as though upon the cherubim, and so Thou hast fulfilled the preaching of the prophets. The children of the Hebrews with palms and branches came to meet Thee. Therefore we also, bearing palms and olive branches, cry aloud to Thee in thanksgiving: Hosanna in the highest; blessed is He that comes in the Name of the Lord.[37]

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

TONE SIX

Six days before the Passover Jesus entered Bethany, and His disciples came to Him, saying: 'Lord, where wilt Thou that we prepare for Thee to eat the Passover?' Then He sent them, saying: 'Go into the village opposite, and ye shall find a man bearing a pitcher of water; follow him and tell the master of the house: The Teacher says, In thy house shall I eat the Passover with My disciples.'[38]

The Great Doxology, ending with the troparion Buried with Thee through Baptism (*p. 493*).

The two Litanies, and the Dismissal of the Feast: May He who consented to ride on the foal of an ass for our salvation, Christ our true God. . . .

LITURGY

Antiphon One

TONE TWO

℣ 1. I am filled with love, for the Lord will hear the voice of my supplication (*Psalm 114: 1*).

At the prayers of the Theotokos, save us, O Saviour.

℣ 2. The anguish of death encompassed me, the perils of hell beset me (*ibid., 3*).

At the prayers of the Theotokos. . . .

℣ 3. I found tribulation and anguish, and I called upon the Name of the Lord (*ibid., 3–4*).

At the prayers of the Theotokos. . . .

[37] John 11: 44; 9: 1–7; Matt. 20: 34; Ps. 17: 11; Zech. 9: 9.
[38] Matt. 26: 17; Mark 14: 13–14.

℣4. I will walk acceptably before the Lord in the land of the living (*ibid.*, 9).

At the prayers of the Theotokos. . . .

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

At the prayers of the Theotokos. . . .

Antiphon Two

SAME TONE

℣1. I believed, and therefore have I spoken: but I was deeply humiliated (*Psalm 115: 1*).

O Son of God, who wast seated on the foal of an ass, save us who sing to Thee: Alleluia.

℣2. What shall I render unto the Lord, for all His benefits unto me? (*ibid.*, 3).

O Son of God. . . .

℣3. I will take the cup of salvation, and I will call upon the Name of the Lord (*ibid.*, 4).

O Son of God. . . .

℣4. I will pay my vows unto the Lord in the presence of all His people (*ibid.*, 9).

O Son of God. . . .

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

O only-begotten Son and Word of God. . . .

Antiphon Three

TONE ONE

℣1. O give thanks unto the Lord, for He is good: for His mercy endures for ever (*Psalm 117: 1*).

The troparion of the feast, Giving us before Thy Passion (*p. 492*).

℣2. Let the house of Israel now say that He is good: for His mercy endures for ever (*ibid.*, 2).

The troparion of the feast.

℣3. Let the house of Aaron now say that He is good: for His mercy endures for ever (*ibid.*, 3).

The troparion of the feast.

℣4. Let all that fear the Lord now say that He is good: for His mercy endures for ever (*ibid.*, 4).

The troparion of the feast.

Introit:

Blessed is He that comes in the Name of the Lord:[39] the Lord is God and has appeared to us (*Psalm 117: 26–7*).

O Son of God, who wast seated upon the foal of an ass, save us who sing to Thee: Alleluia.[40]

Then the troparion Giving us before Thy Passion. . . . ; Glory be to the Father. . . ; Buried with Thee through Baptism. . . (*pp. 492–3*); Both now. . . ; *and the kontakion of the feast* (*p. 499*).

The Trisagion.

Prokimenon: *TONE FOUR*

Blessed is He that comes in the Name of the Lord (*Psalm 117: 26*).

℣. O give thanks unto the Lord, for He is good (*ibid., 1*).

Epistle: Philippians 4: 4–9.

Alleluia: *TONE ONE*

℣ 1. O sing unto the Lord a new song: for He has done marvellous things (*Psalm 97: 1*).

℣ 2. All the ends of the earth have seen the salvation of our God (*ibid., 3*).

Gospel: John 12: 1–18.

And the rest of the Liturgy of St. John Chrysostom.

In place of Truly it is right to call thee blessed, *we sing the irmos from Canticle Nine of the Canon,* The Lord is God (*p. 500*).

Communion verse: Blessed is He that comes in the Name of the Lord (*Psalm 117: 26*).

On this day fish is eaten.

VESPERS ON SUNDAY EVENING

There is no reading from the Psalter.

To Lord, I have cried, *six stichera are sung:*

[39] Here the Slav adds, *We have blessed you out of the house of the Lord.*

[40] In the Slav use, *O Son of God. . .* is sung only at pontifical services.

TONE EIGHT

Rejoice and be glad, O city of Zion; exult and be exceeding joyful, O Church of God. For behold, thy King has come in righteousness, seated on a foal, and the children sing His praises: Hosanna in the highest! Blessed art Thou who showest great compassion: have mercy upon us (*twice*).

The Saviour has come today to the city of Jerusalem, to fulfil the Scriptures; and all have taken palms into their hands and spread their garments before Him, knowing that He is our God, to whom the cherubim sing without ceasing: Hosanna in the highest! Blessed art Thou who showest great compassion; have mercy upon us (*twice*).

O Thou who ridest on the cherubim and art praised by the seraphim, Thou hast sat, O loving Lord, like David on a foal, and the children honoured Thee with praise fitting for God; but the Jews blasphemed unlawfully against Thee. Thy riding on a foal prefigured how the Gentiles, as yet untamed and uninstructed, were to pass from unbelief to faith. Glory be to Thee, O Christ, who alone art merciful and lovest mankind (*twice*).[41]

Glory be to the Father. . . .

Repeat Rejoice and be glad. . . .

Both now. . . .

Repeat O thou who ridest on the cherubim. . . .

Entrance, O joyful Light. . . , *and the usual prokimenon for Sunday evening:*

TONE EIGHT

Behold now, bless the Lord, all ye servants of the Lord.

℣. Ye that stand in the house of the Lord, in the courts of the house of our God.

Then Vouchsafe, O Lord. . . , *and the Litany* Let us complete our evening prayer to the Lord. . . .

Aposticha:

TONE TWO

Passing from one divine Feast to another, from palms and branches let us now make haste, ye faithful, to the solemn and saving celebration of Christ's Passion. Let us behold Him undergo

[41] Ps. 17: 11; Isa. 6: 3; 2 Kgs. [2 Sam.] 16: 1.

voluntary suffering for our sake, and let us sing to Him with thankfulness a fitting hymn: Fountain of tender mercy and haven of salvation, O Lord, glory to Thee!

℣. O sing unto the Lord a new song: for He has done marvellous things (*Psalm 97: 1*).

TONE THREE

It is a fearful thing to fall into the hands of the living God: for He is Judge of the thoughts and meditations of the heart. Let no man draw near in order to make trial of His surpassing faithfulness; but let us come to Christ in meekness and in fear, that we may receive mercy and find grace to help us in our time of need.[42]

℣. All the ends of the earth have seen the salvation of our God (*ibid.*, *3*).

TONE SEVEN

O evil and adulterous synagogue, thou hast not kept faith with thine own Lord. Why then dost thou hold fast to the Testament of which thou art not heir? Why dost thou glory in the Father, since thou hast rejected the Son? Why hast thou not accepted the prophets who proclaimed the Son? Be thou ashamed when thine own children cry aloud: 'Hosanna to the Son of David; blessed is He that comes in the Name of the Lord.'

Glory be to the Father. . . .

Repeat Passing from one divine Feast. . .

Both now. . . .

Repeat It is a fearful thing to fall into the hands. . .

And the rest of Vespers with prostrations, as on the preceding Sundays in Lent.

Dismissal: May the Lord who comes to His voluntary Passion for our salvation, Christ our true God. . . . *This is said at the end of all services until Compline on Great Wednesday.*

SMALL COMPLINE

After the Creed we use the following three-canticled Canon by St. Andrew of Crete. The irmoi are sung twice. Before each of the troparia we say Glory to Thee, our God, glory to Thee.

[42] Heb. 10: 31.

TONE EIGHT

CANTICLE ONE

(*Irmos*) To Him who crushed the enemy with His arm and led Israel through the Red Sea, to our Deliverer and our God let us sing, for He has been glorified.

Ye faithful, let us follow Joseph in his chastity: through the practice of the virtues let us live with all vigilance, and so let us come to know Him who has honoured men by creating them in His own image.[43]

Those who are barren of good actions are like the fig tree. Let us avoid its fruitlessness, lest we be dried up as it once was, prefiguring the synagogue that was covered with leaves but bore no fruit.[44]

Joseph is an image of the Master: he was thrown into a pit and sold by his brethren, but he suffered all these things with patience, as a true figure of Christ.[45]

O brethren, let us flee from the fruitlessness of the fig tree and understand the meaning of this example. May we not be withered as it once was, when He who loves mankind came to it in hunger.

In haste to suffer for the world, Jesus goes up of His own will with His disciples to the city of Jerusalem, where He will undergo His voluntary Passion.

Cleaving to the Lord as He makes haste to suffer all things, let us prepare ourselves for spitting, mockery and disgrace, that, remaining faithful to Him in His holy Passion, we may be glorified with Him.[46]

He who suffers for us heals our passions by His Passion; for willingly He undergoes in our human nature His life-giving sufferings, that we may be saved.

Glory be to the Father. . . .

I glorify Three without beginning; I sing the praises of Three Holies; I proclaim Three coeternal in One Essence. For the one God is glorified in Father, Son and Spirit.

Both now. . . .

[43] Gen. 39: 7–12.
[44] Matt. 21: 19.
[45] Gen. 37: 24–8.
[46] Rom. 8: 17.

Theotokion

The rod of Moses and the rod of Aaron underwent by God's providence a strange transformation that surpasses human understanding; and thy womb, O Mother of God, has given birth in a manner altogether new.[47]

Sessional Hymn

TONE FOUR

May the reproach of the fig tree not overtake thee; but make haste, my soul, and from the soil of thy heart bear good fruit for Christ thy Creator, and offer it to Him in repentance.

CANTICLE EIGHT

(*Irmos*) Glorified in the holy mountain, the Lord revealed the mystery of the Ever-Virgin to Moses in the burning bush: praise and exalt Him above all for ever.

Let us adorn our life with chastity and guard the faith with wisdom; let us seek the ways of righteousness, that we may follow Christ with courage and be crucified with Him.[48]

Joseph the Patriarch found another Eve in the Egyptian woman, yet he was not deceived or led into any act of wickedness: but he stood firm as adamant and was not caught by the passions of sin.

O my Saviour, journeying along the paths of life, Thou hast hungered by Thine own free choice, desiring the salvation of all: for Thou wast hungry for the conversion of those who had turned away from Thee.[49]

O Adam our first father, after tasting from the Tree, thou knewest that thou wast naked, and in shame thou hast clothed thyself in fig leaves; and so thou hast prefigured the Synagogue that was stripped naked of Christ's grace.[50]

Make ready before thy departure, O my soul; prepare thyself for the life that is to come. Christ hastens to suffer for thy sake, that He may glorify thee: make haste to suffer with Him, to be crucified and to die with Him.

[47] Exod. 4: 2–4; Num. 17: 8.
[48] John 11: 16; Gal. 2: 20.
[49] Matt. 21: 18.
[50] Gen. 3: 7.

How should death not tremble, O my Saviour? How should hell not crouch with fear, when it meets Thee hastening of Thine own good pleasure to the Passion, and sees Thee, who art righteous, coming to suffer for the unrighteous?[51]

The Jewish priests and Levites, when they saw the raising of Lazarus, conspired together out of envy, and by guile they betrayed Christ to Pilate, that He might be put to death.[52]

Thy handmaiden, the Ewe-Lamb and Virgin, saw Thee the Good Shepherd hastening to Thy Passion and laying down Thy life for us; and her mother's heart was filled with anguish for Thee.[53]

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

As Unity in Essence I sing Thy praises; as Trinity in Persons I venerate Thee, Father, Son and All-Holy Spirit. The power of Thy Kingdom that has no beginning I glorify unto all ages.

Both now. . . .

Theotokion

The Theotokos entreats Thee, O Christ; the company of the apostles beseeches Thee: give Thy peace to Thy world and grant us Thine abundant mercy unto all ages.

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

Repeat the irmos, Glorified in the holy mountain. . . .

CANTICLE NINE

(*Irmos*) Virginity is alien to motherhood, and childbearing is a thing strange to virgins: yet in thee, O Theotokos, both are to be found. Therefore we and all the nations of the earth without ceasing call thee blessed.

Chastity is alien to the impious, and transgression is a thing strange to the righteous. Great Joseph turned away from sin, becoming an image of chastity and a true figure of Christ.

Justice is alien to the lawless, and the knowledge of God is a thing strange to unbelievers. The Jews in their lawlessness rejected both these things; and so, like the fig tree, they have inherited the curse.

Christ my God, who is the Bread of Life, hungered for man's

[51] 1 Pet. 3: 18.
[52] John 11: 47–53; Matt. 27: 18.
[53] John 10: 15.

salvation. He came to the Synagogue, as to the fig tree, and found it adorned with the leaves of the Law yet lacking fruit; and so He pronounced it cursed.[54]

Thou has cursed the unfruitfulness of the Law, for it produced as leaves an understanding of the shadow of the letter, but because of disobedience it bore no works as fruit. But do Thou bless all of us, O Saviour, and make us sons by grace.[55]

Of old the rod of Moses was changed into a serpent; and the rod of Aaron, though dried up and withered, was changed into a green branch that put forth leaves. But the lawless Synagogue was changed into an unfruitful fig tree.[56]

Prepare thy priests, O Judaea, make ready thy hands to kill God: for see, He has come to His Passion, meek and silent, our Lamb and Shepherd, Christ the King of Israel.[57]

O Judaea, receive thy King; for behold, He comes willingly to His Passion, that He may suffer and save those who cry without ceasing: Blessed is He that comes to save all things by the Cross.

O Judaea, the Master has turned thy feasts into mourning, according to the prophecy; for thou hast murdered God, who (as David tells) once changed the stony rock into pools of water.[58]

Glory be to the Father. . . .

It is alien to evildoers to glorify Thee, the Essence that has no beginning, Father, Son and Holy Spirit, the sovereign and uncreated Might, that has established the whole world by an act of divine power.

Both now. . . .

Theotokion

We bring the Theotokos as our intercessor: at her prayers and those of Thine apostles, make us share, O Master, in Thy blessings and, O Saviour, count us worthy of the glory of Thy Resurrection.

Repeat the irmos, Virginity is alien. . . .

[54] John 6: 35; Matt. 21: 18–19.
[55] Heb. 10: 1; 2 Cor. 3: 6; Rom. 8: 14.
[56] Exod. 4: 2–4; Num. 17: 8.
[57] Isa. 53: 7.
[58] Amos 8: 10; Ps. 77: 16.

HOLY AND GREAT MONDAY

MATTINS

After the Six Psalms and the Great Litany we sing Alleluia *in TONE EIGHT, slowly and solemnly, with the appointed verses, and then the troparion:*

TONE EIGHT

Behold the Bridegroom comes in the middle of the night; and blessed is the servant whom He shall find watching, but unworthy is he whom He shall find in slothfulness. Beware, then, O my soul, and be not overcome by sleep, lest thou be given over to death and shut out from the Kingdom. But return to soberness and cry aloud: Holy, holy, holy art Thou, O God: through the Theotokos have mercy upon us (*three times*).[1]

After the first reading from the Psalter, the sessional hymn:

TONE ONE

Today the Holy Passion shines forth upon the world with the light of salvation; for Christ in His love hastens to His sufferings. He who holds all things in the hollow of His hand consents to be hung upon the Tree, that He may save mankind.[2]

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

Repeat.

After the second reading from the Psalter, the sessional hymn:

TONE ONE

O Judge invisible, how art Thou made visible in the flesh? How dost Thou now draw near to be slain by lawless men, condemning by Thy Passion our own condemnation? Therefore with one accord, O Word, we ascribe praise, majesty and glory to Thy power.

[1] Matt. 25: 1–13; 24: 46–51.
[2] Isa. 40: 12.

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

Repeat.

After the third reading from the Psalter, the sessional hymn:

TONE EIGHT

The first-fruits of the Lord's Passion fill this present day with light. Come then, all who love to keep the feast, and let us welcome it with songs. For the Creator draws near to undergo the Cross; He is questioned, beaten, and brought to Pilate for judgement; a servant strikes Him on the face, and all this He endures that He may save mankind. Therefore let us cry aloud to Him: O Christ our God who lovest man, grant remission of sins to those who venerate in faith Thy Holy Passion.[3]

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

Repeat.

Gospel: Matthew 21: 18–43.

Psalm 50.

The priest: O Lord, save Thy people . . . .

We use the three-canticled Canon by St. Kosmas. In each canticle the irmos is sung twice, and then the troparia are repeated four or six times so as to make up the number twelve. The irmos is sung at the end of each canticle as katavasia. Before the troparia we say Glory to Thee, our God, glory to Thee.

TONE TWO

CANTICLE ONE

(*Irmos*) Let us sing to the Lord who by His divine command dried up the billowing sea where none might walk, and through it led the people of Israel on foot: for He has been greatly glorified.

Ineffable is the condescension of the Word of God. Christ is Himself both God and man; yet He counted not His Godhead a thing to be seized and held fast, and this He showed to His disciples by taking the form of a servant: for He has been greatly glorified.[4]

[3] John 18: 22.
[4] Phil. 2: 6–7.

I who am rich in Godhead have come to minister to Adam who is grown poor. I who fashioned him have of Mine own will put on his form. I who am impassable in My divinity have come to lay down My life as a ransom for him.[5]

The Small Litany.

Kontakion

TONE EIGHT

Jacob lamented the loss of Joseph, but his righteous son was seated in a chariot and honoured as a king. For he was not enslaved to the pleasures of Egypt, but he was glorified by God who sees the hearts of men and bestows on them a crown incorruptible.

Ikos

Let us now add our lamentation to the lamentation of Jacob, and let us weep with him for Joseph, his wise and glorious son who was enslaved in body but kept his soul free from bondage, and became lord over all Egypt. For God grants unto his servants a crown incorruptible.

CANTICLE EIGHT

(*Irmos*) The unwearied fire, fed with endless fuel, drew back in fear before the pure bodies and pure souls of the holy Children; and as the undying flame decreased in strength, they sang an everlasting song: O all ye works, praise ye the Lord and exalt Him above all for ever.

'Then shall all men know that ye are My disciples, if ye keep My commandments', said the Saviour to His friends, as He went to His Passion. 'Be at peace with one another and with all men; think humbly of yourselves and ye shall be exalted; acknowledge Me as Lord, and praise and exalt Me above all for ever.'[6]

'Let your power over your fellow-men be altogether different from the dominion of the Gentiles: their self-willed pride is not the order that I have appointed, but a tyranny. He therefore who would be the first among you, let him be the last of all. Acknowledge Me as Lord, and praise and exalt Me above all for ever.'[7]

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

[5] 2 Cor. 8: 9; Matt. 20: 28; Mark 10: 45.
[6] John 13: 35; 15: 10; Mark 9: 50; Luke 14: 11.
[7] Matt. 20: 25–6.

CANTICLE NINE

We do not sing the Magnificat and Greater in honour than the cherubim . . . .

(*Irmos*) Thou hast magnified, O Christ, the Theotokos who bore Thee: from her, O our Creator, hast Thou taken a body of like passions to our own, and so hast set us free from all our ignorance. Therefore with all generations we call her blessed and we magnify Thee.[8]

'Cast away all the impurity of the passions and obtain a wise understanding, worthy of God's Kingdom', Thou hast said, O Wisdom of all, to Thine apostles; 'and ye shall be glorified, and shine forth brighter than the sun.'[9]

'Taking Me as your example,' Thou hast said, O Lord, to Thy disciples, 'think not proud thoughts but be content with what is humble. Ye shall drink of the cup that I drink of, and so ye shall be glorified with Me in the Kingdom of the Father.'[10]

Exapostilarion, sung slowly and solemnly:

TONE THREE

I see Thy bridal chamber adorned, O my Saviour, and I have no wedding garment that I may enter there. Make the robe of my soul to shine, O Giver of Light, and save me (*three times*).[11]

Lauds. We sing four stichera:

TONE ONE

As the Lord went to His voluntary Passion, He said to His apostles on the way: 'Behold, we go up to Jerusalem, and the Son of man shall be betrayed, as it is written of Him.' Come, then, and let us also journey with Him, purified in mind; let us be crucified with Him and die for His sake to the pleasures of this life, that we may also live with Him and hear Him say: 'No longer do I ascend to the earthly Jerusalem to suffer, but I ascend to My Father and your Father, and to My God and your God; and I shall raise you up to the Jerusalem on high in the Kingdom of heaven' (*twice*).[12]

[8] Heb. 4: 15.
[9] Matt. 13: 43.
[10] Rom. 12: 16; Matt. 20: 23.
[11] Matt. 22: 11.
[12] Matt. 20: 18; John 11: 16; Rom. 6: 6–8; John 20: 17; Gal. 4: 26.

TONE FIVE

We have come, O faithful, to the saving Passion of Christ our God: let us glorify His ineffable forbearance, that in His tender mercy He may also raise us up who have been slain by sin, for He is good and loves mankind (*twice*).

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

SAME TONE

O Lord, as Thou camest to Thy Passion, Thou hast strengthened the faith of Thy disciples, taking them aside and saying to them: 'How have ye forgotten what I told you before? According to the Scriptures, it cannot be that a prophet should be killed save in Jerusalem. Now is the time at hand, of which I spake to you: for see, I am betrayed into the hands of sinners; they shall mock Me and nail Me to the Cross and deliver Me up for burial, with loathing looking on Me as a corpse. Yet be of good courage: for on the third day I shall rise, bringing joy and life eternal to the faithful.'[13]

Aposticha:

TONE FIVE

O Lord, the mother of the sons of Zebedee, not understanding the hidden mystery of Thy dispensation, asked Thee to give the honours of a temporal kingdom to her sons. But instead of this Thou hast promised to Thy friends that they should drink the cup of death; and Thou hast said that Thou wouldest drink this cup before them, to cleanse men from their sins. Therefore we cry aloud to Thee: O salvation of our souls, glory to Thee.[14]

℣. We were filled in the morning with Thy mercy. . . .

O Lord, teaching Thy disciples to think perfect thoughts, Thou hast said to them: 'Be not like the Gentiles, who exercise dominion over those who are less strong. But it shall not be so among you, My disciples, for I of mine own will am poor. Let him, then, who is first among you be the minister of all. Let the ruler be as the ruled, and let the first be as the last. For I Myself have come to minister to

[13] Luke 13: 33; Matt. 20: 18; 26: 45.
[14] Matt. 20: 20–3.

Adam in his poverty, and to give my life as a ransom for the many who cry aloud to Me: Glory to Thee.'[15]

℣. And let the brightness of the Lord our God be upon us. . . .

TONE EIGHT

O brethren, let us fear the punishment of the fig tree, withered because it was unfruitful; and let us bring worthy fruits of repentance unto Christ, who grants us His great mercy.[16]

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

SAME TONE

The serpent found a second Eve in the Egyptian woman, and with words of flattery he sought to make Joseph fall. But, leaving his garment behind him, Joseph fled from sin; and like the first man before his disobedience, though naked he was not ashamed. At his prayers, O Christ, have mercy upon us.[17]

And the rest of Mattins according to the Lenten order, with the usual prostrations.

THE HOURS

On the first three days of Holy Week, the Psalter is read at the Third and Sixth Hours, but not at the First and the Ninth.

On these three days we read the four Gospels, as follows. At the Third Hour, after the usual psalms and the appointed reading from the Psalter we sing the troparion, O Lord, who at the third hour. . . , *with three prostrations as usual. Then we say,* O Theotokos, thou art the true vine. . . . *Meanwhile the priest, wearing his phelonion, opens the Royal Doors and brings the Book of the Gospels to the centre of the church, placing it on an analogion; and one or more processional candlesticks with lighted candles are set beside it. The priest then censes the Book of the Gospels, and the whole church and people; and the Gospel reading follows.*

At the end of the Gospel reading, we continue with the Third Hour, saying Blessed be the Lord God. . . , *and the rest, with the usual bows and prostrations. We say the kontakion of the day,* Jacob lamented. . . .

[15] Matt. 20: 25–8; 2 Cor. 8: 9.
[16] Matt. 21: 19; 3: 8.
[17] Gen. 39: 12; 2: 25.

SIXTH HOUR

After the Third Hour, we at once begin the Sixth Hour, saying O come, let us worship. . . , *and the usual psalms, followed by the appointed reading from the Psalter and the troparion,* O Thou who on the sixth day and hour. . . , *with three prostrations; and we say the Theotokion,* As there is no boldness. . . .

Then the troparion of the Prophecy:

TONE SIX

With a contrite soul we fall before Thee, and we pray to Thee, O Saviour of the world: for Thou art the God of the repentant.

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

Repeat.

Prokimenon (Psalm 125): TONE FOUR

When the Lord turned again the captivity of Zion.

℣. Then was our mouth filled with joy.

Lesson: Ezekiel 1 : 1–20.

Prokimenon (Psalm 126): TONE SIX

Except the Lord build the house, they labour in vain that build it.

℣. Except the Lord keep the city, the watchman wakes but in vain.

During the reading of the Prophecy, the priest censes the Book of the Gospels, but not the church and people. Then, following the second Prokimenon, there comes the reading of the Gospel, after which we say, Let Thy tender mercies, O Lord, speedily go before us. . . , *and the rest of the Sixth Hour with the usual bows and prostrations, and the kontakion of the day.*

At the Ninth Hour there is no appointed reading from the Psalter, but after the usual three Psalms we say, O Thou who at the ninth hour. . . , *with three prostrations, followed by* O loving Lord, for our sakes. . . . *Before the Gospel reading, the priest censes the Book of the Gospels, the church and the people, as at the Third Hour. After the Gospel Reading we say,* Deliver us not up unto the end. . . , *and the rest of the Hour with the usual bows and prostrations, and the kontakion of the day.*

Then we read the Typika, followed by Vespers and the Liturgy of the Presanctified.

The four Gospels are read in various ways, but the following is the most common practice: St. Matthew in two portions, on Monday at the Third and Sixth Hours; St. Mark in two portions, on Monday at the Ninth and on Tuesday at the Third Hour; St. Luke in three portions, on Tuesday at the Sixth and Ninth Hours and on Wednesday at the Third Hour; St. John (up to 13: 32) in two portions, on Wednesday at the Sixth and Ninth Hours.

VESPERS

After the Psalm of Introduction (Psalm 103) and the Great Litany, the eighteenth kathisma is read as usual.

To Lord, I have cried, *ten stichera are sung, from Lauds and the Aposticha at Mattins (see pp. 514–16):*

As the Lord went to His voluntary Passion . . . (*twice*).

We have come, O faithful, to the saving Passion of Christ. . . (*twice*).

O Lord, as Thou camest to Thy Passion. . . (*twice*).

O Lord, the mother of the sons of Zebedee. . . (*twice*).

O Lord, teaching Thy disciples to think perfect thoughts. . . .

O brethren, let us fear the punishment. . . .

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

The serpent found a second Eve in the Egyptian woman. . . .

Entrance with the Gospel, O joyful Light. . . .

Prokimenon (Psalm 127): TONE SIX

The Lord bless thee out of Zion: and mayest thou see the good things of Jerusalem all the days of thy life.

℣. Blessed are all they that fear the Lord; that walk in His ways.

Lesson: Exodus 1: 1–20.

Prokimenon (Psalm 128): TONE EIGHT[18]

We have blessed you in the Name of the Lord.

℣. Many a time have they made war against me from my youth, let Israel now say.

[18] In the Slav books, Tone Six.

Lesson: Job 1: 1–12.

Then Let my prayer be set forth in Thy sight. . . .

Gospel: Matthew 24: 3–35.

And the rest of the Liturgy of the Presanctified.

On the first three days of Holy Week no oil is used in the refectory.

GREAT COMPLINE

After the Small Doxology we use the following three-canticled Canon by St. Andrew of Crete. The irmoi are sung twice. Before each of the troparia we say Glory to Thee, our God, glory to Thee.

TONE EIGHT

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.

In spirit let us go with Christ to the Mount of Olives, and joining the apostles let us lodge with Him for the night.[19]

Understand, O my humble heart, the parable of the millstone of which Christ spoke in prophecy, and be watchful.[20]

Prepare thyself for thy departure, O my soul. Near at hand is the coming of the Judge who favours no man's person.

Theotokion

O Theotokos undefiled, Virgin alone worthy of all praise, pray to thy Son for us thy servants.

SAME TONE

(*Another Irmos*) See now, see that I am God: before the world was made, before earth and heaven were established, I knew all things, for I dwell wholly in the Father and bear the whole Father in Myself.[21]

[19] Matt. 21: 17.

[20] Matt. 18: 6.

[21] Irmos in the Slav use: *See now, see that I am God, who led the people of Israel in times of old through the Red Sea, and saved them and fed them, setting them free from the bitter bondage of Pharaoh.*

With My word I have established heaven and earth, for I was with the Father; and with My word I uphold all creation, for I am Word and Wisdom and Power, the Father's Image, His fellow-worker and His equal in might.[22]

Who has appointed the times of the year? Who watches over the ages? Who ordains all things and makes them move, except Him who is ever with the Father from all eternity, as the ray is in the light?

O Jesus, beyond measure is Thy love for mankind! For Thou hast made known to us the appointed time when the end of the world shall come to pass, though Thou hast hidden the hour from us; yet Thou hast plainly revealed the signs which shall precede its coming.[23]

All things Thou understandest, all things Thou knowest, Jesus, for as God Thou hast within Thee all the glory of the Father, and by nature Thou bearest in Thyself the whole Spirit, coeternal with the Father.

O Master and Lord, Maker of the ages, grant that at the Last Day we also may hear Thy holy voice, calling the chosen of the Father into the Kingdom of heaven.[24]

Glory be to the Father. . . .

O Trinity uncreated and without beginning, O undivided Unity, Three and One, Father, Son and Spirit, a single God, accept this our hymn from tongues of clay as if from mouths of flame.

Both now . . . .

Theotokion

Thou art revealed, O Virgin, as the holy Tabernacle of God: for in thee the King of heaven took up His dwelling bodily, and from thee He came forth in beauty, having refashioned man within Himself by His divine power.

Sessional Hymn
TONE TWO

Moved by Thy tender mercy, O Christ our Benefactor, Thou dost of Thine own will go forth to meet Thy Passion, wishing to deliver us from the passions and from condemnation in hell. Therefore we

[22] John 14: 11; 1: 1, 3; 1 Cor. 1: 24; Heb. 1: 3.
[23] Matt. 24: 33, 36, 42.
[24] Matt. 25: 34.

all sing the praises of Thy holy sufferings and we glorify Thy deep self-abasement, O Saviour.

CANTICLE EIGHT

(*Irmos*) O ye angels and ye powers of heaven, sing to Him who sits upon the throne of majesty, and is glorified unceasingly as God: bless, praise and exalt Him above all for ever.

Thou hast heard, my soul, how Christ spoke in prophecy to His holy disciples, foretelling the consummation of all things. Make ready, then, since thou knowest that the end will come; the hour of departure is at hand.[25]

Thou knowest, O unfruitful soul, the example of the wicked servant. Fear, then, and neglect not the gift of grace which has been given unto thee, not to be hidden in the earth but to be used.[26]

May thy lamp shine brightly, O my soul; and, like the lamps of the five virgins, may it overflow with the oil of compassion; and so thou shalt find open before thee the door of Christ's bridal chamber.[27]

When the Teacher spoke of flight on the Sabbath and in the winter, He foretold darkly, as in a riddle, the storm of the present age, which is the seventh day of the week, when the end shall come as the winter.[28]

Thou hast heard, my soul, how on that day the fearful coming of thy Master shall be as swift as the lightning that shines across the heaven. Make haste, then, and be ready.[29]

When the Judge shall come with thousands and ten thousands of the angelic hosts and powers, then – woe is me! – what fear and trembling shall be thine, my soul, when all shall stand naked before Him.[30]

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

The Trinity is one God: the Father is not begotten like the Son, nor does the Son proceed like the Spirit, but each keeps His distinctive properties; and I glorify the Three as light and God for ever.

Both now. . . .

[25] Matt. 24: 33.
[26] Matt. 25: 26–7.
[27] Matt. 25: 1–13.
[28] Matt. 24: 20.
[29] Matt. 24: 27.
[30] Dan. 7: 10.

Theotokion

At the intercessions of the Theotokos receive our prayer, O God; send down Thy mercy in abundance upon all, and grant Thy peace to Thy people.

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

Repeat the irmos, O ye angels and ye powers of heaven . . . .

CANTICLE NINE

(*Irmos*) The burning bush upon the mountain revealed in prophecy to the Giver of the Law Christ's birth from the Ever-Virgin for our salvation: and with never-silent songs of praise we magnify Him.

My soul, thou hast heard the Judge foretelling and teaching thee about the time of the end. By thine acts prepare for thy departure, lest thou be rejected by God as unworthy.

From the fig tree, O my soul, learn to recognize the coming of the end. When its leaves are tender and it puts forth branches, then the time of summer is at hand; and when thou shalt see these things, know that the end is near, even at the doors.[31]

Who save Thee knows Thy Father? Who save Thee knows the hour or the day? For in Thee are all the treasures of wisdom, Christ our God.[32]

The books shall be opened and the thrones shall be set up; all men shall stand naked and their deeds shall be examined. Neither witness nor accuser will be there, for everything is manifest in God's sight.[33]

The Judge of all is led to judgement. He who sits upon the throne of the cherubim stands before Pilate as one accused, and suffers all things that Adam may be saved.

Our mighty and divine Passover approaches: it shall come after two days, so Christ teaches, foretelling the day of the Passion on which He shall be offered as a sacrifice to the Father.[34]

Thy Mother stood beside Thy Cross, O Saviour, and seeing Thine

[31] Matt. 24: 32–3.
[32] Matt. 11: 27; 24: 36; Col. 2: 3.
[33] Dan. 7: 9–10; Heb. 4: 13.
[34] 1 Cor. 5: 7; Matt. 26: 2.

unjust death she cried aloud: 'Woe is me, my Child, O Light that never sets! O Sun of glory, shine with Thy brightness upon all.'

Glory be to the Father. . . .

O Holy Unity, Trinity in single Godhead, God one in three, one Nature in three Persons, equal in honour and undivided in glory, save our souls from danger.

Both now. . . .

Theotokion

O Christ, receive the intercessions of Thy Mother: at her prayers give peace to the world, strengthen the power of our rulers, and unite Thy Churches in one.

Repeat the irmos, The burning bush upon the mountain. . . .

HOLY AND GREAT TUESDAY

MATTINS

After the Six Psalms and the Great Litany we sing Alleluia *in TONE EIGHT, slowly and solemnly, with the appointed verses, and then the troparion:*

TONE EIGHT

Behold, the Bridegroom comes in the middle of the night; and blessed is the servant whom He shall find watching, but unworthy is he whom He shall find in slothfulness. Beware, then, O my soul, and be not overcome by sleep, lest thou be given over to death and shut out from the Kingdom. But return to soberness and cry aloud: Holy, holy, holy art Thou, O God: through the Theotokos have mercy upon us (*three times*).

After the first reading from the Psalter, the sessional hymn:

TONE FOUR

Brethren, let us love the Bridegroom and prepare our lamps with care, shining with the virtues and right faith; that, like the wise virgins of the Lord, we may be ready to enter with Him into the wedding feast. For God the Bridegroom grants to all the crown incorruptible.[1]

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

Repeat.

After the second reading from the Psalter, the sessional hymn:

TONE FOUR

The priests and scribes with wicked envy gathered a lawless council against Thee, and persuaded Judas to betray Thee. Shamelessly he went and spoke against Thee to the transgressing people:

[1] Matt. 25: 1–13.

'What will ye give me, and I will betray Him into your hands?' Deliver our souls, O Lord, from the condemnation that was his.[2]

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

Repeat.

After the third reading from the Psalter, the sessional hymn:

TONE EIGHT

Impious Judas with avaricious thoughts plots against the Master, and ponders how he will betray Him. He falls away from the light and accepts the darkness; he agrees upon the payment and sells Him that is above all price; and as the reward for his actions, in his misery he receives a hangman's noose and death in agony. O Christ our God, deliver us from such a fate as his, and grant remission of sins to those who celebrate with love Thy most pure Passion.[3]

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

Repeat.

Gospel: Matthew 22: 15–23: 39.

Psalm 50.

The priest: O Lord, save Thy people. . . .

The Small Litany, and then the kontakion:

TONE TWO

Think, wretched soul, upon the hour of the end; recall with fear how the fig tree was cut down. Work diligently with the talent that is given to thee; be vigilant and cry aloud: May we not be left outside the bridal chamber of Christ![4]

Ikos

Why art thou slothful, O my wretched soul? Why dost thou waste thy days in thinking of unprofitable cares? Why art thou busy with the things that pass away? The last hour is at hand and we shall soon be parted from all that is here. While there is still time, return to soberness and cry: I have sinned against Thee, O my Saviour, do not cut me down like the unfruitful fig tree; but, O Christ, in Thy compassion take pity on me as I call on Thee in fear: May we not be left outside the bridal chamber of Christ!

[2] Matt. 26: 3, 14–15.
[3] Matt. 26: 15–16; 27: 5, 9; John 13: 30.
[4] Matt. 21: 19; Luke 13: 7; Matt. 25: 14–28; 25: 10.

We use the two-canticled Canon by St. Kosmas. In each canticle the irmos is sung twice, and then the troparia are repeated four or six times so as to make up the number twelve. The irmos is sung at the end of each canticle as katavasia. Before the troparia we say Glory to Thee, our God, glory to Thee.

TONE TWO

CANTICLE EIGHT

(*Irmos*) The three holy Children were not obedient to the decree of the tyrant; but when cast into the furnace they confessed God, singing: O all ye works of the Lord, bless the Lord.

Let us cast aside slothfulness and go to meet Christ, the immortal Bridegroom, with brightly shining lamps and with hymns, crying: O all ye works of the Lord, bless ye the Lord.

May there be sufficient oil of fellowship in the vessels of our soul, and then we shall not lose our reward because we have gone to buy oil; and let us sing: O all ye works of the Lord, bless ye the Lord.[5]

Ye have all received equal grace from God; cause your talent to increase, with the help of Christ who gave it you, and sing: O all ye works of the Lord, bless ye the Lord.[6]

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

CANTICLE NINE

We do not sing the Magnificat and Greater in honour than the cherubim. . . .

(*Irmos*) Thou hast enclosed within thy womb the God whom nothing can enclose, and thou hast brought joy into the world. We sing thy praises, O most holy Virgin.

'Watch', Thou hast said to Thy disciples, O loving Saviour. 'For ye know not in what hour the Lord shall come to reward every man.'[7]

At Thy fearful second coming, O Master, number me with the sheep at Thy right hand, overlooking the multitude of my sins.[8]

[5] Matt. 25: 1–10.
[6] Matt. 25: 14–28.
[7] Matt. 24: 42.
[8] Matt. 25: 33.

Exapostilarion:

TONE THREE

I see Thy bridal chamber adorned, O my Saviour, and I have no wedding garment that I may enter there. Make the robe of my soul to shine, O Giver of Light, and save me (*three times*).

Lauds. We sing four stichera:

TONE ONE

Into the splendour of Thy saints how shall I enter? For I am unworthy, and if I dare to come into the bridal chamber, my clothing will accuse me, since it is not a wedding garment; and I shall be cast out by the angels, bound hand and foot. Cleanse, O Lord, the filth from my soul and save me in Thy love for mankind (*twice*).[9]

TONE TWO

I slumber in slothfulness of soul, O Christ the Bridegroom; I have no lamp that burns with virtue, and like the foolish virgins I go wandering when it is time to act. Close not Thy compassionate heart against me, Master, but dispel dark sleep from me and rouse me up; and lead me with the wise virgins into Thy bridal chamber, where those who feast sing with pure voice unceasingly: O Lord, glory to Thee (*twice*).

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

TONE FOUR

O my soul, thou hast heard the condemnation of him who hid his talent: hide not the word of God. Proclaim His wonders, increase the gifts of grace entrusted to thee, and thou shall enter into the joy of thy Lord.[10]

Aposticha:

TONE SIX

Come, ye faithful, and let us serve the Master eagerly, for He gives riches to His servants. Each of us according to the measure that we have received, let us increase the talent of grace. Let one gain wisdom through good deeds; let another celebrate the Liturgy with beauty; let another share his faith by preaching to the uninstructed;

[9] Matt. 22: 11–13.
[10] Matt. 25: 14–28.

let another give his wealth to the poor. So shall we increase what is entrusted to us, and as faithful stewards of His grace we shall be counted worthy of the Master's joy. Bestow this joy upon us, Christ our God, in Thy love for mankind.

℣. We were filled in the morning with Thy mercy. . . .

When Thou shalt come, O Jesus, in glory with the angelic hosts and shalt sit upon the throne of judgement, do not send me from Thy presence, O good Shepherd. Thou dost accept those who stand upon the right, but those upon the left have turned away from Thee. Destroy me not with the goats, though I am hardened in sin, but number me with the sheep on Thy right hand, and save me in Thy love for mankind.[11]

℣. And let the brightness of the Lord our God be upon us. . . .

O Bridegroom, surpassing all in beauty, Thou hast called us to the spiritual feast of Thy bridal chamber. Strip from me the disfigurement of sin, through participation in Thy sufferings; clothe me in the glorious robe of Thy beauty, and in Thy compassion make me feast with joy at Thy Kingdom.[12]

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

TONE SEVEN

Behold, my soul, the Master entrusts thee with a talent. Receive His gift with fear; make it gain interest for Him; distribute to the needy, and make the Lord thy friend. So shalt thou stand on His right hand when He comes in glory, and thou shalt hear His blessed words: 'Enter, servant, into the joy of thy Lord.' I have gone astray, O Saviour, but in Thy great mercy count me worthy of this joy.[13]

And the rest of Mattins, as yesterday.

At the Hours we read the appointed portions of the Psalter and of the Gospel.

[11] Matt. 25: 31–46.
[12] Matt. 22: 9–11.
[13] Matt. 25: 14–28.

SIXTH HOUR

Troparion of the Prophecy:

TONE ONE

To those who sin beyond measure, give plenteous forgiveness, O Saviour. At the intercessions of Thy most pure Mother, grant us uncondemned to venerate Thy holy Resurrection, for Thou alone art rich in mercy.

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

Repeat.

Prokimenon (Psalm 129): TONE SIX

For with the Lord there is mercy, and with Him is plenteous redemption.

℣. Out of the depths have I cried unto Thee, O Lord.

Lesson: Ezekiel 1 : 21–8.

Prokimenon (Psalm 130): TONE FOUR

Let Israel hope in the Lord, from henceforth and for evermore.

℣. Lord, my heart is not exalted, nor are mine eyes lofty.

And the rest of the Sixth Hour as on Great Monday.

VESPERS

To Lord, I have cried, *ten stichera are sung, from Lauds and the Aposticha at Mattins (see pp. 527–8):*

Into the splendour of Thy saints. . . (*twice*).

I slumber in slothfulness of soul. . . (*twice*).

O my soul, thou hast heard the condemnation of him who hid his talent. . . (*twice*).

Come, ye faithful, and let us serve the Master eagerly. . . (*twice*).

When Thou shalt come, O Jesus, in glory. . . .

O Bridegroom, surpassing all in beauty. . . .

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

Behold, my soul, the Master entrusts thee with a talent. . . .

Entrance with the Gospel, O joyful Light. . . .

Prokimenon (Psalm 131): TONE SIX

Arise, O Lord, into Thy rest: Thou and the Ark of Thy holiness.

℣. Lord, remember David and all his meekness.

Lesson: Exodus 2: 5–10.

Prokimenon (Psalm 132): TONE FOUR

Behold, how good and joyful it is for brethren to dwell together in unity!

℣. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard.

Lesson: Job 1: 13–22.

Then Let my prayer be set forth in Thy sight. . . .

Gospel: Matthew 24: 36–26: 2.

And the rest of the Liturgy of the Presanctified.

GREAT COMPLINE

After the Small Doxology we use the following three-canticled Canon by St. Andrew of Crete. The irmoi are sung twice. Before each of the troparia we say Glory to Thee, our God, glory to Thee.

TONE TWO

CANTICLE THREE

(*Irmos*) O God, the husbandman of all good trees and fruit, make fruitful my barren mind in Thy compassion.

It is the moment of the end: let us turn back, attentive to Christ's teaching. For He shall come in the twinkling of an eye; He shall come and shall not tarry, to judge His world.[14]

To show us how sudden will be His Coming, Christ spoke of the unforeseen destruction that overwhelmed the earth in the days of Noah.[15]

The door of the bridal chamber is open; God's wedding feast has been prepared within; the Bridegroom is at hand and calls us. Let us then make ready.

[14] 1 Cor. 15: 52; Heb. 10: 37.
[15] Matt. 24: 37–9.

The house of Simon contained Thee whom nothing can contain, O Jesus our King, and the woman who was a sinner anointed Thee with oil of myrrh.[16]

The woman was filled with a mystical fragrance and was delivered from the stench of her many sins, O Saviour: for from Thee flows the myrrh of life.

In loving self-abasement, O Christ, Thou hast eaten with men, although Thou art Thyself the heavenly food and the Life of those that hunger.[17]

The ungrateful disciple turned traitor and denied Thee, O Christ; and taking the whole band of wicked men, he brought them to seize Thee.[18]

Glory be to the Father. . . .

I worship Thee, O Son, with the Father and the Spirit of righteousness: I sing in praise of the one Nature, distinguishing the Persons but uniting the Essence.

Both now. . . .

Theotokion

The Ewe that bore Thee, O Jesus my God, Shepherd and Lamb, ever makes intercession for all those born on earth who believe in Thee.

Sessional Hymn

TONE ONE

Lo, the evil council has gathered in hatred to condemn the Lord who sits on high as Judge of all. Herod and Pilate, Annas and Caiaphas now join together, to try Him who alone is longsuffering.

CANTICLE EIGHT

(*Irmos*) The Lord of old foreshadowed the miracle of the Virgin to Moses in the bush upon Mount Sinai: let us praise, bless and exalt Him above all for ever.

Although Thou wast not ignorant of the time of our end, for Thou dost watch over all the ages, yet Thou hast said Thou knewest not

[16] Matt. 26: 6–7.
[17] Matt. 26: 7; John 6: 48–51.
[18] John 18: 3.

that day; and so Thou hast set bounds to all men's knowledge, to keep them in humbleness of mind.[19]

When Thou sittest in judgement, like a shepherd dividing the sheep from the goats, as Thou hast said, then deprive us not, O Saviour, of a place at Thy divine right hand.[20]

O Christ, Thou art our Passover, sacrificed as Lamb and Victim on behalf of all; Thou art the propitiation for our sins; and we exalt Thy divine Passion above all for ever.[21]

All thy life, my soul, is like a mill, a field, and a house: therefore acquire a heart ready for God, that the corruption of the flesh may not hold thee back.[22]

Not only with Pharisees, O Saviour, not only with Simon wast Thou pleased to eat as guest; but publicans and harlots also share in Thy compassion.[23]

In his love for money the traitor Judas, when the ointment was poured out, took thought how he might sell the Master; and going to wicked men he agreed with them upon the price.[24]

O blessed hands, O blessed hair and lips of the chaste harlot! With her hands, O Saviour, she poured out the ointment on Thy feet, and she wiped them with her hair, and kissed them often with her lips.[25]

As Thou was sitting at supper, O Word, a woman came to Thee; and, weeping at Thy feet, she took the alabaster box and poured the oil of myrrh upon Thy head, who art the myrrh of immortality.

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

With the Father we glorify the Son and the Holy Spirit, the Holy Trinity one in Godhead, and we cry: Holy, holy, holy art Thou unto all ages.

Both now. . . .

Theotokion

At the prayers of Thy most pure Mother and of Thine apostles, O Saviour, send down Thy mercy on us in abundance and grant Thy peace to Thy people.

[19] Mark 13: 32.
[20] Matt. 25: 32–3.
[21] 1 Cor. 5: 7; 1 John 2: 2.
[22] Matt. 24: 17–18, 40–1; Ps. 107: 1.
[23] Matt. 26: 6; Luke 7: 36; Matt. 9: 11.
[24] John 12: 3–6; Matt. 26: 14–16.
[25] John 12: 3.

We praise, bless and worship the Lord. . . .
Repeat the irmos, The Lord of all foreshadowed. . . .

CANTICLE NINE

(*Irmos*) With faith let us magnify the only Theotokos, for in ways surpassing nature she has conceived within her womb, according to the flesh, the Word that outside time shone forth from the Father.

It is the time for work: our aim is salvation. O my soul, take thy talent, the image that was given to thee of old, and by trading gain eternal life.[26]

Let us prepare our souls like shining lamps, and when the Bridegroom comes, let us enter with Him into the eternal marriage feast, before the door is shut.[27]

O Jesus, wishing to show Thy surpassing humility unto all, Thou who art food to the hungry hast eaten in the house of Simon.

O Jesus, life-giving bread, Thou hast eaten with Simon the Pharisee, that the harlot might gain Thy grace that is beyond all price, by pouring out the ointment on Thy head.[28]

'My hands are filthy and I have a harlot's lips; my life is impure and my body corrupt; but release and forgive me', cried the harlot to Christ.

The woman drew near to Thee, O Saviour, and poured out the sweet-smelling ointment on Thy feet; and she received the sweet fragrance of forgiveness.

'Rich in sweet scents, yet poor in virtues, I offer Thee what I have: grant me in return what Thou hast, and release and forgive me', cried the harlot to Christ.

'My oil of myrrh is corruptible, Thine is the myrrh of life, for Thy Name is myrrh poured out upon the worthy. But release and forgive me', cried the harlot to Christ.[29]

Glory be to the Father. . . .

Thou art without beginning, O Father; Thou art uncreated, O

[26] Gen. 1: 27; Matt. 25: 16.
[27] Matt. 25: 1–12.
[28] John 6: 48; Matt. 26: 6–7.
[29] Song of Solomon 1: 3.

Son; Thou dost sit upon the same throne, O Spirit; Unity in Nature, Trinity in Persons, one true God.

Both now. . . .

Theotokion

O Theotokos, the hope of those that ever honour thee, cease not to pray to thy Son, that I may be delivered from danger and all manner of temptations.

Repeat the irmos, With faith let us magnify. . . .

HOLY AND GREAT WEDNESDAY

MATTINS

After the Six Psalms and the Great Litany we sing Alleluia *in TONE EIGHT, slowly and solemnly, with the appointed verses, and then the troparion:*

TONE EIGHT

Behold, the Bridegroom comes in the middle of the night; and blessed is the servant whom He shall find watching, but unworthy is he whom He shall find in slothfulness. Beware, then, O my soul, and be not overcome by sleep, lest thou be given over to death and shut out from the Kingdom. But return to soberness and cry aloud: Holy, holy, holy art Thou, O God: through the Theotokos have mercy upon us (*three times*).

After the first reading from the Psalter, the sessional hymn:

TONE THREE

The harlot drew near Thee, O Thou who lovest mankind, and poured out on Thy feet the oil of myrrh with her tears; and at Thy command she was delivered from the foul smell of her evil deeds. But the ungrateful disciple, though he breathed Thy grace, rejected it and defiled himself in filth, selling Thee from love of money. Glory be to Thy compassion, O Christ.

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

Repeat.

After the second reading from the Psalter, the sessional hymn:

TONE FOUR

Deceitful Judas, in his love for money, pondered cunningly how he might betray Thee, O Lord, the Treasure of Life. Therefore in drunken folly he hastened to the Jews and said to the transgressors: 'What will ye give me, and I will deliver Him unto you to be crucified?'

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

Repeat.

After the third reading from the Psalter, the sessional hymn:

TONE ONE

To Thee the harlot cried lamenting, O merciful Lord; ardently she wiped Thy pure feet with the hair of her head, and from the depth of her heart she groaned: 'Cast me not from Thee, neither abhor me, O my God, but receive me in repentance and save me, for Thou alone lovest mankind.'

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

Repeat.

Gospel: John 12: 17–50.

Psalm 50.

The priest: O Lord, save Thy people. . . .

We use the three-canticled Canon by St. Kosmas. In each canticle the irmos is sung twice, and then the troparia are repeated four or six times, so as to make up the number twelve. The irmos is sung at the end as katavasia. Before the troparia we say Glory to Thee, our God, glory to Thee.

TONE TWO

CANTICLE THREE

(*Irmos*) On the rock of faith Thou hast established me, and Thou hast opened wide my mouth against mine enemies. For my spirit has rejoiced to sing: None is holy as our God and none is righteous save Thee, O Lord.

In vain the Sanhedrin of the transgressors gathers together with an evil purpose, to pronounce sentence of condemnation upon Thee, O Christ our Deliverer, to whom we sing: Thou art our God and none is holy save Thee, O Lord.

The wicked assembly of the transgressors, with souls full of hatred for God, considers how to kill as a malefactor the righteous Christ, to whom we sing: Thou art our God and there is none holy save Thee, O Lord.

The Small Litany.

Kontakion

TONE FOUR

I have transgressed more than the harlot, O loving Lord, yet never have I offered Thee my flowing tears. But in silence I fall down before Thee and with love I kiss Thy most pure feet, beseeching Thee as Master to grant me remission of sins; and I cry to Thee, O Saviour: Deliver me from the filth of my works.

Ikos

The woman who was once a prodigal suddenly became chaste, and hating the works of shameful sin and the pleasures of the body, she thought upon her deep disgrace and the torment to which harlots and prodigals shall be condemned. Of them I am the first and I am afraid, yet senselessly I continue in my evil ways. But the woman who was a harlot, filled with fear, made haste and came crying to the Deliverer: 'O merciful Lord who lovest mankind, deliver me from the filth of my works.'

CANTICLE EIGHT

(*Irmos*) The command of the tyrant prevailed, and the furnace was heated sevenfold. Yet the flames did not burn the Children, who had trampled underfoot the decree of the king, but they cried aloud: 'O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

The woman poured precious oil of myrrh upon Thine awesome and royal head, O Christ our God, and she laid hold of Thy pure feet with her polluted hands and cried aloud: 'O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

Guilty of sin, she washed with tears the feet of her Creator and wiped them with her hair; and so she received forgiveness for all that she had done in life, and she cried aloud: 'O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

Through the saving love of God and the fountain of her tears, the grateful woman was ransomed from her sins; washed clean by her confession, she was not ashamed but cried aloud: 'O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

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

CANTICLE NINE

We do not sing the Magnificat and Greater in honour than the cherubim. . . .

(*Irmos*) With pure souls and unpolluted lips, come and let us magnify the undefiled and most holy Mother of Emmanuel, and through her let us bring our prayer to the Child she bore: Spare our souls, O Christ our God, and save us.

Ungrateful and envious in his wickedness, wretched Judas calculates the value of the gift worthy of God, whereby the woman gained release from the debt of her sins, and he trafficks in the grace of divine love. Spare our souls, O Christ our God, and save us.[1]

Judas goes to the lawless rulers and says: 'What will ye give me, if I deliver to you Christ whom ye seek?' And so in exchange for money he rejects fellowship with Christ. Spare our souls, O Christ our God, and save us.

Unrelenting in blind avarice, how hast thou forgotten what Christ taught thee, that thy soul is more in value than the whole world! For in despair, O traitor, thou hast hanged thyself. Spare our souls, O Christ our God, and save us.[2]

Exapostilarion:

TONE THREE

I see Thy bridal chamber adorned, O my Saviour, and I have no wedding garment that I may enter there. Make the robe of my soul to shine, O Giver of Light, and save me (*three times*).

Lauds. We sing four stichera:

TONE ONE

O Son of the Virgin, the harlot knew Thee to be God and she prayed to Thee lamenting, for she had committed sins worthy of tears. 'Loose me from my debt', she cried, 'as I unloose my hair. Show love to her who loves Thee, though rightly she deserves Thy hatred, and with the publicans I shall proclaim Thee, O Benefactor who lovest mankind.'

The harlot mingled precious oil of myrrh with her tears and poured it on Thy most pure feet, as she kissed them; and straight-

[1] John 12: 4–5.
[2] Matt. 16: 26; 27: 5.

way Thou hast proclaimed her justified. To us also grant forgiveness, O Lord who hast suffered for our sake, and save us.

While the sinful woman brought oil of myrrh, the disciple came to an agreement with the transgressors. She rejoiced to pour out what was very precious, he made haste to sell the One who is above all price. She acknowledged Christ as Lord, he severed himself from the Master. She was set free, but Judas became the slave of the enemy. Grievous was his lack of love! Great was her repentance! Grant such repentance also unto me, O Saviour who hast suffered for our sake, and save us.

O misery of Judas! He saw the harlot kiss Thy feet, and deceitfully he plotted to betray Thee with a kiss. She loosed her hair and he was bound a prisoner by fury, bearing in place of myrrh the stink of evil: for envy knows not how to choose its own advantage. O misery of Judas! From this deliver our souls, O God.

Glory be to the Father. . . .

TONE TWO

The sinful woman hastened to buy precious oil of myrrh, with which to anoint the Benefactor, and she cried aloud to the merchant: 'Give me oil of myrrh that I may anoint Him who has cleansed me from all my sins'.

Both now. . . .

TONE SIX

Drowning in sin, she found in Thee a haven of salvation, and pouring out the oil of myrrh with her tears, she cried to Thee: 'Lo, Thou art He who accepts the repentance of the sinful. O Master, save me from the waves of sin in Thy great mercy.'

Aposticha:

TONE SIX

Today Christ comes to the house of the Pharisee, and the sinful woman draws near and falls down at His feet, crying: 'Behold me sunk in sin, filled with despair by reason of my deeds, yet not rejected by Thy love. Grant me, Lord, remission of my sins and save me.'

℣. We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.

The harlot spread out her hair before Thee, O Master, while Judas stretched out his hands to the transgressors: she, to receive forgiveness; and he, to receive money. Therefore we cry aloud to Thee who wast sold and hast set us free: O Lord, glory to Thee.

℣. In all our days, let us be glad: for the days wherein Thou hast humbled us, for the years wherein we have seen evil. And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Evil-smelling and defiled, the woman drew near to Thee, shedding tears upon Thy feet, O Saviour, and proclaiming Thy Passion. 'How can I look upon Thee, O Master? Yet Thou hast come to save the harlot. I am dead: raise me from the depths, as Thou hast raised Lazarus on the fourth day from the tomb. Accept me in my wretchedness, O Lord, and save me.'[3]

℣. And let the brightness of the Lord our God be upon us: prosper Thou the work of our hands, O prosper Thou our handy-work.

Full of despair on account of her life, her evil ways well known, she came to Thee, bearing oil of myrrh, and cried aloud: 'Harlot though I am, cast me not out, O Son of the Virgin; despise not my tears, O Joy of the angels; but receive me in repentance, O Lord, and in Thy great mercy reject me not, a sinner.'

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

TONE EIGHT

(*by Kassiani the Nun*)

The woman who had fallen into many sins, perceiving Thy divinity, O Lord, fulfilled the part of a myrrh-bearer; and with lamentations she brought sweet-smelling oil of myrrh to Thee before Thy burial. 'Woe is me', she said, 'for night surrounds me, dark and moonless, and stings my lustful passion with the love of sin. Accept the fountain of my tears, O Thou who drawest down from the clouds the waters of the sea. Incline to the groanings of my heart, O Thou who in Thine ineffable self-emptying hast bowed down the heavens. I shall kiss Thy most pure feet and wipe them with the hairs of my head, those feet whose sound Eve heard at dusk in Paradise, and hid herself for fear. Who can search out the multitude of my sins and the

[3] John 12: 7.

abyss of Thy judgements, O Saviour of my soul? Despise me not, Thine handmaiden, for Thou hast mercy without measure.'[4]

And the rest of Mattins, as yesterday.

At the Hours we read the appointed portions of the Psalter and of the Gospel.

SIXTH HOUR

Troparion of the Prophecy:

TONE TWO

Today the evil Sanhedrin has gathered together and devised vain counsel against Thee. Today Judas makes a covenant with the chief priests and receives the noose as pledge. Against his will Caiaphas confesses that one man shall undergo a voluntary passion for the sake of all. O Christ, our God and our Deliverer, glory to Thee.[5]

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

Repeat.

Prokimenon (Psalm 133): *TONE EIGHT*

The Lord that made heaven and earth bless thee out of Zion.

℣. Behold now, bless the Lord, all ye servants of the Lord.

Lesson: Ezekiel 2: 3–3: 3.

Prokimenon (Psalm 134): *TONE TWO*

Ye that fear the Lord, bless the Lord.

℣. Praise ye the Name of the Lord; O ye servants, praise the Lord.

At the end of the Typika the priest uses the dismissal prayer O Master rich in mercy. . . , *as at the end of Great Compline, and all the people kneel with their faces to the ground. Then priest and people kneel before one another and ask for each other's forgiveness.*

VESPERS

To Lord I have cried, *ten stichera are sung, from Lauds and the Aposticha at Mattins (see pp. 538–40):*

[4] Mark 16: 1; John 12: 7; Ps. 17: 10; Gen. 3: 8.
[5] Ps. 2: 1; Matt. 26: 3, 15; John 11: 47–50.

O Son of the Virgin, the harlot knew Thee to be God. . . .
The harlot mingled precious oil of myrrh. . . .
While the sinful woman brought oil of myrrh. . . .
O misery of Judas. . . .
The sinful woman hastened to buy precious oil of myrrh. . . .
Drowning in sin, she found in Thee a haven. . . .
Today Christ comes to the house of the Pharisee. . . .
The harlot spread out her hair before Thee, O Master. . . .
Evil-smelling and defiled, the woman drew near. . . .
Full of despair on account of her life. . . .
Glory be to the Father. . . . Both now. . . .
The woman who had fallen into many sins. . . .

Entrance with the Gospel, O joyful Light. . . .

Prokimenon (Psalm 135): TONE FOUR
O give thanks unto the God of heaven: for His mercy endures for ever.
℣. O give thanks unto the God of gods: for His mercy endures for ever.

Lesson: Exodus 2: 11–22.

Prokimenon (Psalm 137): TONE FOUR
Thy mercy, O Lord, endures for ever: forsake not the works of Thine own hands.
℣. I will praise Thee, O Lord, with my whole heart: before the angels will I sing praise unto Thee.

Lesson: Job 2: 1–10.
Then Let my prayer be set forth in Thy sight. . . .
Gospel: Matthew 26: 6–16.
And the rest of the Liturgy of the Presanctified.

After Blessed be the Name of the Lord, *the Prayer of St. Ephraim (once, with three prostrations).*

SMALL COMPLINE

After the Creed we use the following three-canticled Canon by St. Andrew of Crete. The irmoi are sung twice. Before each of the troparia we say Glory to Thee, our God, glory to Thee.

TONE SIX

CANTICLE FOUR

(*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.

Furnished and ready, the upper room received Thee, O Creator, with Thy companions at the mystical supper. There hast Thou sent Thy two disciples to prepare the feast for Thee; there hast Thou kept the Passover, and performed its mysteries.[6]

'Go to such a man', He who knows all things said beforehand to His apostles, 'and blessed is he who can receive the Lord with faith, preparing his heart as an upper room and his devotion as supper.'[7]

O senseless Judas, in thy folly thou art filled with thoughts of avarice. For to thee alone the bag of money was entrusted, yet thou wast not moved at all to mercy; but thou hast closed thy hard heart and betrayed the Lord who alone is compassionate.[8]

The purpose of the Jews who sought to kill God fitted with the action of Judas in his avarice: they armed themselves for murder, and he was tempted by the money. But in misery he lost his life, preferring a noose rather than repentance.[9]

O deceiving Judas, thy kiss is full of guile, thy greeting brings a sword; thy tongue speaks of unity, yet in thy thoughts thou dost consent to separation. For craftily thou hast purposed to betray the Benefactor to the transgressors.

Thou dost kiss and yet dost sell thy Lord, O Judas; thou dost embrace yet lie in wait for Him deceitfully. Thrice miserable! Who can embrace in hatred? Who can love, yet sell for a price? Thy kiss betrays the evil purpose of thy shameless heart.[10]

Glory be to the Father. . . .

Undivided in Essence, unconfused in Persons, I confess Thee as

[6] Mark 14: 12–15.
[7] Matt. 26: 17–18.
[8] John 12: 6.
[9] Matt. 26: 4, 14–15; 27: 3–5.
[10] Luke 22: 48.

God: Triune Deity, one in kingship and throne; and to Thee I raise the great thrice-holy hymn that is sung on high.[11]

Both now. . . .

Theotokion

O Mother of God, past speech is thy conceiving and beyond nature is thy childbearing. Thou hast conceived from the Spirit, not from human seed, and thy childbearing has escaped nature's laws, since it was without corruption and above the nature of all birthgiving. For He whom thou hast borne is God.

Sessional Hymn
TONE FOUR

Eating, O Master, with Thy disciples, Thou hast mystically revealed Thy holy end, whereby we who honour Thy sacred Passion are delivered from corruption.

CANTICLE EIGHT

(*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.

He who wrote the tables of the Law on Sinai, Himself fulfilled the ordinance of the Law. He ate the old Passover which was but a shadow, and He became the new Passover, a mystical and living Sacrifice.[12]

Revealing in a mystery the wisdom hidden from all ages, O Christ our Saviour, Thou hast disclosed it at the Supper to all Thine apostles: and, inspired by God, they delivered it to the Churches.[13]

'One of you shall betray Me by guile this night and sell Me to the Hebrews', Christ cried aloud to His friends, filling them with dismay; and then they turned one to another in doubt.[14]

He who is rich made Himself lowly for our sakes: rising from the Supper, He took a towel and girded Himself, and bowing down He washed the feet of the disciples and the traitor.[15]

[11] Isa. 6: 3; Rev. 4: 8.
[12] Exod. 31: 18; Luke 22: 15; Heb. 10: 1; 1 Cor. 5: 7.
[13] Col. 1: 26; 1 Cor. 11: 23.
[14] John 13: 22.
[15] 2 Cor. 8: 9; John 13: 4.

Who would not be struck with wonder at the height of Thy knowledge, which no mind can understand nor tongue describe! Thou, the Creator of all, hast drawn near to Thy creatures of clay, and washed their feet and dried them with a towel.

The disciple whom the Lord loved, lying on His breast, said to Him: 'Who is he that shall betray Thee?' And Christ answered: 'It is he who dips his hand now in the dish.'[16]

The disciple received the sop, yet was parted from the Bread; scheming how to sell Him, he ran to the Jews and said to the transgressors: 'What will ye give me if I deliver Him to you?'[17]

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

I honour God one in Essence, I sing the praises of the three Persons, distinct from one another yet not differing in Nature, for there is one Godhead and one Power in the three, Father, Son and Holy Spirit.

Both now. . . .

Theotokion

O Jesus our Saviour, deliver us from error and temptation and the evil one. Accept the Theotokos who intercedes for us without ceasing: for she is Thy Mother and has power to entreat Thee.

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

Repeat the irmos, The hosts of heaven give Him glory. . .

CANTICLE NINE

(*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.

Sitting at supper with Thy companions, O Lord who lovest mankind, Thou hast revealed to them the great mystery of Thine Incarnation, saying: 'Eat the living Bread, drink with faith the Blood shed from My divine side at My death.'[18]

The upper room wherein Christ kept the Passover was revealed

[16] John 13: 24–6; Matt. 26: 23.
[17] John 13: 26; Matt. 26: 15.
[18] John 6: 51; Matt. 26: 26–8; John 19: 34.

as a heavenly tabernacle; the supper without shedding of blood is our reasonable worship; the table on which the Mysteries were celebrated there is our spiritual altar.[19]

Christ is our great and honoured Passover, eaten as bread and slain as a Lamb. He has been offered as a sacrifice for us, and mystically we all receive with reverence His Body and His Blood.[20]

Having blessed the bread, O heavenly Bread, Thou hast offered thanks to Thy Father, and taking the cup Thou hast given it to Thy disciples, saying: 'Take, eat, this is My Body and the Blood of Life incorruptible.'

Christ the true Vine spoke to His branches, the apostles, saying: 'Amen. I will not drink henceforth from the vine until I drink it new with you My heirs in the glory of My Father.'[21]

For thirty pieces of silver thou dost sell Him who is above all price; and dost thou not think, wicked Judas, of the mystery of the Supper and the holy washing of the feet? O how hast thou fallen utterly from the light, embracing with love the hangman's noose!

The hands in which thou hast taken the Bread of incorruption, thou hast stretched out to take the money; and with the mouth in which thou hast received the Body and Blood of Christ, thou hast given a kiss deceitfully. But woe to thee, as Christ has said.[22]

Christ, the divine and heavenly Bread, gives food to all the world. Come, then, O lovers of Christ, and in our mouths of clay but with pure hearts let us receive in faith the Passover that is sacrificed and offered in our midst.[23]

Glory be to the Father. . . .

Let us glorify the Father, let us exalt the Son, and with faith let us worship the divine Spirit, undivided Trinity and Unity in Essence. Let us adore Light and Lights, Life and Lives, giving life and light to the ends of the earth.

Both now. . .

Theotokion

Thou alone art revealed as heavenly bridal chamber and ever-virgin Bride. Thou hast carried God in thy womb and given birth

[19] Rom. 12: 1; Heb. 13: 10.
[20] 1 Cor. 5: 7; John 1: 29.
[21] John 15: 5; Matt. 26: 29.
[22] Matt. 26: 24.
[23] 1 Cor. 5: 7.

to Him; and He took flesh from thee yet underwent no change. Therefore, as Bride and Mother of God, with true worship all generations magnify thee.

Repeat the irmos, Conception without seed. . . .

Then the rest of Small Compline and the Dismissal, after which we make three bows to the ground very slowly and solemnly, and after the last prayer we all return to our cells. From this day until after the Sunday of St. Thomas, the Midnight Office is not read in church.

HOLY AND GREAT THURSDAY

MATTINS

About the seventh hour of the night (one o'clock in the morning)[1] *we begin Mattins in the usual way. After the Six Psalms and the Great Litany we sing* Alleluia *in TONE EIGHT, slowly and solemnly, with the appointed verses, and then the troparion:*

TONE EIGHT

The glorious disciples were illumined at the Supper during the washing of the feet, but ungodly Judas was darkened by the disease of avarice, and he delivered Thee, the righteous Judge, to lawless judges. See, O lover of money, how for money's sake he hanged himself. Flee from the greed which made him dare to do such things against his Master. O Lord, who art good towards all men, glory to Thee (*three times*).

Then at once the priest reads the Gospel: Luke 22: 1–39.

After Psalm 50, the Litany, O Lord, save Thy people. . . *is omitted, and immediately we begin the Canon by St. Kosmas. In each canticle the irmos is sung twice, and then the troparia are repeated four or six times, so as to make up the number twelve. The irmos is sung at the end of each canticle as katavasia. Before the troparia we say* Glory to Thee, our God, glory to Thee.

TONE SIX

CANTICLE ONE

(*Irmos*) The Red Sea was parted by a blow from Moses' staff, and the deep with its waves grew dry. It served as a path to the unarmed people of Israel, but to the Egyptians in full armour it proved a grave. A hymn of praise was sung, well-pleasing to God: Christ our God is greatly glorified.

[1] In parish churches it is usual to celebrate Mattins on Wednesday evening.

Cause of all and Bestower of life, the infinite Wisdom of God has built His house, from a pure Mother who has not known man. For, clothing Himself in a bodily temple, Christ our God is greatly glorified.[2]

Instructing His friends in the Mysteries, the true Wisdom of God prepares a table that gives food to the soul, and He mingles for the faithful the cup of the wine of life eternal. Let us approach with reverence and cry aloud: Christ our God is greatly glorified.[3]

Ye faithful, let us all give ear to the exalted preaching of the uncreated and consubstantial Wisdom of God, for He cries aloud: 'O taste and see that I am good! O sing: Christ our God is greatly glorified.'[4]

CANTICLE THREE

(*Irmos*) O God the Lord and Creator of all, Thou art become poor, uniting a created nature to Thyself, while remaining free from passion. Since Thou art the Passover, Thou hast offered Thyself to those for whose sake Thou wast soon to die; and Thou hast cried: 'Eat My Body, and ye shall be firmly established in the faith.'[5]

Filling Thy cup of salvation with joy, O loving Lord, Thou hast made Thy disciples drink from it. For Thou offerest Thyself in sacrifice, crying: 'Drink My Blood, and ye shall be firmly established in the faith.'

'How foolish is the traitor in your midst!' in Thy forbearance Thou hast said to Thy disciples. 'He will not know or understand these things. But abide in Me, and ye shall be firmly established in the faith.'[6]

Sessional Hymn
TONE ONE

He who made the lakes and springs and seas, wishing to teach us the surpassing value of humility, girded Himself with a towel and

[2] Prov. 9: 1; 1 Cor. 1: 24; John 2: 21.
[3] Prov. 9: 2.
[4] Prov. 9: 3; Ps. 33: 9.
[5] 2 Cor. 8: 9; 1 Cor. 5: 7.
[6] John 15: 4.

washed the feet of the disciples, humbling Himself in the abundance of His great compassion and raising us from the depths of wickedness, for He alone loves mankind.

Glory be to the Father. . . .

TONE THREE

Humbling Thyself in Thy compassion, Thou hast washed the feet of Thy disciples, teaching them to take the path which as God Thou hast followed. And Peter, who at first refused to be washed, yielded then to the divine command, and earnestly entreated Thee that we may be granted Thy great mercy.[7]

Both now. . . .

TONE FOUR

Eating, O Master, with Thy disciples, Thou hast mystically revealed Thy holy death, which delivers us from corruption, who honour Thy sacred Passion.

CANTICLE FOUR

(*Irmos*) Foreseeing Thy secret mystery, O Christ, the Prophet cried: 'Thou hast manifested the mighty power of Thy love, O merciful Father, for in Thy goodness Thou hast sent Thine only-begotten Son to cleanse the world from sin.'[8]

Going to Thy Passion that frees from passion all the posterity of Adam, Thou hast said, O Christ, to Thy friends: 'I have desired to eat this Passover with you; for the Father has sent Me, His only-begotten Son, to cleanse the world from sin.'[9]

Partaking from the cup, O Lord Immortal, Thou hast cried to the disciples: 'In this present life I will no more drink with you from the fruit of the vine. For the Father has sent Me, His only-begotten Son, to cleanse the world from sin.'[10]

'In My Kingdom', Thou hast said, O Christ, to Thy friends, 'I shall drink a new drink beyond your understanding; I shall be with

[7] John 13: 8, 15.
[8] John 3: 16.
[9] Luke 22: 15.
[10] Matt. 26: 29.

you as God among gods. For the Father has sent Me, His only-begotten Son, to cleanse the world from sin.'[11]

CANTICLE FIVE

(*Irmos*) United by the bond of love and offering themselves to Christ the Lord, the apostles were washed clean; and with feet made beautiful, they preached to all the Gospel of peace.[12]

The Wisdom of God that restrains the untamed fury of the waters that are above the firmament, that sets a bridle on the deep and keeps back the seas, now pours water into a basin; and the Master washes the feet of His servants.[13]

The Master shows to His disciples an example of humility; He who wraps the heaven in clouds girds Himself with a towel; and He in whose hand is the life of all things kneels down to wash the feet of His servants.[14]

CANTICLE SIX

(*Irmos*) The uttermost depths of sin have compassed me about; and no longer able to endure its stormy waves, as Jonah I cry out to Thee, O Master: Lead me up from corruption.

'O disciples, ye call Me Lord and Master, and so I am', Thou hast cried, O Saviour. 'Follow then the example that ye have seen in Me.'[15]

'He who is free from defilement needs no washing of the feet. Now ye are clean, My disciples, but not all of you. For one of you inclines to wild folly in his heart.'[16]

Kontakion

TONE TWO

The traitor takes the Bread in his hands, but stretches them out

[11] Matt. 26: 29; Ps. 81: 1, 6; John 10: 34.
[12] Isa. 52: 7.
[13] Gen. 1: 7; Job 38: 8–11; John 13: 13–16.
[14] Ps. 146: 8; Job 12: 10.
[15] John 13: 13, 15.
[16] John 13: 10.

secretly to receive the price of Him who fashioned man with His own hands. For Judas, slave and deceiver, still repented not.

Ikos

Let us all draw near in fear to the mystical table, and with pure souls let us receive the Bread; let us remain at the Master's side, that we may see how He washes the feet of the disciples and wipes them with a towel; and let us do as we have seen, subjecting ourselves to each other and washing one another's feet. For such is the commandment that Christ Himself gave to His disciples; but Judas, slave and deceiver, paid no heed.

CANTICLE SEVEN

(*Irmos*) In Babylon the Children did not fear the fiery furnace; but cast into the midst of the flames they were refreshed with dew and sang: 'O God of our fathers, blessed art Thou.'

With head bowed, Judas plotted evil, seeking opportunity to deliver for condemnation the Judge who is Lord of all and God of our fathers.[17]

'Among you there is one that shall betray Me', Christ cried to His friends; and they, forgetting their gladness, were seized with grief and anguish, saying: 'Who shall this be? Tell us, O God of our fathers.'[18]

'He that dares to dip his hand with Me in the dish; and it had been good for that man if he had never passed through the gates of life.' So did Christ, the God of our fathers, speak of the one who should betray Him.[19]

CANTICLE EIGHT

(*Irmos*) Accepting danger for the sake of their fathers' laws, the blessed Children in Babylon scorned the foolish order of the King. Standing together in the fire which burnt them not, they sang a song fitting for God almighty: 'O ye

[17] Matt. 26: 16.
[18] Matt. 26: 21, 22.
[19] Matt. 26: 23–4.

works of the Lord, praise ye the Lord and exalt Him above all for ever.'

Blessed guests in Zion, faithful companions of the Word, the apostles followed the Shepherd like sheep. Firmly united to Christ and feeding upon the divine Word, they cried in thanksgiving: 'O ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

Iniquitous Iscariot, forgetful of the law of friendship, hastened to the betrayal on the feet which Thou hadst washed. Eating Thy Bread, the divine Body, he lifted up his heel against Thee; for he knew not how to cry: 'O ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'[20]

Lacking all conscience, he received the Body that delivers men from sin and the divine Blood that was shed for the world. He was not ashamed to drink what he had sold for money; he felt no anger against sin; for he knew not how to cry: 'O ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

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

CANTICLE NINE

We do not sing the Magnificat and Greater in honour than the cherubim. . . .

(*Irmos*) Come, ye faithful, let us raise our minds on high and enjoy the Master's hospitality and the table of immortal life in the upper room; and let us hear the exalted teaching of the Word whom we magnify.

'Go', said the Word to the disciples, 'and prepare the Passover for those whom I call to share in the Mystery: with the unleavened bread of the word of truth prepare the Passover in the upper room where the mind is established, and magnify the strength of grace.'[21]

Before the ages the Father begat Me, who am Wisdom and Creator, and He established Me as the beginning of His ways. He appointed Me to perform the works which now are mystically accomplished. For though I am by nature the uncreated Word, I make My own the speech and qualities of the manhood that I have assumed.[22]

[20] Ps. 40: 10; John 13: 18.
[21] 1 Cor. 5: 8.
[22] Prov. 8: 22.

Since I am man not merely in appearance but in reality, the human nature united to Me is made godlike through the exchange of attributes. Know Me, then, as one single Christ, who saves those among whom I have been born and whose nature I have taken.

Exapostilarion:

TONE THREE

I see Thy bridal chamber adorned, O my Saviour, and I have no wedding garment that I may enter there. Make the robe of my soul to shine, O Giver of Light, and save me (*three times*).

Lauds. We sing four stichera:

TONE TWO

In haste the council of the Jews assembles, to deliver the Fashioner and Creator of all to Pilate. O transgressors, O unbelievers! For they make ready to surrender unto judgement Him who comes to judge the living and the dead; they prepare the Passion of Him who heals the passions. Great is Thy mercy, O longsuffering Lord: glory to Thee.

Judas the transgressor at the supper dipped his hand into the dish with Thee, O Lord, yet sinfully he reached out his hands to receive the money. He reckoned up the value of the oil of myrrh, and yet was not afraid to sell Thee who art above all price. He stretched out his feet to be washed, yet deceitfully he kissed the Master and betrayed Him to the breakers of the Law. Cast out of the company of the apostles, he threw away the thirty pieces of silver, and did not see Thy Resurrection on the third day. Through this Thy Resurrection have mercy on us.

Judas, the deceitful traitor, with a deceitful kiss betrayed the Lord and Saviour; he sold the Master of all as a slave to the transgressors; the Lamb of God, the Son of the Father, went as a sheep to the slaughter: for He alone is rich in mercy.[23]

Judas, servant and deceiver, disciple and traitor, friend and false accuser, was revealed by his deeds. For he followed the Master, yet inwardly he plotted to betray Him. He said in himself: 'I shall deliver Him up and gain the money that is promised.' He desired the oil of myrrh to be sold and Jesus to be taken by deceit. He gave a

[23] Luke 22: 48; Gen. 37: 28; Isa. 53: 7; John 1: 29.

kiss and handed over Christ; and the Lord went as a sheep to the slaughter, for He alone is compassionate and loves mankind.

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

SAME TONE

The Lamb whom Isaiah proclaimed goes of His own will to the slaughter. He gives His back to scourging, and His cheeks to blows, and turns not away His face from the shame of their spitting; He is condemned to a disgraceful death. Though sinless, He accepts all these things willingly, that He may grant to all men resurrection from the dead.[24]

Then To Thee is due glory, O Lord our God. . . , *and the Doxology* (*said*), *followed by the Litany*, Let us complete our morning prayer. . . .

Aposticha:

TONE EIGHT

Today the evil Sanhedrin has assembled against Christ and devised vain things against Him, plotting to deliver Him, though innocent, to Pilate to be put to death. Today Judas places round his neck the noose of money, and deprives himself of life both temporal and divine. Today Caiaphas prophesies against his will, saying: 'It is expedient that one man should perish for the people.' He came to suffer for our sins, that He might set us free from the bondage of the enemy: for He is good and loves mankind.[25]

℣. He who ate My bread has lifted up his heel against Me (*Psalm 40: 10*).

Today Judas lays aside his outward pretence of love for the poor, and openly displays his greed for money. No longer does he take thought for the needy. He offers now for sale, not the oil of myrrh brought by the sinful woman, but the Myrrh from heaven, and he takes the pieces of silver. He runs to the Jews and says to the transgressors: 'What will ye give me if I deliver Him up to you?' O avarice of the traitor! He reckons the sale profitable, and, agreeing with the wishes of the purchasers, he concludes the transaction. He

[24] Isa. 50: 6; 53: 7.
[25] Ps. 2: 1; John 11: 50.

does not dispute about the price but sells the Lord like a runaway slave; for it is the custom of thieves to throw away what is precious. So the disciple casts that which is holy to the dogs, and the madness of avarice fills him with fury against his own Master. Let us flee from such folly, and cry: O longsuffering Lord, glory to Thee.[26]

℣. His heart gathered iniquity to itself: he went out and spoke of it (*Psalm 40: 7*).

Deceitful are thy ways, lawless Judas: Sick with the love of money, thou hast come to hate mankind. If thou lovest riches, why become disciple of Him who teaches poverty? But if thy love is for Him, why sell the Lord that is above all price and hand Him over to be murdered? Tremble, O sun; groan, earth, and quaking cry aloud: O longsuffering Lord, glory to Thee.

℣. They spoke lawless words against Me (*Psalm 40: 9*).

O ye faithful, let none who is uninstructed in the Mystery draw near to the table of the Lord's Supper; let none approach deceitfully as Judas. For he received his portion, yet he betrayed the Bread. In outward appearance he was a disciple, yet in reality he was present as a murderer. He rejoiced with the Jews, though he sat at supper with the apostles. He kissed in hatred, and with his kiss he sold the God and Saviour of our souls, who has redeemed us from the curse.

Glory be to the Father. . . .

Repeat Deceitful are thy ways. . . .

Both now. . . .

TONE FIVE

Instructing Thy disciples in the Mystery, O Lord, Thou hast taught them, saying: 'My friends, take care that fear does not separate you from Me. For though I suffer, yet it is for the sake of the world. Do not be scandalized because of Me; for I have come not to be ministered unto, but to minister, and to give My life as a ransom for the world. If then ye are My friends, ye will do as I do. He who will be first, let him be the last; let the master be as the servant. Abide in Me, that ye may bear fruit: for I am the vine of Life.'[27]

[26] Matt. 7: 6.

[27] Matt. 20: 26–8; 26: 31; John 15: 1, 4, 14; 16: 1.

Then It is a good thing to give thanks to the Lord. . . , *and the rest of Mattins, as on days outside Lent.*

The First Hour follows immediately.

FIRST HOUR

We do not sing the Lenten verses with the prostrations, but we use the troparion The glorious disciples. . . (*see p. 548*).

After the Theotokion, What shall we call thee, O full of grace. . . , *there follows the Troparion of the Prophecy:*

TONE THREE

Thou wast struck on the face for the sake of mankind, yet wast not moved to anger; deliver our life from corruption, O Lord, and save us.

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

Repeat.

Prokimenon (Psalm 82): *TONE ONE*

Let the nations understand that the Lord is Thy Name.

℣. O God, who is like unto Thee?

Lesson: Jeremiah 11: 18–12: 5; 12: 9–11, 14–15.

Prokimenon (Psalm 75): *TONE SIX*[28]

Make a vow unto the Lord our God and keep it.

℣. In Judah is God known: His Name is great in Israel.

Then we continue Order my steps in Thy word . . . (*said*).

We use the kontakion of the day, The traitor takes the Bread. . . (*see p. 551*).

Dismissal: May He who in His surpassing love showed us the most excellent way of humility by washing the disciples' feet, and who accepted even the Cross and burial, Christ our true God. . . .

The rest of the Hours are read each with the three fixed psalms, but without further readings from the Psalter and without the Lenten verses and

[28] In some editions, Tone Eight.

prostrations. We use the troparion and the kontakion of the day, as at the First Hour.

After the Ninth Hour the Beatitudes are read (not sung) without prostrations; and we continue with the rest of the Typika, ending with the Dismissal.

From today until after the Sunday of St. Thomas, the Office for the Dead (Lity) is not celebrated in the narthex.

VESPERS

About the eighth hour (two o'clock in the afternoon)[29] *the priest begins Vespers with the blessing,* Blessed is the Kingdom. . . . *Then* O come, let us worship. . . , *the Psalm of Introduction (Psalm 103) and the Great Litany. There is no reading from the Psalter.*

To Lord, I have cried, *ten stichera are sung from Lauds at Mattins (see pp. 554–5):*

In haste the council of the Jews assembles. . . (*twice*).
Judas, the transgressor. . . (*twice*).
Judas, the deceitful traitor. . . (*twice*).
Judas, servant and deceiver. . . (*twice*).
The Lamb whom Isaiah proclaimed. . . (*twice*).
Glory be to the Father. . . . Both now. . . .

TONE SIX

Truly is Judas to be numbered with the generation of vipers, who ate manna in the wilderness, yet murmured against Him who fed them; and while the food was yet in their mouth, in their ingratitude they spoke against God. So Judas in his impiety, still carrying in his mouth the heavenly Bread, went and betrayed the Saviour. O ever-greedy heart! O inhuman rashness! He sold the Lord who fed him; and the Master whom he kissed he delivered to death. Judas the transgressor is indeed their son, and with them he has inherited perdition. But deliver our souls, O Lord, from such hatred of mankind, for Thou alone art boundless in longsuffering.[30]

Entrance with the Gospel, O joyful Light. . . .

[29] In most places it is now the custom to begin earlier.
[30] Matt. 3: 7; Exod. 16: 2, 15; Ps. 77: 30.

Prokimenon (Psalm 139): TONE ONE

Deliver me, O Lord, from the evil man: from the unrighteous man preserve me.

℣. Who imagine mischief in their heart.

Lesson: Exodus 19: 10–19.

Prokimenon (Psalm 58): TONE SEVEN

Deliver me from mine enemies, O God: defend me from them that rise up against me.

℣. Deliver me from them that work iniquity.

Lessons: Job 38: 1–21; 42: 1–5.
Isaiah 50: 4–11.

Then the Small Litany and the Trisagion.

Prokimenon before the Epistle (Psalm 2):

TONE SEVEN

The rulers took counsel together against the Lord and against His Anointed.

℣. Why did the heathen rage and the people imagine vain things?

Epistle: 1 Corinthians 11: 23–32.

Alleluia: *TONE SIX*

℣1. Blessed is he who considers the poor and needy (*Psalm 40: 2*).

℣2. Mine enemies spake evil of Me: When shall He die, and His name perish? (*ibid., 6*).

℣3. He who ate My bread has lifted up his heel against Me (*ibid., 10*).

Gospel: Matthew 26: 2–20; John 13: 3–17; Matthew 26: 21–39; Luke 22: 43–5; Matthew 26: 40–27: 2.

And then the Liturgy of St. Basil the Great.

Instead of the Hymn of the Cherubim we sing the troparion:

TONE SIX

At Thy mystical Supper, Son of God, today receive me as a communicant: for I will not speak of the mystery to Thine enemies; I will not give Thee a kiss like Judas; but as the thief I confess Thee: Remember me, Lord, when Thou comest in Thy Kingdom.

This is also sung in place of the communion verse, and it is repeated many times while the faithful receive the Holy Mysteries. It is likewise sung after the communion in place of We have seen the true Light *and* Let our mouth be filled with Thy praise.

After the prayer behind the ambon, in certain cathedrals and monasteries there is celebrated the Office of the Washing of the Feet.

On this day we are given wine and oil in the refectory.

SMALL COMPLINE

After the Creed we use the following three-canticled Canon by St. Andrew of Crete.[31] *The irmoi are sung twice. Before each of the troparia we say* Glory to Thee, our God, glory to Thee.

TONE EIGHT

CANTICLE FIVE

(*Irmos*) O Christ my God, Giver of light, who hast driven out the primeval darkness of the abyss, disperse, O Word, the darkness from my soul, and give me the light of Thy commandments, that early in the morning I may glorify Thee.

The supper is made ready and the Passover prepared for Thee, as Thou hast said, O Christ. But Judas ponders how to sell Thee: he was with Thee in the upper room, but going out he agreed upon Thy price.[32]

Christ rises from the supper and by His own free choice He girds Himself with a towel. He who holds all things in the hollow of His hand kneels as a servant before Peter, washes his feet, and wipes them with the towel.[33]

Judas the false disciple took the bread into his hands, those hands with which he sold Thee and betrayed Thee; he stretched out his

[31] This is found in the Slav books, but not in the modern editions of the Greek Triodion; it is printed, however, in the Greek Triodion published at Rome in 1738, but the text differs somewhat from the Slavonic. We have also consulted the Greek text as given in the Bodleian manuscript, Canon. gr. 71, f. 219a.

[32] Matt. 26: 14–15, 19, 25.

[33] John 13: 4–9.

feet, and Thou hast Thyself washed them and wiped them with a towel.

Judas gave Thee a false kiss, O Word, with those lips with which he had eaten Thy Body unworthily, and he cried to Thee: 'Hail, Master.' Though he kissed Thee, yet he was a traitor, a slave and a liar.[34]

When Peter saw what was done, great fear seized his heart. A maidservant questioned and accused him directly, and he denied Thee, as Thou hast foretold who knowest all things before they come to pass; yet he acted freely, and not because of Thy prophecy.[35]

The Creator is struck on the face, and all creation quakes because of this outrage against Him. By His own consent He is smitten with a reed, and the heavens are shaken. The Judge is spat upon, and all the foundations of the earth are moved.[36]

Glory be to the Father. . . .

God who has adorned the whole earth with flowers is crowned with thorns; He is scourged, and patiently He endures mockery and wears the scarlet robe of disgrace. All these things He who is God accepts and suffers in His flesh.

Both now. . . .

Theotokion

Let John cry out in words inspired by God, proclaiming the doctrine of Thine Incarnation: Without suffering change the Word was made flesh from a Virgin, yet He remained by nature God as He was before, and He was not separated from His Father.[37]

CANTICLE EIGHT

(*Irmos*) O Thou who coverest Thy high places with the waters, who settest the sand as a bound to the sea and upholdest all things: the sun sings Thy praises, the moon gives Thee glory, every creature offers a hymn to Thee, his Author and Creator, for ever.[38]

[34] Matt. 26: 49.
[35] Matt. 26: 33–5, 69–75.
[36] Matt. 26: 67.
[37] John 1: 14.
[38] Ps. 103: 3; Jer. 5: 22.

O Jesus, who hast wrapped the heavens in cloud and who reignest with Thine eternal Father on the throne of glory, Thou hast taken a towel and with it girded Thyself to wash feet of mortal men, O Word, who art entirely fire though Thou hast become incarnate.

When Christ had washed the feet of them all, He sat down again and said to His disciples: 'Ye know, all of you, what I now have done. For I have given to you all an example of humility: whoever wishes to be first, let him by his own free choice be last.'[39]

'Ye are clean, but not all of you', said Christ as He sat with His friends at the supper. And they spoke one to another, not understanding His words; and so, after this, He openly disclosed the name of His betrayer.[40]

When He had spoken these things, the Judge of all went with His disciples to the Mount of Olives, and He said: 'Save me from this hour, O Father! Yet why do I say this? For I have come to this hour, that I may suffer the Passion.'[41]

O false kiss! 'Hail, Master', said Judas to Christ, and with this word betrayed Him to the slaughter. For he gave this as a sign to the transgressors: 'The man that I shall kiss, he it is that I have promised to betray to you.'[42]

Thou, our God, wast taken captive by the lawless people, yet Thou hast not resisted or cried out, O Lamb of God. Thou hast endured all things: questioned, condemned, struck on the face, led a prisoner before Caiaphas with swords and staves.[43]

'Let Jesus Christ be crucified', cried the Hebrew people together with the priests and scribes. O faithless people! What evil has He done, He who raised up Lazarus from the tomb and wondrously has brought to pass the salvation of all?

The lawless people cried aloud before the judgement-seat of Pilate: 'Crucify Him, and set free for us Barabbas the murderer who lies bound. Scourge Christ and take, O take Him and crucify Him with the evildoers.'[44]

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

O ineffable self-abasement! O secret counsel! Thou who art fire

[39] John 13: 12–15; Matt. 20: 26–7.
[40] John 13: 10–11, 21–6.
[41] Matt. 26: 30, 36–46; John 12: 27.
[42] Matt. 26: 48–9.
[43] Isa. 53: 7; Luke 22: 52–4.
[44] Matt. 27: 15–26.

hast washed the feet of Thy betrayer, O Saviour, and, washing him, Thou hast not burnt him up; wiping his feet, Thou hast not consumed him with flames. But Thou hast given him Bread at the supper, and made him an initiate at Thy mystical worship.

Both now. . .

Theotokion

O strangest of tidings! God becomes the Son of a woman. The conception was without seed, the Mother is a virgin, and the Child is God. O dread sight! O strange conceiving! O birthgiving incorruptible from a virgin! Truly all these things are beyond understanding and knowledge.

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

CANTICLE NINE

(*Irmos*) Blessed be the Lord God of Israel, for He has raised up a horn of salvation for us in the house of His servant David; whereby the Dayspring from on high has visited us, and guided us into the way of peace.[45]

'Ye sleep again', said Christ to His disciples. 'Watch, for the hour draws nigh. Arise and let us go, My friends. For see, the disciple who shall betray Me comes with the whole band of soldiers, to deliver Me to the murderers of the prophets.'[46]

'Thy kiss is false and thine embrace is bitter. To whom, O liar, dost thou say, "Hail, Master"?' said Christ to Judas. 'Friend, why art thou here? For if thou hast come to kiss Me, why dost thou bring a sword anointed with honey?'

O Christ the Judge, by Thine own free choice Thou camest innocent before the judgement-seat of Pilate, so as to deliver us from our debts; and in Thy love Thou hast accepted to suffer in the flesh that we might all receive freedom.

O depth of compassion! How can it be that Christ, the Fire unapproachable, stands before Pilate and yet does not consume him in the flames, though Pilate is but grass and reeds and earth? Yet, since He is longsuffering by nature, patiently He endures all Pilate's insolence.

[45] Luke 1: 68–9, 78–9.
[46] Matt. 26: 40–6; 23: 31.

'Take Him away, take Him away and crucify Him whom they call Christ', cried the Jews repeatedly to Pilate. And he washed his hands, and with a pen he wrote the act of condemnation against Him who grants to all men immortality.[47]

Why, lawless men, do ye make such a tumult, crying aloud, 'Take Christ, take Him and crucify Him', asking for the thief that is condemned? Is not this He who raised the dead and cleansed the lepers, who healed the woman with an issue of blood and made the paralysed to stand upright?

'What evil has He done?', cried Pilate to the ungrateful people. 'Why do ye shout so vehemently, "Take Him away, take Him and crucify Him"? I find no guilt in Him.' But they cried in bitter hatred: 'Take Him away, take Him and crucify the Saviour of us all.'

O lawless Jews! O people without understanding! Do ye not remember how many miracles of healing Christ performed for you? Do ye not comprehend His divine power, just as your fathers before you understood it not?

Glory be to the Father. . . .

O my Maker, Thou wast scourged and given up to Crucifixion for my sake, that Thou mightest bring to pass my salvation in the midst of the earth and pour out Thy life for the world, granting by Thy precious Blood immortality to those that worship Thee.[48]

Both now. . . .

Theotokion

Ewe that bore the Lamb, Thy Mother stood, O Master, by the Cross and wept for Thee, O Creator of all things, as she looked upon Thy great longsuffering. For by Thine own will Thou wast born incarnate, and hast suffered in the flesh all Thy Passion that Thou mightest save the world.

[47] Matt. 27: 22–4.
[48] Ps. 73: 12.

HOLY AND GREAT FRIDAY

MATTINS
THE OFFICE OF THE HOLY AND REDEEMING PASSION OF OUR LORD JESUS CHRIST

About the second hour of the night (eight o'clock on Thursday evening), we begin Mattins in the usual way. After the Six Psalms and the Great Litany, we sing Alleluia *in TONE EIGHT, slowly and solemnly, with the appointed verses, and then the troparion* The glorious disciples. . . *(three times, see p. 548). While this is being sung, candles are distributed to all those present, and these are lit during each of the twelve readings from the Gospel. After the troparion, the Small Litany is said with the exclamation:* For Thine is the dominion, Thine the Kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Then the deacon says: And that He will count us worthy to hear the Holy Gospel, let us pray to the Lord God.

Choir: Kyrie eleison *(three times)*.

Deacon: Wisdom, stand and attend. Let us hear the Holy Gospel.

Priest: Peace be with you all.

Choir: And with thy spirit.

Priest: Reading from the Holy Gospel according to John.

Deacon: Let us attend!

Choir: Glory to Thee, O Lord, glory to Thee.[1]

And the priest reads the First Gospel:

THE FIRST GOSPEL *(John 13: 31–18: 1)*

The Lord said to His disciples: Now is the Son of man glorified,

[1] The same order is followed before each of the twelve readings from the Gospel. But in the Slav use the sequence is as follows:

Priest: *Reading from the Holy Gospel. . . .* Choir: *Glory to Thy Passion, O Lord, glory to Thee.* Deacon: *Let us attend.*

After each reading from the Gospel, in both the Greek and the Slav use, the choir sings: *Glory to Thy longsuffering, O Lord, glory to Thee.*

and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.

Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards. Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shalt not crow, till thou hast denied Me thrice.

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto Him, Lord, we know not whither Thou goest; and how can we know the way? Jesus saith unto him, I am the Way, the Truth and the Life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him. Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet thou hast not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it.

If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth Me no more; but ye see Me: because I live, ye shall live also. At that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, He it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. Judas saith unto Him, not Iscariot, Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him. He that loveth Me not keepeth not My sayings: and the word which ye hear is not Mine, but the Father's which sent Me. These things have I spoken unto you, being yet present with you. But the comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto the Father: for My Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in Me. But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do. Arise, let us go hence.

I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me and I in him, the same bringeth forth much fruit: for without

Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples. As the Father hath loved Me, so have I loved you: continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy might remain in you, and that your joy might be full. This is My commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you; if they have kept My saying, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning.

These things have I spoken unto you, that ye should not be

offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor Me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go My way to Him that sent Me; and none of you asketh Me, Whither goest Thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgement: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine, and shall shew it unto you. A little while, and ye shall not see Me: and again, a little while, and ye shall see Me, because I go to the Father.

Then said some of His disciples among themselves, What is this that He saith unto us, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me: and, Because I go to the Father? They said therefore, What is this that He saith, A little while? We cannot tell what He saith. Now Jesus knew that they were desirous to ask Him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see Me: and again, a little while, and ye shall see Me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in

that day ye shall ask Me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in My name: and I say not unto you, that I will pray the Father for you: for the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God. I came forth from the Father and am come into the world: again, I leave the world, and go to the Father. His disciples said unto Him, Lo, now speakest Thou plainly, and speakest no proverb. Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave Me alone: and yet I am not alone, because the Father is with Me. These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. I have manifested Thy name unto the men which Thou gavest Me out of the world: Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me. I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and

I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, as We are. While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me; for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.

When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples.

Then we sing the following antiphons, repeating each of the troparia:

Antiphon One
TONE EIGHT

The rulers of the people took counsel together against the Lord and against His Anointed.[2]

[2] Ps. 2: 2.

They laid a lawless accusation against Me. O Lord, Lord, forsake Me not.

Let us bring to Christ pure senses and affections, and as His friends let us sacrifice our lives for His sake. Let us not, as Judas, choke ourselves with the cares of this life, but in the inner chambers of our hearts let us cry: Our Father who art in heaven, deliver us from the evil one.[3]

Glory be to the Father. . . .

Theotokion

As a virgin inviolate thou hast borne child and hast remained a virgin, O Mother who hast not known wedlock, Theotokos Mary. Pray to Christ our God that we may be saved.

Both now. . . .

Repeat.

Antiphon Two

TONE SIX

Judas ran to the lawless scribes and said: 'What will ye give me, and I shall deliver Him to you?' And while they conspired together, Thou against whom they were conspiring, wast Thyself standing invisibly in their midst. O Thou who knowest the hearts of men, spare our souls.[4]

In loving compassion let us minister to God, as Mary at the supper; and let us not as Judas acquire love of money, that we may ever abide with Christ our God.[5]

Glory be to the Father. . . .

Theotokion

Cease not to pray, O Virgin, unto Him whom thou hast borne in ways past all interpretation, for He loves mankind: that He may save from danger all who flee to thee for refuge.

Both now. . . .

Repeat.

Antiphon Three

TONE TWO

Because of the raising of Lazarus, the children of the Hebrews

[3] Matt. 6: 6, 9, 13; 27: 5; John 15: 13–14.
[4] Matt. 26: 15.
[5] John 12: 2–6.

cried Hosanna unto Thee, O Lord who lovest mankind: but Judas the transgressor had no wish to understand.

At Thy supper, O Christ our God, Thou hast foretold to Thy disciples: 'One of you shall betray Me.' But Judas the transgressor had no wish to understand.[6]

When John asked Thee, O Lord, 'Who is he that shall betray Thee?' Thou hast shown him through the giving of the bread. But Judas the transgressor had no wish to understand.[7]

With thirty pieces of silver, O Lord, and with a false kiss, the Jews sought to kill Thee. But Judas the transgressor had no wish to understand.[8]

During the washing of the feet, O Christ our God, Thou hast commanded Thy disciples, 'Do as ye have seen Me do.' But Judas the transgressor had no wish to understand.[9]

'Watch and pray, that ye enter not into temptation', Thou, our God, hast said to Thy disciples. But Judas the transgressor had no wish to understand.[10]

Glory be to the Father. . .

Theotokion

Keep thy servants safe from danger, O Theotokos, for after God we all flee to thee for refuge, as an unconquerable rampart and protection.

Both now. . . .

Repeat.

Small Litany with the exclamation: For to Thee are due all glory, honour and worship, to the Father, the Son, and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn
TONE SEVEN

During this and the following sessional hymns, we do not sit but remain standing.

[6] Matt. 26: 21.
[7] John 13: 25–6.
[8] Matt. 26: 15; Luke 22: 48.
[9] John 13: 15.
[10] Matt. 26: 41.

As Thou gavest food to the disciples at the Supper, knowing the plot for Thy betrayal, Thou hast accused Judas of it. Thou hast understood that he would not come to repentance, yet hast Thou desired to show to all that Thou wast betrayed of Thine own will, to save the world from the enemy. O longsuffering Lord, glory to Thee.

THE SECOND GOSPEL (*John 18: 1–28*)

At that time Jesus went forth with His disciples over the brook Cedron, where was a garden, into the which He entered, and His disciples. And Judas also, which betrayed Him, knew the place: for Jesus ofttimes resorted thither with His disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas also, which betrayed Him, stood with them. As soon then as He had said unto them, I am He, they went backward, and fell to the ground. Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He: if therefore ye seek Me, let these go their way: That the saying might be fulfilled, which He spake, Of them which Thou gavest Me have I lost none. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it? Then the band and the captain and officers of the Jews took Jesus, and bound Him, and led Him away to Annas first; for he was father in law to Caipahas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And the

servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them and warmed himself.

The high priest then asked Jesus of His disciples, and of His doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou Me? Ask them which heard Me, what I have said unto them: behold, they know what I said. And when He had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest Thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me? Now Annas had sent Him bound unto Caiaphas the high priest. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of His disciples? He denied it, and said, I am not. One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with Him? Peter then denied again: and immediately the cock crew. Then led they Jesus from Caiaphas unto the hall of judgement: and it was early; and they themselves went not into the judgement hall, lest they should be defiled; but that they might eat the passover.

Antiphon Four

TONE FIVE

Today Judas forsakes the Master and accepts the devil: he is blinded by the passion of avarice and darkened he falls from the Light. For how could he see, who sold the Light for thirty pieces of silver? But He who suffered for the world has shone upon us as the dawn. To Him let us cry: O Thou who sufferest with men and for their sakes, glory to Thee.

Today Judas makes a pretence of godliness and becomes a stranger to the gift of grace; though a disciple, he turns traitor, and under a guise of friendship he conceals deceit. In his foolishness he prefers thirty pieces of silver to the Master's love, and acts as guide to the lawless Sanhedrin. But we have Christ as our salvation: let us glorify Him.

TONE ONE

As brethren in Christ, let us acquire brotherly love; and let us

not be lacking in compassion for our neighbour, lest for money's sake we be condemned like the unmerciful servant, and repent like Judas to no purpose.[11]

Glory be to the Father. . . .

Theotokion

Glorious things are spoken of thee throughout all the world, for thou hast borne in the flesh the Maker of all, O Theotokos Mary, unwedded, worthy of all praise.[12]

Both now. . . .

Repeat.

Antiphon Five

TONE SIX

The disciple agreed upon the price of the Master, and for thirty pieces of silver he sold the Lord; with a deceitful kiss he betrayed Him to the transgressors to be put to death.

Today the Creator of heaven and earth said to His disciples: 'The hour is at hand, and Judas who betrays Me has drawn near. Let none of you deny Me when ye see Me on the Cross between two thieves. For as man I suffer, but as Lover of mankind I save those who believe in Me.'[13]

Glory be to the Father. . . .

Theotokion

O Virgin who in the last days hast ineffably conceived and borne thine own Creator, save those who magnify thee.

Both now. . . .

Repeat.

Antiphon Six

TONE SEVEN

Today Judas watches how he may deliver up the Lord, the pre-eternal Saviour of the world, who with five loaves satisfied the multitude. Today the transgressor denies his Teacher; though a disciple he betrays the Master. He sells for money the Lord who fed His people with manna in the wilderness.[14]

[11] 1 Thess. 4: 9; Matt. 18: 24–34; 27: 3.
[12] Ps. 86: 3.
[13] Matt. 26: 45.
[14] Matt. 14: 15–20; Exod. 16: 15.

Today the Jews nailed to the Cross the Lord who divided the sea with a rod and led them through the wilderness. Today they pierced with a lance the side of Him who for their sake smote Egypt with plagues. They gave Him gall to drink, who rained down manna on them for food.

O Lord, as Thou camest to Thy voluntary Passion, Thou hast cried aloud to Thy disciples: 'If ye could not even watch with Me one hour, why then did ye promise to die for My sake? See ye how Judas sleeps not, but makes haste to deliver Me to the transgressors? Awake, rise and pray, and let none deny Me when he sees Me on the Cross.' O longsuffering Lord, glory to Thee.[15]

Glory be to the Father. . . .

Theotokion

Hail, Theotokos, who hast contained within thy womb Him whom the heavens cannot contain. Hail, Virgin whom the prophets preached: through thee Emmanuel has shone forth upon us. Hail, Mother of Christ our God.

Both now. . . .

Repeat.

Small Litany, with the exclamation: For blessed and glorified is Thy most honoured and majestic Name, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn
TONE SEVEN

What reason led thee, Judas, to betray the Saviour? Did He expel thee from the company of the apostles? Did He deprive thee of the gift of healing? When thou wast at supper with the others, did He drive thee from the table? When He washed the others' feet, did He pass thee by? How many are the blessings that thou hast forgotten! Thou art condemned for thine ingratitude, but His measureless longsuffering and great mercy are proclaimed to all.

THE THIRD GOSPEL (*Matthew 26: 57–75*)

At that time the soldiers that had laid hold on Jesus led Him away

[15] Matt. 26: 40; John 13: 38.

to Caiaphas the high priest, where the scribes and the elders were assembled. But Peter followed Him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put Him to death; but found none; yea, though many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto Him, Answerest Thou nothing? What is it which these witness against Thee? But Jesus held His peace. And the high priest answered and said unto Him, I adjure thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard His blasphemy. What think ye? They answered and said, He is guilty of death. Then did they spit in His face, and buffeted Him, and others smote Him with the palms of their hands, saying, Prophesy unto us, thou Christ, who is he that smote Thee? Now Peter sat without in the palace: and a damsel came unto him saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny Me thrice. And he went out and wept bitterly.

Antiphon Seven

TONE EIGHT

Suffering the transgressors to lay hold on Thee, O Lord, Thou hast cried aloud: 'Although ye smite the Shepherd and scatter abroad the twelve sheep, My disciples, yet could I call to Mine aid more than twelve legions of angels. But in My patience I forbear,

that the hidden secrets I made known to you through My prophets may be fulfilled.' O Lord, glory to Thee.[16]

Peter denied Thee three times, and straightway he understood Thy words; but he offered Thee tears of repentance. O God, be merciful to me and save me.[17]

Glory be to the Father. . . .

Theotokion

The holy Virgin is a gateway of salvation, a fair Paradise, and a cloud of everlasting light: let us all sing in praise of her and say to her, 'Rejoice!'[18]

Both now. . . .

Repeat.

Antiphon Eight
TONE TWO

O ye transgressors, tell us what ye heard from our Saviour? Did He not expound the Law and the teaching of the prophets? How then have ye taken counsel to deliver up to Pilate Him who is God the Word that came from God, and the Deliverer of our souls?

'Let Him be crucified!' they cried, though they had always taken pleasure in Thy gifts of grace; and the murderers of the righteous asked for the release of an evildoer in place of their Benefactor. But Thou, O Christ, wast silent and hast endured their impudence, wishing to suffer and to save us in Thy love for mankind.[19]

Glory be to the Father. . . .

Theotokion

As there is no boldness in us because of the multitude of our sins, do thou, O Virgin Theotokos, intercede with the Son whom thou hast borne, for the entreaty of His Mother has great power to win the favour of the Master. Despise not, O all-honoured Lady, the prayers of sinners, for He who took upon Himself to suffer for our sake is merciful and strong to save.

Both now. . . .

Repeat.

[16] Zech. 13: 7; Matt. 26: 31, 53–4.
[17] Matt. 26: 75.
[18] Ezek. 44: 1–3; 28: 13; Isa. 19: 1; Exod. 13: 21–2.
[19] Matt. 23: 35; 27: 21–2.

Antiphon Nine
TONE THREE

They took the thirty pieces of silver, the price of Him that was valued, on whom the children of Israel had set a price. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Therefore watch![20]

They gave Me gall to eat, and in My thirst they gave Me vinegar to drink. But do Thou raise Me up, O Lord, and I shall grant them their reward.[21]

Glory be to the Father. . . .

Theotokion

We Gentiles sing of thee, O pure Theotokos, for thou hast borne Christ our God, who through thee delivered mankind from the curse.

Both now. . . .

Repeat.

Small Litany with the exclamation: For Thou art our God and to Thee we ascribe glory, to the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn
TONE EIGHT

O how could Judas, who was once Thy disciple, plot to betray Thee! In his treachery and wickedness he ate with Thee at the supper, and then he went to the priests and said: 'What will ye give me, and I will deliver to you Him who set the Law at naught and defiled the Sabbath?' O longsuffering Lord, glory to Thee.

THE FOURTH GOSPEL (*John 18: 28–19: 16*)

At that time they led Jesus from Caiaphas unto the hall of judgement: and it was early; and they themselves went not into the judgement hall, lest they should be defiled; but that they might eat the passover. Pilate then went out unto them, and said, What accusation bring ye against this man? They answered and said unto him,

[20] Zech. 11: 13; Matt. 27: 9; 26: 41.
[21] Ps. 68: 22; Matt. 27: 34.

If He were not a malefactor, we would not have delivered Him up unto thee. Then said Pilate unto them, Take ye Him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which He spake, signifying what death He should die. Then Pilate entered into the judgement hall again, and called Jesus, and said unto Him, Art thou the king of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered Thee unto me: what hast Thou done? Jesus answered, My Kingdom is not of this world: if My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence. Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice. Pilate saith unto Him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged Him. And the soldiers platted a crown of thorns, and put it on His head, and they put on Him a purple robe, and said, Hail, King of the Jews! And they smote Him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw Him, they cried out, saying, Crucify Him, crucify Him. Pilate saith unto them, Take ye Him, and crucify Him: for I find no fault in Him. The Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgement hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer. Then saith Pilate unto Him, Speakest Thou not unto me? Knowest Thou not that I have power to crucify Thee, and

have power to release Thee? Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore he that hath delivered Me unto thee hath the greater sin. And from thenceforth Pilate sought to release Him: but the Jews cried out, saying, If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgement seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the Passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with Him, away with Him, crucify Him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar. Then delivered he Him therefore unto them to be crucified.

Antiphon Ten

TONE SIX

He who clothes Himself in light as in a garment, stood naked at the judgement; on His cheek He received blows from the hands which He had formed. The lawless people nailed to the Cross the Lord of Glory. Then the veil of the temple was rent in twain and the sun was darkened, for it could not bear to see such outrage done to God, before whom all things tremble. Let us worship Him.[22]

The disciple denied Thee and the thief cried aloud: Remember me, O Lord, in Thy Kingdom.[23]

Glory be to the Father. . . .

Theotokion

O Lord who lovest mankind, for the sake of Thy servants Thou wast pleased to take flesh from the Virgin: grant peace to the world, that with one accord we may glorify Thee.

Both now. . . .

Repeat.

Antiphon Eleven

TONE SIX

In return for the blessings which Thou hast granted, O Christ, to

[22] Ps. 103: 2; Matt. 27: 28–30; 1 Cor. 2: 8; Matt. 27: 51, 45.
[23] Luke 23: 42.

the people of the Hebrews, they condemned Thee to be crucified, giving Thee vinegar and gall to drink. But render unto them, O Lord, according to their works, for they have not understood Thy loving self-abasement.

The people of the Hebrews were not satisfied with Thy betrayal, O Christ, but they wagged their heads, and reviled and mocked Thee. But render unto them, O Lord, according to their works, for they have devised vain things against Thee.[24]

Neither the quaking of the earth, nor the splitting of the rocks, nor the rending of the veil of the temple, nor the resurrection of the dead persuaded the Jews. But render unto them, O Lord, according to their works, for they have devised vain things against Thee.[25]

Glory be to the Father. . . .

Theotokion

O Theotokos Virgin, who alone art pure and alone blessed, through thee we have come to know God, for He took flesh from thee. Therefore without ceasing we sing thy praises and we magnify thee.

Both now. . . .

Repeat.

Antiphon Twelve
TONE EIGHT

Thus says the Lord to the Jews: 'O My people, what have I done unto thee? Or wherein have I wearied thee? I gave light to thy blind and cleansed thy lepers, I raised up the man who lay upon his bed. O My people, what have I done unto thee, and how hast thou repaid Me? Instead of manna thou hast given Me gall, instead of water vinegar; instead of loving Me, thou hast nailed Me to the Cross. I can endure no more. I shall call My Gentiles and they shall glorify Me with the Father and the Spirit; and I shall bestow on them eternal life.'[26]

Today the veil of the temple is rent in twain, as a reproof against the transgressors; and the sun hides its own rays, seeing the Master crucified.

[24] Matt. 27: 39; Ps. 2: 1.
[25] Matt. 27: 51–3.
[26] Mic. 6: 3; Matt. 9: 2.

O lawgivers of Israel, ye Jews and Pharisees, the company of the apostles cries aloud to you: Behold the Temple that ye have destroyed; behold the Lamb that ye have crucified. Ye gave Him over to the tomb, but by His own power He has risen again. Be not deceived, ye Jews: for this is He who saved you in the sea and fed you in the wilderness. He is the Life and Light and Peace of the world.[27]

Glory be to the Father. . . .

Theotokion

Hail! Gate of the King of Glory, through which the Most High alone has passed; and He left thee sealed again, for the salvation of our souls.[28]

Both now. . . .

Repeat.

Small Litany, with the exclamation: Blessed and glorified is the power of Thy Kingdom, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn

TONE EIGHT

When Thou the Judge, O God, wast standing before Caiaphas and wast delivered unto Pilate, then the powers of heaven quaked with fear. Thou wast raised upon the Cross between two thieves, and though sinless Thou wast numbered with transgressors, for the salvation of mankind. O longsuffering Lord, glory to Thee.[29]

THE FIFTH GOSPEL (*Matthew 27: 3–32*)

At that time Judas, when he saw that Jesus was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel,

[27] John 2: 19–22; 1: 29.
[28] Ezek. 44: 1–3.
[29] Isa. 53: 12; Luke 22: 37.

and bought with them the potter's field, to bury strangers in. Therefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me.

And Jesus stood before the governor: and the governor asked Him, saying, Art Thou the King of the Jews? And Jesus said unto him, Thou sayest. And when He was accused of the chief priests and elders, He answered nothing. Then said Pilate unto him, Hearest Thou not how many things they witness against Thee? And He answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered Him.

When he was set down on the judgement seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of Him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified. And the governor said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered Him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand: and they bowed the knee before Him, and mocked Him,

saying, Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the head. And after that they had mocked Him, they took the robe off from Him, and put His own raiment on Him, and led Him away to crucify Him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear His cross.

Antiphon Thirteen
TONE SIX

The assembly of the Jews besought Pilate to crucify Thee, O Lord. For though they found no guilt in Thee, they released Barabbas the malefactor and condemned Thee the Righteous; and so they incurred the guilt of murder. But give them, O Lord, their reward, for they devised vain things against Thee.

He before whom all things quake and tremble, to whom every tongue gives praise, Christ the Power of God and the Wisdom of God, is struck on the face by the priests, and they give Him gall to drink. Yet He was pleased to suffer all things, wishing to save us from our sins by His own blood, in His love for mankind.[30]

Glory be to the Father. . . .

Theotokion

O Theotokos, who through a word in ways past speech hast borne thine own Creator, pray unto Him for the salvation of our souls.

Both now. . . .

Repeat.

Antiphon Fourteen
TONE EIGHT

O Lord, Thou hast taken as Thy companion the thief who had soiled his hands with blood: in Thy goodness and love for mankind, number us also with him.

Few were the words that the thief uttered upon the Cross, yet great was the faith that he showed. In one moment he was saved: he opened the gates of Paradise and was the first to enter in. O Lord, who hast accepted his repentance, glory to Thee.

Glory be to the Father. . . .

[30] 1 Cor. 1: 24.

Theotokion

Hail, for through the angel thou hast received the Joy of the world! Hail, for thou hast borne thy Maker and thy Lord! Hail, for thou wast counted worthy to become Mother of Christ our God!

Both now. . . .

Repeat.

During the singing of Antiphon Fifteen, in most Greek churches there takes place the entry with the Crucifix: the priest carries the Cross from the sanctuary and sets it up in the centre of the church.

Antiphon Fifteen
TONE SIX

Today He who hung the earth upon the waters is hung upon the Cross (*three times*).

He who is King of the angels is arrayed in a crown of thorns.

He who wraps the heaven in clouds is wrapped in the purple of mockery.

He who in Jordan set Adam free receives blows upon His face.

The Bridegroom of the Church is transfixed with nails.

The Son of the Virgin is pierced with a spear.

We venerate Thy Passion, O Christ (*three times*).

Show us also Thy glorious Resurrection.

Let us not keep festival as the Jews: for Christ our God and Passover is sacrificed for us. But let us cleanse ourselves from all defilement, and with sincerity entreat Him: Arise, O Lord, and save us in Thy love for mankind.[31]

Thy Cross, O Lord, is life and resurrection to Thy people; and putting all our trust in it, we sing to Thee, our crucified God: Have mercy upon us.

Glory be to the Father. . . .

Theotokion

Beholding Thee hanging on the Cross, O Christ, Thy Mother cried aloud: 'O my Son, what is this strange mystery that I behold? Nailed in the flesh, O Giver of Life, how dost Thou die upon the Tree?'

Both now. . . .

[31] 1 Cor. 5: 7; 2 Cor. 7: 1; Ps. 81: 8.

Repeat.

Small Litany, with the exclamation: For blessed is Thy Name and glorified is Thy Kingdom, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn

TONE FOUR

Thou hast redeemed us from the curse of the Law by Thy precious Blood: nailed to the Cross and pierced by the spear, Thou hast poured forth immortality upon mankind. O our Saviour, glory be to Thee.

THE SIXTH GOSPEL (*Mark 15: 16-32*)

At that time the soldiers led Jesus away into the hall, called Praetorium; and they call together the whole band. And they clothed Him with purple, and platted a crown of thorns, and put it about His head, and began to salute Him, Hail, King of the Jews! And they smote Him on the head with a reed, and did spit upon Him, and bowing their knees worshipped Him. And when they had mocked Him, they took off the purple from Him, and put His own clothes on Him, and led Him out to crucify Him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear His Cross. And they bring Him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave Him to drink wine mingled with myrrh: but He received it not. And when they had crucified Him, they parted His garments, casting lots upon them, what every man should take. And it was about the third hour, and they crucified Him. And the superscription of His accusation was written over, THE KING OF THE JEWS. And with Him they crucify two thieves; the one on His right hand, and the other on His left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on Him, wagging their heads, and saying, Ah, Thou that destroyest the temple, and buildest it in three days, save Thyself, and come down from the Cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; Himself He cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe.

The Sixth Gospel is followed by the Beatitudes, with eight stichera:

TONE FOUR

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

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

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

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

Through a tree Adam lost his home in Paradise, and through the Tree of the Cross the thief made Paradise his home. For the one, by eating, transgressed the commandment of his Maker; but the other, crucified at Thy side, confessed Thee as the hidden God. Remember us also, Saviour, in Thy Kingdom.

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

The lawless people bought the Maker of the Law from His disciple, and they led Him as a transgressor before the judgement-seat of Pilate, crying 'Crucify Him', though it was He who gave them manna in the wilderness. But, following the example of the righteous thief, we cry with faith: Remember us also, Saviour, in Thy Kingdom.

Blessed are the merciful: for they shall obtain mercy.

The murderers of God, the lawless nation of the Jews, cried to Pilate in their madness, saying, 'Crucify the innocent Christ'; and they asked rather for Barabbas. But with the words of the good thief we cry to Him: Remember us also, Saviour, in Thy Kingdom.

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

Thy life-giving side, O Christ, flowing as a fountain from Eden, waters Thy Church as a living Paradise. Then, dividing into the four branches of the Gospels, with its streams it refreshes the world, making glad the creation and teaching the nations to venerate Thy Kingdom with faith.[32]

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

For my sake Thou wast crucified, to become for me a fountain of forgiveness. Thy side was pierced, that Thou mightest pour upon me streams of life. Thou wast transfixed with nails, that through the

[32] Gen. 2: 10; John 19: 34.

depth of Thy sufferings I might know with certainty the height of Thy power, and cry to Thee, O Christ the Giver of Life: O Saviour, glory to Thy Cross and Passion.

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

When Thou wast crucified, O Christ, all the creation saw and trembled. The foundations of the earth quaked in fear of Thy power. The lights of heaven hid themselves and the veil of the temple was rent in twain, the mountains trembled and the rocks were split. With the faithful thief we cry: Remember us, O Saviour.[33]

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

O Lord, on the Cross Thou hast torn up the record of our sins; numbered among the departed, Thou hast bound fast the ruler of hell, delivering all men from the chains of death by Thy Resurrection. Through this Thy Resurrection, O Lord who lovest mankind, we have been granted light, and cry to Thee: Remember us also, Saviour, in Thy Kingdom.[34]

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

Thou wast lifted up, O Lord, upon the Cross and hast destroyed the power of death; and as God Thou hast blotted out the record of our sins that was against us. Grant to us also the repentance of the thief, O Christ our God who alone lovest mankind, for we worship Thee with faith and cry to Thee: Remember us also, Saviour, in Thy Kingdom.[35]

Glory be to the Father. . . .

Let us the faithful pray with one accord that we may rightly glorify the Father, Son and Holy Spirit, one Godhead in three Persons, remaining unconfused, simple, undivided; whom no man can approach, and by whom we are delivered from the fire of punishment.[36]

Both now. . . .

Theotokion

O Christ, we offer Thee as intercessor Thy Mother who without seed bore Thee in the flesh, true Virgin who remained inviolate

[33] Matt. 27: 45, 51.
[34] Col. 2: 14.
[35] Col. 2: 14.
[36] 1 Tim. 6: 16.

after childbirth. O Master rich in mercy, ever grant forgiveness of their sins unto those who cry: Remember us also, Saviour, in Thy Kingdom.

Small Litany, with the exclamation: For all the powers of heaven praise Thee, and to Thee they ascribe glory, to the Father, Son and Holy Spirit, now and ever, and to the ages of ages. Amen.

Prokimenon (Psalm 21): TONE FOUR

They parted My garments among them, and cast lots upon My vesture.

℣. O God, My God, look upon Me: why hast Thou forsaken Me?

THE SEVENTH GOSPEL (*Matthew 27: 33–54*)

At that time the soldiers came unto a place called Golgotha, that is to say, a place of a skull. They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink. And they crucified Him, and parted His garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched Him there; and set up over His head His accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with Him, one on the right hand, and another on the left. And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the Cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the Cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. The thieves also, which were crucified with Him, cast the same in His teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, My God, why hast Thou forsaken Me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a spunge, and filled it with vinegar, and put it on a reed, and gave

Him to drink. The rest said, Let be, let us see whether Elias will come to save Him. Jesus, when He had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His Resurrection, and went into the Holy City, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

Then Psalm 50, and immediately afterwards:

THE EIGHTH GOSPEL (*Luke 23: 32–49*)

At that time there were also two other, malefactors, led with Jesus to be put to death. And when they were come to the place, which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted His raiment, and cast lots. And the people stood beholding. And the rulers also with them derided Him, saying, He saved others; let Him save Himself, if He be Christ, the chosen of God. And the soldiers also mocked Him, coming to Him, and offering Him vinegar, and saying, If Thou be the king of the Jews, save Thyself. And a superscription also was written over Him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on Him, saying, If Thou be Christ, save Thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when Thou comest into Thy Kingdom. And Jesus said unto him, Verily I say unto thee, today shalt thou be with Me in Paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having

said thus, He gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all His acquaintance, and the women that followed Him from Galilee, stood afar off, beholding these things.

The Canon

Then we sing the three-canticled Canon by St. Kosmas. In each canticle, the irmos is sung twice, and then the troparia are repeated three or six times so as to make up the number twelve. The irmos is sung at the end of each canticle as katavasia. Before the troparia we say Glory to Thee, our God, glory to Thee.

TONE SIX

CANTICLE FIVE

(*Irmos*) I seek Thee early in the morning, Word of God; for in Thy tender mercy towards fallen man, without changing Thou hast emptied Thyself, and impassibly Thou hast submitted to Thy Passion. Grant me Thy peace, O Lord who lovest mankind.

Their feet were washed, and in preparation they were cleansed by partaking in the divine Mystery; and now, O Christ, Thy servants went up with Thee from Zion to the great Mount of Olives, singing Thy praises, O Lord who lovest mankind.[37]

'See that ye be not troubled, O My friends', Thou hast said. 'For now the hour is come when I shall be taken and slain by the hands of wicked men; and ye shall all be scattered and forsake Me. But I shall gather you together to proclaim Me, in My love for mankind.'[38]

Small Litany, with the exclamation: For Thou art the King of peace and Saviour of our souls, and to Thee we ascribe glory, Father, Son and Holy Spirit, now and ever, and to the ages of ages. Amen.

Kontakion

TONE EIGHT

Come, and let us all sing the praises of Him who was crucified for

[37] John 13: 5; Matt. 26: 26–8, 30.
[38] Matt. 24: 6; 26: 31–2; John 16: 32.

us. For Mary said, when she beheld Him on the Tree: 'Though Thou dost endure the Cross, yet Thou art my Son and God.'

Ikos

Seeing her own Lamb led to the slaughter, Mary His Mother followed Him with the other women and in her grief she cried: 'Where dost Thou go, my Child? Why dost Thou run so swiftly? Is there another wedding in Cana, and art Thou hastening there, to turn the water into wine? Shall I go with Thee, my Child, or shall I wait for Thee? Speak some word to me, O Word; do not pass me by in silence. Thou hast preserved me in virginity, and Thou art my Son and God.'

CANTICLE EIGHT

(*Irmos*) The holy Children brought mockery upon the idol of ungodly wickedness; and the lawless Sanhedrin raged and took vain counsel against Christ, purposing to kill Him who holds life in the hollow of His hand. The whole creation blesses Him, and glorifies Him to all ages.

'Shake the sleep now from your eyelids', Thou hast said to the disciples, O Christ. 'Watch in prayer, that ye fall not into temptation. And thou, O Simon, most of all: for the trial is greater to the strong. Know Me, O Peter, for the whole creation blesses Me and glorifies Me to all ages.'[39]

'No profane word shall ever pass my lips, O Master', Peter cried. 'Gladly will I die with Thee, though all men shall deny Thee. Neither flesh nor blood, but Thy Father has revealed Thee to me: and the whole creation blesses Thee and glorifies Thee to all ages.'[40]

'Thou hast not fathomed the full depth of divine wisdom and knowledge', said the Lord. 'Thou hast not understood the abyss of My judgements. Therefore do not boast, for thou art flesh, and three times shalt thou deny Me, though the whole creation blesses Me and glorifies Me to all ages.'

'Thou dost protest, O Simon Peter, against the very thing that thou shalt shortly do, even as I have foretold. A maidservant shall suddenly approach and fill thee with fear', said the Lord. 'Yet,

[39] Matt. 26: 41; Luke 22: 31.
[40] Matt. 26: 33–5; 16: 17.

weeping bitterly, thou shalt find Me merciful; for the whole creation blesses Me and glorifies Me to all ages.'[41]

We praise, bless and worship the Lord. . .

CANTICLE NINE

We do not sing the Magnificat.

(*Irmos*) Greater in honour than the cherubim, and past compare more glorious than the seraphim, thou who inviolate hast borne God the Word: in very truth the Theotokos, thee do we magnify.

The destructive band of evil men, hateful to heaven, the synagogue of the murderers of God, drew near to Thee, O Christ, and as a malefactor they led Thee away, who art the Creator of all. Thee do we magnify.

Ignorant of the Law in their impiety, studying the words of the prophets in vain and to no purpose, unjustly they led Thee, the Master of all, as a lamb to the slaughter. Thee do we magnify.[42]

Moved by jealous wickedness, the priests and scribes took Him who is by nature Life and Life-giver, and they delivered Him to the Gentiles to be put to death. Him do we magnify.

Like many dogs they compassed Thee, O King, and struck Thee on the face; they questioned Thee and bore false witness against Thee. And all these things Thou hast endured to save us all.[43]

Small Litany, with the exclamation: For all the powers of heaven praise Thee. . . .

Exapostilarion
TONE THREE

O Lord, this very day hast Thou vouchsafed the Good Thief Paradise. By the Wood of the Cross do Thou enlighten me also and save me (*three times*).

THE NINTH GOSPEL (*John 19: 25–37*)

At that time there stood by the Cross of Jesus His Mother, and

[41] Matt. 26: 75.
[42] Isa. 53: 7.
[43] Ps. 21: 17; Matt. 26: 59–67.

His Mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw His Mother, and the disciple standing by, whom He loved, He saith unto His Mother, Woman, behold thy son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put it upon hyssop, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished: and He bowed His head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the Cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken. And again another scripture saith, They shall look on Him whom they pierced.

And then immediately Lauds. Four stichera are sung:

TONE THREE

Israel, My first-born Son, has committed two evils: he has forsaken Me, the fountain of the water of life, and dug for himself a broken cistern. Upon the Cross has he crucified Me, but asked for Barabbas and let him go. Heaven at this was amazed and the sun hid its rays; yet thou, O Israel, wast not ashamed, but hast delivered Me to death. Forgive them, Holy Father, for they do not know what they have done (*twice*).[44]

Every member of Thy holy body endured dishonour for our sakes: Thy head, the thorns: Thy face, the spitting; Thy cheeks, the buffeting; Thy mouth, the taste of gall mingled with vinegar; Thine ears, the impious blasphemies; Thy back, the scourging and Thy hand, the reed; Thy whole body, the stretching on the Cross;

[44] Jer. 2: 13.

Thy limbs, the nails; and Thy side, the spear. Thou hast suffered for us and by Thy Passion set us free from passions; in loving self-abasement Thou hast stooped down to us and raised us up: O Saviour almighty, have mercy on us.

Seeing Thee crucified, O Christ, the whole creation trembled. The foundations of the earth shook with fear at Thy power. For when Thou wast raised up today, the people of the Hebrews was destroyed. The veil of the temple was rent in twain, the graves were opened, and the dead rose from the tombs. When the centurion saw the wonder, he was filled with dread. And Thy Mother, standing by Thee, cried with a mother's sorrow: 'How shall I not lament and strike my breast, seeing Thee stripped naked and hung upon the wood as one condemned?' Thou wast crucified and buried, and Thou hast risen from the dead: O Lord, glory to Thee.

Glory be to the Father. . . .

TONE SIX

They stripped Me of My garments and clothed Me in a scarlet robe; they set a crown of thorns upon My head and placed a reed in My right hand, that I may break them in pieces like a potter's vessel.[45]

Both now. . . .

SAME TONE

I gave My back to scourging; I did not turn away My face from spitting; I stood before the judgement-seat of Pilate, and endured the Cross for the salvation of the world.[46]

THE TENTH GOSPEL (*Mark 15: 43–7*)

At that time Joseph of Arimathaea, an honourable counsellor, which also waited for the Kingdom of God, came, and went in boldly unto Pilate and craved the body of Jesus. And Pilate marvelled if He were already dead: and calling unto him the centurion, he asked him whether He had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took Him down, and wrapped Him in the linen, and laid Him in a sepulchre which was hewn out of a rock, and rolled a stone

[45] Ps. 2: 9.
[46] Isa. 50: 6.

unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Joses beheld where He was laid.

Reader: To Thee is due glory. . . .

Priest:[47] Glory to Thee who hast shown us the Light.

Small Doxology (said).

Litany of Fervent Intercession, Let us complete our morning prayer. . . .

THE ELEVENTH GOSPEL (*John 19: 38–42*)

At that time Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.

Aposticha:

TONE ONE

The whole creation was changed by fear, when it saw Thee, O Christ, hanging on the Cross. The sun was darkened and the foundations of the earth were shaken; all things suffered with the Creator of all. Of Thine own will Thou hast endured this for our sakes: O Lord, glory to Thee.

℣. They parted My garments among them, and cast lots upon My vesture (*Psalm 21: 19*).

Why does the impious and transgressing people imagine vain things? Why have they condemned to death the Life of all? O mighty wonder! The Creator of the world is delivered into the hands of lawless men, and He who loves mankind is raised upon the

[47] Or the reader.

Cross, that He may free the prisoners in hell, who cry: O long-suffering Lord, glory to Thee.[48]

℣. They gave Me gall to eat: and in My thirst they gave Me vinegar to drink (*Psalm 68: 22*).

Today the most pure Virgin saw Thee hanging on the Cross, O Word; and with a mother's love she wept and bitterly her heart was wounded. She groaned in anguish from the depth of her soul, and in her grief she struck her face and tore her hair. And, beating her breast, she cried lamenting: 'Woe is me, my divine Child! Woe is me, Thou Light of the world! Why dost Thou vanish from my sight, O Lamb of God?' Then the hosts of angels were seized with trembling, and they said: 'O Lord beyond our understanding, glory to Thee.'

℣. God is our King before the ages: He has worked salvation in the midst of the earth (*Psalm 73: 12*).

Seeing Thee hanging on the Cross, O Christ the Creator and God of all, bitterly Thy Virgin Mother cried: 'O my Son, where is the beauty of Thy form? I cannot bear to look upon Thee crucified unjustly. Make haste, then, to arise, that I too may see Thy Resurrection on the third day from the dead.'

Glory be to the Father. . . .

TONE EIGHT

Lord, when Thou hast ascended on the Cross, fear and trembling seized all the creation. Thou hast not suffered the earth to swallow those that crucified Thee; but Thou hast commanded hell to render up its prisoners, for the regeneration of mortal men. Judge of the living and the dead, Thou hast come to bring, not death, but life. O Thou who lovest mankind, glory to Thee.

Both now. . . .

SAME TONE[49]

Already the unjust judges have dipped their pens in ink, and Jesus is sentenced and condemned to the Cross; the creation suffers, seeing the Lord crucified. O loving Master, who in Thy bodily nature hast suffered for my sake, glory to Thee.

[48] Ps. 2: 1.

[49] In the Slav books, Tone Six.

THE TWELFTH GOSPEL (*Matthew 27: 62–6*)

Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate saith unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Reader: It is a good thing to give thanks to the Lord. . . .

Then Holy God. . . , *etc., and the Lord's Prayer, followed by the troparion:*

TONE FOUR

Thou hast redeemed us from the curse of the Law by Thy precious Blood: nailed to the Cross and pierced by the spear, Thou hast poured forth immortality upon mankind. O our Saviour, glory be to Thee.

Then the remaining part of the Litany of Fervent Intercession, Have mercy upon us, O God. . . , *and the conclusion of Mattins, as on days outside Lent.*

At the Dismissal the priest says: May He who endured spitting and scourging and blows, the Cross and death, for the salvation of the world, Christ our true God. . . .

The First Hour is not said at the end of Mattins, but it is read later on Friday morning as part of the Office of the Royal Hours.

THE ROYAL HOURS

composed by St. Cyril, Archbishop of Alexandria

FIRST HOUR

About the second hour of the day (eight o'clock on Friday morning) the priest gives the opening blessing, and we say O heavenly King. . . , Holy God. . . , *etc., and the Lord's Prayer. Then* Kyrie eleison *(twelve times),* Glory be to the Father. . . . Both now. . . ; O come, let us worship. . . , *and Psalms 5, 2 and 21. Then:*

Glory be to the Father. . . . Both now. . . .
Alleluia, alleluia, alleluia, glory to Thee, O God (*three times*).
Kyrie eleison (*three times*).
Glory be to the Father. . . .

Troparion
TONE ONE

When Thou wast crucified, O Christ, the tyranny of the enemy was destroyed, and his power was trampled underfoot. For it was not an angel nor a man that saved us, but Thou Thyself, O Lord: glory to Thee.
Both now. . . .

Theotokion

What shall we call thee, O full of grace? Heaven? For thou hast made the Sun of Righteousness shine forth. Paradise? For thou hast put forth the flower of immortality. Virgin? For thou hast remained inviolate. Pure Mother? For thou hast held in thy holy embrace a Son who is God of all. Pray to Him for the salvation of our souls.

Then we sing the following stichera:
TONE EIGHT

Today the veil of the temple is rent in twain, as a reproof against the transgressors; and the sun hides its own rays, seeing the Master crucified (*twice*).

℣. Why did the heathen rage, and the people imagine vain things? (*Psalm 2:1*).

SAME TONE

Thou wast led as a sheep to the slaughter, O Christ our King, and as an innocent Lamb Thou wast nailed to the Cross by wicked men for our sins, in Thy love for mankind.[50]

℣. The kings of the earth stood up, and the rulers took counsel together against the Lord, and against His Anointed (*ibid.*, 2).

Repeat Thou wast led as a sheep . . . .
Glory be to the Father. . . .

[50] Isa. 53: 7.

SAME TONE

Suffering the transgressors to lay hold on Thee, O Lord, Thou hast cried aloud: 'Although ye smite the Shepherd and scatter abroad the twelve sheep, My disciples, yet could I call to Mine aid more than twelve legions of angels. But in My patience I forbear, that the hidden secrets I made known to you through My prophets may be fulfilled.' O Lord, glory to Thee.[51]

Both now. . . .

Repeat Suffering the transgressors. . . .

Prokimenon of the Prophecy (Psalm 40):

TONE FOUR

His heart gathered iniquity to itself: he went out and spoke of it.

℣. Blessed is he who considers the poor and needy.

Old Testament Lesson: Zechariah 11:10–13.

Epistle: Galatians 6: 14–18.

Gospel: Matthew 27: 1–56.

Then the reader says:

Order my steps in Thy word: and let not any iniquity have dominion over me.

Deliver me from the false accusation of men: so will I keep Thy Commandments.

Make Thy face to shine upon Thy servant; and teach me Thy statutes (*Psalm 118: 133–5*).

Let my mouth be filled with Thy praise, O Lord: that I may sing of Thy glory and majesty all the day long (*Psalm 70: 8*).

Then Holy God. . . , *etc., and the Lord's Prayer, followed by the kontakion:*

TONE EIGHT

Come, and let us all sing the praises of Him who was crucified for us. For Mary said, when she beheld Him on the Tree: 'Though Thou dost endure the Cross, yet Thou art my Son and God.'

Kyrie eleison (*forty times*), *and the Prayer of the Hours,* Thou who at every season and every hour. . . . *Then* Kyrie eleison (*three times*); Glory be to the Father. . . . Both now. . . ; Greater in honour than the cherubim. . . ; In the Name of the Lord, give the blessing, father.

[51] Zech. 13: 7; Matt. 26: 31, 53–4.

The priest: God be merciful unto us. . .

And the prayer:

O Christ, the true Light who dost lighten and sanctify every man that comes into the world, let the light of Thy countenance be marked as a sign upon us, that in it we may behold the light unapproachable; and direct our steps aright in Thy commandments, at the prayers of Thy most pure Mother and of all Thy saints. Amen.

THIRD HOUR

O come, let us worship. . . , *and Psalms 34, 108 and 50.*

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

Alleluia, alleluia, alleluia, glory to Thee, O God (*three times*).

Kyrie eleison (*three times*).

Glory be to the Father. . . .

Troparion

TONE SIX

O Lord, the Jews condemned Thee to death, who art the Life of all; with Moses' rod Thou hast led them on dry ground through the Red Sea, yet they nailed Thee to the Cross; Thou hast suckled them with honey from the rock, yet they gave Thee gall. But Thou hast willingly endured these things, to free us from the bondage of the enemy. O Christ our God, glory to Thee.[52]

Both now. . . .

Theotokion

O Theotokos, thou art the true vine that has put forth the fruit of life. We pray thee, Lady, intercede together with the apostles and all the saints, that mercy may be granted to our souls.

Then we sing the following stichera:

TONE EIGHT

Through fear of the Jews, Thy friend and companion Peter denied Thee, O Lord, and in bitter grief he cried aloud: 'Pass not by my tears in silence, O compassionate Master; for I said I would keep

[52] Exod. 14: 16; Deut. 32: 13.

faith, and I have not kept it.' Accept also our repentance and have mercy upon us (*twice*).

℣. Give ear to my words, O Lord; attend to my cry (*Psalm 5: 2*).

SAME TONE

When the soldiers mocked Thee, O Lord, before Thy death upon the precious Cross, the heavenly hosts were struck with wonder. For Thou who hast adorned the earth with flowers wast arrayed in a crown of shame; and Thou who hast wrapped the firmament in clouds wast clothed in a robe of mockery. Thus in Thy providence, O Christ, Thou hast made known Thy compassion and great mercy: glory be to Thee.

℣. Hearken unto the voice of my prayer, my King and my God (*ibid.*, *3*).

Repeat When the soldiers mocked Thee. . . .

Glory be to the Father. . . .

TONE FIVE

When Thou wast led to Crucifixion, Thou hast cried, O Lord: 'For what deed do ye seek to crucify Me, O ye Jews? Is it because I made your paralysed to walk, because I raised the dead as though from sleep? I healed her that had an issue of blood, and I took pity on the woman of Canaan: for what deed do ye seek to kill Me, O ye Jews? But, O transgressors, ye shall look on Christ whom now ye pierce.'[53]

Both now. . . .

Repeat When Thou wast hung. . . .

Prokimenon of the Prophecy (*Psalm 37*):

TONE FOUR

I am ready for scourging: and my pain is ever with me.

℣. O Lord, rebuke me not in Thine anger: neither chasten me in Thy displeasure.

Old Testament Lesson: Isaiah 50: 4–11.

Epistle: Romans 5: 6–10.

Gospel: Mark 15: 16–41.

[53] Matt. 9: 6; Mark 5: 22–42; Matt. 15: 22–8; Zech. 12: 10; John 19: 37.

Then the reader says:

Blessed be the Lord God, blessed be the Lord from day to day, and may the God of our salvation prosper us, for He is our God, the God of salvation (*Psalm 67: 20–21*).

Then Holy God. . . , *etc., and the Lord's Prayer, followed by the kontakion* Come, and let us all sing. . . (*p. 602*).

Kyrie eleison (*forty times*), *and the Prayer of the Hours,* Thou who at every season and every hour. . . . *Then* Kyrie eleison (*three times*); Glory be to the Father. . . . Both now. . . ; Greater in honour than the cherubim. . . ; In the Name of the Lord, give the blessing, father.

The priest: God be merciful unto us. . . .

And the prayer:

O God the Master, Father Almighty, O Lord Jesus Christ, the only-begotten Son, and Thou, O Holy Spirit, one Godhead, one Power, have mercy upon me a sinner, and by the judgements known to Thee, save me Thine unworthy servant: for blessed art Thou to the ages of ages. Amen.

SIXTH HOUR

O come, let us worship. . . , *and Psalms 53, 139 and 90.*

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

Alleluia, alleluia, alleluia, glory to Thee, O God (*three times*).

Kyrie eleison (*three times*).

Glory be to the Father. . . .

Troparion

TONE TWO

O Christ our God, Thou hast worked salvation in the midst of the earth: Thou hast stretched out Thy most pure hands upon the Cross, and gathered together all the nations, as they cry: O Lord, glory to Thee.[54]

Both now. . . .

Theotokion

As there is no boldness in us because of the multitude of our sins, do thou, O Virgin Theotokos, intercede with the Son whom thou

[54] Ps. 73: 12.

hast borne, for the entreaty of His Mother has great power to win the favour of the Master. Despise not, O all-honoured Lady, the prayers of sinners, for He who took upon Himself to suffer for our sake is merciful and strong to save.

Then we sing the following stichera:

TONE EIGHT

Thus says the Lord to the Jews: 'O My people, what have I done unto thee? Or wherein have I wearied thee? I gave light to thy blind and cleansed thy lepers, I raised up the man who lay upon his bed. O My people, what have I done unto thee, and how hast thou repaid Me? Instead of manna thou hast given Me gall, instead of water vinegar; instead of loving Me, thou hast nailed Me to the Cross. I can endure no more. I shall call My Gentiles and they shall glorify Me with the Father and the Spirit; and I shall bestow on them eternal life' (*twice*).[55]

℣. They gave Me gall to eat: and in My thirst they gave Me vinegar to drink (*Psalm 68: 22*).

O lawgivers of Israel, ye Jews and Pharisees, the company of the apostles cries aloud to you: Behold the Temple that ye have destroyed; behold the Lamb that ye have crucified. Ye gave Him over to the tomb, but by His own power He has risen again. Be not deceived, ye Jews: for this is He who saved you in the sea and fed you in the wilderness. He is the Life and Light and Peace of the world.[56]

℣. Save me, O God: for the waters are come in, even unto my soul (*ibid.*, 2).

Repeat O lawgivers of Israel. . . .
Glory be to the Father. . . .

TONE FIVE

Come, Christ-bearing people, let us see what Judas the traitor has plotted with the lawless priests against our Saviour. Today they judged the immortal Word guilty of death: they delivered Him to Pilate and crucified Him on Golgotha. And as our Saviour suffered

[55] Mic. 6: 3; Matt. 9: 2.
[56] John 2: 19–22; 1: 29.

these things, He cried aloud, saying: 'Father, forgive them this sin, that the Gentiles may know My Resurrection from the dead.'[57]

Both now. . . .

Repeat Come, Christ-bearing people. . . .

Prokimenon of the Prophecy (Psalm 8):

TONE FOUR

O Lord our Lord, how wonderful is Thy Name in all the earth!

℣. For Thy majesty is lifted high above the heavens.

Old Testament Lesson: Isaiah 52: 13–54: 1.
Epistle: Hebrews 2: 11–18.
Gospel: Luke 23: 32–49.

Then the reader says:

Let Thy tender mercies, O Lord, speedily go before us, for we are become exceedingly poor. Help us, O God of our salvation, for the glory of Thy Name: O Lord, deliver us and purge away our sins, for Thy Name's sake (*Psalm 78: 8–9*).

Then Holy God. . . , *etc., and the Lord's Prayer, followed by the kontakion:* Come, and let us all sing. . . (*p. 602*).

Kyrie eleison (*forty times*), *and the Prayer of the Hours,* Thou who at every season and every hour. . . . *Then* Kyrie eleison (*three times*); Glory be to the Father. . . . Both now. . . ; Greater in honour than the cherubim. . . ; In the Name of the Lord, give the blessing, father.

The priest: God be merciful unto us. . . .

And the prayer:

O God, the Lord of Hosts and Author of all creation, who in Thine ineffable and tender mercy hast sent down Thine only-begotten Son, our Lord Jesus Christ, for the salvation of our kind, and through His Precious Cross hast torn up the record of our sins, and thereby triumphed over the princes and dominions of darkness: do Thou, O Master who lovest mankind, accept these prayers of thanksgiving and supplication even from us sinners, and deliver us from every dark and deadly transgression and from all the visible and invisible enemies that seek to do us harm. Nail our flesh with the fear of Thee, and let not our hearts incline to evil words or thoughts; but wound our souls with Thy love, that ever gazing upon Thee,

[57] Matt. 26: 66; 27: 33; Luke 23: 34.

guided by Thy light and beholding Thee, the eternal Light that no man can approach, we may offer up unceasing praises and thanksgiving unto Thee, the Father without beginning, together with Thine only-begotten Son and Thy most holy, good and life-giving Spirit, now and ever, and to the ages of ages. Amen.

NINTH HOUR

O come, let us worship. . . , *and Psalms 68, 69 and 85.*
Glory be to the Father. . . . Both now. . . .
Alleluia, alleluia, alleluia, glory to Thee, O God (*three times*).
Kyrie eleison (*three times*).
Glory be to the Father. . . .

Troparion
TONE EIGHT

When the thief beheld the Author of life hanging upon the Cross, he said: 'If it were not God incarnate that is crucified with us, the sun would not have hid its rays nor would the earth have quaked and trembled. But, all-forbearing Lord, remember me in Thy Kingdom.'
Both now. . . .

Theotokion

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 we sing the following stichera:
TONE SEVEN

A strange wonder it was to behold the Creator of heaven and earth hanging upon the Cross. The sun was darkened and the day was changed again to night, and the earth gave up the bodies of the dead from their tombs. With them we worship Thee: O save us (*twice*).

℣. They parted My garments among them, and cast lots upon My vesture (*Psalm 21: 19*).

TONE TWO

When the transgressors nailed Thee, O Lord of glory, to the Cross, Thou hast cried aloud to them: 'How have I grieved you? Or wherein have I angered you? Before Me, who delivered you from tribulation? And how do ye now repay Me? Ye have given Me evil for good: in return for the pillar of fire, ye have nailed Me to the Cross; in return for the cloud, ye have dug a grave for Me. Instead of manna, ye have given Me gall; instead of water, ye have given Me vinegar to drink. Henceforth I shall call the Gentiles, and they shall glorify Me with the Father and the Holy Spirit.'[58]

℣. They gave Me gall to eat; and in My thirst they gave Me vinegar to drink (*Psalm* 68: 22).

Repeat When the transgressors. . . .
Glory be to the Father. . . . Both now. . . .

TONE SIX

Today He who hung the earth upon the waters is hung upon the Cross (*three times*).[59]

He who is King of the angels is arrayed in a crown of thorns.

He who wraps the heaven in clouds is wrapped in the purple of mockery.

He who in Jordan set Adam free receives blows upon His face.

The Bridegroom of the Church is transfixed with nails.

The Son of the Virgin is pierced with a spear.

We venerate Thy Passion, O Christ (*three times*).[59]

Show us also Thy glorious Resurrection.

Prokimenon of the Prophecy (*Psalm 13*):

TONE SIX

The fool has said in his heart, There is no God.

℣. There is none that does good, no, not one.

Old Testament Lesson: Jeremiah 11: 18–23; 12: 1–5, 9–11, 14–15.
Epistle: Hebrews 10: 19–31.
Gospel: John 18: 28–19: 37.

[58] 1 Cor. 2: 8; Mic. 6: 3; Exod. 13: 21; 15: 25; 16: 15; Matt. 27: 34.
[59] In the Slav use, once only.

Then the reader says:

Deliver us not up unto the end, for Thy holy Name's sake, neither disannul Thou Thy covenant; and cause not Thy mercy to depart from us, for the sake of Abraham Thy beloved, and Isaac Thy servant, and Israel Thy holy one (*Song of the Three Children, verses 11–12*).

Then Holy God. . . , *etc., and the Lord's Prayer, followed by the kontakion* Come, and let us all sing. . . (*p. 602*).

Kyrie eleison (*forty times*), *and the Prayer of the Hours*, Thou who at every season and every hour. . . . *Then* Kyrie eleison (*three times*); Glory be to the Father. . . . Both now. . . ; Greater in honour than the cherubim. . . ; In the Name of the Lord, give the blessing, father.

The priest: God be merciful unto us. . .

And the prayer:

O Master and Lord, Jesus Christ our God, who art longsuffering towards our faults and hast brought us even unto this present hour, in which, hanging upon the life-giving Cross, Thou hast opened unto the good thief the way into Paradise, and destroyed death by death: be merciful to us, Thy sinful and unworthy servants, for we have sinned and transgressed, and we are not worthy to lift up our eyes and look at the height of heaven, since we have forsaken the path of Thy righteousness and have walked according to the desires of our own hearts. But we pray Thee of Thy boundless goodness, spare us, O Lord, according to the abundance of Thy mercy, and save us for Thy holy Name's sake, for our days have been consumed in vanity. Pluck us from the hand of the adversary, forgive us our sins, and kill our fleshly lusts, that putting off the old man, we may put on the new, and may live for Thee, our Master and Protector; that so, following Thine ordinances, we may attain to eternal rest, in the place where all the joyful dwell. For Thou, O Christ our God, art indeed the true joy and gladness of those that love Thee, and to Thee we ascribe glory, together with Thy Father who is without beginning, and Thy most holy, good and life-giving Spirit, now and ever, and to the ages of ages. Amen.

THE TYPIKA

In Thy Kingdom remember us, O Lord, *and the rest of the Beatitudes, read quickly and not sung.*

The heavenly choir sings Thy praises. . . .

I believe in one God, the Father almighty. . . .

Forgive, remit and pardon, O God. . . .

Our Father. . . .

The kontakion Come, and let us all sing. . . (*p. 602*).

Kyrie eleison (*forty times*).

O Most Holy Trinity, consubstantial Power. . . .

Blessed be the Name of the Lord. . . (*three times*).

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

Psalm 33.

Truly it is right to call thee blessed. . . .

And the Dismissal, as at the end of Mattins (*p. 600*).

Note that on Great Friday there is no celebration of the Liturgy:[60] *neither the complete Liturgy nor that of the Presanctified. No meal is served in the refectory, and on this day of the Crucifixion we eat nothing, according to the words which the Lord spoke to the Pharisees: 'The days will come, when the Bridegroom shall be taken from them, and then shall they fast' (Matthew 9: 15). But if, as frequently happens, anyone is weak and very old, and cannot keep the fast, let him be given bread and water after sunset.*

VESPERS

The service begins about the tenth hour of the day (four o'clock in the afternoon).[61] *Before it starts, the Epitaphion is placed on the altar, and on top of it the Book of the Gospels.*

After the Psalm of Introduction (Psalm 103) and the Great Litany, to Lord, I have cried, *six stichera are sung:*

TONE ONE

The whole creation was changed by fear, when it saw Thee, O Christ, hanging on the Cross. The sun was darkened and the founda-

[60] Except when the Feast of the Annunciation falls on Great Friday, in which case we celebrate the Liturgy of St. John Chrysostom at the end of Vespers.

[61] In modern practice, often at three o'clock or earlier.

tions of the earth were shaken; all things suffered with the Creator of all. Of Thine own will Thou hast endured this for our sakes: O Lord, glory to Thee (*twice*).

TONE TWO

Why does the impious and transgressing people imagine vain things? Why have they condemned to death the Life of all? O mighty wonder! The Creator of the world is delivered into the hands of lawless men, and He who loves mankind is raised upon the Cross, that He may free the prisoners in hell, who cry: O longsuffering Lord, glory to Thee.[62]

Today the most pure Virgin saw Thee hanging on the Cross, O Word; and with a mother's love she wept and bitterly her heart was wounded. She groaned in anguish from the depth of her soul, and in her grief she struck her face and tore her hair. And, beating her breast, she cried lamenting: 'Woe is me, my divine Child! Woe is me, Thou Light of the world! Why dost Thou vanish from my sight, O Lamb of God?' Then the hosts of angels were seized with trembling, and they said: 'O Lord beyond our understanding, glory to Thee.'

Seeing Thee hanging on the Cross, O Christ the Creator and God of all, bitterly Thy Virgin Mother cried: 'O my Son, where is the beauty of Thy form? I cannot bear to look upon Thee crucified unjustly. Make haste, then, to arise, that I too may see Thy Resurrection on the third day from the dead.'

TONE SIX

Today the Master of Creation stands before Pilate; today the Maker of all things is given up to the Cross, and of His own will He is led as a lamb to the slaughter. He who sent manna in the wilderness is transfixed with nails; His side is pierced, and a sponge with vinegar touches His lips. The Deliverer of the world is struck on the face, and the Creator of all is mocked by His own servants. How great is the Master's love for mankind! For those who crucified Him, He prayed to His Father, saying: 'Forgive them this sin, for in their wickedness they know not what they do.'[63]

Glory be to the Father. . . .

[62] Ps. 2: 1.

[63] Isa. 53: 7; Luke 23: 34.

SAME TONE

See how the lawless synagogue has condemned to death the King of the Creation! They were not ashamed when He recalled His blessings, saying: 'O My people, what have I done unto you? Have I not filled Judaea with miracles? Have I not raised the dead by My word alone? Have I not healed every sickness and disease? How then have ye repaid Me? Why have ye forgotten Me? In return for healing, ye have given Me blows; in return for life, ye are putting Me to death. Ye hang upon the Cross your Benefactor as an evildoer, your Lawgiver as a transgressor of the Law, the King of all as one condemned.' O longsuffering Lord, glory to Thee.[64]

Both now. . . .

SAME TONE

A dread and marvellous mystery we see come to pass this day. He whom none may touch is seized; He who looses Adam from the curse is bound. He who tries the hearts and inner thoughts of man is unjustly brought to trial. He who closed the abyss is shut in prison. He before whom the powers of heaven stand with trembling, stands before Pilate; the Creator is struck by the hand of His creature. He who comes to judge the living and the dead is condemned to the Cross; the Destroyer of hell is enclosed in a tomb. O Thou who dost endure all these things in Thy tender love, who hast saved all men from the curse, O longsuffering Lord, glory to Thee.

Entrance with the Gospel, O joyful Light. . . , *and the Prokimenon (Psalm 21):*

TONE FOUR

They parted My garments among them, and cast lots upon My vesture.

℣. O God, My God, look upon Me: why hast Thou forsaken Me?

First Old Testament Lesson: Exodus 33: 11–23.

Prokimenon (Psalm 34): *TONE FOUR*

Judge them, O Lord, that wrong Me: fight against them that fight against Me.

℣. They rewarded Me evil for good.

[64] Mic. 6: 3; Matt. 9: 35.

Second Old Testament Lesson: Job 42: 12–17.[65]
Third Old Testament Lesson: Isaiah 52: 13–54: 1.

Prokimenon (Psalm 87): *TONE SIX*
They laid Me in the lowest pit: in dark places and in the shadow of death.
℣. O Lord God of My salvation, I have cried day and night before Thee.

Epistle: 1 Corinthians 1: 18–2: 2.

Alleluia: *TONE FIVE*[66]
℣ 1. Save Me, O God: for the waters are come in, even unto My soul (*Psalm 68: 2*).
℣ 2. They gave Me gall to eat: and in My thirst they gave me vinegar to drink (*ibid., 22*).
℣ 3. Let their eyes be darkened, that they see not (*ibid., 24*).

Gospel: Matthew 27: 1–38; Luke 23: 39–43; Matthew 27: 39–54; John 19: 31–37; Matthew 27: 55–61.[67]

Then the Litany of Fervent Intercession, Let us all say. . . ; Vouchsafe, O Lord. . . ; Let us complete our evening prayer to the Lord. . . .
And after that the aposticha:[68]

TONE TWO
Down from the Tree Joseph of Arimathaea took Thee dead, who art the Life of all; and he wrapped Thee, O Christ, in a linen cloth with spices. Moved in his heart by love, he kissed Thy most pure body with his lips; yet, drawing back in fear, he cried to Thee re-

[65] Note that the Septuagint here contains three further verses, not found in the Hebrew.
[66] In the Slav books, Tone One.
[67] In the contemporary Greek use, during the concluding verses of the Gospel reading (i.e. Matthew 27: 58–60), one of the priests comes out from the northern door of the sanctuary and approaches the Cross that stands in the middle of the church; then, taking down from the crucifix the figure of Christ, he wraps it in a white cloth, carries it into the sanctuary, and lays it on the Holy Table. But if there is only a single priest, officiating alone without a deacon, he does this after the end of the Gospel.
[68] In the Greek use, the procession of the Epitaphion takes place during the singing of the aposticha; but in the Slav use, during the troparion *Noble Joseph.*

joicing: 'Glory to Thy self-abasement, O Thou who lovest mankind.'

℣. The Lord is King, and has put on glorious apparel (*Psalm 92:1*).

When Thou, the Redeemer of all, wast laid for the sake of all in a new tomb, hell was brought to scorn and, seeing Thee, drew back in fear. The bars were broken and the gates were shattered, the tombs were opened and the dead arose. Then Adam in thanksgiving and rejoicing cried to Thee: 'Glory to Thy self-abasement, O Thou who lovest mankind.'

℣. He has made the world so sure, that it cannot be moved (*ibid.*).

In the flesh Thou wast of Thine own will enclosed within the tomb, yet in Thy divine nature Thou dost remain uncircumscribed and limitless. Thou hast shut up the treasury of hell, O Christ, and emptied all his palaces. Thou hast honoured this Sabbath with Thy divine blessing, with Thy glory and Thy radiance.

℣. Holiness becomes Thine house, O Lord, for ever (*ibid.*, 5).

The powers of heaven beheld Thee, O Christ, falsely accused by lawless men as a deceiver, and they saw the stone before Thy tomb sealed by the hands which had pierced Thy most pure side; and they were filled with fear at Thine ineffable forbearance. Yet, rejoicing at our salvation, they cried aloud to Thee: 'Glory to Thy self-abasement, O Thou who lovest mankind.'

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

TONE FIVE

Joseph with Nicodemus took Thee down from the Tree, who deckest Thyself with light as with a garment; and looking upon Thee dead, stripped, and without burial, in his grief and tender compassion he lamented, saying: 'Woe is me, my sweetest Jesus! When but a little while ago the sun saw Thee hanging on the Cross, it wrapped itself in darkness: the earth quaked with fear and the veil of the temple was rent in twain. And now I see Thee for my sake submitting of Thine own will to death. How shall I bury Thee, my God? How shall I wrap Thee in a winding sheet? How shall I touch Thy most pure body with my hands? What song at Thy departure

shall I sing to Thee, O compassionate Saviour? I magnify Thy sufferings; I sing the praises of Thy burial and Thy Resurrection, crying: O Lord, glory to Thee.'

Then Lord, now lettest Thou Thy servant depart in peace. . . .

Holy God. . . , *etc., and the Lord's Prayer, and after it the apolytikia (troparia):*

TONE TWO

Noble Joseph, taking down Thy most pure body from the Tree, wrapped it in clean linen with sweet spices, and he laid it in a new tomb.

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

The Angel stood by the tomb, and to the women bearing spices he cried aloud: 'Myrrh is fitting for the dead, but Christ has shown Himself a stranger to corruption.'

During the aposticha the senior priest puts on all his vestments, while the other priests put on the epitrachelion and phelonion. When the choir begins to sing Joseph with Nicodemus. . . , *the senior priest goes three times round the Holy Table, censing the Epitaphion from the four sides. After the Lord's Prayer, when the choir begins* Noble Joseph. . . , *the senior priest takes the Book of the Gospels and the other clergy take the Epitaphion which they hold above his head. (If there is only one priest, the Epitaphion may be held by members of the laity.) They go round the Holy Table on the south side and out of the sanctuary through the north door. The Epitaphion is preceded by processional candles and the exapteryga, and by the deacon with the incense. The procession proceeds to the centre of the church where there stands a table decorated with flowers and often provided with a canopy. Here the Epitaphion is placed, and on top of it the Gospel Book. The senior priest goes round the Epitaphion three times, censing it from the four sides. He may then sprinkle it with rose water and scatter flowers over it.*

When the choir has finished the troparion The Angel stood by the tomb. . . , *there follows the conclusion of Vespers. At the Dismissal the priest says:* May He who for us men and for our salvation endured in the flesh the dread Passion, the life-giving Cross and voluntary burial, Christ our true God. . . .

The Epitaphion is then venerated by the clergy and by all the faithful, each making three great prostrations to the ground, two before kissing the Epitaphion and one after.

SMALL COMPLINE

After the Creed we sing the Canon of the Crucifixion of our Lord and the Lamentation of the Most Holy Theotokos, by Simeon the Logothete.[69] *The irmoi are sung twice. Before the first two troparia in each canticle we say* Glory to Thee, our God, glory to Thee.

TONE SIX

CANTICLE ONE

(*Irmos*) Crossing the deep on foot as if it were dry land, the people of Israel saw Pharaoh their pursuer drowning in the waves, and they cried aloud: 'Let us sing a song of victory to God.'

When she beheld her Son and Lord hanging on the Cross, the pure Virgin was torn by grief and, weeping bitterly with the other women, she cried out: 'Woe is me!'

'I see Thee, dearest and beloved Child, hanging on the Cross and my heart is wounded bitterly', said the pure Virgin. 'But in Thy love speak some word to Thy handmaiden.'

Glory be to the Father . . . .

'By Thine own will, my Son and Creator, Thou endurest a fearful death upon the Tree', said the Virgin, standing by the Cross with the Beloved Disciple.

Both now . . . .

'How am I deprived of Him who is my hope, my joy, my gladness, of my Son and God. Woe is me! My heart is filled with anguish', said the All-Pure weeping.

CANTICLE THREE

(*Irmos*) O Lord my God, there is none holy as Thou, who in Thy love hast raised up the horn of Thy faithful and established them upon the rock of Thy true faith.

'For fear of the Jews, Peter has hid himself and all the faithful have fled, forsaking Christ', said the Virgin lamenting.

[69] This is found in the Slav books but not in the Greek editions of the Triodion. The Greek text is given in J. B. Pitra, *Spicilegium Solesmense*, vol. iv (Paris, 1858), pp. 492–5, where it is attributed to Patriarch Nicolas of Constantinople.

'By Thy strange and fearful birth, my Son, I have been magnified above all mothers; but woe is me! Inwardly I burn as I see Thee now upon the Cross.'

'I wish to take my Son down from the wood and to hold Him in my arms, as once I held Him when He was a little child', said the All-Pure. 'But alas! there is none to give Him to me.'

'See, my sweet Light, my Hope and Life, my Son and God, has been quenched upon the Cross, and because of Him I burn', said the Virgin shedding tears.

CANTICLE FOUR

(*Irmos*) 'Christ is my strength, my God and Lord', with reverence sings the Holy Church, raising her voice in purity and keeping feast in the Lord.

'Sun that never sets, O pre-eternal God and Creator of all things, how dost Thou endure suffering upon the Cross?' said the All-Pure weeping.

Lamenting, the Virgin Mother said to Joseph: 'O Joseph, go in haste to Pilate, and ask to take down the Master from the Tree.'

Seeing the Most Pure shedding bitter tears, Joseph was troubled and came in sorrow to Pilate, crying aloud: 'Give me the body of my Lord.'

'I see Thee bruised and wounded, without glory, stripped upon the Cross, O my Child, and my heart burns', said the Virgin sorrowing with a mother's grief.

CANTICLE FIVE

(*Irmos*) I entreat Thee, gracious Lord, with Thy divine light shine upon the souls of those who with love seek Thee early in the morning: may they know Thee, Word of God, as God in very truth, who recallest them from the gloomy darkness of transgression.

Broken and distraught by grief, Joseph and Nicodemus took down the all-pure temple of the Master, His body, from the Cross; and they made lamentation and sang His praises as their Lord.

The pure Virgin Mother wept as she took Him on her knees; her

tears flowed down upon Him, and with bitter cries of grief she kissed Him.

'My Son, my Lord and God, Thou wast the only hope of Thine handmaiden, my life and the light of mine eyes; and now, alas, I have lost Thee, my sweet and most beloved Child.'

'Woe is me! Anguish and affliction and sighing have taken hold of me', cried the pure Virgin, bitterly lamenting, 'for I see Thee, my beloved Child, stripped, broken, anointed for burial, a corpse.'

CANTICLE SIX

(*Irmos*) When I behold the swelling sea of life and the tempest of temptation, I run to Thy calm haven and I cry to Thee: Bring up my life from corruption, O Most Merciful.

'In my arms I hold Thee as a corpse, O loving Lord, who hast brought the dead to life; grievously is my heart wounded and I long to die with Thee', said the All-Pure, 'for I cannot bear to look upon Thee lifeless and without breath.'

'O God supreme in love, O Lord all-merciful, I am filled with horror as I see Thee dishonoured, lifeless, without beauty, stripped, and I weep as I hold Thee. Woe is me! I never thought to look upon Thee thus, my Son.'

'O Word of God, hast Thou no word for Thy handmaiden? Hast Thou no pity, O Master, for Thy Mother?' said the All-Pure, lamenting and weeping and kissing the sinless body of her Son.

'I reflect, O Master, how never again shall I hear Thy voice; never again shall Thy handmaiden see the beauty of Thy face as in the past; for Thou, my Son, hast sunk down before mine eyes.'

Kontakion

TONE EIGHT

Come, and let us all sing the praises of Him who was crucified for us. For Mary said, when she beheld Him on the Tree: 'Though Thou dost endure the Cross, yet Thou art my Son and God.'

Ikos

Seeing her own Lamb led to the slaughter, Mary His Mother followed Him with the other women and in her grief she cried: 'Where dost Thou go, my Child? Why dost Thou run so swiftly?

Is there another wedding in Cana, and art Thou hastening there, to turn the water into wine? Shall I go with Thee, my Child, or shall I wait for Thee? Speak some word to me, O Word; do not pass me by in silence. Thou hast preserved my virginity, and Thou art my Son and God.'

CANTICLE SEVEN

(*Irmos*) An angel made the furnace moist with dew for the holy Children, but the Chaldaeans were consumed in flames by God's command, so that the tyrant cried aloud: 'O God of our fathers, blessed art Thou.'

'Where, O my Son and God, are the good tidings of the Annunciation that Gabriel brought me? He called Thee King and God and Son of the Most High; and now, O my sweet Light, I behold Thee naked, wounded, lifeless.'[70]

'Release me from my agony and take me with Thee, O my Son and God. Let me also descend with Thee, O Master, into hell. Leave me not to live alone, for I cannot bear to look upon Thee, my sweet Light.'

With the other women bearing sweet spices, the holy Virgin lamented bitterly as she saw Christ carried to the sepulchre. 'Woe is me!' she cried. 'What do I see? Where art Thou going now, my Son? Hast Thou left me here alone?'

In her despair and grief, the all-blameless Virgin said to the women carrying sweet spices: 'Join with me to weep and bitterly lament: for see, my sweet Light and your Teacher is placed in the tomb.'

CANTICLE EIGHT

(*Irmos*) Thou hast made dew fall from the flames for the holy Children, and Thou hast burnt up with water the sacrifice of Thy righteous servant:[71] for Thou, O Christ, dost accomplish all things by Thy will alone, and we exalt Thee above all for evermore.

Seeing the lamentation of the Virgin, Joseph was bitterly distressed and cried aloud in sorrow: 'How shall I Thy servant, O my

[70] Luke 1: 32, 35.
[71] Elijah (see 3 [1] Kgs. 18: 38).

God, prepare Thy body now for burial? How shall I wrap it in a winding-sheet?'

This strange sight is beyond our understanding: the Lord who upholds all creation is held as a lifeless corpse in the arms of Joseph and Nicodemus, and they prepare His body for burial.

'A dread and terrible mystery do I behold', the Virgin cried. 'My Son, how art Thou laid in a narrow tomb, who dost by Thy command raise all the dead from the tomb?'

'I shall not leave Thy tomb, my Child, nor shall I Thy handmaiden cease to shed tears, until I too descend into hell. For I cannot bear to be deprived of Thee, my Light.'

CANTICLE NINE

(*Irmos*) No man is able to see God, upon whom the ranks of angels dare not gaze; yet through thee, all-pure Virgin, the Word took flesh and showed Himself to men. With all the hosts of heaven we magnify Him and we call thee blessed.

'Never again shall joy be mine', cried the Undefiled lamenting. 'The Light of my Joy has gone down into the grave. But I shall not leave Him alone: here shall I also die and be buried with Him.'

'Now heal the wound of my soul, O my Child', cried the Holy Virgin weeping. 'Rise and still my pain and bitter anguish. For Thou hast power, O Master, and canst perform what Thou dost will. Even Thy burial is voluntary.'

'How hast thou not seen the depth of My tender love?' said the Lord to the Pure Virgin. 'Because I wish to save My creature, I have accepted to die. But I shall rise again and as God shall magnify thee in heaven and on earth.'

'I sing in praise of Thy compassion, loving Lord, and I worship the wealth of Thy mercy. For as God willingly Thou hast accepted to save Thy creation', said the all-pure Virgin. 'But, O Saviour, by Thy Resurrection have mercy on us all.'

Then, instead of Truly it is right to call thee blessed. . . , *we repeat the irmos,* No man is able to see God . . . .

After Holy God . . . , *etc., and the Lord's Prayer, the kontakion* Come, and let us all sing the praises . . . , *and the rest of Small Compline.*

HOLY AND GREAT SATURDAY

MATTINS

About the seventh hour of the night (one o'clock in the morning)[1] *we begin Mattins in the usual way. After the Six Psalms and the Great Litany, we sing* The Lord is God, *with the following troparia:*

TONE TWO

Noble Joseph, taking down Thy most pure body from the Tree, wrapped it in clean linen with sweet spices, and he laid it in a new tomb.

Glory be to the Father. . . .

Going down to death, O Life immortal, Thou hast slain hell with the dazzling light of Thy divinity. And when Thou hast raised up the dead from their dwelling place beneath the earth, all the powers of heaven cried aloud: 'Giver of Life, O Christ our God, glory to Thee.'

Both now. . . .

The Angel stood by the tomb, and to the women bearing spices he cried aloud: 'Myrrh is fitting for the dead, but Christ has shown Himself a stranger to corruption.'

During the singing of these troparia the clergy come out from the sanctuary and stand in front of the Epitaphion. The senior priest, accompanied by the deacon, or else the deacon alone, censes the Epitaphion from the four sides and then the sanctuary and whole church. Then the following troparia, known as 'The Praises', are sung between the verses of Psalm 118. The Praises are divided into three sections or staseis:

[1] In parish churches the service is usually held on Friday evening.

FIRST STASIS

TONE FIVE

Blessed art Thou, O Lord: teach me Thy statutes.

℣. Blessed art those that are blameless in the way, who walk in the law of the Lord.

Thou who art the Life wast laid in a tomb, O Christ; and the hosts of angels were amazed and glorified Thy self-abasement.

℣. Blessed are they that search out His testimonies, and seek Him with their whole heart.

O Life, how canst Thou die? How canst Thou dwell in a tomb? Yet Thou dost destroy death's kingdom and raise the dead from hell.

℣. For they that work wickedness have not walked in His ways.

We magnify Thee, Jesus our King: we honour Thy burial and Thy sufferings, whereby Thou hast saved us from corruption.

℣. Thou hast commanded us to keep Thy precepts diligently.

O Jesus, King of all, who hast set measures to the earth, Thou dost go this day to dwell in a narrow grave, raising up the dead from their tombs.

℣. O that my ways were directed to keep Thy statutes!

O Jesus, my Christ and King of all, why hast Thou come to those in hell? Is it to set free the race of mortal men?

℣. Then shall I not be ashamed, when I give heed unto all Thy commandments.

The Master of all is seen lying dead, and in a new tomb He is laid, who empties the tombs of the dead.

℣. I will praise Thee with uprightness of heart, when I shall have learned the judgements of Thy righteousness.

Thou who art Life wast laid in a tomb, O Christ: by Thy death Thou hast destroyed death and art become a fountain of life for the world.

℣. I will keep Thy statutes: O forsake me not utterly.

Numbered with the transgressors, O Christ, Thou dost free us all from the guilt brought upon us of old by the deceiver.[2]

℣. Wherewithal shall a young man cleanse his way? By keeping Thy words.

[2] Isa. 53: 12; Mark 15: 28.

Fairer in His beauty than all mortal men, He appears now as a corpse without form or comeliness, He who has made beautiful the nature of all things.[3]

℣. With my whole heart have I sought Thee: O let me not wander from Thy commandments.

How could hell endure Thy coming, O Saviour? Was it not shattered and struck blind by the dazzling radiance of Thy light?

℣. Thy words have I hid in my heart, that I might not sin against Thee.

O Jesus, my sweetness and light of salvation, how art Thou hidden in a dark tomb? O forbearance ineffable, beyond all words!

℣. Blessed art Thou, O Lord: teach me Thy statutes.

The spiritual powers and the angelic hosts are amazed, O Christ, at the mystery of Thy burial past utterance and speech.

℣. With my lips have I declared all the judgements of Thy mouth.

O strange wonder, new to man! He who granted me the breath of life is carried lifeless in Joseph's hands to burial.

℣. I have rejoiced in the way of Thy testimonies, as much as in all riches.

Thou hast gone down into the tomb, O Christ, yet wast Thou never parted from Thy Father's side. O marvellous wonder!

℣. I will meditate on Thy precepts, and I will understand Thy ways.

Though Thou wast shut within the narrowest of sepulchres, O Jesus, all creation knew Thee as true King of heaven and earth.

℣. My study shall be in Thy statutes: I will not forget Thy words.

When Thou wast laid in a tomb, O Christ the Creator, the foundations of hell were shaken and the graves of mortal men were opened.

℣. O reward Thy servant: give me life, and I shall keep Thy words.

He who holds the earth in the hollow of His hand is held fast by the earth; put to death according to the flesh, He delivers the dead from the grasping hand of hell.[4]

℣. Open Thou mine eyes, that I may behold the wondrous things of Thy law.

[3] Ps. 44: 3; Isa. 53: 2.
[4] Isa. 40: 12.

O Saviour, my Life, dying Thou hast gone to dwell among the dead: yet Thou hast shattered the bars of hell and arisen from corruption.

℣. I am but a sojourner upon the earth: hide not Thy commandments from me.

The flesh of God is hidden now beneath the earth, like a candle underneath a bushel, and it drives away the darkness in hell.[5]

℣. My soul is consumed with the longing that it has for Thy judgements at all times.

The multitude of the heavenly powers makes haste with Joseph and Nicodemus, and within a narrow sepulchre they enclose Thee whom nothing can contain.

℣. Thou hast rebuked the proud: and cursed are they that do err from Thy commandments.

With Thine own consent slain and laid beneath the earth, O my Jesus, Fountain of Life, Thou hast brought me back to life when I was dead through bitter sin.

℣. Remove from me reproach and contempt; for I have sought Thy testimonies.

The whole creation was altered by Thy Passion: for all things suffered with Thee, knowing, O Word, that Thou holdest all in unity.[6]

℣. Princes also did sit and speak against me: but Thy servant did meditate on Thy statutes.

All-devouring hell received within himself the Rock of Life, and cast forth all the dead that he had swallowed since the beginning of the world.[7]

℣. Thy testimonies also are my study: and Thy statutes are my counsellors.

Thou wast laid in a new tomb, O Christ, and hast made new the nature of mortal man, rising from the dead by Thy divine power.

℣. My soul has cleaved unto the dust: quicken Thou me according to Thy word.

To earth hast Thou come down, O Master, to save Adam: and not finding him on earth, Thou hast descended into hell, seeking him there.

[5] Matt. 5: 15.
[6] Col. 1: 16–17.
[7] Jonah 1: 17; 2: 10; 1 Cor. 10: 4.

℣. I have declared my ways, and Thou heardest me: teach me Thy statutes.

The whole earth quaked with fear, O Word, and the daystar hid its rays, when Thy great Light was hidden in the earth.

℣. Make me to understand the way of Thy precepts: so shall I talk of Thy wondrous works.

Willingly Thou diest as a mortal man, O Saviour, but as God Thou dost raise up the dead from the grave and from the depths of sin.

℣. My soul is grown drowsy from heaviness: strengthen me with Thy words.

Tears of lamentation the pure Virgin shed over Thee, Jesus, and with a mother's grief she cried: 'How shall I bury Thee, my Son?'

℣. Remove from me the way of lying: and take pity on me with Thy law.

Buried in the earth like a grain of wheat, Thou hast yielded a rich harvest, raising to life the mortal sons of Adam.[8]

℣. I have chosen the way of truth: Thy judgements have I not forgotten.

Now art Thou hidden like the setting sun beneath the earth and covered by the night of death: but, O Saviour, rise in brighter dawn.

℣. I have stuck unto Thy testimonies: O Lord, put me not to shame.

As the moon hides the circle of the sun, O Saviour, now the grave has hidden Thee, bodily eclipsed in death.

℣. I have run the way of Thy commandments: for Thou hast enlarged my heart.

Christ the Life, by tasting death, has delivered mortal men from death, and now gives life to all.

℣. Teach me, O Lord, the way of Thy statutes; and I shall seek it always.

Adam was slain of old through envy, but by Thy dying Thou hast brought him back to life, O Saviour, revealed in the flesh as the new Adam.[9]

℣. Give me understanding, and I shall seek Thy law; yea, I shall observe it with my whole heart.

[8] John 12: 24.
[9] Wisd. 2: 24; 1 Cor. 15: 45.

When the ranks of angels saw Thee, O Saviour, laid out dead for our sake, they were filled with wonder and veiled their faces with their wings.

℣. Make me to go in the path of Thy commandments; for therein do I delight.

Taking Thee down dead from the Tree, O Word, Joseph now has laid Thee in a tomb: but rise up as God to save us all.

℣. Incline my heart unto Thy testimonies, and not to covetousness.

Thou art the Joy of the angels, O Saviour, but now Thou art become the cause of their grief, as they see Thee in the flesh a lifeless corpse.

℣. Turn away mine eyes from beholding vanity, and quicken Thou me in Thy way.

Uplifted on the Cross, Thou hast uplifted with Thyself all living men; and then descending beneath the earth, Thou raisest all that lie buried there.

℣. Stablish Thy word in Thy servant, that I may fear Thee.

As a lion hast Thou fallen asleep in the flesh, O Saviour, and as a young lion hast Thou risen from the dead, putting off the old age of the flesh.[10]

℣. Take away my reproach which I fear: for Thy judgements are good.

O Thou who hast fashioned Eve from Adam's side, Thy side was pierced and from it flowed streams of cleansing.[11]

℣. Behold, I have longed after Thy precepts: quicken me in Thy righteousness.

Of old the lamb was sacrificed in secret; but Thou, longsuffering Saviour, wast sacrificed beneath the open sky and hast cleansed the whole creation.[12]

℣. Let Thy mercy come also upon me, O Lord, even Thy salvation, according to Thy word.

Who can describe this strange and terrible thing? The Lord of Creation today accepts the Passion and dies for our sake.

℣. So shall I give an answer to them that reproach me: for I trust in Thy word.

[10] Gen. 49: 9.
[11] Gen. 2: 21–2; John 19: 34.
[12] Exod. 12: 3–11.

'How do we see the Giver of Life now dead?' the angels cried in amazement. 'How is God enclosed within a tomb?'

℣. And take not the word of truth utterly out of my mouth; for I have hoped in Thy judgements.

Pierced by a spear, O Saviour, from Thy side Thou pourest out life upon Eve, the mother of all the living, who banished me from life; and Thou quickenest me also with her.[13]

℣. So shall I keep Thy law continually for ever and ever.

Stretched out upon the Wood, Thou hast drawn mortal men to unity; pierced in Thy life-giving side, O Jesus, Thou art become a fountain of forgiveness unto all.[14]

℣. And I walked at liberty: for I have sought Thy precepts.

With fear and reverence noble Joseph lays Thee out for burial as a corpse, O Saviour, and he looks with wonder on Thy dread form.

℣. I spoke of Thy testimonies also before kings, and was not ashamed.

Of Thine own will descending as one dead beneath the earth, O Jesus, Thou leadest up the fallen from earth to heaven.

℣. And my study was in Thy commandments, which I have loved exceedingly.

Dead in outward appearance, yet alive as God, O Jesus, Thou leadest up the fallen from earth to heaven.

℣. My hands also have I lifted up unto Thy commandments, which I have loved.

Dead in outward appearance, yet alive as God, Thou hast restored dead mortals to life and slain him that slew me.

℣. And I have meditated in Thy statutes.

How great the joy, how full the gladness, that Thou hast brought to those in hell, shining as lightning in its gloomy depths.

℣. Remember Thy words unto Thy servant, in which Thou hast caused me to hope.

I venerate Thy Passion, I sing the praises of Thy burial, and I magnify Thy power, O loving Lord: through them I am set free from corrupting passions.

℣. This is my comfort in my affliction: for Thy word has quickened me.

A sword was sharpened against Thee, O Christ: but the sword of

[13] Gen. 3: 20.
[14] John 12: 32; 19: 34.

the strong was blunted, and the sword that guards Eden was turned back.[15]

℣. The proud have transgressed exceedingly: yet have I not turned aside from Thy law.

The Ewe, seeing her Lamb slaughtered, was pierced with anguish: and she cried aloud in grief, calling the flock to lament with her.[16]

℣. I remembered Thy judgements of old, O Lord; and was comforted.

Though Thou art buried in a grave, though Thou goest down to hell, O Saviour Christ, yet hast Thou emptied the graves and stripped hell naked.

℣. Discouragement has taken hold upon me, because of the wicked that forsake Thy law.

Willingly, O Saviour, Thou hast gone down beneath the earth, and Thou hast restored the dead to life, leading them back to the glory of the Father.

℣. Thy statutes have been my songs in the house of my pilgrimage.

One of the Trinity endures a shameful death in the flesh on our account; the sun trembles and the earth quakes.

℣. I have remembered Thy Name, O Lord, in the night, and have kept Thy law.

Offspring from a bitter source, the children of the tribe of Judah have cast into a pit Jesus who fed them with manna.[17]

℣. This has been my reward, because I sought Thy precepts.

The Judge stood as one accused before the judgement-seat of Pilate, and He was condemned to an unjust death upon the wood of the Cross.

℣. Thou art my portion, O Lord: I have said that I would keep Thy law.

O arrogant Israel, O people guilty of blood, why hast thou set free Barabbas but delivered the Saviour to be crucified?[18]

℣. I entreated Thy favour with my whole heart: be merciful unto me according to Thy word.

With Thy hand Thou hast fashioned Adam from the earth; and

[15] Ps. 7: 13; 9: 7; Gen. 3: 24.
[16] John 1: 29; Isa. 53: 7; Luke 2: 35; 12: 32.
[17] Gen. 37: 24; Ps. 87: 7.
[18] Matt. 27: 21–2, 25.

for his sake Thou hast become by nature man and wast of Thine own will crucified.

℣. I thought on Thy ways, and turned my feet unto Thy testimonies.

In obedience to Thine own Father, O Word, Thou hast descended to dread hell and raised up the race of mortal men.

℣. I made ready, and I was not troubled: that I might keep Thy commandments.

'Woe is me, Light of the world! Woe is me, my Light! Jesus, my heart's desire!' cried the Virgin in her bitter grief.

℣. The cords of the wicked have entangled me: but I have not forgotten Thy law.

O bloodthirsty people, jealous and vengeful! May the very grave-clothes and the napkin put you to shame at Christ's Resurrection.

℣. At midnight I rose to give thanks unto Thee because of the judgements of Thy righteousness.

Come, evil disciple, murderer of thy Lord, and show me the manner of thy wickedness, how thou hast become Christ's betrayer.

℣. I am a companion of all them that fear Thee and keep Thy commandments.

O blind fool, utterly wicked, implacable in hatred, thou dost make a pretence of love for men, yet thou hast sold for money the sweet Myrrh.[10]

℣. The earth, O Lord, is full of Thy mercy: teach me Thy statutes.

What price hast thou received for the heavenly Myrrh? What wast thou given in exchange for Him who is precious? Thou hast gained folly and madness, O accursed Satan.

℣. Thou hast dealt well with Thy servant, O Lord, according unto Thy word.

If thou lovest the poor and dost grieve over the ointment emptied out in cleansing propitiation for a soul, how canst thou sell the Giver of Light for gold?

℣. Teach me goodness, discipline and knowledge: for I have believed in Thy commandments.

'O my God and Word, my Joy, how shall I endure Thy three days in the tomb? Now is my heart torn in pieces by a mother's grief.'

[10] John 12: 4–6; Matt. 26: 14–15.

℣. Before I was humbled I went astray: but now have I kept Thy word.

'Who will give me water and springs of tears,' cried the Virgin Bride of God, 'that I may weep for my sweet Jesus?'

℣. Thou art good, O Lord: in Thy goodness teach me Thy statutes.

'O hills and valleys, the multitude of men, and all creation, weep and lament with me, the Mother of our God.'

℣. The injustice of the proud is multiplied against me: but I will seek Thy commandments with my whole heart.

'When shall I see Thee, Saviour, Light eternal, the joy and gladness of my heart?' cried the Virgin in her bitter grief.

℣. Their heart is curdled like milk; but my study has been in Thy law.

Thy side was pierced, O Saviour, like the rock of flint in the wilderness; but Thou hast poured forth a stream of living water, for Thou art the Fount of Life.[20]

℣. It is good for me that Thou hast humbled me: that I might learn Thy statutes.

Out of Thy side, as from a single source, there flows a double stream; and drinking from it we gain immortal life.[21]

℣. The law of Thy mouth is better unto me than thousands of gold and silver pieces.

Of Thine own will, O Word, Thou wast laid dead in the tomb: yet dost Thou live, my Saviour, and, as Thou hast foretold, Thou shalt raise up mortal men by Thy Resurrection.

Glory be to the Father. . . .

O Word and God of all, in our hymns we praise Thee with the Father and Thy Holy Spirit, and we glorify Thy divine burial.

Both now. . . .

Theotokion

We bless thee, O pure Theotokos, and with faith we honour the three-day burial of thy Son and our God.

And we repeat the first troparion:

Thou who art Life wast laid in a tomb, O Christ, and the hosts of angels were amazed and glorified Thy self-abasement.

[20] Deut. 8: 15.
[21] John 19: 34.

Small Litany, with the exclamation: For blessed is Thy Name and glorified is Thy Kingdom, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

At the beginning of the second stasis, the priest or deacon censes the Epitaphion from the four sides, the ikonostasis and the people.

SECOND STASIS

TONE FIVE

It is right to magnify Thee, Giver of Life, who hast stretched out Thine arms upon the Cross and broken the power of the enemy.

℣. Thy hands have made me and fashioned me: give me understanding, and I shall learn Thy commandments.

It is right to magnify Thee, Creator of all, for through Thy Passion we are freed from passions and corruption.

℣. They that fear Thee will be glad when they see me: because I have hoped in Thy words.

The earth trembled with fear, O Saviour Christ, and the sun hid itself, seeing Thee, the Light that knows no evening, sinking in Thy body down into the tomb.

℣. I know, O Lord, that Thy judgements are right, and that with truth Thou hast humbled me.

Thou hast slept, O Christ, a life-giving sleep in the tomb, and aroused mankind from the heavy slumber of sin.

℣. O let Thy merciful kindness be for my comfort, according to Thy word unto Thy servant.

'Alone among women without pain I bore Thee, my Child', said the Holy Virgin. 'But now at Thy Passion I suffer unbearable pain.'

℣. Let Thy tender mercies come unto me, and I shall live: for Thy law is my study.

The seraphim, O Saviour, beheld Thee on high, united inseparably with the Father, yet they saw Thee below lying dead in the tomb; and they trembled with fear.

℣. Let the proud be ashamed, for they have transgressed against me unjustly: but I will meditate on Thy commandments.

The veil of the temple is rent in twain at Thy Crucifixion, O Word, and the lights of heaven hide their radiance, when Thou, the Sun, art hidden beneath the earth.

℣. Let those that fear Thee turn unto me, and those that know Thy testimonies.

He who at the beginning by His will alone set the earth upon its course, now descends dead beneath the earth. Tremble, O heaven, at this sight.

℣. Let my heart be blameless in Thy statutes: that I be not ashamed.

O Thou who hast fashioned Adam with Thine own hand, Thou hast gone down beneath the earth, to raise up fallen men by Thine almighty power.

℣. My soul faints for Thy salvation: and I have hoped in Thy words.

Come, and as the women bearing myrrh let us sing a holy lament to the dead Christ, that like them we too may hear Him say 'Rejoice!'[22]

℣. Mine eyes have grown dim with waiting for Thy word; they say: when wilt Thou comfort me?

Thou art in very truth, O Word, the myrrh that never fails: yet the women with their spices brought myrrh to Thee, the living God, to anoint Thee as a corpse.

℣. For I am become like a wineskin in the frost; yet have I not forgotten Thy statutes.

Through Thy burial, O Christ, Thou dost destroy the palaces of hell: by Thy death Thou slayest death, and dost deliver from corruption the children of the earth.

℣. How many are the days of Thy servant? When wilt Thou execute judgement on them that persecute me?

Source of the river of life, the Wisdom of God descends into the tomb and gives life to all those in the depths of hell.

℣. The transgressors told me idle tales, which are not after Thy law, O Lord.

'To renew the broken nature of mortal men, willingly have I been wounded in the flesh by death. O Mother, do not strike thy breast in grief.'

℣. All Thy commandments are true: they persecute me wrongfully; help Thou me.

O Morning Star of righteousness, Thou art gone down beneath

[22] Matt. 28: 9.

the earth and hast raised up the dead as if from sleep, dispersing all the darkness of hell.

℣. They had almost made an end of me upon earth; but I forsook not Thy commandments.

The life-giving Seed, twofold in nature, today is sown with tears in the furrows of the earth; but springing up He will bring joy to the world.[23]

℣. Quicken me according to Thy mercy; so shall I keep the testimonies of Thy mouth.

Adam was afraid when God walked in Paradise, but now he rejoices when God descends to hell. Then he fell, but now he is raised up.[24]

℣. For ever, O Lord, Thy word endures in heaven.

Seeing Thy body laid in the tomb, O Christ, Thy Mother brings Thee the offering of her tears, and she says: 'Arise, my Child, as Thou hast foretold.'

℣. Thy truth also remains from one generation to another: Thou hast established the earth, and it abides.

Joseph hid Thee reverently in a new tomb, O Saviour, and lamenting sang to Thee a funeral hymn fitting for God.

℣. The day continues according to Thine ordinance: for all things are Thy servants.

Seeing Thee, O Word, pierced with nails upon the Cross, Thy Mother was wounded in her soul with the nails and arrows of bitter grief.

℣. Unless Thy law had been my study, I should have perished in my humiliation.

Thy Mother saw Thee drink the bitter vinegar, O Sweetness of the world, and her cheeks were wet with bitter tears.

℣. I will never forget Thy precepts: for with them Thou hast quickened me.

'I am grievously wounded and my heart is torn, O Word, as I behold Thee slain unjustly', said the All-pure Virgin weeping.

℣. I am Thine, save me; for I have sought Thy precepts.

'How shall I close Thy sweet eyes and Thy lips, O Word? And how shall I lay Thee out for burial as a corpse?' cried Joseph trembling.

[23] Ps. 125: 5–6; John 12: 24.
[24] Gen. 3: 8–10.

℣. Sinners have waited for me to destroy me: but I have understood Thy testimonies.

Joseph and Nicodemus now sing hymns of burial to the dead Christ; and with them sing the seraphim.

℣. I have seen the outcome of all perfection: but Thy commandment is exceeding broad.

O Saviour, Sun of Righteousness, Thou dost set beneath the earth: therefore the Moon, Thy Mother, is eclipsed in grief, seeing Thee no more.

℣. O how I have loved Thy law, O Lord! It is my meditation all the day.

Hell trembled, O Saviour, when he saw Thee, the Giver of Life, despoiling him of his wealth and raising up the dead from every age.

℣. Thou through Thy commandment hast made me wiser than mine enemies: for it is mine for ever.

After the night the sun shines out again in brightness; and after death do Thou, O Word, arise once more and shine in Thy glory, as a bridegroom coming from his chamber.[25]

℣. I have more understanding than all my teachers: for Thy testimonies are my meditation.

When she received Thee in her bosom, O Creator and Saviour, the earth shook in fear, and with her quaking she awoke the dead.

℣. I understand more than my elders, because I have sought Thy commandments.

In a new and strange way Nicodemus and noble Joseph buried Thee with spices, and they cried aloud: 'Tremble, all the earth!'

℣. I have restrained my feet from every evil way, that I might keep Thy words.

Thou hast gone down beneath the earth, O Creator of light, and with Thee the sun's light has also set; creation is seized with trembling and proclaims Thee the Maker of all.

℣. I have not departed from Thy judgements: for Thou hast taught me.

A stone hewn from the rock covers the Cornerstone; and a mortal man now buries God in the grave as one dead. Tremble, O earth![26]

℣. How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!

[25] Ps. 18: 6.
[26] Matt. 27: 60; 21: 42; Eph. 2: 20.

'Behold the disciple whom Thou hast loved and Thine own Mother, O my sweetest Child, and do Thou speak to them', cried the pure Virgin weeping.[27]

℣. Through Thy commandments I have gained understanding: therefore have I hated every evil way.

Since Thou art Life-giver, O Word, when stretched out upon the Cross, Thou hast not slain the Jews but raised their forefathers from the dead.

℣. Thy law is a lamp unto my feet, and a light unto my path.

At Thy Passion, O Word, there was neither form nor beauty in Thee: but Thou hast risen in glory, and with Thy divine light Thou hast given beauty to mortal men.[28]

℣. I have sworn, and am steadfastly purposed, that I will keep the judgements of Thy righteousness.

Daystar without evening, Thou hast gone down in the flesh beneath the earth; and the sun grew dark at height of noon-day, for it could not bear to look upon Thee.

℣. I have been very greatly humbled: quicken me, O Lord, according unto Thy word.

The sun and moon grew dark together, O Saviour, like faithful servants clothed in black robes of mourning.

℣. Accept, I beseech Thee, the free-will offerings of my mouth, O Lord, and teach me Thy judgements.

'The centurion knew Thee to be God, though Thou wast dead. How, then, my God, shall I touch Thee with my hands? I am afraid', cried Joseph.[29]

℣. My soul is continually in Thy hands: yet have I not forgotten Thy law.

Adam slept, and from his side there came death; now Thou dost sleep, O Word of God, and from Thy side there flows a fountain of life for the world.[30]

℣. Sinners have laid a snare for me: yet have I not gone astray from Thy commandments.

Thou hast slept a little while, and brought the dead to life; Thou

[27] John 19: 26–7.
[28] Isa. 53: 2.
[29] Matt. 27: 54.
[30] Gen. 2: 21–2; John 19: 34.

hast arisen, O loving Lord, and raised up those that from the beginning of time had fallen asleep.

℣. Thy testimonies have I received as an heritage for ever: for they are the rejoicing of my heart.

O life-giving Vine, Thou wast lifted up from the earth, yet hast Thou poured out the wine of salvation. I glorify Thy Passion and Thy Cross.

℣. I have inclined my heart to perform Thy statutes: for therein is an everlasting reward.

When the chief captains of the heavenly hosts saw Thee, Saviour, stripped, bloodstained and condemned, how could they bear the boldness of Thy crucifiers?

℣. I have hated transgressors: but Thy law have I loved.

Perverse and crooked people of the Hebrews, ye knew how the temple would be raised again: why then did ye condemn Christ?[31]

℣. Thou art my helper and defender: I have hoped in Thy words.

In a robe of mockery ye clothe Him who ordered all things, who adorned the heavens with stars and the earth with wonders.

℣. Depart from me, ye evildoers: for I will seek the commandments of my God.

Wounded in Thy side, O Word, through the life-giving drops of Thy blood as the pelican Thou hast restored Thy dead children to life.

℣. Uphold me according unto Thy word, and give me life: and turn me not away in shame from mine expectation.

Of old Joshua made the sun stand still, as he smote the heathen tribes; but Thou hast blotted out its light, whilst casting down the prince of darkness.[32]

℣. Help me, and I shall be saved: and my study shall be ever in Thy statutes.

Without leaving Thy Father's side, O merciful Christ, Thou hast consented in Thy love to become a mortal man, and Thou hast gone down to hell.

℣. Thou hast brought to nothing all them that depart from Thy statutes: for their inward thought is unrighteous.

He who hung the earth upon the waters is hung upon the Cross.

[31] John 2: 19.
[32] Josh. 10: 12–13.

As a lifeless corpse He is laid in the earth, and it quakes in terror, unable to endure His presence.

℣. I have regarded all the wicked of the earth as transgressors: therefore I love Thy testimonies.

'Woe is me, my Son!' laments the Virgin. 'I see Thee now condemned upon the Cross, whom I had hoped to see enthroned as King.'

℣. Nail my flesh with the fear of Thee: for I am afraid of Thy judgements.

'Such were the tidings Gabriel brought me when he flew down from heaven: for he said that the Kingdom of my Son Jesus would be eternal.'[33]

℣. I have done judgement and justice: O give me not over unto mine oppressors.

'Alas! the prophecy of Simeon has been fulfilled: for Thy sword has pierced my heart, Emmanuel.'[34]

℣. Be surety for Thy servant for good: let not the proud accuse me falsely.

Be ashamed, O Jews, for the Life-giver raised your dead, yet ye slew Him out of envy.[35]

℣. Mine eyes have failed with waiting for Thy salvation, and for the word of Thy righteousness.

Seeing Thee, my Christ, the Light invisible, hidden lifeless in the tomb, the sun trembled and darkened its light.

℣. Deal with Thy servant according unto Thy mercy, and teach me Thy statutes.

Thine all-blameless Mother wept bitterly, O Word, when she beheld Thee in the grave, God ineffable and without beginning.

℣. I am Thy servant; give me understanding, that I may know Thy testimonies.

Thine undefiled Mother, seeing Thy death, O Christ, cried to Thee in bitter sorrow: 'Tarry not, O Life, among the dead.'

℣. It is time for the Lord to act: for they have made void Thy law.

Cruel hell trembled when he saw Thee, O immortal Sun of glory, and in haste he yielded up his prisoners.

[33] Luke 1: 33.
[34] Luke 2: 35.
[35] Matt. 27: 18.

℣. Therefore have I loved Thy commandments above gold or topaz.

Great and fearful is the sight now before our eyes, O Saviour: for of His own will the Cause of life submits to death, that He may give life to all.

℣. Therefore I walked uprightly according unto all Thy commandments: and I hated every evil way.

Thy side is pierced, O Master, and Thy hands are transfixed with nails; so Thou healest the wound of our first parents and the sinful greed of their hands.

℣. Thy testimonies are wonderful: therefore has my soul sought them.

Once they wept in every house for Rachel's child; and now the company of Christ's disciples with His Mother lament for the Virgin's Son.[36]

℣. The revelation of Thy words shall give light and understanding unto the simple.

With their hands they struck Christ in the face, though He it was who formed man with His hand and crushed the teeth of the beast.

℣. I opened my mouth, and drew in my breath: for I longed for Thy commandments.

In our hymns, O Christ, with all the faithful we worship now Thy Crucifixion and Thy Sepulchre, for by Thy burial we are set free from death.

Glory be to the Father. . . .

O God without beginning, Word coeternal, and Holy Spirit, in Thy love strengthen the power of our rulers against their enemies.

Both now. . . . .

Theotokion

O Virgin pure and undefiled, who hast given birth to our Life, bring to an end the scandals of the Church and in thy love grant her peace.

And we repeat the first troparion of the second stasis:

It is right to magnify Thee, Giver of Life, who hast stretched Thine arms upon the Cross and broken the power of the enemy.

Small Litany, with the exclamation: For holy art Thou, our God, who

[36] Jer. 31: 15.

dost rest upon the glorious throne of the cherubim, and to Thee we ascribe glory, together with Thine eternal Father and Thy most holy, good and life-creating Spirit, now and ever, and to the ages of ages. Amen.

As we begin the third stasis, the priest or deacon once more censes the Epitaphion, the ikonostasis and the people.

THIRD STASIS

TONE THREE

Every generation, O my Christ, offers praises at Thy burial.

℣. Look Thou upon me, and be merciful unto me, according to the judgement of those that love Thy Name.

Taking Thee down from the Tree, Joseph of Arimathaea lays Thee in a sepulchre.

℣. Order my steps in Thy word: and let not any iniquity have dominion over me.

Providently bringing Thee sweet spices, O my Christ, the Myrrh-bearers drew near.

℣. Deliver me from the false accusation of men: so will I keep Thy commandments.

Come, and with the whole creation let us offer a funeral hymn to the Creator.

℣. Make Thy face to shine upon Thy servant; and teach me Thy statutes.

Understanding what we do, with the Myrrhbearers let us all anoint the Living as a corpse.

℣. Rivers of water have run down from mine eyes, because I kept not Thy law.

O thrice-blessed Joseph, bury the body of Christ, the Giver of Life.

℣. Righteous art Thou, O Lord, and upright are Thy judgements.

Those He fed with manna have lifted up their heel against their Benefactor.[37]

℣. Thy testimonies that Thou hast commanded are righteous and very faithful.

Those He fed with manna offer to the Saviour vinegar and gall.

[37] Ps. 40: 10; John 13: 18.

℣. My zeal has consumed me, because mine enemies have forgotten Thy words.

O the folly of those who killed the prophets and slew Christ![38]

℣. Thy word is tried in the fire to the uttermost: therefore has Thy servant loved it.

Like a foolish servant, the disciple has betrayed the Abyss of Wisdom.

℣. I am young and despised: yet have I not forgotten Thy statutes.

Judas the traitor has sold his Deliverer and himself become a captive.

℣. Thy righteousness is an everlasting righteousness, and Thy law is truth.

As Solomon said, the mouth of the transgressing Hebrews is a deep pit.[39]

℣. Trouble and anguish have taken hold on me: yet Thy commandments are my study.

In the crooked paths of the transgressing Hebrews there are thorns and snares.[40]

℣. The righteousness of Thy testimonies is everlasting: give me understanding, and I shall live.

Joseph and Nicodemus bury the Creator with the honours that befit the dead.

℣. I cried with my whole heart; hear me, O Lord: I will seek Thy statutes.

Life-giver and Saviour, Thou hast destroyed hell: to Thy power be glory!

℣. I cried unto Thee; save me, and I shall keep Thy testimonies.

When she saw Thee lying dead, O Word, the all-pure Virgin wept with a mother's grief.

℣. I rose up before it was dawn, and cried: I have hoped in Thy word.

'O my sweet springtime, O my sweetest Child, where has all Thy beauty gone?'

℣. Mine eyes woke before the morning: that I might meditate in Thy words.

[38] Matt. 23: 31.
[39] Prov. 22: 14.
[40] Prov. 22: 5.

When Thou, O Word, wast dead, Thine all-pure Mother raised a lamentation for Thee.

℣. Hear my voice according unto Thy loving-kindness, O Lord: quicken me according to Thy judgement.

The women came with myrrh to anoint Christ, the Myrrh of God.

℣. They draw nigh that persecute me unlawfully: they are far from Thy Law.

By dying, O my God, Thou puttest death to death through Thy divine power.

℣. Thou art near, O Lord; and all Thy ways are truth.

The deceiver is deceived, and those he misled are set free by Thy wisdom, O my God.

℣. Concerning Thy testimonies, I have known of old that Thou hast founded them for ever.

The traitor was cast down to the depths of hell, and to the pit of destruction.

℣. Behold my humiliation, and deliver me: for I have not forgotten Thy law.

Thorns and snares beset the path of Judas the foolish and the thrice-wretched.

℣. Judge my cause, and deliver me: quicken me according to Thy word.

All that crucified Thee shall be destroyed together, O Word, Thou Son of God and King of all.

℣. Salvation is far from the wicked: for they have not sought Thy statutes.

In the pit of destruction shall all the men of blood be destroyed together.

℣. Many are Thy tender mercies, O Lord: quicken me according to Thy judgement.

O Son of God and King of all, my God and my Creator, how hast Thou accepted suffering?

℣. Many are they that persecute and afflict me: yet have I not turned aside from Thy testimonies.

As the mother of a foal, the Virgin gazed on Thee in grief when she saw Thee hanging on the Tree.

℣. I beheld the foolish and was grieved; because they kept not Thy words.

Joseph and Nicodemus bury the body that is the Source of life.

℣. See how I have loved Thy commandments: quicken me, O Lord, in Thy mercy.

Pierced to the heart, the Virgin shed warm tears and cried aloud.

℣. The beginning of Thy words is truth: and every one of Thy righteous judgements endures for ever.

'O Light of mine eyes, my sweetest Child, how art Thou hidden now in the sepulchre?'

℣. Princes have persecuted me without a cause: but my heart stands in awe of Thy words.

'Weep not, O Mother, for I suffer this to set at liberty Adam and Eve.'

℣. I will rejoice at Thy words, as one that finds great spoil.

'O my Son, I glorify Thy supreme compassion, that causes Thee to suffer so.'

℣. I have hated and abhorred injustice: but Thy law have I loved.

Thou hast drunk vinegar and gall, in Thy compassion, to loose us from the guilt of the forbidden fruit.

℣. Seven times a day have I praised Thee because of the judgements of Thy righteousness.

Thou art nailed upon the Cross, who of old hast sheltered Thy people with a pillar of cloud.[41]

℣. Great peace have they that love Thy law: and for them there is no stumbling-block.

The women bearing myrrh came, O Saviour, to Thy tomb and offered Thee sweet spices.

℣. Lord, I have looked for Thy salvation, and loved Thy commandments.

Arise, O merciful Lord, and raise us from the depths of hell.

℣. My soul has kept Thy testimonies: and loved them exceedingly.

'Arise, O Giver of Life', the Mother who bore Thee said with tears.

℣. I have kept Thy commandments and Thy testimonies: for all my ways are before Thee, O Lord.

Make haste to arise, O Word, and take away the sorrow of Thy Virgin Mother.

℣. Let my prayer draw near to Thee, O Lord; give me understanding according to Thy word.

[41] Exod. 13: 21.

All the powers of heaven were filled with fear and wonder when they saw Thee dead.

℣. Let my supplication come before Thee, O Lord: deliver me according to Thy word.

With love and fear we honour Thy Passion: grant us the forgiveness of our sins.

℣. Let my lips speak of Thy praise: for Thou hast taught me Thy statutes.

Strange and dreadful wonder! How art Thou now hidden in the earth, O Word of God?

℣. Let my tongue speak of Thy words: for all Thy commandments are righteousness.

Joseph once fled with Thee, O Saviour, and now another Joseph buries Thee.

℣. Let Thine hand be near to save me: for I have chosen Thy commandments.

Thine all-holy Mother weeps for Thee lamenting, O my Saviour, at Thy death.

℣. I have longed for Thy salvation, O Lord; and Thy law is my study.

The spiritual powers tremble at Thy strange and fearful burial, O Maker of all.

℣. My soul shall live, and it shall praise Thee: and Thy judgements shall help me.

Early in the morning the myrrh-bearers came to Thee and sprinkled myrrh upon Thy tomb.[42]

℣. I have gone astray like a lost sheep: seek Thy servant, for I have not forgotten Thy commandments.

By Thy Resurrection give peace to the Church and salvation to Thy people.

Glory be to the Father. . . .

O my God in Trinity, Father, Son and Spirit, grant Thy mercy to the world.

Both now. . . .

Theotokion

Grant to us thy servants to behold, O Virgin, the Resurrection of thy Son.

[42] At this point in the Greek use, the priest sprinkles the Epitaphion with rose-water.

This is immediately followed by the Evlogitaria of the Resurrection, during which the priest with the deacon censes the Epitaphion, the sanctuary and the whole church.

TONE FIVE

Blessed art Thou, O Lord: teach me Thy statutes.

The company of angels was amazed, beholding Thee, O Saviour, numbered among the dead, who hast destroyed the power of death and raised up Adam with Thyself, setting all men free from hell.

Blessed art Thou, O Lord: teach me Thy statutes.

'Why mingle ye sweet-smelling ointment with tears of pity, O ye women disciples?' cried the angel who shone as lightning within the tomb to the women bearing myrrh. 'Behold the tomb and rejoice: for the Saviour has risen from the grave.'

Blessed art Thou, O Lord: teach me Thy statutes.

The women bearing myrrh hastened early in the morning to Thy tomb, lamenting; but the angel came to them and said: 'The time for lamentation is ended; weep not: but tell the apostles of the Resurrection.'

Blessed art Thou, O Lord: teach me Thy statutes.

The women bearing myrrh came with sweet spices to Thy tomb, O Saviour. But they heard an angel say to them: 'Why count ye the Living among the dead? For as God He has risen from the tomb.'

Glory be to the Father. . . .

To the Trinity

We worship the Father together with His Son and the Holy Spirit, the Holy Trinity, one in Essence, and we cry with the seraphim: Holy, holy, holy art Thou, O Lord.

Both now. . . .

Theotokion

O Virgin, who hast borne the Giver of Life, thou hast delivered Adam from sin, and to Eve thou hast brought joy in place of sorrow. He that took flesh from thee, who is both God and man, has restored the fallen unto life.

Alleluia, alleluia, alleluia, glory to Thee, O God (*three times*).

Small Litany, with the exclamation: For Thou art the King of peace, O Christ our God, and to Thee we ascribe glory, together with

Thine eternal Father, and Thy most holy, good and life-creating Spirit, now and ever, and to the ages of ages. Amen.

Then we sing the following sessional hymns:

TONE ONE

Joseph begged Thy holy body from Pilate and, anointing it with sweet-smelling spices, he wrapped it in clean linen and laid it in a new tomb; and early in the morning the women bearing myrrh cried out: 'As Thou hast foretold, O Christ, show to us the Resurrection.'

Glory be to the Father. . . .

As Thou hast foretold, O Christ, show to us the Resurrection.

Both now. . . .

Another sessional hymn

The angelic choirs are filled with wonder, beholding Him who rests in the bosom of the Father laid in the tomb as one dead, though He is immortal. The ranks of angels surround Him, and with the dead in hell they glorify Him as Creator and Lord.

The Canon

We do not sing We have seen the Resurrection of Christ. . . , *but at once we read Psalm 50 and then begin the Canon. In each canticle the irmos is sung twice, and then the troparia are repeated four times. The irmos is sung at the end as katavasia. Before the troparia we say Glory* to Thee, our God, glory to Thee. *The first, third, fourth, and fifth canticles of this canon are the work of Mark the Monk, Bishop of Hydrous, and the last four canticles are by Kosmas of the Holy City. The irmoi are the work of Kassiani.*

TONE SIX

CANTICLE ONE

(*Irmos*) He who in ancient times hid the pursuing tyrant beneath the waves of the sea, is hidden beneath the earth by the children of those whom once He saved. But as the maidens let us sing unto the Lord, for He is greatly glorified.

O Lord my God, I will sing to Thee a funeral hymn, a song at Thy burial: for by Thy burial Thou hast opened for me the gates of life, and by Thy death Thou hast slain death and hell.

All things above and all beneath the earth quaked with fear at Thy death, as they beheld Thee, O my Saviour, upon Thy throne on high and in the tomb below. For beyond our understanding Thou dost lie before our eyes, a corpse yet the very Source of Life.

To fill all things with Thy glory, Thou hast gone down into the nethermost parts of the earth: for my person that is in Adam has not been hidden from Thee, but in Thy love for man Thou art buried in the tomb and dost restore me from corruption.

CANTICLE THREE

(*Irmos*) When the creation beheld Thee hanging in Golgotha, who hast hung the whole earth freely upon the waters, it was seized with amazement and it cried: 'There is none holy save Thee, O Lord.'

Signs and tokens of Thy burial Thou hast disclosed in a multitude of visions; and now, O Master, as both God and man, Thou hast revealed Thy hidden secrets unto those in hell who cry: 'There is none holy save Thee, O Lord.'

Thou hast stretched out Thine arms and united all that before was separated; wrapped in a winding-sheet, O Saviour, and buried in a tomb, Thou hast loosed the prisoners, and they cry: 'There is none holy save Thee, O Lord.'

O Thou whom nothing can contain, of Thine own will Thou wast enclosed and sealed within the tomb: but through Thine energies Thou hast as God revealed Thy power to those who sing: 'There is none holy save Thee, O Lord who lovest mankind.'

Small Litany.

Sessional Hymn
TONE ONE

The soldiers keeping watch over Thy tomb, O Saviour, became as dead men in the presence of the shining angel, who proclaimed the Resurrection to the women. We glorify Thee, for Thou hast destroyed corruption. We fall down before Thee, risen from the tomb, our only God.

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

Repeat.

CANTICLE FOUR

(*Irmos*) Foreseeing Thy divine self-emptying upon the Cross, Habakkuk cried out marvelling: 'Thou hast cut short the strength of the powerful, O gracious and almighty Lord, and preached to those in hell.'

Today Thou dost keep holy the seventh day, which Thou hast blessed of old by resting from Thy works. Thou bringest all things into being and Thou makest all things new, observing the sabbath rest, my Saviour, and restoring Thy strength.[43]

Thou hast gained the victory by Thy greater strength: Thy soul was parted from Thy body, yet by Thy power, O Word, Thou hast burst asunder the bonds of death and hell.

Hell was filled with bitterness when it met Thee, O Word, for it saw a mortal deified, marked by wounds yet all-powerful; and it shrank back in terror at this sight.

CANTICLE FIVE

(*Irmos*) Isaiah, as he watched by night, beheld the light that knows no evening, the light of Thy Theophany, O Christ, that came to pass from tender love for us; and he cried aloud: 'The dead shall arise and they that dwell in the tomb shall be raised up, and all those born on the earth shall rejoice exceedingly.'[44]

Becoming a creature formed from dust, O Creator, Thou makest new those born on earth. The winding-sheet and tomb point, O Word, to the mystery that is within Thee. For the honourable counsellor[45] fulfils the counsel of Thy Father, who has gloriously refashioned me in Thee.

By death dost Thou transform mortality, and by Thy burial, corruption. With divine power Thou makest incorruptible the nature Thou hast taken, rendering it immortal; for, O Master, Thy flesh saw not corruption, nor was Thy soul left in hell as that of a stranger.[46]

[43] Gen. 2: 2.
[44] Isa. 26: 19.
[45] Joseph of Arimathaea (Mark 15: 43).
[46] Ps. 15: 10; Acts 2: 27; 13: 35.

Coming forth from a birth without travail and wounded in Thy side with a spear, O my Maker, Thou hast brought to pass the re-creation of Eve. Becoming Adam, Thou hast in ways surpassing nature slept a life-giving sleep, awakening life from sleep and from corruption by Thine almighty power.

CANTICLE SIX

(*Irmos*) Jonah was enclosed but not held fast in the belly of the whale; for, serving as a figure of Thee, who hast suffered and wast buried in the tomb, he leapt forth from the monster as from a bridal chamber and he called out to the watch: 'O ye who keep guard falsely and in vain, ye have forsaken your own mercy.'

Thou wast torn but not separated, O Word, from the flesh that Thou hadst taken. For though Thy temple was destroyed at the time of Thy Passion, yet the Person of Thy Godhead and of Thy flesh is but one; in both Thou art one Son, the Word of God, both God and man.[47]

The fall of Adam brought death to man but not to God. For though the earthly substance of Thy flesh suffered, yet the Godhead remained impassible; that which was corruptible in Thy human nature Thou hast transformed to incorruption, and by Thy Resurrection Thou hast revealed a fountain of immortal life.

Hell is king over mortal men, but not for ever. Laid in the sepulchre, mighty Lord, with Thy life-giving hand Thou hast burst asunder the bars of death. To those from every age who slept in the tombs, Thou hast proclaimed true deliverance, O Saviour, who art become the firstborn from the dead.

Small Litany.

Kontakion

TONE SIX

He who closed the abyss lies before us dead; and as a corpse the Immortal is wrapped in linen with sweet spices and laid in a tomb. The women come to anoint Him with myrrh, weeping bitterly and crying: 'This is the most blessed Sabbath on which Christ sleeps, but on the third day He shall rise again.'

[47] John 2: 19.

Ikos

He who holds all things in unity was lifted on the Cross, and the whole creation wept to see Him hanging naked on the Tree. The sun hid its rays and the stars cast aside their brightness; the earth shook in mighty fear, the sea fled and the rocks were rent, and many graves were opened and the bodies of the saints arose. Hell groaned below and the Jews considered how to spread false tidings against Christ's Resurrection. But the women cried aloud: 'This is the most blessed Sabbath on which Christ sleeps, but on the third day He shall rise again.'

CANTICLE SEVEN

(*Irmos*) Wonder past speech! He who delivered the holy Children from the fiery furnace, is laid a corpse without breath in the tomb, for our salvation who sing: O God our Deliverer, blessed art Thou.

Hell was wounded in the heart when it received Him whose side was pierced by the spear; consumed by divine fire it groaned aloud at our salvation who sing: O God our Deliverer, blessed art Thou.

O happy tomb! It received within itself the Creator, as one asleep, and it was made a divine treasury of life, for our salvation who sing: O God our Deliverer, blessed art Thou.

The Life of all submits to be laid in the tomb, according to the law of the dead, and He makes it a source of awakening, for our salvation who sing: O God our Deliverer, blessed art Thou.

In hell and in the tomb and in Eden, the Godhead of Christ was indivisibly united with the Father and the Spirit, for our salvation who sing: O God our Deliverer, blessed art Thou.

CANTICLE EIGHT

(*Irmos*) Be ye astonished, O ye heavens, be ye horribly afraid, and let the foundations of the earth be shaken.[48] For lo, He who dwells on high is numbered with the dead and lodges as a stranger in a narrow tomb. Him do ye children bless, ye priests praise, and ye people exalt above all for ever.

The most pure Temple is destroyed, but raises up the fallen

[48] Jer. 2: 12; Ps. 81: 5.

tabernacle. The second Adam, He who dwells on high, has come down to the first Adam in the depths of hell. Him do ye children bless, ye priests praise, and ye people exalt above all for ever.[49]

The disciples' courage failed, but Joseph of Arimathaea was more bold; for seeing the God of all a corpse and naked, he asked for the body and buried Him, crying: Him do ye children bless, ye priests praise, and ye people exalt above all for ever.

O strange wonders! O love and infinite forbearance! He who dwells on high is sealed beneath the earth with His own consent, and God is falsely accused as a deceiver. Him do ye children bless, ye priests praise, and ye people exalt above all for ever.[50]

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

CANTICLE NINE

We do not sing the Magnificat and Greater in honour than the cherubim. . . .

(*Irmos*) Weep not for Me, O Mother, beholding in the sepulchre the Son whom thou hast conceived without seed in thy womb. For I shall rise and shall be glorified, and as God I shall exalt in everlasting glory those who magnify thee with faith and love.

'O Son without beginning, in ways surpassing nature was I blessed at Thy strange birth, for I was spared all travail. But now beholding Thee, my God, a lifeless corpse, I am pierced by the sword of bitter sorrow. But arise, that I may be magnified.'

'By Mine own will the earth covers Me, O Mother, but the gatekeepers of hell tremble as they see Me, clothed in the blood-stained garment of vengeance: for on the Cross as God have I struck down Mine enemies, and I shall rise again and magnify thee.'

'Let the creation rejoice exceedingly, let all those born on earth be glad: for hell, the enemy, has been despoiled. Ye women, come to meet Me with sweet spices: for I am delivering Adam and Eve with all their offspring, and on the third day I shall rise again.'

Small Litany.

[49] Amos 9: 11; John 2: 19.
[50] Matt. 27: 63.

Exapostilarion, TONE TWO: Holy is the Lord our God. *This is repeated three times, as at Mattins on Sunday.*[51]

Lauds. Four stichera are sung:

TONE TWO

Today a tomb holds Him who holds the creation in the hollow of His hand; a stone covers Him who covered the heavens with glory. Life sleeps and hell trembles, and Adam is set free from his bonds. Glory to Thy dispensation, whereby Thou hast accomplished all things, granting us an eternal Sabbath, Thy most holy Resurrection from the dead.[52]

What is this sight that we behold? What is this present rest? The King of the ages, having through His Passion fulfilled the plan of salvation, keeps Sabbath in the tomb, granting us a new Sabbath. Unto Him let us cry aloud: Arise, O Lord, judge Thou the earth, for measureless is Thy great mercy and Thou dost reign for ever.[53]

Come, let us see our Life lying in the tomb, that He may give life to those that in their tombs lie dead. Come, let us look today on the Son of Judah as He sleeps, and with the prophet let us cry aloud to Him: Thou hast lain down, Thou hast slept as a lion; who shall awaken Thee, O King? But of Thine own free will do Thou rise up, who willingly dost give Thyself for us. O Lord, glory to Thee.[54]

TONE SIX

Joseph asked for the body of Jesus and he laid it in his own new tomb: for it was fitting that the Lord should come forth from the grave as from a bridal chamber. O Thou who hast broken the power of death and opened the gates of Paradise to men, glory to Thee.

Glory be to the Father. . . .

TONE SIX

Moses the great mystically prefigured this present day, saying: 'And God blessed the seventh day.'[55] For this is the blessed Sabbath, this is the day of rest, on which the only-begotten Son of God rested from all His works. Suffering death in accordance with the plan of

[51] See *The Festal Menaion*, p. 93.
[52] Isa. 40: 12; Hab. 3: 3.
[53] Ps. 81: 8.
[54] Gen. 49: 9.
[55] Gen. 2: 3.

salvation, He kept the Sabbath in the flesh; and returning once again to what He was, through His Resurrection He has granted us eternal life, for He alone is good and loves mankind.

Both now. . . .

TONE TWO

Most blessed art thou, O Virgin Theotokos . . . .

Great Doxology.

During the stichera of Lauds, the senior priest puts on all his vestments, and as the choir sings Most blessed art thou, O Virgin Theotokos. . . , *he comes out of the sanctuary with the rest of the clergy and stands before the Epitaphion. During the singing of the Doxology he goes three times round the Epitaphion, censing it from the four sides. Then, while the choir sings the concluding* Holy God. . . *to a slow and solemn melody, as at the Burial Service, he takes the Book of the Gospels and the other clergy take the Epitaphion which they hold above his head. They go in procession round the outside of the church, the choir meanwhile continuing to sing* Holy God *to the funeral melody as often as is necessary. The Cross with the processional candles is carried at the head of the procession; then comes the choir; then the deacon with the incense, the clergy with the Epitaphion, and after them all the members of the congregation, holding lighted candles. The procession returns to the interior of the church, and stopping before the Holy Doors with the Epitaphion the senior priest says,* Wisdom, let us attend. *The choir then sings the troparion* Noble Joseph. . . , *and the clergy replace the Epitaphion on the table in the centre of the church, putting the Book of the Gospels on it, as before. The senior priest goes once round the Epitaphion, censing it from the four sides.*[56]

When the singing of Noble Joseph. . . *is completed, there follows the troparion of the prophecy:*

TONE TWO

O Christ, who holdest fast the ends of the earth, Thou hast

[56] In the Greek use, at the end of the procession the Epitaphion is not replaced in the centre of the church, but carried into the sanctuary: the clergy proceed once round the Holy Table with the Epitaphion, and then they lay it on the Holy Table itself. Here it remains until the eve of the Ascension, when the period of Eastertide comes to a close. In the Slav use, the Epitaphion is left in the centre of the church until the evening of Holy Saturday: it is taken into the sanctuary and laid on the Holy Table at the end of the Midnight Office, immediately preceding Mattins of the Resurrection.

accepted to be held fast within the tomb, to deliver man from his fall into hell; and as immortal God Thou hast conferred upon us immortality and life.

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

Repeat.

Prokimenon (Psalm 43): *TONE FOUR*

Arise, Lord, and help us: and deliver us for Thy Name's sake.

℣. We have heard with our ears, O God, and our fathers have told us.

Lesson: Ezekiel 37: 1–14.

Prokimenon (Psalm 9): *TONE SEVEN*

Arise, O Lord my God, lift up Thine hand: forget not Thy poor for ever.

℣. I will praise Thee, O Lord, with my whole heart: I will speak of all Thy marvellous works.

Epistle: 1 Corinthians 5: 6–8; Galatians 3: 13–14.

Alleluia: *TONE FIVE*

℣1. Let God arise, and let His enemies be scattered (*Psalm 67: 2*).

℣2. As smoke vanishes, so let them vanish: as wax melts before the fire (*ibid.*, 3).

℣3. So shall sinners perish at the presence of God (*ibid.*).

Gospel: Matthew 27: 62–66.[57]

Then the two Litanies and the conclusion of Mattins, with the same Dismissal as at the end of Vespers.

After the Dismissal the faithful come up to venerate the Epitaphion, while the choir sings:

TONE FIVE

Come and let us bless Joseph of everlasting memory, who came to Pilate by night and begged for the Life of all: 'Give me this stranger, who has no place to lay His head. Give me this stranger, whom His evil disciple delivered to death. Give me this stranger, whom His Mother saw hanging on the Cross, and with a mother's sorrow she cried weeping: "Woe is me, my Child! Woe is me, Light of mine eyes and beloved fruit of my womb! For what Simeon foretold in

[57] Read by the senior priest.

the temple is come to pass today: a sword pierces my heart, but do Thou change my grief to gladness by Thy Resurrection.'' '

We venerate Thy Passion, O Christ.

We venerate Thy Passion, O Christ.

We venerate Thy Passion, O Christ, and Thy Holy Resurrection.[58]

The First Hour is then said in the narthex. The other Hours, the Third, the Sixth and the Ninth, and also the Typika, are likewise said in the narthex at the appointed time. They are read simply and without singing.

VESPERS

The service begins about the tenth hour of the day (four o'clock in the afternoon).[59] *For the first part of the service the clergy wear dark vestments.*

After the Psalm of Introduction (Psalm 103) and the Great Litany, to Lord, I have cried, *eight stichera are sung: four of the Resurrection from the Octoechos; and then three of the day, the first of these being repeated.*

TONE ONE

Accept our evening prayers, O holy Lord, and grant us the remission of our sins, for Thou alone hast revealed to the world the Resurrection.

Walk about Zion, ye people, and encompass her; and within her walls give glory unto Him who is risen from the dead. For He is our God, who has delivered us from our iniquities.[60]

Come, ye people, let us praise and worship Christ, glorifying His Resurrection from the dead. For He is our God, who has delivered the world from the delusion of the enemy.

By Thy Passion, O Christ, we have been set free from passions, and by Thy Resurrection we have been delivered from corruption. O Lord, glory to Thee.

TONE EIGHT

Today hell groans and cries aloud: 'It had been better for me, had

[58] So the Slav books. Certain of the Greek books give a hymn similar in general content but different in details.

[59] In modern practice, the service usually begins at ten or eleven o'clock in the morning. In the Greek use, from the beginning the clergy wear white vestments.

[60] Ps. 47: 13.

I not accepted Mary's Son, for He has come to me and destroyed my power; He has shattered the gates of brass, and as God He has raised up the souls that once I held.' Glory to Thy Cross, O Lord, and to Thy Resurrection (*twice*).

Today hell groans and cries aloud: 'My power has been destroyed. I accepted a mortal man as one of the dead; yet I cannot keep Him prisoner, and with Him I shall lose all those over whom I ruled. I held in my power the dead from all the ages; but see, He is raising them all.' Glory to Thy Cross, O Lord, and to Thy Resurrection.

Today hell groans and cries aloud: 'My dominion has been swallowed up; the Shepherd has been crucified and He has raised Adam. I am deprived of those whom once I ruled; in my strength I devoured them, but now I have cast them forth. He who was crucified has emptied the tombs; the power of death has no more strength.' Glory to Thy Cross, O Lord, and to Thy Resurrection.

Glory be to the Father. . . .

TONE SIX

Moses the great mystically prefigured this present day, saying: 'And God blessed the seventh day.' For this is the blessed Sabbath, this is the day of rest, on which the only-begotten Son of God rested from all His works. Suffering death in accordance with the plan of salvation, He kept the Sabbath in the flesh; and returning once again to what He was, through His Resurrection He has granted us eternal life, for He alone is good and loves mankind.

Both now. . . .

Theotokion

TONE ONE

Let us praise the Virgin Mary, glory of all the world and gate of heaven, Daughter of men and Mother of the Lord, song of the angelic hosts and adornment of the faithful. For she is revealed as heaven and the temple of the Godhead. She it is who, breaking down the middle wall of enmity, established peace and opened the palace of the King. With her, therefore, as anchor of our faith, we have as our defender the Lord whom she has borne. Be of good courage, then, people of God, be of good courage: for in His almighty power He will make war upon our foes.

Entrance with the Gospel, O joyful Light. . . .

There is no prokimenon, but we begin at once the reading of the lessons:

(1) Genesis 1: 1–13.
(2) Isaiah 60: 1–16.
(3) Exodus 12: 1–11.
(4) Jonah 1: 1–4: 11.
(5) Joshua 5: 10–15.
(6) Exodus 13: 20–15: 19.

When the reader comes to the beginning of the Song of Moses, Then sang Moses and the children of Israel this song unto the Lord, and spake, saying (*Exodus 15: 1*), *he continues in a louder voice:*

Let us sing unto the Lord.

And the choir and all the people reply:

TONE FIVE

For He has been greatly glorified.

Then the reader continues with the other verses of the Song of Moses, after each of which we repeat the refrain:

Let us sing unto the Lord, for He has been greatly glorified.

At the conclusion the reader says:

Glory be to the Father. . . .

And we reply:

Let us sing unto the Lord, for He has been greatly glorified.

Reader: Both now. . . .

People: Let us sing unto the Lord.

And finally the reader sings: For He has been greatly glorified.

Then we continue with the reading of the lessons:

(7) Zephaniah 3: 8–15.
(8) 3 [1] Kings 17: 8–24.
(9) Isaiah 61: 10–62: 5.
(10) Genesis 22: 1–18.
(11) Isaiah 61: 1–9.
(12) 4 [2] Kings 4: 8–37.
(13) Isaiah 63: 11–64: 5.
(14) Jeremiah 31: 31–34.
(15) Daniel 3: 1–23; The Song of the Three Children, verses 1–66.

After the reader has read verse 34 of the Song, Blessed art Thou in the firmament of heaven: and to be praised and exalted above all for ever, *then we all stand up and we sing:*

TONE SIX

Praise the Lord and exalt Him above all for ever.

Reader: O all ye works of the Lord, bless ye the Lord.

People: Praise the Lord and exalt Him above all for ever.

And the reader continues with the first part of each verse, and we reply with the refrain, Praise the Lord. . . .

After the verse, O Ananias, Azarias, and Misael, bless ye the Lord, *and the refrain, we continue:*

Reader: O ye apostles, prophets and martyrs of the Lord, bless ye the Lord.

People: Praise the Lord and exalt Him above all for ever.

Reader: We bless the Father, Son and Holy Spirit.

People: We praise the Lord and exalt Him above all for ever.

Reader: Both now, and ever, and to the ages of ages. Amen.

People: Praise the Lord and exalt Him above all for ever.

Reader: We praise, bless and worship the Lord.

People: We praise the Lord and exalt Him above all for ever.

Then follows the Small Litany.

Instead of the Trisagion we sing:

As many of you as were baptized into Christ, have put on Christ. Alleluia.

Prokimenon (Psalm 65): TONE FIVE

Let all the earth worship Thee: sing of Thee and praise Thy Name, O most High.

℣. O be joyful in the Lord, all the earth: sing praises unto His Name.

Epistle: Romans 6: 3–11.

We do not sing Alleluia, *but in its place we sing the following verses (Psalm 81):*

TONE SEVEN

Arise, O God, judge Thou the earth: for Thou shalt have an inheritance in all the nations.

℣ 1. God stood in the assembly of gods: He shall judge among the gods.

Arise, O God. . . .

℣ 2. How long will ye judge unjustly: and accept the persons of the wicked?

Arise, O God. . . .

℣3. Defend the fatherless and poor: do justice to the humble and needy.

Arise, O God. . . .

℣4. Deliver the poor and needy: save them from the hand of the wicked.

Arise, O God. . . .

℣5. They have not known, nor understood, but walk in darkness: let all the foundations of the earth be shaken.

Arise, O God. . . .

℣6. I said: ye are gods, and ye are all the children of the most High: but ye shall die like men, and fall like one of the princes.

Arise, O God. . . .

While this is being sung, the Royal Doors are closed and the curtain is drawn. The clergy change from dark to white vestments, and the hangings and covers in the sanctuary and the rest of the church are likewise changed from dark to white.

Gospel: Matthew 28: 1–20.

We continue with the Liturgy of St. Basil the Great.
In place of the Hymn of the Cherubim, we sing:

TONE FIVE

Let all mortal flesh keep silence, and stand with fear and trembling; and let it take no thought for any earthly thing. For the King of Kings and Lord of Lords draws near to be sacrificed and given as food to the faithful.

Before Him go the choirs of angels with all the principalities and powers, the many-eyed cherubim and the six-winged seraphim, which cover their faces as they sing this hymn: Alleluia, alleluia, alleluia.

In place of Truly it is right to call thee blessed. . . , *we sing the irmos* Weep not for Me, O Mother. . . (*p. 651*).

Communion verse:

The Lord has waked as if from sleep: He is risen and saves us. Alleluia.

At the end of the Liturgy a table is placed in the centre of the church and

on it are set five loaves and wine (but not oil: for on this Saturday, alone among all the Saturdays of the year, oil is not permitted). After the prayer behind the ambon the deacon says Let us pray to the Lord, *and the priest blesses the bread and wine with the usual prayer used at the Vigil Service,* O Lord Jesus Christ our God. . . *(but omitting the reference to oil). Then is sung* Blessed be the Name of the Lord. . . , *followed by the conclusion of the Liturgy. The priest uses the form of the Dismissal as on Sundays,* May He who rose from the dead, Christ our true God. . . . *After receiving the antidoron, the faithful also partake from the bread and wine that have been blessed.*

In previous times, after the completion of the Liturgy – which ended around the second hour of the night (eight o'clock in the evening) – the faithful did not leave the church; but after receiving the blessed bread and wine, together with six dates or figs, they remained in their places. The reading of the Acts of the Apostles commenced at once, and continued without interruption until the commencement of the Midnight Office.

MIDNIGHT OFFICE[61]

The opening blessing, O heavenly King. . . , *etc., and the Lord's Prayer.*

Kyrie eleison *(twelve times).*

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

O come, let us worship. . . .

Psalm 50.

Then the Canon from Mattins on Great Saturday: in each canticle the irmos is sung twice, and four troparia are used. During Canticle Nine of the Canon the senior priest opens the Royal Doors,[62] comes out with two other priests to the Epitaphion, and goes round it three times, censing it from the four sides. Then the senior priest takes the Book of the Gospels and the two others hold the Epitaphion over his head, and so they go through the Royal Doors into the sanctuary. They go round the Holy Table and then lay the Epitaphion upon it; and once more the senior priest goes round the Epitaphion three times, censing it from the four sides. During this time the katavasia of Canon Nine is sung, Weep not for Me, O Mother. . . . *The Epitaphion remains on the Holy Table until the eve of the Ascension.*

[61] This commences around 11.30 p.m.

[62] Slav use only (see above p. 653).

Then the reader says Holy God. . . , *etc., and the troparion for Great Saturday,* Going down to death. . . .

After this the deacon says the Litany Have mercy upon us, O God. . . , *as at the beginning of Mattins, and the priest gives the Dismissal as on Sundays,* May He who rose from the dead, Christ our true God. . . . *All lights are now extinguished, except one lamp in the sanctuary.*

So the period of the Lenten Triodion comes to a close, and at once there begin Mattins of the Resurrection.

HYMNS TO THE TRINITY AND HYMNS OF LIGHT AT MATTINS IN THE EIGHT TONES FROM THE OCTOECHOS

At Mattins on weekdays in Lent, in place of The Lord is God, *we sing* Alleluia *with the appointed verses, and then the following Hymns to the Holy Trinity in the Tone of the week. At the end of the Canon, we likewise sing the appointed Hymn of Light (Exapostilarion) in the Tone of the week, repeating it three times.*

The ending of these Hymns varies according to the day of the week.

In the Hymns to the Trinity, after Holy, holy, holy art Thou, our God, *we end the first Hymn thus:*[1]

On Monday: through the protection of Thine angels, have mercy upon us.

On Tuesday: at the prayers of Thy Forerunner, have mercy upon us.

On Wednesday and Friday: by the power of Thy Cross, save us, O Lord.

On Thursday: at the prayers of Thine apostles and St. Nicolas, have mercy upon us.

In the Hymn of Light, when it is said the first time we end:

On Monday: through the protection of Thine angels, O Lord, and save me.

On Tuesday: at the prayers of Thy Forerunner, O Lord, and save me.

On Wednesday and Friday: by the power of Thy Cross, O Lord, and save me.

On Thursday: at the prayers of Thine apostles and St. Nicolas, O Lord, and save me.

[1] The rules in the Greek books vary. We have followed the normal Slav use.

When the Hymn of Light is said the second time we end: at the prayers of Thy saints, O Lord, and save me.

And the third time we end: at the prayers of the Theotokos, O Lord, and save me.

Note that on Saturday[2] *the Hymn of Light is said only twice. The first time we end:* at the prayers of Thy saints, O Lord, and save me.

And the second time: at the prayers of the Theotokos, O Lord, and save me.

Then, instead of repeating the Hymn of Light a third time, we use the exapostilarion of the dead, O Thou who hast authority as God (*see p. 138*).

TONE ONE

Hymns to the Trinity

Through bodily images let us ascend to the spiritual and immaterial understanding of the bodiless powers; singing the Thrice-Holy Hymn and awaiting the illumination of the Godhead in three Persons, let us cry aloud as the cherubim to the one and only God: Holy, holy, holy art Thou, our God; . . . .

Glory be to the Father. . . .

With all the heavenly hosts, let us offer the Thrice-Holy Hymn of praise and cry aloud as the cherubim to Him who dwells on high: Holy, holy, holy art Thou, our God; at the prayers of all Thy saints, have mercy upon us.

Both now. . . .

Rising from sleep, we fall down before Thee, loving Lord, and with the angels' song we cry to Thee, All-powerful: Holy, holy, holy art Thou, our God; through the Theotokos have mercy upon us.

Hymn of Light

O Christ who makest light to shine, cleanse my soul from every sin, . . .

TONE TWO

Hymns to the Trinity

Doing as the powers on high, we on earth offer Thee, O loving

[2] In the second, third and fourth weeks only. On the other Saturdays in Lent, special exapostilaria are provided, and the Hymn of Light is not used.

Lord, a hymn of victory: Holy, holy, holy art Thou our God; . . .

Glory be to the Father. . . .

O uncreated Nature, Maker of all things, open our lips that we may proclaim Thy praises, crying: Holy, holy holy art Thou, our God; at the prayers of all Thy saints, have mercy upon us.

Both now. . . .

Thou, O Lord, hast raised me from my bed and sleep; enlighten my mind and my heart, and open my lips that I may praise Thee, Holy Trinity: Holy, holy, holy art Thou, our God; through the Theotokos have mercy upon us.

Hymn of Light

Send forth Thine eternal light, O Christ my God, and illumine the secret eyes of my heart, . . .

TONE THREE

Hymns to the Trinity

O Trinity, one in Essence and undivided, Unity in three coeternal Persons, to Thee as God we sing the angels' hymn: Holy, holy, holy art Thou, our God; . . .

Glory be to the Father. . . .

Daring to give glory to the one Godhead, to the eternal Father, the coeternal Son, and the timeless Spirit, as the cherubim we say: Holy, holy, holy art Thou, our God; at the prayers of all Thy saints, have mercy upon us.

Both now. . . .

Suddenly the Judge will come, and the acts of every man will be laid bare. But at midnight let us cry with fear: Holy, holy, holy art Thou, our God; through the Theotokos have mercy upon us.

Hymn of Light

Send forth Thy light, O Christ my God, and illumine my heart, ...

TONE FOUR

Hymns to the Trinity

Daring, mortal though we are, to offer unto Thee the hymn of

Thine angelic ministers, we say: Holy, holy, holy art Thou, our God; . . . .

Glory be to the Father. . . .

As the angelic hosts in heaven, we men on earth, standing now with fear, offer unto Thee, O loving Lord, a hymn of victory: Holy, holy, holy art Thou, our God; at the prayers of all Thy saints, have mercy upon us.

Both now. . . .

Daring to give glory to Thine eternal Father, and to Thee, O Christ our God, and to Thy Most Holy Spirit, as the cherubim we say: Holy, holy, holy art Thou, our God; through the Theotokos have mercy upon us.

Hymn of Light

O Thou who makest light to shine upon Thy world, cleanse from every sin my soul that is in darkness, ...

TONE FIVE

Hymns to the Trinity

Now is the hour for praise and prayer; let us cry fervently to the one and only God: Holy, holy, holy art Thou, our God; . . . .

Glory be to the Father. . . .

We dare to act as ikons of Thy spiritual hosts, and with our unworthy mouths we cry to Thee, O Trinity without beginning: Holy, holy, holy art Thou, our God; at the prayers of all Thy saints, have mercy upon us.

Both now. . . .

O Christ our God, who though contained within a virgin womb wast not divided from the Father, accept us as we call upon Thee with the angels: Holy, holy, holy art Thou, our God; through the Theotokos, have mercy upon us.

Hymn of Light

O Lord the Giver of Light, send down Thy light and illumine my heart, ...

TONE SIX

Hymns to the Trinity

With fear and trembling standing in Thy presence, the cherubim

and seraphim offer the Thrice-Holy Hymn with voices that are never still. And with them we sinners also cry aloud: Holy, holy, holy art Thou, our God; . . .

In never-silent hymns of glory, with their bodiless mouths the six-winged seraphim sing to Thee our God the Thrice-Holy Hymn; and we on earth offer praise to Thee from our unworthy lips: Holy, holy, holy art Thou, our God; at the prayers of all Thy saints, have mercy upon us.

Both now. . . .

Let us glorify the Godhead, three in one, united and yet unconfused, and let us sing the angels' hymn: Holy, holy, holy art Thou, our God; through the Theotokos have mercy upon us.

Hymn of Light

Send down upon our souls Thine everlasting light, ...

TONE SEVEN

Hymns to the Trinity

Praised by the cherubim in Thine almighty power, and worshipped by the angels in Thy divine glory, do Thou accept us sinners also who, unworthy, dare to cry to Thee: Holy, holy, holy art Thou, our God; . . . .

Glory be to the Father. . . .

Casting off both sleep and slothfulness, my soul, bring to the Judge more fervent hymns of praise, and cry aloud with fear: Holy, holy, holy art Thou, our God; at the prayers of all Thy saints, have mercy upon us.

Both now. . . .

To the Godhead that no man can approach, to the Trinity in Unity, let us offer the Thrice-Holy Hymn of the seraphim, and cry aloud with fear: Holy, holy, holy art Thou, our God; through the Theotokos have mercy upon us.

Hymn of Light

Rouse me to sing Thy praises, O Lord, and teach me to do Thy will, O Holy One, ...

TONE EIGHT

Hymns to the Trinity

Lifting up our hearts to heaven, let us imitate the hierarchy of angels. Let us fall down with fear before the righteous Judge, singing a triumphal hymn of praise: Holy, holy, holy art Thou, our God; . . . .

Glory be to the Father. . . .

Daring not to gaze upon Thee, the winged cherubim cry out in the words of the Thrice-Holy Hymn inspired by God; and with them we sinners also cry to Thee: Holy, holy, holy art Thou, our God; at the prayers of all Thy saints, have mercy upon us.

Both now. . . .

Bent beneath the multitude of our iniquities, we dare not look up at the height of heaven; but, bowing down in soul and body, with the angels we sing unto Thee: Holy, holy, holy art Thou, our God; through the Theotokos have mercy upon us.

Hymn of Light

Thou art the Light, O Christ, fill me with Thy radiance, ...

SESSIONAL HYMNS AT MATTINS IN THE EIGHT TONES FROM THE OCTOECHOS

TONE ONE

MONDAY

After the first reading from the Psalter, we use the following sessional hymns of repentance:

I am the prodigal: conceived in sin, I dare not look up to the height of heaven. But trusting in Thy love for man, I cry: God be merciful to me and save me.

℣. O Lord, rebuke me not in Thine anger, neither chasten me in Thy wrath (*Psalm 6: 2*).

If the righteous scarcely shall be saved, how will it be with me a sinner? I have not borne the heat and burden of the day: yet, O God, number me with those who came at the eleventh hour, and save me.[1]

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

Theotokion

O full of grace, beholding in thee the wonder of all wonders, the creation rejoices. For without seed thou hast conceived, and ineffably hast borne as child Him upon whom the leaders of the angelic hosts dare not gaze. O Theotokós, pray to Him for the salvation of our souls.

Before Canticle Seven of the Canon we say this sessional hymn to the Martyrs, if there is no kontakion for the saint of the day in the Menaion. But if there is a kontakion, this hymn to the Martyrs is said with the other sessional hymns after the first reading from the Psalter, before the Theotokion; and it is preceded by the verse:

℣ God is wonderful in His saints, the God of Israel.

[1] 1 Pet. 4: 18; Matt. 20: 9–12.

To the Martyrs

The victorious martyrs clothed themselves in Thee, O Lord: Thou wast their glory in their sufferings, their crown and their reward. Steadfastly enduring torment, they overthrew the wicked; and through the power of God they were granted victory from heaven. At their prayers, O God, give us Thy great mercy.

TUESDAY

Sessional hymns of repentance:

Make haste to open unto me Thy fatherly embrace, for as the Prodigal I have wasted my life. In the unfailing wealth of Thy mercy, O Saviour, reject not my heart in its poverty. For with compunction I cry unto Thee, O Lord: Father, I have sinned against heaven and before Thee.[2]

℣. O, Lord, rebuke me not in Thine anger. . . .

Fearful is Thy judgement-seat, and Thy judgement is just; but my works are very evil. Come, merciful Lord, before it is too late: save me and deliver me from punishment. Redeem me, Master, from the condemnation of the goats, and count me worthy to stand at Thy right hand, O Judge most just.[3]

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

Theotokion

Unconsumed thou hast conceived the fire of the Godhead, and without seed thou hast borne the Lord who is the fount of life. O Theotokos full of grace, preserve from death those who magnify thee.[4]

To the Martyrs

As faithful soldiers ye believed with one accord; ye were not terrified, O saints, by the threats of the tyrants, but taking up the precious Cross, eagerly ye followed Christ, and finishing the course, ye received victory from heaven. Glory be to Him who gave you strength; glory be to Him who crowned you; glory be to Him who through you grants healing unto all.

[2] Used at monastic profession.
[3] Matt. 25: 31–46.
[4] Exod. 3: 2.

WEDNESDAY

Sessional Hymns of the Cross:

Beholding Thee, O Christ, stretched dead upon the Cross, Thine all-blameless Mother cried aloud: 'O my Son, coeternal with the Father and the Spirit, what is this ineffable act of love, whereby in Thy compassion, Master, Thou hast saved the work of Thine own hands?'

℣. Exalt ye the Lord our God: and worship at His footstool, for He is holy (*Psalm 98: 5*).

O Lord, who lovest man, we venerate the wood of Thy Cross, for Thou the Life of all wast nailed upon it. O Saviour, Thou hast opened Paradise unto the thief who turned to Thee with faith, and Thou hast counted him worthy of Thy joy when he confessed to Thee, 'O Lord, remember me'. Accept us also as Thou hast accepted Him, for we cry aloud: 'We all have sinned, but in Thy compassion do Thou reject us not.'[5]

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

Stavrotheotokion

When the Ewe saw Thee her Lamb, crucified upon the Tree between two thieves, O longsuffering Word, Thy side pierced by a spear, with a mother's grief she cried: 'O my Son, what is this strange and fearful mystery? How is God, whom nothing can contain, confined within a tomb? What words have power to describe these things? Forsake not Thy Mother, my beloved Child.'

To the Martyrs

Accept in supplication, O Lord who lovest mankind, the sufferings that the saints endured for Thee; and, we beseech Thee, heal all our distress.

THURSDAY

Sessional Hymns of the Apostles:

With the net of their preaching and the rod of the Cross, the fishermen overcame the pagans skilled in cunning speech, and they

[5] Luke 23: 42–3.

taught the nations to glorify with holy worship Thee, the true God. Therefore we cry unto Thee who hast given them power: Glory be to the Father and the Son; glory be to the consubstantial Spirit; glory be to Him who through the apostles has enlightened the world.

℣. Their voice is gone out through all the earth, and their words to the ends of the world (*Psalm 18: 5*).

O wise fishers of the inhabited earth, ye received from God the gift of compassion. Intercede for us who cry aloud: O Lord, save Thy people and Thy city, and through the apostles deliver our souls from distress.

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

Theotokion

In ways past speech and understanding, without father thou hast borne on earth Him who has no mother in heaven. O Theotokos, pray to Him for the salvation of our souls.

To the Martyrs

Let us all pray to the martyrs of Christ, for they intercede for our salvation. Let us all draw near to them with faith, for they dispense the grace of healing, and as guardians of the faith they drive away the hosts of demons.

FRIDAY

Sessional hymns of the Cross:

When Thou wast crucified, O Christ, the tyranny of the devil was destroyed, the power of the enemy was trampled underfoot. For it was not an angel or a man that saved us, but Thou Thyself, O Lord: glory be to Thee.

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

Putting his trust in the weapon of the Cross, the pious Emperor Constantine was victorious in battle over his enemies. This weapon

makes the powers of hell to tremble; it is the salvation of the faithful and the glory of St. Paul.[6]

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

Stavrotheotokion

Gaining thy protection, O Most Pure, by thine intercessions we are released from danger. Guarded always by the Cross of thy Son, we all of us magnify thee with the reverence that is thy due.

To the Martyrs

The victorious martyrs clothed themselves in Thee, O Lord: Thou wast their glory in their sufferings, their crown and their reward. Steadfastly enduring torment, they overthrew the wicked; and through the power of God they were granted victory from heaven. At their prayers, O God, give us Thy great mercy.

TONE TWO

MONDAY

Sessional hymns of repentance:

As the waves of the sea my transgressions have risen up against me, and as a boat alone in the deep, I am tossed by the storm of many sins. But guide me through repentance to a fair haven, O Lord, and save me.

℣. O Lord, rebuke me not in Thine anger. . . .

I am a barren tree, O Lord, for I do not bear at all the fruit of compunction. I fear the axe and the fire that never shall be quenched. Therefore I pray Thee before I am condemned to torment: cause me to turn back and save me.[7]

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

Theotokion

Thou art a fountain of compassion, O Theotokos: count us worthy of thy loving-kindness. Look upon thy people that has sinned; and now, as always, manifest thy power. For putting our

[6] Gal. 6: 14.

[7] Matt. 21: 19; John 15: 2–6; Matt. 3: 10; Mark 9: 44.

trust in thee we cry unto thee, Hail! as once did Gabriel, the chief captain of the heavenly hosts.

To the Martyrs

O Thou who coverest the heaven with clouds, the saints on earth had Thee as their covering and protection: patiently they endured the torments lawless men inflicted on them, and they brought to nothing the error of idolatry. At their prayers, O Saviour, set us free from the invisible enemy and save us.[8]

TUESDAY

Sessional hymns of repentance:

'Have mercy upon me', said David, and I also cry to Thee: I have sinned, O Saviour; blot out my sins through repentance and have mercy upon me.[9]

℣. O Lord, rebuke me not in Thine anger. . . .

'Have mercy upon me, O God, have mercy upon me', David lamented over two sins; but I cry aloud to Thee over a thousand trespasses. He watered his bed with tears, but I have not a single tear to shed. In despair I pray: Have mercy upon me, O God, according to Thy great mercy.[10]

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

Theotokion

I need thy help, O Theotokos, disregard me not, for my soul trusts in thee; have mercy upon me.

To the Martyrs

Thou hast made Thy saints to shine brighter than gold, and in Thy love Thou hast glorified Thy holy ones. At their intercessions, Christ our God, grant peace to our life and make our prayer ascend as incense, O Thou who alone dost rest among the saints.[11]

[8] Ps. 146: 8.
[9] Ps. 50: 3.
[10] Ps. 50: 3; 6: 7.
[11] Ps. 140: 2; Isa. 57: 15 (Sept.).

WEDNESDAY

Sessional hymns of the Cross:

In supplication we offer Thee, O Lord, Thy life-giving Cross, which in Thy love Thou hast granted unto us Thine unworthy servants. Save Thy city and its rulers, for they entreat Thee through the Theotokos, O Thou who alone lovest mankind.

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

The enemy enslaved Adam through the fruit of a tree; and in the same way, O Lord, Thou hast Thyself enslaved the enemy through the tree of the Cross and through Thy Passion. As the second Adam Thou hast come, to seek the wanderer and restore the dead to life. O God, glory to Thee.[12]

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

Stavrotheotokion

Beholding Thee, O Christ, stretched dead upon the Tree, Thy Virgin Mother cried aloud with bitter tears: 'O my Son, what is this fearful mystery? How dost Thou, who givest life eternal unto all, suffer willingly a shameful death upon the Cross?'

To the Martyrs

O martyrs of the Lord, blessed is the earth on which your blood was shed, and holy are the shrines that have received your bodies. For in the arena openly ye triumphed over the enemy, and with boldness ye preached Christ. We entreat you, pray to Him that in His love He may grant salvation to our souls.

THURSDAY

Sessional hymns of the Apostles:

In Thy surpassing love for man, O Christ our God, Thou hast made the fishers wiser than those skilled in speech, and Thou hast sent them out as preachers into all the earth. Through them make strong Thy Church, and send Thy blessing down upon the faithful, O Thou who alone art merciful and lovest mankind.

[12] 1 Cor. 15: 45.

℣. Their voice is gone out through all the earth, and their words to the ends of the world.

Through Thy surpassing love for man, O Christ our God, the fishers drew the nations into their net, and taught the ends of the earth to worship Thee. Through them make strong Thy Church and send Thy blessing down upon the faithful, O Thou who alone dost rest among the saints.

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

Theotokion

We magnify thee, Theotokos, and we cry aloud: Hail, Cloud that held the never-setting Light, who hast carried in thy womb the Lord of glory.

To the Martyrs

Apostles, martyrs and prophets, hierarchs, holy monks and righteous men, who have fought the good fight to the end and kept the faith; since ye have boldness in the presence of the Saviour, intercede before Him, we entreat you, that in His love He may grant salvation to our souls.[13]

FRIDAY

Sessional hymns of the Cross:

We venerate Thy holy ikon, loving Lord, asking Thee to pardon our transgressions, Christ our God. For Thou of Thine own will wast pleased in the flesh to ascend upon the Cross, so to deliver from the bondage of the enemy those whom Thou hast fashioned. Therefore in thanksgiving we cry aloud to Thee: Thou hast filled all things with joy, our Saviour, when Thou hast come to save the world.

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

Thou, O Christ our God, hast worked salvation in the midst of the earth: Thou hast stretched out Thy most pure hands upon the Cross, gathering together all the nations that cry out: O Lord, glory to Thee.[14]

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

[13] 2 Tim. 4: 7.
[14] Ps. 73: 12.

Stavrotheotokion

Most glorious art thou, O Virgin Theotokos; we sing thy praises. For through the Cross of thy Son, hell was laid low and death put to death; we who were dead have risen and been granted life, receiving the joy of Paradise that was ours at the beginning. Therefore with thanksgiving we glorify Christ our God, for He is strong and alone rich in mercy.

To the Martyrs

Founded on the Rock that cannot be shaken, the saints resisted tyrants bravely, and through torment they obtained their crowns. At their prayers save us, O God.

TONE THREE

MONDAY

Sessional hymns of repentance:

At the dread Judgement I shall be convicted without accusers, and condemned without witnesses; for the book of my conscience will be opened and my hidden works revealed. O God, before Thou shalt examine mine actions in the presence of the whole creation, be merciful to me and save me.

℣. O Lord, rebuke me not in Thine anger. . . .

How long, my soul, wilt thou continue in sin? How long wilt thou delay repentance? Call to mind the coming Judgement and cry unto the Lord: I have sinned, O sinless Lord, do Thou save me.

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

Theotokion

With good reason each man turns to the place where he can find salvation. And what other refuge have we such as thee, O Theotokos, the protection of our souls?

To the Martyrs

Who does not marvel at the victorious struggles of the holy martyrs? Who is not astonished that they remained for ever undefeated? Burnt with fire and scourged, cast to the wild beasts and slaughtered, they were victorious over the opposing enemy. With

loathing they rejected the flattery of kings, and they scorned the tyrants' threats; therefore they received crowns from Christ our God, who grants great mercy to the world.

TUESDAY

Sessional hymns of repentance:

While thou still dwellest upon earth, repent, my soul, for in the tomb the dust cannot offer praise or gain deliverance from sin. Cry out to Christ thy God: I have sinned, O Knower of men's hearts; but before Thou dost condemn me, have mercy upon me.

℣. O Lord, rebuke me not in Thine anger. . . .

At the hour of prayer I promise to repent, yet skilfully the enemy urges me to sin. But deliver me from him, O God, and have mercy upon me.

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

Theotokion

Thou art our refuge and our might, O Theotokos; thou art the strong help of the world. By thine intercessions protect thy servants from all calamity, for thou alone art blessed.

To the Martyrs

Your brave endurance, glorious martyrs, defeated the devices of the enemy from whom all evil comes: therefore were ye counted worthy of eternal blessedness. Intercede, then, with the Lord for the salvation of Christ's faithful flock, O ye witnesses of the truth.

WEDNESDAY

Sessional hymns of the Cross:

Knowing that Thy power is infinite and Thy Crucifixion voluntary, the hosts of angels were amazed. How wast Thou, upon whom none may look, scourged in the flesh, in Thy desire to redeem man from corruption? Therefore we cry unto Thee as Giver of Life: Glory to Thy Kingdom, O Christ.

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

The Cross was set up on the earth, and touched the heaven; not because the wood could reach so high, but because Thou who wast crucified upon it fillest all things: glory be to Thee.

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

Stavrotheotokion

In the Cross of thy Son, O Theotokos, we have gained a rod of strength. With it we cast down the anger of the enemy, and unceasingly with love we magnify thee.

To the Martyrs

In Thine almighty power, O Lord, Thou hast glorified the memorial of Thy victorious martyrs, for Thou hast strengthened them to follow Thee in Thy sufferings. Bravely they overcame the devil's might, and so received gifts of healing. At their prayers, O Christ who lovest man, grant peace unto our souls.

THURSDAY

Sessional hymns of the Apostles:

O ye apostles and eyewitnesses, ye were made divine heralds of the truth and teachers of the Church. For ye trampled underfoot the error of idolatry, and clearly ye proclaimed the Trinity. O blessed saints, pray to the Triune God that we may be granted His great mercy.

℣. Their voice is gone out through all the earth, and their words to the ends of the world.

Come, and let us all sing in praise of the apostles, since they are our helmsmen. For they overcame the error of idolatry; they have led us to the light of life and taught us to give glory to the Trinity. With all the faithful, then, we celebrate their honoured memory and we glorify the Saviour.

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

Theotokion

Vine that hast never known the husbandman, O Virgin, thou hast borne the ripe Cluster of grapes. From Him we receive the wine of

salvation, making glad the souls and bodies of us all. Therefore do we call thee blessed, for thou art the cause of all good things, and for ever with the Angel we cry out to thee: Hail, O full of grace.[15]

To the Martyrs

Shielded by the armour of Christ and taking up the weapons of the faith, as brave soldiers ye cast down the ranks of the enemy. Setting your hope in the life to come, gladly ye endured all the tyrants' threats and scourging; and so ye have received crowns of victory, O martyrs of Christ, strong in soul.[16]

FRIDAY

Sessional hymns of the Cross:

Choosing to suffer Crucifixion and death, Thou hast set up the Cross in the midst of the creation. When Thou hast consented, O Saviour, that Thy body should be nailed to the wood, the sun hid its rays. Seeing this, the thief confessed Thee as God and cried to Thee, 'O Lord, remember me'; and because of his faith he was granted Paradise.[17]

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

Thou wast exalted, Lamb of God, upon the cypress, the pine and the cedar, so as to save those who worship in faith Thy voluntary Crucifixion. Glory be to Thee, O Christ our God.[18]

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

Stavrotheotokion

By Thine own free choice, O compassionate Christ, Thou hast endured a shameful death upon the Cross; and when Thy Mother saw Thee, she was wounded in her heart. At her prayers, O Lord alone supreme in love, through Thy tender mercy have pity on the world and save it, for Thou dost take away its sin.[19]

[15] Ps. 103: 15.
[16] Eph. 6: 11–13.
[17] Ps. 73: 12; Luke 23: 42–3.
[18] Isa. 60: 13 (Sept.).
[19] John 1: 29.

To the Martyrs

Through your faith ye shine as radiant lights, O physicians of the true worship of God, holy and glorious martyrs. Ye were not terrified by the torments of the tyrants, but ye cast down the blasphemous teachings of idolatry, taking up the true Cross as your emblem of victory.

TONE FOUR

MONDAY

Sessional hymns of repentance:

Make my humble soul turn back, O Lord, for I have wasted all my life in sin; receive me as the harlot and save me.[20]

℣. O Lord, rebuke me not in Thine anger. . . .

Sailing across the sea of this present life, I lay to heart the depth of my many sins; and lacking spiritual wisdom to guide me on my course, I cry to Thee like Peter: Save me, Christ my God, save me in Thy love for mankind.[21]

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

Theotokion

To thee who wast brought up in the temple, within the Holy of Holies, to thee who wast clothed with faith and wisdom and blameless virginity, the Archangel Gabriel brought greetings from heaven, and he cried: 'Hail, All-blessed; hail, All-glorified, the Lord is with thee.'[22]

To the Martyrs

Today the angelic hosts are present at the memorial of the martyrs; they enlighten the minds of the faithful and make the inhabited earth bright with grace. O God, accept their intercessions, and grant us Thy great mercy.

TUESDAY

Sessional hymns of repentance:

Let us make haste to enter the bridal chamber of Christ, that we

[20] Luke 7: 37.
[21] Matt. 14: 30.
[22] Luke 1: 28.

may hear the blessed voice of our God. O come, ye who love the heavenly glory, and who follow the example of the wise virgins; let us make our lamps shine brightly with faith.[23]

℣. O Lord, rebuke me not in Thine anger. . . .

Reflect, my soul, how we shall stand before the Judge in that fearful hour, when the dread thrones are set up and the deeds of each man are disclosed. No entreaty then will sway the Judge; there the fire of torment is prepared for thee, like an angry, raging sea, overwhelming all things. Reflect on this, my soul: weep and repent before the end is here.[24]

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

Theotokion

O thou who art in very truth the Theotokos, who dost intercede with the boldness of a Mother before thy Son and our God, preserve thy flock[25] that turns to thee for protection and receives its strength from thee; thou art a wall and haven, and the only guardian of mankind.

To the Martyrs

As with scarlet and fine linen Thy Church is adorned with the blood of Thy martyrs in all the world, and through them she cries aloud to Thee, O Christ our God: Have compassion on Thy people, grant peace to Thy flock, and to our souls great mercy.

WEDNESDAY

Sessional hymns of the Cross:

Thou hast redeemed us from the curse of the law by Thy precious Blood; nailed to the Cross and pierced by the spear, Thou hast poured forth immortality upon mankind. O our Saviour, glory be to Thee.

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

Come quickly to our help, before we are enslaved to the enemies

[23] Matt. 25: 1–13.
[24] Dan. 7: 10.
[25] In the original 'city'.

that blaspheme Thee, Christ our God, and threaten us. By Thy Cross destroy those that make war against us, and may they know what power is given to the Orthodox faith: through the prayers of the Theotokos, O Thou who alone lovest mankind.

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

Stavrotheotokion

O Virgin undefiled, Mother of Christ our God, a sword pierced thine all-holy soul, when thou hast seen thy Son and God crucified of His own will. O blessed among women, never cease to intercede that He may grant us pardon of our sins.[26]

To the Martyrs

Through their sufferings, O Lord, Thy martyrs obtained crowns of immortality from Thee our God. For strong in Thy might they overthrew tyrants and crushed the powerless arrogance of the devils. At their supplications save our souls, O Christ our God.

THURSDAY

Sessional hymns of the Apostles:

Thou hast made Thy disciples, O Christ, as lights that shine to the ends of earth, and by preaching Thee they illumine our souls. Through them Thou hast made dark the error of idolatry and enlightened the world with the teachings of the true Faith. At their intercessions save our souls.

℣. Their voice is gone out through all the earth, and their words to the ends of the world.

Just as Moses by the strength of Thy right hand, O Master, led Israel through the Red Sea out of bondage and drowned Pharaoh in the waves, so have Thy wise disciples by their miracles forced a passage through the sea of bitter godlessness and guided the people unto Thee, O Word without beginning, who alone lovest mankind.

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

Theotokion

We acknowledge that the Word of the Father, Christ our God,

[26] Luke 2: 35.

has taken flesh from thee, O Virgin Theotokos. Thou alone art pure, thou alone art blessed: therefore do we sing thy praises without ceasing and we magnify thee.

To the Martyrs

Armed with Thy Cross, O Christ our God, Thy victorious martyrs defeated the devices of the enemy from whom all evil comes. They shone like torches, guiding mortal men, and they grant healing unto those that ask with faith. At their intercessions save our souls.

FRIDAY

Sessional hymns of the Cross:

The Jews nailed Thee, O Saviour, to the Cross, and through this Cross, O loving Lord, Thou hast called us Gentiles back to Thee. In the abundance of Thy tender mercies, Thou hast of Thine own will stretched out Thine hands upon it, and hast consented that the lance should pierce Thy side. O longsuffering Lord, glory to Thee.

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

Looking now upon Thy most pure Cross, that is the light of our souls, O Christ, and venerating it with joy, we cry aloud to Thee: Glory be to Thee, whose will it was to be exalted on it; glory be to Thee, who through the Cross hast granted light to all creation. Rejoicing in the Cross, with hymns that never cease we give Thee glory.

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

Stavrotheotokion

When Thine all-pure Mother saw Thee raised upon the Cross, O Word of God, with a mother's grief she cried: 'What is this new and strange wonder, O my Son? How canst Thou suffer death, O Life of all? It is because in Thy compassion Thou dost will to bring the dead to life.'

To the Martyrs

The solemn feast of those who suffered martyrdom has made the

Church into an earthly heaven, and the angels now rejoice with men. At Thy martyrs' intercessions, save our souls, O Christ our God.

TONE FIVE

MONDAY

Sessional hymns of repentance:

When the Judge takes his seat and the angels stand beside Him, when the trumpet sounds and the flames are burning, what wilt thou do, my soul, as thou art led to judgement? For then all thine evil actions will be brought before thee, thy secret faults will be reproved. Therefore, before the end comes, cry unto Christ our God: O Knower of men's hearts, I have sinned, have mercy upon me.[27]

℣. O Lord, rebuke me not in Thine anger. . . .

All things here will pass away, my soul, but the things there are eternal. I see the judgement-seat and the Judge upon His throne, and I tremble at the condemnation He will pass. Therefore turn back, my soul, for the sentence cannot be remitted.

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

Theotokion

With the angels in heaven and with men on earth, we cry to thee with joyful voices, O Theotokos: Hail, gateway wider than the heavens; hail, the only salvation of those born on earth; hail, pure and full of grace; hail, for thou hast given birth to God incarnate.[28]

To the Martyrs

Thy martyrs, O Lord, longed to drink from the cup of Thy sufferings; they forsook the pleasures of this world and shared in the life of the angels. At their intercessions, grant our souls forgiveness and great mercy.[29]

TUESDAY

Sessional hymns of repentance:

Lying upon the bed of my many sins, I am despoiled of my hope

[27] Dan. 7: 10–11; 1 Cor. 15: 52.
[28] Ezek. 44: 1–3; Luke 1: 28.
[29] Matt. 20: 22.

of salvation; for the sleep of my slothfulness will bring punishment upon my soul. But spare me, Christ my God, for Thou alone lovest mankind.

℣. O Lord, rebuke me not in Thine anger. . . .

Let us all keep watch and go out to meet Christ, and let us make our lamps burn brightly with our many acts of compassion; then shall we be counted worthy to enter the bridal chamber. For once we have been shut outside the door, we shall cry unto God to no avail, 'Have mercy upon me.'[30]

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

Theotokion

The strange mystery of the Virgin has brought salvation to the world. For the Joy of all was born from her without seed and was revealed in the flesh without corruption. O Lord, glory to Thee.

To the Martyrs

Through the miracles of Thy holy martyrs, O Christ our God, Thou hast given us a rampart that cannot be destroyed. At their prayers scatter to the winds the schemes of the heathen and strengthen the rulers of our land, for Thou alone art good and lovest mankind.

WEDNESDAY

Sessional hymns of the Cross:

O ye faithful, let us glorify and sing the praises of our Saviour and Redeemer, who accepted Crucifixion with His own foreknowledge and consent. He has nailed the sins of mortal men upon His Cross, delivering us from error and granting us the Kingdom.[31]

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

O Saviour, by Thine own free choice Thou hast endured the Cross and set men free from corruption. We faithful sing Thy praises and we worship Thee, for Thou hast given us light by the

[30] Matt. 25: 1–13.
[31] Col. 2: 14.

power of Thy Cross. O Christ who art compassionate and lovest man, we glorify Thee as Giver of Life and Lord.

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

Stavrotheotokion

Standing beside the Cross of the Lord, the Theotokos cried aloud lamenting: 'Woe is me, my Son! Woe is me, light of mine eyes! How art Thou stretched upon a Cross, who hast in Thy divine power stretched out the heaven as a curtain, and at Thy command called up the fountains of water from the sea?' [32]

To the Martyrs

O Lord and Saviour, Thou hast made Thy victorious martyrs mighty defenders of the inhabited earth, putting the passions to flight. At their intercessions save our souls.

THURSDAY

Sessional hymns of the Apostles:

With all mankind, in spiritual hymns and songs let us glorify the wise apostles as eyewitnesses of the Word and servants of Christ. For they pray fervently to Christ on our behalf, as we praise their holy memory and venerate their relics.

℣. Their voice is gone out through all the earth, and their words to the ends of the world.

Let us glorify with one accord the apostles of Christ, for they shine as torches throughout the inhabited earth. They have caught the nations in the net of the true Faith; and bringing us light they teach us to honour the Holy Trinity, one in Essence yet divided in Persons.

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

Theotokion

O Bride unwedded and Ever-Virgin, in the company of the angels we sing thy praises without ceasing; for thy Son and God has done great things for us through thee. Begotten before all ages from the Father, He was pleased to be contained within thy womb and to set us free from error.

[32] Ps. 103: 2.

To the Martyrs

The powers of heaven greatly marvelled at the victory of the holy martyrs; for, contending bravely in their mortal bodies, invisibly they conquered the bodiless enemy by the power of the Cross. And now they intercede before the Lord, that He may have mercy on our souls.

FRIDAY

Sessional hymns of the Cross:

The place of the skull has become Paradise; for as soon as the wood of the Cross was planted there, at once it bore the fruit of life, even Thee, O Saviour who hast brought us joy. Glory be to Thee.

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

The wood of Thy Cross, O our Saviour, has brought salvation to the world; for Thou, the joy of all, wast nailed upon it willingly, and hast delivered from the curse those that dwell on earth. O Lord, glory be to Thee.

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

Stavrotheotokion

When Thy Mother beheld Thee, O Christ, hanging by Thine own free choice upon the Cross between two thieves, then with a mother's grief her heart was pierced and she cried out: 'O sinless Son, how art Thou nailed unjustly to the Cross as an evildoer? It is because in Thy surpassing love Thou willest to restore mankind to life.'

To the Martyrs

Today the memorial of the victorious martyrs shines with light from heaven. The choir of angels keeps the festival, and mankind celebrates the feast with them. For they intercede before the Lord, that He may have mercy on our souls.

TONE SIX

MONDAY

Sessional hymns of repentance:

I think upon the fearful day and lament my evil acts. What answer shall I give to the immortal King? And with what boldness shall I the Prodigal gaze upon the Judge? O compassionate Father, only-begotten Son and Holy Spirit, have mercy upon me.

℣. O Lord, rebuke me not in Thine anger. . . .

In the valley of lamentation, in the place Thou hast appointed, when Thou shalt sit, O merciful Lord, to execute just judgement, publish not my secret sins; condemn me not before the angels; but spare me, O God, and have mercy upon me.[33]

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

Theotokion

With all our heart and never-silent mouths let us praise the most glorious Mother of God, more holy than the holy angels. Let us confess her as Theotokos, for in very truth she gave birth to God made flesh, and without ceasing she prays for our souls.

To the Martyrs

There is light at all times for the righteous. For, illumined by Thee, the saints shine always as the stars of heaven, quenching the lamp of the godless. At their prayers, O my Lord and Saviour, make my lamp shine and save me.[34]

TUESDAY

Sessional hymns of repentance:

Give me, O Lord, the watchfulness of the wise virgins, and cause the lamp of my soul to burn brightly with the oil of Thy compassion, that I may sing to Thee the hymn of the angels: Alleluia.[35]

℣. O Lord, rebuke me not in Thine anger. . . .

[33] Ps. 83: 7; Joel 3: 2.
[34] Prov. 13: 9 (Sept.).
[35] Matt. 25: 1–13.

Have mercy upon us, O Lord, have mercy upon us; for we sinners, lacking all defence, offer unto Thee as Master this prayer: Have mercy upon us.

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

Theotokion

Open unto us the gate of thy loving-kindness, most blessed Theotokos. In thee we set our hope: suffer us not to go astray, but through thee may we be delivered from adversities. For thou art the salvation of the Christian people.

To the Martyrs

With patient endurance the saints suffered and contended, and they received the prize of victory from Thee. They brought to nothing the schemes of the transgressors, and were granted crowns of incorruption. At their prayers, O God, bestow upon us Thy great mercy.

WEDNESDAY

Sessional hymns of repentance:

Today the words of the Prophet are fulfilled: for see, we worship at the place on which Thy feet have stood, O Lord, and tasting from the Tree of salvation, we have been delivered from our sinful passions at the intercessions of the Theotokos, O Thou who alone lovest mankind.[36]

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

Thy Cross, O Lord, is holy, and brings healing to those who are in sickness through their sins. Venerating it, we fall before Thee: have mercy upon us.

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

Stavrotheotokion

When the Ever-Virgin Maid who gave birth to Thee saw Thee raised for our sake on the Cross, a sword of sorrow pierced her soul

[36] Ps. 131: 7; 98: 5.

and with a mother's grief she wept. At her intercessions have mercy on us, Lord of mercy.[37]

To the Martyrs

Persecuted by tyrants, the martyrs endured and suffered bravely in the arena; and near them stood the choirs of angels, holding prizes of victory. In their wisdom they astonished rulers and sovereigns, and by confessing Christ they overthrew the devil. Glory be to Thee, O Lord, who hast made them strong.

THURSDAY

Sessional hymns of the Apostles:

As Thou wast present in the midst of Thy disciples, O Saviour, and gavest them peace, come to us also and save us.[38]

℣. Their voice is gone out through all the earth, and their words to the ends of the world.

Thy disciples, O Jesus, were sent to the ends of the earth, and in their zeal for the true faith they caught the nations like fish and brought them as an offering to Thee, O loving Lord. And trusting in their prayers we cry to Thee: Bestow upon Thy people Thy great mercy.

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

Theotokion

Hallowed Lady, Mother of Christ our God, thou hast borne ineffably the Maker of all. In union with the holy apostles pray to Him at all times, that in His love He may release us from the passions and grant us the remission of our sins.

To the Martyrs

The memorial of Thy martyrs, O Lord, is like the Paradise in Eden, for it brings joy to all creation. At their prayers grant us peace and Thy great mercy.

FRIDAY

Sessional hymns of the Cross:

No sooner had the wood of Thy Cross been set up, O Christ our

[37] Luke 2: 35.
[38] John 20: 19.

Lord, than the foundations of death were shaken. Hell swallowed Thee eagerly, but it let Thee go with trembling. Thou hast shown us Thy salvation, O Holy One, and we glorify Thee, O Son of God; have mercy on us.

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

O Lord, the Jews condemned Thee to death, who art the Life of all; with Moses' rod Thou hast led them on dry ground through the Red Sea, yet they nailed thee to the Cross; Thou hast suckled them with honey from the rock, yet they gave Thee gall. But Thou hast willingly endured these things, to free us from the bondage of the enemy. O Christ our God, glory to Thee.[39]

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

Stavrotheotokion

O Virgin Theotokos, thy Son, Christ our God, was nailed of His own will upon the Cross, and He has risen from the dead. Pray to Him for the salvation of our souls.

To the Martyrs

The Lord has given glory to those who preached Christ in the arena and who did not fear the threats of the ungodly. With fortitude they suffered and so cast down the pride of the transgressors. Christ gave them as their due reward the grace of healing, and without ceasing they make intercession for the salvation of our souls.

TONE SEVEN

MONDAY

Sessional hymns of repentance:

Since repentance will cure thee from all sickness, O my soul, draw near with tears and sighing to this house of healing, and cry to the Physician of our souls and bodies: 'Free me from my sins, O Lord who lovest man, and number me with the Harlot, the Thief and the Publican; grant me, O God, the forgiveness of my trespasses and save me.'[40]

[39] Exod. 14: 16; Deut. 32: 13.
[40] Luke 7: 37–50; 23: 43; 18: 10–14.

℣. O Lord, rebuke me not in Thine anger. . . .

I have not emulated the repentance of the Publican; I have not gained the tears of the Harlot. In my blindness I cannot understand how to amend my life as they did. But in Thy compassion, O God, save me, for Thou lovest mankind.

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

Theotokion

All-holy Virgin, thou art greater in honour than the glorious cherubim. Unable to endure the divine splendour, they veil their faces with their wings as they perform their ministry; but thou dost gaze with thine own eyes upon the Incarnate Word. Without ceasing pray to Him for our souls.

To the Martyrs

Thy saints, O Lord, fought bravely on this earth: they trampled underfoot the enemy and overthrew the error of idolatry. Therefore they received crowns from Thee, O loving Master, God of all compassion, who grantest us great mercy.

TUESDAY

Sessional hymns of repentance:

Thou hast accepted the tears of Peter and the Harlot, and Thou hast justified the Publican when he groaned from the depths of his heart. My sins have brought me to despair, O Saviour: take pity on me also and save me.[41]

℣. O Lord, rebuke me not in Thine anger. . . .

Peter's denial Thou hast washed away with his tears; the Publican's sins Thou hast forgiven when he cried to Thee in sorrow. O Lord who lovest man, glory to Thee.

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

Theotokion

O blessed Theotokos, thou art higher than the powers of heaven, for thou wast made a temple of the Godhead and hast given birth to Christ, the Saviour of our souls.

[41] Matt. 26: 75; Luke 7: 37–50; 18: 14.

To the Martyrs

Rejoice, ye righteous, and let the heavens be glad: for, fighting bravely upon earth, the martyrs have brought error to an end. Let the Church celebrate a feast of joy and triumph, giving glory to the Judge who alone confers the victory, Christ our God who grants the world great mercy.

WEDNESDAY

Sessional hymns of the Cross:

Worshipping Thee, O Christ our God, with cedar, pine and cypress, the Church cries out to Thee: At the prayers of the Theotokos, grant victory to our rulers and have mercy upon us.[42]

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

O Christ my God, nailed for my sake to the Cross, in Thy love accept my praise and vigils.

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

Stavrotheotokion

To Christ our God, who was crucified for us and has destroyed the power of death, do thou pray without ceasing, O Theotokos, for the salvation of our souls.

To the Martyrs

Ye despised, O saints, the godless tyrants, and scorning all the pain of the tortures ye denied not your faith in Christ. Pray, then, to God who loves mankind, for the salvation of our souls.

THURSDAY

Sessional hymns of the Apostles:

O Word and Master, Thou hast made Thine apostles husbandmen in Thy field, and they cut down the idols. Preaching Thee to the nations, with true faith and reverence they have magnified Thee.

℣. Their voice is gone out through all the earth, and their words to the ends of the world.

[42] Isa. 60: 13 (Sept.).

O children of the Church, let us celebrate the memory of the all-glorious apostles, and let us sing in praise of Christ. For through the preaching of repentance they have saved those guilty of sin; driving out all error, they bring light to the world and offer intercession for the inhabited earth.

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

Theotokion

Hail, for from thee the Word took flesh and dwelt among us, while remaining still unchanged! Hail, honoured Virgin, joy of the apostles and the martyrs, and salvation of the faithful! Hail, Mother of Christ our God!

To the Martyrs

We entreat you, O ye saints, intercede for the forgiveness of our sins, and pray for our deliverance from the torment that awaits us and from bitter death.

FRIDAY

Sessional hymns of the Cross:

Thou hast made Thy Cross, O Christ, more bright than any fire, more clear than any flame. Burning up the sins of those in sickness, it enlightens all men's hearts, as they sing the praises of Thy voluntary Crucifixion. Glory be to Thee, O Christ our God.

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

O Ruler of the spiritual powers, Thou knowest well how slothful is my soul. Save me by Thy Cross, O Christ my God who lovest mankind.

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

Stavrotheotokion

To Christ our God, who was crucified for us and has destroyed the power of death, do thou pray without ceasing, O Virgin Theotokos, for the salvation of our souls.

To the Martyrs

Thy Martyrs, O Lord, defeated the enemy, and armed with the

power of the Cross they put to shame the error of idolatry. Therefore with the angels we cry out to Thee, O Christ, giving glory to Thee in a hymn of victory. At their intercessions, we beseech Thee, save us.

TONE EIGHT

MONDAY

Sessional hymns of repentance:

Look, O Lord, with a compassionate eye upon my lowliness, for my life is soon spent and there is no salvation for me in my deeds. And so I cry: Look, O Lord, with a compassionate eye upon my lowliness and save me.

℣. O Lord, rebuke me not in Thine anger. . . .

Be full of anxious fear, my soul, as though standing in the presence of the Judge, and call to mind that dreadful day and hour. Merciless shall be the judgement for those that showed no mercy. Therefore spare me, Saviour, for Thou alone lovest mankind.

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

Theotokion

Most pure Theotokos, spiritual gateway of our life, with faith we run to thee: deliver us from danger, that we may glorify thy holy childbearing for the salvation of our souls.

To the Martyrs

O holy martyrs, God has made you into spiritual torches. By the power of faith ye have dispersed the dark mist of error; ye have made the lamp of your soul to burn brightly, and in the company of the Bridegroom ye have entered with glory into the heavenly bridal chamber. And now, we entreat you, intercede for the salvation of our souls.[43]

TUESDAY

Sessional hymns of repentance:

Like the Harlot I fall down before Thee, Christ my God, seeking

[43] Matt. 25: 1–13.

to receive forgiveness; and instead of ointment I offer Thee the tears from my heart. Take pity on me, Saviour, as Thou hast on her, and grant me the remission of my sins. For I cry like her to Thee: Deliver me from the filthiness of my deeds.[44]

℣. O Lord, rebuke me not in Thine anger. . . .

Keep in mind that fearful day and be vigilant, my soul. Kindle thy lamp and cause it to burn brightly with the oil of compassion. For thou dost not know when thou shalt hear the cry, 'Behold, thy Bridegroom!' Be watchful, then, my soul, and do not slumber, lest thou be left outside, knocking at the door like the five virgins. But continue wakeful, and so with the rich oil of mercy in thy lamp go out to meet Christ thy God; and may He grant to thee the divine bridal chamber of His glory.[45]

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

Theotokion

O ye faithful, let us magnify in hymns the Theotokos, unshakeable foundation of the Faith and precious gift conferred upon our souls. Hail, for thou hast held within thy womb the Rock of Life! Hail, hope of all the ends of the earth, succour of the afflicted! Hail, Bride without bridegroom![46]

To the Martyrs

The tabernacle shines this day with heavenly light, for within it all the hosts of angels now make glad, and in company with them the choirs of martyrs rejoice at the memorial of their victorious sufferings. At their prayers, O Christ, send down upon Thy world peace and great mercy.

WEDNESDAY

Sessional hymns of the Cross:

When the thief beheld the Author of life hanging upon the Cross, he said: 'If it were not God made flesh that is crucified with us, the sun would not have hid its rays nor would the earth have quaked

[44] Luke 7: 37–50.
[45] Matt. 25: 1–13.
[46] Deut. 32: 4; 1 Cor. 10: 4.

and trembled. But, all-forbearing Lord, remember me in Thy Kingdom.'[47]

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

In the midst, between two thieves, Thy Cross became a balance-beam of righteousness. For the one was carried down to hell by the burden of his blasphemy; the other was lightened of his sins and brought to the knowledge of God. O Christ our God, glory to Thee.

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

Stavrotheotokion

When she who bare Him saw upon the Cross the Lamb and Shepherd and Saviour of the world, she said weeping: 'The world rejoices, for it receives deliverance; but inwardly I burn, seeing Thy Crucifixion which Thou sufferest for all men, O my Son and God.'

To the Martyrs

Steadfastly, holy martyrs, ye have trod the narrow way of sorrow and endured the troubled waters of temptation. Now ye have received a dwelling-place with the ministering angels, having proved yourselves a rock of patient fortitude, a firm foundation of the Faith. Pray to Christ our God for the salvation of our souls.

THURSDAY

Sessional hymns of the Apostles:

Blessed art Thou, O Christ our God, who hast made the fishermen wise by sending down upon them the Holy Spirit; and through them Thou hast drawn the inhabited earth into Thy net. O Lord who lovest mankind, glory to Thee.

℣. Their voice is gone out through all the earth, and their words to the ends of the world.

Let us sing the praises of the holy disciples of our God. They are burning torches, guides to all the world, first-fruits of our salvation. They have caused the Light to shine on us in darkness, and to all they have made known the Sun of glory. They have destroyed the error of

[47] Luke 23: 42.

idolatry, preaching the Trinity in one Godhead. Therefore we entreat them: O ye apostles of Christ our God, intercede for the forgiveness of our sins, as we celebrate with love your holy memory.

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

Theotokion

Hail, for through the Angel thou hast received the Joy of the world! Hail, for thou hast borne thy Maker and thy Lord! Hail, for thou wast counted worthy to become Mother of Christ our God!

To the Martyrs

Contending bravely to the end, O holy martyrs, ye withstood the tyrants. Ye put to death your bodies on this earth, and so ye were rewarded with the life of heaven.[48]

FRIDAY

Sessional hymns of the Cross:

In the midst of Eden, a tree put forth the flower of death; in the midst of all the earth, a tree has flowered with life. Eating from the first tree, we who were immortal fell into corruption; but through the second tree incorruption is bestowed on us again. For by the Cross, O God, Thou dost save mankind.[49]

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

In Paradise of old the tree stripped me bare; for by giving me its fruit to eat, the enemy brought in death. But now the Tree of the Cross that clothes men with the garment of life has been set up on the earth, and the whole world is filled with boundless joy. Beholding it exalted, O ye people, let us with one accord raise in faith our cry to God: His house is full of glory.[50]

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

Stavrotheotokion

O holy Virgin, Christ took flesh from thy pure womb and was

[48] Col. 3: 5.
[49] Gen. 2: 17; Ps. 73: 12.
[50] 3 [1] Kgs. 8: 11.

born from thee in ways beyond our understanding. Seeing Him hang between two evildoers on the Cross, thy heart was filled with anguish, and with a mother's grief thou hast cried out: 'Woe is me, my Child! What is this divine and ineffable act of Thy loving providence, whereby Thou hast restored to life Thy creature? I sing the praises of Thy deep compassion.'

To the Martyrs

Through their self-restraint the martyrs of Christ put to death the fiery impulses of passion. They received the grace to drive out diseases from the sick, and to work miracles both when alive and after they were dead. O marvellous wonder! For their bare bones are a source of healing. Glory be to God, the only wise Creator.