

THE GREAT CANON OF SAINT ANDREW OF CRETE

ON MONDAY OF THE FIRST WEEK OF GREAT LENT DURING THE GRAND COMPLINE, WE BEGIN THE FIRST SECTION OF THE GREAT CANON AFTER THE READING OF PSALM 69 (70). THE REFRAINS ARE SUNG AFTER EACH TROPARION. AT EACH REFRAIN WE MAKE THE SIGN OF THE CROSS AND A FULL PROSTRATION.

ODE 1

TONE 6

Irmos: *A helper and a protector, He has become my salvation. This is my God, I will glorify Him, my father's God will I exalt, for gloriously has He been glorified.*

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

TROPARIA

Where shall I begin to lament the deeds of my wretched life? How shall I begin, O Christ, to relieve my present tears? But as Thou art deeply compassionate, grant me forgiveness of sins.

Come, O wretched soul, and together with thy body confess to the Creator of all so that henceforth, thou shalt abstain from thy past foolishness and offer tears of repentance to God.

Having rivaled the first-formed Adam by my transgressions, I have found myself stripped naked of God, of the everlasting kingdom and all of its delights, because of my sins.

Woe is me, O wretched soul, for thou art become like the first Eve! For thou hast looked in wickedness and wast bitterly wounded; for thou hast touched the tree and rashly tasted the forbidden fruit.

In the place of the physical Eve, the temptation of Eve hath taken flesh in my mind, showing me what seems to be sweet; but making me taste and swallow bitterness.

Adam was rightly banished from Eden, O Savior, because he disobeyed one of Thy commandments. What then shall I suffer, for constantly rejecting Thy words of life?

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Trinity, Who surpasses all creation and is adored in Unity, take from me the heavy yoke of sin, and in Thy compassion grant me tears of compunction.

Now and ever, and unto ages of ages. Amen.

Theotokion: O Theotokos, the hope and protection of those who praise thee, take from me the heavy yoke of sin and as thou art our Most-pure Lady, accept me in repentance.

ODE 2

Irmos: *Attend, O heaven and I will speak, I will sing of Christ, Who from the Virgin took flesh to dwell with us.*

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

TROPARIA

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

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

I have sinned above all men, I alone have sinned against Thee; but as God take pity on Thy creature, O Savior.

My lustful desires have formed in me the deformity of my passions and have disfigured the beauty of my mind.

A storm of passions surrounds me, O compassionate Lord. But stretch out Thine hand to me, as once Thou didst to Peter.

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

I have darkened the beauty of my soul with passionate pleasures and have turned my whole mind entirely to dust.

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

I have clothed myself in the torn robe that the serpent hath spitefully stitched for me by his counsel, and now I am ashamed.

I offer to Thee, O merciful One, the tears of a harlot. Cleanse me, O Savior, in Thy compassion.

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

The demons of passion have ploughed long furrows on my back, prolonging their wickedness upon me.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: I sing praises to the One in Three Persons, God of all, Father, Son and Holy Spirit.

Now and ever, and unto ages of ages. Amen.

Theotokion: O Most-pure Theotokos and All-laudable Virgin, fervently intercede for our salvation.

ODE 3

Irmos: *Establish Thy Church, O Christ, on the unshakable rock of Thy commandments.*

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

TROPARIA

The Lord once rained fire from heaven and consumed the land of Sodom.

Seek salvation on the mountain as did Lot, O my soul, and find thy refuge in Zoar.

Flee from the flames, O my soul, flee from the burning heat of Sodom, flee the destruction of the divine fire.

I alone have sinned against Thee, I have sinned above all men; reject me not, O Christ my Savior.

Thou art the Good Shepherd: seek me, the lamb that has gone astray and do not forsake me.

Thou art my sweet Jesus, Thou art my Creator, and in Thee shall I be justified, O Savior.

I confess that I have sinned, I have sinned against Thee, O Savior. But in Thy compassion absolve me and forgive me.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O God, the Trinity, One in Unity, save us from delusion and temptation and distress.

Now and ever, and unto ages of ages. Amen.

Theotokion: Rejoice, O Womb that bore Divinity! Rejoice, O Throne of the Lord! Rejoice, O Mother of our Life!

ODE 4

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

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

TROPARIA

Despise not Thy works, O Righteous Judge, and forsake not Thy creation though I alone have sinned more than any other man. Yet Thou, as the Lord of all, hast the power to remit all sins, O Lover of mankind.

The end draws near, O my soul, the end draws near; yet thou dost not prepare, neither dost thou care. The time grows short. Arise, for the Judge is at the very doors. The days of our lives pass quickly, as if they were a dream, as if they were a flower. O why do we trouble ourselves in vain?

Arise, O my soul and consider all the deeds which thou hast done, and set them up before thine eyes. Now pour out the drops of thy tears and boldly confess to Christ of thy deeds and thoughts, and so be thou justified.

In life's course, O Savior, there has been no sin, no deed, no wicked thing, that I did not commit. I have sinned as no one has ever before, in mind, word and intent, in purpose, deed and thought.

For this I am condemned and for this, wretch that I am, I am convicted by mine own conscience, more severe than all else in the world. O my Judge and Redeemer, Who knowest my heart, spare me, deliver me and save me, Thy servant.

The ladder seen of old by the great Patriarch Jacob is an example, O my soul, both of ascent through action and of ascent through spiritual understanding. If, therefore, it is thy desire to live by thy works, with understanding and contemplation, be thou made new.

Bearing the burning heat by day and the frost by night because of his privation, Jacob endured making daily gains, shepherding, struggling and slaving in order to win two wives.

By the two wives, understand that one is action and the other is spiritual understanding in contemplation. Leah represents action, for she had many children; and Rachel spiritual understanding, for she endured great toil. For without labor, O my soul, neither action nor contemplation will succeed.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: I confess Thee as undivided in Essence, unconfused in Persons, One Triune Divinity, co-reigning and co-enthroned! And to Thee, I raise the great Thrice-holy hymn that is sung on high.

Now and ever, and unto ages of ages. Amen.

Theotokion: Thou givest birth and art a virgin, and in both thou remainest a virgin by nature. He Who is born renews the laws of nature, and the womb gives birth without travail. When God so wills, the order of nature is overruled, for He does whatsoever He wills.

ODE 5

Irmos: *Out of the night watching early for Thee, enlighten me I pray, O Lover of man, and guide me in Thy commandments and teach me O Savior, to do Thy will.*

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

TROPARIA

The whole of my life has passed by in the night, for the darkness of sin has covered me like a thick fog in the middle of the night. But make me a son of the day, O Savior.

Imitating Rueben, I have devised a wicked and lawless act against God Most High, having defiled my bed as he defiled the bed of his father.

I confess to Thee, O Christ my King, that I have sinned. I have sinned like the brothers of Joseph of old, who sold the fruit of purity and chastity.

His righteous and gentle soul was bound by his kinsmen and he was sold into slavery as a foretelling of the Lord. But thou, O my soul, hast sold thyself entirely to thy sins.

O my miserable and wretched soul, imitate the righteous and chaste mind of Joseph; and do not defile thyself by continuing to indulge thy wanton and irrational desires.

When Joseph was cast down into the pit, O Lord and Master, it was to prefigure Thy Burial and Resurrection. But what offering such as this shall I ever make to Thee?

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: We glorify Thee, O Trinity, as One God! Holy, Holy, Holy, art Thou, Father, Son and Holy Spirit; simple Essence and Unity worshipped for ever.

Now and ever, and unto ages of ages. Amen.

Theotokion: From thee, O Virgin undefiled and maiden Mother, has God the Creator of the ages, become vested in my human flesh, uniting to Himself the nature of man.

ODE 6

Irmos: *With my whole heart, I cried unto the compassionate God: and He heard me, and He lifted up my soul from the depths of hell and from corruption.*

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

TROPARIA

I offer to Thee in purity the tears of mine eyes and the sighs from the depth of my heart, which cries: I have sinned against Thee, O God, have mercy on me.

Thou hast turned thyself away from thy Lord, O my soul, as did Dathan and Abiram; but cry out from the lowest depths of hell: 'Spare me', that the earth may not open up and swallow thee.

Do not be like Ephraim stung to madness like a stampeding calf, O my soul, but rather, save thy life like a gazelle fleeing from the snare on the wings of action, resolve and contemplation.

Let the hand of Moses assure us, O my soul, that God can cleanse and make again as white as snow a leprous life. So do not despair, though thou thyself art leprous.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: 'I am the Trinity, simple and undivided, yet divided in Three Persons; and I am the Unity, united by Nature', says the Father and the Son and the Divine Spirit.

Now and ever, and unto ages of ages. Amen.

Theotokion: Thy womb bore God for us, fashioned in our image. Implore thou Him as the Creator of all, O Theotokos, that we may be justified through thine intercessions.

Kontakion (TONE 6): My soul, my soul arise! Why art thou sleeping? The end is drawing near and thou wilt be confounded. Awake then and be watchful, that thou mayest be spared by Christ God, Who is everywhere and fillest all things.

ODE 7

Irmos: *We have sinned, transgressed, done wrong before Thee. We have not watched or done as Thou hast commanded us. But do not give us up utterly, O God of our fathers.*

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

TROPARIA

I have sinned, I have transgressed, and I have rejected Thy commandments, for in sins have I progressed and have added sores to my wounds. But in Thy compassion have mercy on me, O God of our fathers.

I have confessed to Thee the secrets of my heart, O my Judge. See my humility and behold my affliction, and consider now my condemnation. But in Thy compassion have mercy on me, O God of our fathers.

Once, when Saul went searching for his father's lost herds he found himself proclaimed as king. Be watchful, O my soul, lest while searching for thine animal desires thou shouldst overlook the Kingdom of Christ.

David, the forefather of God, once sinned doubly, O my soul; being pierced with the arrow of adultery and struck with the spear of murder's remorse. But thou, my soul, art more gravely ill than he, for worse than any acts are the urgings of thy will.

David once joined sin to sin when he mixed adultery with murder; 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.

David once composed a hymn, setting forth, as in an icon, all the evils he had done; and he condemned them, crying, 'Have mercy on me, for against Thee only have I sinned, O God of all, cleanse me!'

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Trinity, simple and undivided, consubstantial and of One Nature. We praise Thee, Light and Lights, One Holy and Three Holies, God the Trinity! Sing, O my soul, and glorify the Life of Lives, the God of all.

Now and ever, and unto ages of ages. Amen.

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

ODE 8

Irmos: *Him whom the hosts of heaven glorify, whom the Cherubim and Seraphim dread, let every breath and creature praise, bless and magnify throughout all ages.*

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

TROPARIA

I have sinned, O Savior, have mercy on me. Awaken my mind to conversion, accept my repentance and take pity on me as I cry: Against Thee only have I sinned and have done evil in Thy sight, have mercy on me.

Elijah once ascended above all earthly things in the chariot of his virtues as if to Heaven. Meditate, then O my soul, on this ascent.

Elisha once took up the mantle of Elijah and received a double portion of grace from the Lord. But thou, O my soul, hast no share in this grace because of thine uncontrolled desires.

With the mantle of Elijah, Elisha made the streams of the Jordan stand still on either side. But thou, O my soul, hast no share in this grace because of thine uncontrolled desires.

The Shunammite woman graciously gave shelter to the righteous man, but thou, O my soul, hast welcomed neither stranger nor traveler into thy house. Therefore shalt thou be cast out weeping from the bridal chamber.

In all ways hast thou imitated the unclean thoughts of Gehazi, O my wretched soul. At least now, in thine old age, rid thyself of his greed and flee from the fires of hell, turning away from thine evil ways.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Eternal Father, Co-eternal Son and Gracious Comforter, the Spirit of Righteousness, Father of the Divine Word, Word of the Eternal Father, and Living and Creating Spirit. O Trinity, One in Unity, have mercy on me!

Now and ever, and unto ages of ages. Amen.

Theotokion: The spiritual purple of Emmanuel was woven inside thy womb as if from scarlet silk, O Most-pure Virgin. Therefore we honor thee as truly Theotokos.

ODE 9

Irmos: *Ineffable is the childbearing of a seedless conception; a mother remaining pure. For the birth of God renews nature's birth; so in all ages we magnify thee in an Orthodox manner as the Mother and Bride of God.*

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

TROPARIA

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

I have reviewed for thee, O my soul, Moses' account of the creation of the world, and then all of the canonical Scripture that tells the story of both the righteous and the wicked. But thou, my soul, hast followed the ways of the wicked and hast sinned against God.

The Law is grown weak, the Gospel unpracticed, and the whole of Scripture is ignored by thee; the Prophets fail and the words of the righteous are useless. Thy wounds, O soul, have multiplied, and there is no physician to heal thee.

I will now show thee, O my soul, examples from the New Testament, to lead thee to repentance. Follow the example of the righteous and avoid following the ways of the sinners and strive to regain the grace of Christ through prayer and fasting, purity and reverence.

Christ became man, calling thieves and harlots to repentance. Repent then, O my soul! For the doors of the Kingdom are already opened and the Publicans and penitent Pharisees and adulterers pass through before thee.

Christ became man by assuming my flesh and He willingly experienced all that belongs to our nature apart from our sin. Thus, He set before thee, O my soul, an example and image of His own condescension.

Christ saved the Magi, called the Shepherds, transformed a host of infants into Martyrs and glorified the Elders and the aged Widows, whose lives and deeds thou hast chosen to ignore, O my soul. But woe unto thee when the time of thy Judgement comes!

When the Lord had fasted for forty days in the wilderness, He became hungry thus showing us His human nature. Do not be dismayed, O my soul, and when the enemy attacks thee, drive him away through prayer and fasting.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: Let us glorify the Father, let us exalt the Son and with faith let us worship the Divine and Holy Spirit, the Trinity undivided, Unity in Essence; Light of Lights, Life and Lives, giving light and life to the ends of the earth.

Now and ever, and unto ages of ages. Amen.

Theotokion: Protect this, thy habitation, O Most-pure Mother of God, for through thee she reigns in faith, by thee she is made strong, by thee she is made victorious defeating every trial and temptation, despoiling every enemy and ruling over her obedient servants.

Venerable Father Andrew, pray to God for us.

To Saint Andrew: O Venerable and Thrice-blessèd Father Andrew, the shepherd of Crete; cease not to offer thy prayers for us who sing thy praises; that we may be delivered from every danger and affliction, from corruption and sin, who honor thy memory with faith.

Katavasia, Irmos 9: *Ineffable is the childbearing of a seedless conception; a mother remaining pure. For the birth of God renews nature's birth; so in all ages we magnify thee in an Orthodox manner as the Mother and Bride of God.*

NOW THE READER CONTINUES WITH PSALM 4 AND THE REST OF THE GRAND COMPLINE FOLLOWS.

ON TUESDAY OF THE FIRST WEEK OF GREAT LENT DURING THE GRAND COMPLINE, WE BEGIN THE SECOND SECTION OF THE GREAT CANON AFTER THE READING OF PSALM 69 (70). THE REFRAINS ARE SUNG AFTER EACH TROPARION. AT EACH REFRAIN WE MAKE THE SIGN OF THE CROSS AND A FULL PROSTRATION.

ODE 1

TONE 6

Irmos: *A helper and a protector, He has become my salvation. This is my God, I will glorify Him, my father's God will I exalt, for gloriously has He been glorified.*

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

TROPARIA

Of mine own free will have I incurred Cain's guilt of murder; for I have murdered my own conscience by cultivating my flesh and making war upon my soul's awareness by my wicked actions.

I have refused to imitate Abel's righteousness, O Jesus: never have I offered Thee any acceptable gift or godly work; neither a pure sacrifice nor a blameless life.

Like Cain, we are condemned, O wretched soul, for we have offered to the Creator of all only our defiled actions, a polluted sacrifice and a useless life.

As a potter molds his clay, Thou hast fashioned my flesh and my bones, giving me breath and life. Now accept me in repentance, O my Maker and Redeemer and my Judge.

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

Though I have sinned, O Savior, yet I know that Thou art the Lover of mankind. Thou dost chastise with mercy and art fervent in compassion. Thou dost see my tears and Thou dost run to meet me, like the Father toward his Prodigal Son.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Trinity, Who surpasses all creation and is adored in Unity, take from me the heavy yoke of sin, and in Thy compassion grant me tears of compunction.

Now and ever, and unto ages of ages. Amen.

Theotokion: O Theotokos, the hope and protection of those who praise thee, take from me the heavy yoke of sin and as thou art our Most-pure Lady, accept me in repentance.

ODE 2

Irmos: *Attend, O heaven and I will speak, I will sing of Christ, Who from the Virgin took flesh to dwell with us.*

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

TROPARIA

My sins have stripped me of the garment that God had woven for me, and have stitched for me robes of skin.

Now I am clothed with a raiment of shame as if with fig leaves in reproof of my self-willed desires.

Now I am clad in a coat of disgrace that is shamefully bloodstained by the flow of my passions and my pleasure-loving life.

I have fallen under the burden of my passions and the corruption of my body, and ever since, have been oppressed by the enemy.

Having preferred a life of pleasure and material things to a life free of possessions, I have been harnessed with a heavy burden, O Savior.

I have adorned the idol of my flesh with the diverse clothing of my shameful thoughts and now I am condemned.

I have been concerned only with outward adornment, and have neglected the inner temple made in the image of God.

I have buried the beauty of my original image with my passions, O Savior; but seek me, as once Thou hast sought the lost coin, and find me.

Like the Harlot I cry to Thee: I have sinned, I alone have sinned against Thee. Oh, accept my tears as a sweet ointment, O Savior.

Like the Publican I cry to Thee: Be merciful, O Savior, be merciful unto me; for no child of Adam has ever sinned as I against Thee.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: I sing praises to the One in Three Persons, God of all, Father, Son and Holy Spirit.

Now and ever, and unto ages of ages. Amen.

Theotokion: O Most-pure Theotokos and All-laudable Virgin, fervently intercede for our salvation.

ODE 3

Irmos: *Establish, O Lord, my unstable heart on the rock of Thy commandments, for Thou only art Holy and the Lord.*

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

TROPARIA

In Thee I have found the Fountain of Life, O Conqueror of Death, and before the end, I cry out from my heart: I have sinned, O Lord, cleanse me and save me.

I have sinned, O Lord, I have sinned against Thee; be gracious unto me and cleanse me, for there is no one who surpasses me in my offenses.

I have imitated the example of those, O Savior, who lived in wantonness in the days of Noah; and like them I am condemned to drown in the Flood.

Thou hast followed the example of Ham, O my soul, who mocked his father; for thou hast not covered the disgrace of thy neighbor keeping thy face turned away.

Flee like Lot, O my soul, from the burning of sin; flee from Sodom and Gomorrah; flee from the flames of wanton desire.

Have mercy, O Lord, have mercy on me, when Thou comest with Thine Angels to reward each according to his deeds, have mercy on me.

Glory to the Father and to the Son and to the Holy Spirit.

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

Now and ever, and unto ages of ages. Amen.

Theotokion: O Virgin Theotokos, thou hast given birth within time to the timeless Son of the Father. O strange wonder! Thou givest Him milk while still remaining Virgin!

ODE 4

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

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

TROPARIA

Watch, O my soul, and take courage like the Great Patriarch Jacob of old, that thou mayest acquire action with spiritual understanding, and be named Israel, 'the mind that sees God'; and so shalt thou penetrate the impassable darkness through contemplation, and obtain a great treasure as thy reward.

By fathering the twelve Patriarchs, the Great Patriarch Jacob established a mystical ladder of active ascent for thee, O my soul; wisely setting his sons as the steps at each level of ascent.

Thou hast rivaled the hated Esau, O my soul, for thou hast given up the birthright of thy first beauty to the deceiver thus forsaking thy father's blessing. Twice then, hast thou fallen, once in action and once in understanding; Repent now, thou wretched soul.

Esau was known as Edom because of his raging love for women; for burning always with desires and stained with sensual pleasures, he was named 'Edom' which means the red-hot heat of a sin-loving soul.

Thou hast heard of Job, O my soul, who was justified on a dung heap; yet thou hast not imitated his courage nor hast thou shown any firmness of will in the face of thy trials and temptations but hast proved cowardly and weak.

He that once sat upon a throne now lies naked on a dung heap, covered with his sores. He that had many children and was once admired by all is suddenly bereft of children and is left without a home; yet for him the dung heap is a palace, and his sores a chain of pearls.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: I confess Thee as undivided in Essence, unconfused in Persons, One Triune Divinity, co-reigning and co-enthroned! And to Thee, I raise the great Thrice-holy hymn that is sung on high.

Now and ever, and unto ages of ages. Amen.

Theotokion: Thou givest birth and art a virgin, and in both thou remainest a virgin by nature. He Who is born renews the laws of nature, and the womb gives birth without travail. When God so wills, the order of nature is overruled, for He does whatsoever He wills.

ODE 5

Irmos: *Out of the night watching early for Thee, enlighten me I pray, O Lover of man, and guide me in Thy commandments and teach me O Savior, to do Thy will.*

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

TROPARIA

Thou hast heard, O my soul, of the basket of Moses and how he was carried on the waves of the river as if in an ark; and so he avoided the execution of Pharaoh's bitter decree.

Thou hast heard, O wretched soul, of the midwives who were ordered to put to death in infancy the fruit of manly chastity. Be then like Moses who survived, and ponder wisdom.

Thou, O wretched soul, hast not struck and killed the lustful mind of the Egyptian, as did Moses. How then, shalt thou dwell in that desert where all passions are slain through repentance?

Moses the great went to dwell in the desert; Come then, O my soul, and emulate his life that thou mayest also behold through contemplation, the vision of God in the bush not consumed by the fire.

Imagine, O my soul, the rod of Moses, which divided the sea and dried up the abyss as an image of the Divine and Holy Cross. Through the Cross thou canst also accomplish great things.

While Aaron offered to God a fire that was pure and undefiled, Hophni and Phineas brought to Him, as didst thou, O my soul, a strange sacrifice and a polluted life.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: We glorify Thee, O Trinity, as One God! Holy, Holy, Holy, art Thou, Father, Son and Holy Spirit; simple Essence and Unity worshipped for ever.

Now and ever, and unto ages of ages. Amen.

Theotokion: From thee, O Virgin undefiled and maiden Mother, has God the Creator of the ages, become vested in my human flesh, uniting to Himself the nature of man.

ODE 6

Irmos: *With my whole heart, I cried unto the compassionate God: and He heard me, and He lifted up my soul from the depths of hell and from corruption.*

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

TROPARIA

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

Like the Israelites in the desert, thou hast made a foolish decision, O my soul; for thou hast preferred the pleasures of gluttony and passions to the refreshment of divine manna.

Thou hast preferred, O my soul, the wells of delusion to the cleft Rock from which, as from a chalice, flow rivers of divine theology.

Thou hast preferred, O my soul, the meat of swine and the tempting food of Egypt to the food of Heaven, as did the ungrateful people of old in the wilderness.

When Thy servant Moses struck the rock with his staff, O Savior, he mystically foreshadowed Thy Life-creating Body from which we all draw the water of life.

Be like Joshua, the son of Nun, and explore the Promised Land, O my soul, and take up thine abode in it through obedience to the Law.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: 'I am the Trinity, simple and undivided, yet divided in Three Persons; and I am the Unity, united by Nature', says the Father and the Son and the Divine Spirit.

Now and ever, and unto ages of ages. Amen.

Theotokion: Thy womb bore God for us, fashioned in our image. Implore thou Him as the Creator of all, O Theotokos, that we may be justified through thine intercessions.

Kontakion (TONE 6): My soul, my soul arise! Why art thou sleeping? The end is drawing near and thou wilt be confounded. Awake then and be watchful, that thou mayest be spared by Christ God, Who is everywhere and fillest all things.

ODE 7

Irmos: *We have sinned, transgressed, done wrong before Thee. We have not watched or done as Thou hast commanded us. But do not give us up utterly, O God of our fathers.*

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

TROPARIA

When the Ark of the Covenant was being carried in a cart and one of the oxen stumbled, Uzzah only touched it, and yet he experienced the wrath of God. Flee from his presumption, O my soul, and respect with reverence the things of God.

Thou hast heard of Absalom, and how he rebelled against nature; thou knowest of his wicked deeds and how he defiled his father David's bed; yet thou hast followed him in his passionate and sensual desires.

Thy free dignity hast thou enslaved to thy body. O my soul, for thou hast found in the enemy another Ahithophel and hast become an accomplice to his designs. But Christ Himself has shattered his bonds so that thou mayest be saved.

Solomon the wonderful was full of grace and wisdom, yet he too, committed evil in the sight of Heaven and turned away from God; and thou, my wretched soul, have followed him, by thine accursèd life.

Carried away by his sensual passions, he defiled himself, Alas! Solomon the lover of wisdom became a lover of harlots and estranged himself from God. And thou, my soul hath imitated him through thy shameful desires.

Thou hast taken the example, O my soul, of Rehoboam who would not listen to his father's counselors, and of Jeroboam, that evil and apostate servant. But flee from their example and cry aloud: I have sinned, O God, take pity on me.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Trinity, simple and undivided, consubstantial and of One Nature. We praise Thee, Light and Lights, One Holy and Three Holies, God the Trinity! Sing, O my soul, and glorify the Life of Lives, the God of all.

Now and ever, and unto ages of ages. Amen.

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

ODE 8

Irmos: *Him whom the hosts of heaven glorify, whom the Cherubim and Seraphim dread, let every breath and creature praise, bless and magnify throughout all ages.*

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

TROPARIA

Having imitated Uzziah, O my soul, thou hast contracted a double leprosy: for thy deeds are wicked and thy thoughts, impure. Leave these all behind, and hasten to repentance.

Thou hast heard of the Ninevites, O my soul, who repented before God wearing sackcloth and ashes; yet thou hast not imitated them and hast become worse than all who have ever sinned both before and after the Law.

Thou hast heard, O my soul, how Jeremiah in the muddy pit cried out with lamentations and sought tears for the city of Sion. Imitate his life of lamentation, therefore, and be saved.

Jonah fled to Tarshish foreseeing the conversion of the Ninevites, for as a Prophet he knew of God's compassion and was anxious that his prophecy be fulfilled.

Thou hast heard, O my soul, how Daniel stopped the mouths of the lions in the pit; and how the Three Youths quenched the fiery flames of the furnace through faith.

I have set before thee the names of people from the Old Testament to serve as examples, O my soul. Imitate the God-pleasing deeds of the Righteous, and flee from the sins of the wicked.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Eternal Father, Co-eternal Son and Gracious Comforter, the Spirit of Righteousness, Father of the Divine Word, Word of the Eternal Father, and Living and Creating Spirit. O Trinity, One in Unity, have mercy on me!

Now and ever, and unto ages of ages. Amen.

Theotokion: The spiritual purple of Emmanuel was woven inside thy womb as if from scarlet silk, O Most-pure Virgin. Therefore we honor thee as truly Theotokos.

ODE 9

Irmos: *Ineffable is the childbearing of a seedless conception; a mother remaining pure. For the birth of God renews nature's birth; so in all ages we magnify thee in an Orthodox manner as the Mother and Bride of God.*

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

TROPARIA

Christ suffered temptation, being tempted by the devil, who showed Him stones that they might be made into bread; and he led Him up into a mountain to see in an instant, all the kingdoms of the world. Be careful, O my soul, when thou art tempted; be watchful and pray every hour to Christ our God.

The Forerunner of God, the Dove of the desert, the Lamp of Christ, the voice of one crying in the wilderness, was heard preaching repentance while Herod was lying in sin with Herodias. Be careful, O my soul, that thou art not trapped in the snares of the wicked, but rather, embrace repentance.

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

Marriage is an honorable estate, and the marriage bed is undefiled, for Christ blessed both: by eating at the wedding feast in Cana and by turning the water into wine thus revealing His first miracle, so that thou, O my soul, might be transformed.

Christ cured the paralytic who then took up his bed; He raised from the dead the widow's son and the Centurion's servant; He appeared to the Samaritan woman and taught thee, O my soul, how to worship in the spirit.

By the touch of the hem of His garment the Lord healed the woman with the issue of blood; He cleansed the lepers, gave sight to the blind and made the lame to walk; with His word He cured the deaf and the dumb and the woman who was bent to the ground. He did this, O my wretched soul, so that thou might be saved.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: Let us glorify the Father, let us exalt the Son and with faith let us worship the Divine and Holy Spirit, the Trinity undivided, Unity in Essence; Light of Lights, Life and Lives, giving light and life to the ends of the earth.

Now and ever, and unto ages of ages. Amen.

Theotokion: Protect this, thy habitation, O Most-pure Mother of God, for through thee she reigns in faith, by thee she is made strong, by thee she is made victorious defeating every trial and temptation, despoiling every enemy and ruling over her obedient servants.

Venerable Father Andrew, pray to God for us.

To Saint Andrew: O Venerable and Thrice-blessèd Father Andrew, the shepherd of Crete; cease not to offer thy prayers for us who sing thy praises; that we may be delivered from every danger and affliction, from corruption and sin, who honor thy memory with faith.

Katavasia, Irmos 9: *Ineffable is the childbearing of a seedless conception; a mother remaining pure. For the birth of God renews nature's birth; so in all ages we magnify thee in an Orthodox manner as the Mother and Bride of God.*

NOW THE READER CONTINUES WITH PSALM 4 AND THE REST OF THE GRAND COMPLINE FOLLOWS.

ON WEDNESDAY OF THE FIRST WEEK OF GREAT LENT DURING THE GRAND COMPLINE, WE BEGIN THE THIRD SECTION OF THE GREAT CANON AFTER THE READING OF PSALM 69 (70). THE REFRAINS ARE SUNG AFTER EACH TROPARION. AT EACH REFRAIN WE MAKE THE SIGN OF THE CROSS AND A FULL PROSTRATION.

ODE 1

TONE 6

Irmos: *A helper and a protector, He has become my salvation. This is my God, I will glorify Him, my father's God will I exalt, for gloriously has He been glorified.*

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

TROPARIA

From my youth, O Christ, I have rejected Thy commandments. Being entirely ruled by my passions, I have passed my entire life in indolence and sloth. Therefore I cry to Thee, O Savior, even now at the end: Save me!

I lay prostrate now before Thy gates, O Savior. Oh, cast me not into hell in my old age, but before the end comes, grant me remission of sins, as Thou art the Lover of mankind.

Like the Prodigal, I have squandered all my riches in riotous living, O my Savior, and I am left barren of virtue and piety; but in my hunger I cry: O Bountiful Father, run quickly out to meet me and take pity on me.

I am the man who fell in among robbers who now lies wounded in body, beaten and bruised because of my thoughts. But come to me, O Christ my Savior, and heal me.

The Priest first saw me and passed me by, then the Levite looked on me in my distress but despised my nakedness. But do Thou, O Jesus, Son of Mary, come to me and take pity on me.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Grant me that illuminating Grace which was given thee by Providence on High, that I may escape the darkness of my passions and praise the glorious feats of thy life, O Mother Mary.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Trinity, Who surpasses all creation and is adored in Unity, take from me the heavy yoke of sin, and in Thy compassion grant me tears of compunction.

Now and ever, and unto ages of ages. Amen.

Theotokion: O Theotokos, the hope and protection of those who praise thee, take from me the heavy yoke of sin and as thou art our Most-pure Lady, accept me in repentance.

ODE 2

Irmos: *Attend, O heaven and I will speak, I will sing of Christ, Who from the Virgin took flesh to dwell with us.*

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

TROPARIA

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

I have neither any tears, nor repentance, neither have I any compunction; but as God do Thou grant them to me, O my Savior.

I have lost my original beauty and splendor and now I lie naked and ashamed.

Lord, O Lord, do not shut Thy door against me in that last day, but open it to me, for I repent before Thee.

Give ear to the groaning of my soul, and accept the drops of my tears, O Savior, and save me.

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

Most Holy Theotokos, save us

Theotokion: O Most-pure Theotokos and All-laudable Virgin, fervently intercede for our salvation.

Another Irmos: *See, see that I am God, Who sent manna, Who made water to spring from the rock in ancient times for My people in the wilderness, by My right hand, and by My strength alone.*

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

TROPARIA

‘See, see that I am God’: Listen, O my soul, to the Lord as He cries to thee; forsake thy former sin and fear Him as a Just Lord, as thy Judge and God.

Whom dost thou resemble, O most sinful soul? Surely thou art like Cain and that wicked Lamech; for thou hast stoned thy body with thine evil deeds and murdered thy mind with irrational desires.

Of all those who have lived before the law, O my soul, thou hast not patterned thyself after Seth, nor has thou followed after Enos or Enoch, who was translated to Heaven, or Noah; but hast shown thyself destitute and without a share in the life of the Righteous.

Thou alone hast released the torrents of the wrath of God, O my soul, and hast flooded, as the earth, all thy flesh and works and life. Therefore, thou hast remained outside the Ark of salvation.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Turning from the path of sin thou didst run with all eagerness to Christ, O Venerable Mother Mary, finding nourishment in the trackless wilderness and fulfilling in purity the commandments of God.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Trinity unoriginate and uncreated, O Unity undivided: accept me in repentance and save me, a sinner. Despise me not, for I am Thy creation; but spare me and deliver me from the fire of condemnation.

Now and ever, and unto ages of ages. Amen.

Theotokion: O Most-pure Lady, Mother of God, the hope of those who run to thee and haven of the storm-tossed and oppressed; pray to the merciful God, thy Creator and thy Son, that He will have mercy on me through thine intercessions.

ODE 3

Irmos: *Establish, O Lord, my unstable heart on the rock of Thy commandments, for Thou only art Holy and the Lord.*

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

TROPARIA

Thou hast not inherited the blessing of Shem, O my wretched soul, nor hast thou received, like Japheth, thine inheritance in the land of forgiveness.

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

Thou hast heard how Abraham in days of old left the land of his fathers and became a wanderer. Imitate his strength and resolution, O my soul.

The Patriarch entertained the Angels at the Oak of Mamre, and he inherited in his old age the reward of the promise.

Thou knowest, O my wretched soul, how Isaac was mystically offered as a new sacrifice and whole-burnt offering to the Lord. Imitate his strength and resolution, O my soul.

Thou hast heard how Ishmael was driven out as the son of a slave; Beware, O my soul, lest the same should happen to thee because of thy sin.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: I am overcome by the tempest and the billows of sin, O Mother Mary, but do thou rescue me and lead me to the safe haven of divine repentance.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Offer thy fervent supplications to the compassionate Mother of God, O Venerable Mary, and through thine intercessions open unto me the door that leads to God.

Glory to the Father and to the Son and to the Holy Spirit.

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

Now and ever, and unto ages of ages. Amen.

Theotokion: O Virgin Theotokos, thou hast given birth within time to the timeless Son of the Father. O strange wonder! Thou givest Him milk while still remaining Virgin!

ODE 4

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

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

TROPARIA

My body is corrupt, my spirit is defiled, and I am all covered with sores; but as Physician, O Christ, heal both my body and my spirit through my

repentance. Wash me, purify me and cleanse me, O Savior, and make me whiter than snow.

Thou hast offered Thy Body and Thy Blood for the sake of us all, O Crucified Word: Thy Body to renew me, Thy Blood to cleanse me, and Thou hast given up Thy Spirit, O Christ, to bring me to Thy Father.

Thou hast worked Salvation in the midst of the earth, O Compassionate Lord, so that we might be saved. Thou wast voluntarily crucified upon the Tree; and Eden has been opened once again. All creation, both the things above and the things below, and all the nations have been saved and they praise and worship Thee.

May the Blood that flows from Thy side be a cleansing font for me, and may the Water that flows with it be a drink of forgiveness. May I be cleansed by both, O Word, anointed and refreshed, having as chrism and drink, Thy words of Life.

Thy Life-giving side, O my Savior, has been granted to the Church as a chalice from which flows a two-fold stream of forgiveness and spiritual understanding, representing the two Covenants, both the Old and the New.

I am deprived of the bridal chamber and of the wedding feast because my lamp has gone out for want of oil; the chamber was closed while I was asleep, and the supper has been eaten; I am bound both hand and foot and now I am cast out.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: I confess Thee as undivided in Essence, unconfused in Persons, One Triune Divinity, co-reigning and co-enthroned! And to Thee, I raise the great Thrice-holy hymn that is sung on high.

Now and ever, and unto ages of ages. Amen.

Theotokion: Thou givest birth and art a virgin, and in both thou remainest a virgin by nature. He Who is born renews the laws of nature, and the womb gives birth without travail. When God so wills, the order of nature is overruled, for He does whatsoever He wills.

ODE 5

Irmos: *Out of the night watching early for Thee, enlighten me I pray, O Lover of man, and guide me in Thy commandments and teach me O Savior, to do Thy will.*

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

TROPARIA

In both soul and body, O Lord, I have become like Jannes and Jambres, the magicians of cruel Pharaoh, for my will is heavy and my mind is drowned beneath the waters: but do Thou come and help me.

Wretch that I am, I have soiled my mind with filth; but cleanse me, O Master, I pray Thee, in the waters of my tears and make the garment of my flesh as white as snow.

When I examine my deeds, O Savior, I see that I have surpassed all men in sin for; I have sinned not in ignorance, but consciously, and with understanding.

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

As Thou art God, Thou didst take on my form for my sake, O Savior, and didst accomplish miracles; healing the lepers and the paralytics, and stopping the issue of blood when the woman touched the hem of Thy garment.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Having crossed the stream of the Jordan, thou didst find peace by escaping the temptations of the flesh. Deliver us from them also, O Venerable Mother Mary, through thine intercessions.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: We glorify Thee, O Trinity, as One God! Holy, Holy, Holy, art Thou, Father, Son and Holy Spirit; simple Essence and Unity worshipped for ever.

Now and ever, and unto ages of ages. Amen.

Theotokion: From thee, O Virgin undefiled and maiden Mother, has God the Creator of the ages, become vested in my human flesh, uniting to Himself the nature of man.

ODE 6

Irmos: *With my whole heart, I cried unto the compassionate God: and He heard me, and He lifted up my soul from the depths of hell and from corruption.*

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

TROPARIA

Arise, O my soul, and make war against the passions of the flesh as Joshua did against Amalek, ever gaining the victory over the Gibeonites, thine evil thoughts.

Pass through the flowing waters of time, O my soul, and like the Ark of old, take possession of the Promised Land as God hath commanded.

As Thou hast saved Peter when he cried, 'Save me', come quickly and save me from the beast before it is too late. Stretch out Thine hand, O my Savior, and raise me from the depths of sin.

I know Thee as the calm haven, O Lord and Master Christ: come quickly, and deliver me from the lowest abyss of sin and despair.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: 'I am the Trinity, simple and undivided, yet divided in Three Persons; and I am the Unity, united by Nature', says the Father and the Son and the Divine Spirit.

Now and ever, and unto ages of ages. Amen.

Theotokion: Thy womb bore God for us, fashioned in our image. Implore thou Him as the Creator of all, O Theotokos, that we may be justified through thine intercessions.

Kontakion (TONE 6): My soul, my soul arise! Why art thou sleeping? The end is drawing near and thou wilt be confounded. Awake then and be watchful, that thou mayest be spared by Christ God, Who is everywhere and fillest all things.

ODE 7

Irmos: *We have sinned, transgressed, done wrong before Thee. We have not watched or done as Thou hast commanded us. But do not give us up utterly, O God of our fathers.*

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

TROPARIA

Of thine own free will hast thou deliberately amassed the sins of Manasseh, by setting up thy passions as idols and multiplying abominations. But fervently emulate his repentance now, and be truly sorry for thy sins.

Thou hast rivaled Ahab in his defilements, O my soul, and alas, thou hast become a palace of pollution and a shameful vessel of the passions. But sigh from the depths of thy heart, and confess all thy sins to God.

Heaven is closed to thee, O my soul, and a famine from God has seized thee; for thou hast been as disobedient as Ahab to the words of Elijah the Tishbite. But be thou like the widow of Zarephath, and provide for the Prophet's soul.

Elijah once destroyed by fire one hundred of Jezebel's servants when he destroyed her shameful prophets as a reproof against Ahab. Oh, flee their example, my soul, and be thou made strong.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Trinity, simple and undivided, consubstantial and of One Nature. We praise Thee, Light and Lights, One Holy and Three Holies, God the Trinity! Sing, O my soul, and glorify the Life of Lives, the God of all.

Now and ever, and unto ages of ages. Amen.

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

ODE 8

Irmos: *Him whom the hosts of heaven glorify, whom the Cherubim and Seraphim dread, let every breath and creature praise, bless and magnify throughout all ages.*

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

TROPARIA

O righteous Judge and Savior, have mercy on me and deliver me from the fire and from the punishment that I deserve to suffer at the Judgement. O grant me Thy forgiveness before the end, through my practice of the virtues and through my repentance.

Like the thief I cry, 'Remember me', and like Peter I weep, 'Forgive me'; Like the Publican I cry 'Have mercy on me', and like the Harlot I weep bitterly, O Savior. Accept these, my lamentation, as once Thou didst accept those of the woman of Canaan.

Heal, O Savior, the corruption of my humbled soul; and as the One Physician, apply the healing salve and oil and wine – the works of repentance, compunction and tears.

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

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Eternal Father, Co-eternal Son and Gracious Comforter, the Spirit of Righteousness, Father of the Divine Word, Word of the Eternal Father, and Living and Creating Spirit. O Trinity, One in Unity, have mercy on me!

Now and ever, and unto ages of ages. Amen.

Theotokion: The spiritual purple of Emmanuel was woven inside thy womb as if from scarlet silk, O Most-pure Virgin. Therefore we honor thee as truly Theotokos.

ODE 9

Irmos: *Ineffable is the childbearing of a seedless conception; a mother remaining pure. For the birth of God renews nature's birth; so in all ages we magnify thee in an Orthodox manner as the Mother and Bride of God.*

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

TROPARIA

Healing sickness, Christ the Word preached the Gospel to the poor, cured the crippled, ate with publicans, and conversed with the sinners; and with the touch of His hand, He brought back the departed soul of Jairus' daughter.

The Publican was saved and the Harlot turned to chastity, but the Pharisee with his boasting was condemned; for the first cried out, 'Be merciful unto me', and the second, 'Lord, have mercy on me'. But the third said in his vanity, 'I thank Thee, O God, that I am not like them', and other words of madness.

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 all sins. Make haste then, O my soul, to follow her example.

Thou hast not imitated the Harlot, O my wretched soul, who took the alabaster jar of myrrh and with tears anointed the feet of the Savior and wiped them with her hair. For this, He tore up the handwriting of her sins.

Thou knowest, O my soul, how the cities to which Christ offered the Gospel were cursed. Fear their example and their punishment, for the Master likened them to Sodom and condemned them all to hell.

Do not be overcome with despair, O my soul, for thou hast heard of the faith of the woman of Canaan, and how her daughter was healed by the Word of God. Cry out like her from the depth of thy heart, 'O Son of David, save me', as she once cried to Christ.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: Let us glorify the Father, let us exalt the Son and with faith let us worship the Divine and Holy Spirit, the Trinity undivided, Unity in Essence; Light of Lights, Life and Lives, giving light and life to the ends of the earth.

Now and ever, and unto ages of ages. Amen.

Theotokion: Protect this, thy habitation, O Most-pure Mother of God, for through thee she reigns in faith, by thee she is made strong, by thee she is made victorious defeating every trial and temptation, despoiling every enemy and ruling over her obedient servants.

Venerable Father Andrew, pray to God for us.

To Saint Andrew: O Venerable and Thrice-blessèd Father Andrew, the shepherd of Crete; cease not to offer thy prayers for us who sing thy praises; that we may be delivered from every danger and affliction, from corruption and sin, who honor thy memory with faith.

Katavasia, Irmos 9: *Ineffable is the childbearing of a seedless conception; a mother remaining pure. For the birth of God renews nature's birth; so in all ages we magnify thee in an Orthodox manner as the Mother and Bride of God.*

NOW THE READER CONTINUES WITH PSALM 4 AND THE REST OF THE GRAND COMPLINE FOLLOWS.

ON THURSDAY OF THE FIRST WEEK OF GREAT LENT DURING THE GRAND COMPLINE, WE BEGIN THE FOURTH AND LAST SECTION OF THE GREAT CANON AFTER THE READING OF PSALM 69 (70). THE REFRAINS ARE SUNG AFTER EACH TROPARION. AT EACH REFRAIN WE MAKE THE SIGN OF THE CROSS AND A FULL PROSTRATION.

ODE 1

TONE 6

Irmos: *A helper and a protector, He has become my salvation. This is my God, I will glorify Him, my father's God will I exalt, for gloriously has He been glorified.*

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

TROPARIA

O Lamb of God that takest away the sins of all, take from the heavy burden of sin, and in Thy compassion, grant me tears of repentance.

I fall down before Thee, O Jesus, for I have sinned against Thee. Be merciful to me; take away from me the heavy burden of sin, and in Thy compassion, grant me tears of repentance.

Enter not into judgement with me by recalling all my deeds, demanding an account of all my words or by examining my motives and desires. But in Thy compassion, O Almighty One, disregard my terrible past and save me.

The time for repentance has come and I draw near to Thee, O my Creator. Take from me the heavy burden of sin, and in Thy compassion, grant me tears of repentance.

Having squandered the substance of my soul in sin, I am bereft of every holy virtue, and in my hunger, like the Prodigal I cry: O compassionate Father, have mercy on me and save me.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: By submitting to Christ's divine laws, thou hast drawn near to Him, O Mother Mary; and by forsaking thy unbridled longings for pleasure, thou hast gained as one, all of the godly virtues.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Trinity, Who surpasses all creation and is adored in Unity, take from me the heavy yoke of sin, and in Thy compassion grant me tears of compunction.

Now and ever, and unto ages of ages. Amen.

Theotokion: O Theotokos, the hope and protection of those who praise thee, take from me the heavy yoke of sin and as thou art our Most-pure Lady, accept me in repentance.

ODE 2

Irmos: *See, see that I am God, Who sent manna, Who made water to spring from the rock in ancient times for My people in the wilderness, by My right hand, and by My strength alone.*

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

TROPARIA

Lamech cried aloud, lamenting: 'I have killed a man and wounded myself, and a young man unto my pain'. But thou, O my soul, dost not even tremble while defiling thy flesh and polluting thy mind.

Skillfully hast thou planned to build a tower, O my soul, and to fortify it with thy passions; but the Creator hast confounded thy designs and has dashed all thy devices to the ground.

O see, how much I have become like Lamech, the murderer of old, slaying my soul as if it were the man, my mind as if it were the youth, and my body as if it were Cain murdering his brother, with my sensual passions.

Angered by their transgressions, the Lord once rained down fire from Heaven and burnt up the men of Sodom; but thou, O my soul, hast kindled the fires of Gehenna, in which thou shalt surely burn.

I am wounded, I am smitten, and the arrows of the enemy have pierced my body and my soul. See the wounds, the open sores and the mutilations, which betray the blows of my self-inflicted passions.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Plunged into the depths of sin, thou didst raise thy hands, O Mary, towards the merciful God. And, as to Peter, in His loving-kindness He stretched out His hand to thee in help, ever seeking thy conversion.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Trinity uncreated and without beginning, O Unity undivided, accept me in repentance and save me, for I have sinned. O despise me not, for I am Thy creation, but take pity on me and deliver me from the fire of condemnation.

Now and ever, and unto ages of ages. Amen.

Theotokion: O Most-pure Lady, Mother of God, the hope of those who run to thee and haven of the storm-tossed and oppressed; pray to the merciful God, thy Creator and thy Son, that He will have mercy on me through thine intercessions.

ODE 3

Irmos: *Establish, O Lord, my unstable heart on the rock of Thy commandments, for Thou only art Holy and the Lord.*

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

TROPARIA

Thou hast become like Hagar the Egyptian, O my soul; for of thine own free will hast thou become enslaved and given birth to contempt, as to another Ishmael.

Thou knowest of the ladder that was shown to Jacob, reaching up from earth to Heaven, O my soul. Why then, hast thou not set foot upon the firm step of piety?

Imitate Melchizedek, the Priest of God and solitary king, who was the image of Christ among men in the world.

Turn back, O my wretched soul, and lament, before the festival of life comes to an end, before the Lord shuts the door of the bridal chamber.

Do not look back, O my soul, and so become a pillar of salt; but rather, fear the example of Sodom, and take refuge on the mountain of Zoar.

Reject not the prayer of those who praise Thee, O Master, but take pity on us and grant forgiveness to those who call on Thee with faith, O Lover of mankind.

Glory to the Father and to the Son and to the Holy Spirit.

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

Now and ever, and unto ages of ages. Amen.

Theotokion: O Virgin Theotokos, thou hast given birth within time to the timeless Son of the Father. O strange wonder! Thou givest Him milk while still remaining Virgin!

ODE 4

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

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

TROPARIA

The time of life is short, full of wickedness and pain. But accept me in repentance and call me back to spiritual awareness, that I may not fall as prey and become the possession of the enemy, and take pity on me, O Savior.

Job, the righteous man of great possessions, with an abundance of riches and cattle, was clothed in royal dignity, in crown and purple robe. He was suddenly deprived of his wealth and kingship and glory, and reduced to the state of a beggar.

If he who was righteous and blameless above all men could not escape the snares and assaults of the deceiver, what wilt thou do, O wretched and sinful soul, when some sudden misfortune befalls thee?

Although I am boastful and vain, hard-hearted and arrogant in speech, condemn me not with the Pharisee, O righteous Judge. But rather, grant me the humility of the Publican and number me with him, O only merciful One.

I know, O compassionate Lord, that I have sinned, having defiled the vessel of my flesh. But accept me in repentance and call me back to spiritual awareness, that I may not fall as prey and become the possession of the enemy, and take pity on me, O Savior.

I have become mine own idol and have defaced my soul through my passions, O compassionate One. But accept me in repentance and call me back to spiritual awareness, that I may not fall as prey and become the possession of the enemy, and take pity on me, O Savior.

I have disobeyed Thy Scripture and not listened to Thy voice, O Giver of the Law. But accept me in repentance and call me back to spiritual awareness, that I may not fall as prey and become the possession of the enemy, and take pity on me, O Savior.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Though brought down into the abyss of great iniquity, thou didst not remain there, O Mother Mary; but through thy steadfast intent, thou hast ascended to the heights of virtue, astonishing even the Angels.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: I confess Thee as undivided in Essence, unconfused in Persons, One Triune Divinity, co-reigning and co-enthroned! And to Thee, I raise the great Thrice-holy hymn that is sung on high.

Now and ever, and unto ages of ages. Amen.

Theotokion: Thou givest birth and art a virgin, and in both thou remainest a virgin by nature. He Who is born renews the laws of nature, and the womb gives birth without travail. When God so wills, the order of nature is overruled, for He does whatsoever He wills.

ODE 5

Irmos: *Out of the night watching early for Thee, enlighten me I pray, O Lover of man, and guide me in Thy commandments and teach me O Savior, to do Thy will.*

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

TROPARIA

Imitate the woman who was bowed to the ground, O my soul, and fall at the feet of Jesus, that He strengthen thy back to walk upright in the steps of the Lord.

As Thou art a deep well, O Master, pour out the streams from Thine immaculate Wound, that like the woman of Samaria, I may drink of Thy streams of life and thirst no more.

O my Master and my Lord, may my tears be like the Pool of Siloam that I may wash the eyes of my heart, and with my mind I may behold Thee, the pre-eternal Light.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: With incomparable love, O Most-blessèd Saint, thou didst yearn to venerate the Tree of Life, and thou wast counted worthy of thy desire. Make me also worthy to obtain that glory from on high.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: We glorify Thee, O Trinity, as One God! Holy, Holy, Holy, art Thou, Father, Son and Holy Spirit; simple Essence and Unity worshipped for ever.

Now and ever, and unto ages of ages. Amen.

Theotokion: From thee, O Virgin undefiled and maiden Mother, has God the Creator of the ages, become vested in my human flesh, uniting to Himself the nature of man.

ODE 6

Irmos: *With my whole heart, I cried unto the compassionate God: and He heard me, and He lifted up my soul from the depths of hell and from corruption.*

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

TROPARIA

I am the coin marked with the royal image which was lost of old; but seek me by the light of Thy candle and Forerunner, and find again Thine Image, O my Savior.

Arise, O my soul, and make war against the passions of the flesh as Joshua did against Amalek, ever gaining the victory over the Gibeonites, thine evil thoughts.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: With thy soul afire, O Mary, thou hast shed copious streams of tears that quenched the burning of thy passions. O grant them also unto me, thy servant, these tears of grace.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Through the perfection of thine earthly life, O Venerable Mother, thou hast acquired heavenly freedom from thy passions. Pray that we who sing thy praises may also be delivered from our passions, through thine intercessions.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: 'I am the Trinity, simple and undivided, yet divided in Three Persons; and I am the Unity, united by Nature', says the Father and the Son and the Divine Spirit.

Now and ever, and unto ages of ages. Amen.

Theotokion: Thy womb bore God for us, fashioned in our image. Implore thou Him as the Creator of all, O Theotokos, that we may be justified through thine intercessions.

Kontakion (TONE 6): My soul, my soul arise! Why art thou sleeping? The end is drawing near and thou wilt be confounded. Awake then and be watchful, that thou mayest be spared by Christ God, Who is everywhere and fillest all things.

ODE 7

Irmos: *We have sinned, transgressed, done wrong before Thee. We have not watched or done as Thou hast commanded us. But do not give us up utterly, O God of our fathers.*

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

TROPARIA

My days have vanished like a dream of one awaking. Therefore, like Hezekiah, I weep while lying on my bed, that years may be added to my life. But what Isaiah will come to me, O soul, except the God of all?

I fall down before Thee, and as tears I offer Thee my words: I have sinned like the Harlot, and transgressed as no one else on earth; but take pity on me Thy creature, O Master, and call me back to Thee.

I have buried Thine image and have broken Thy commandment. All my beauty is destroyed and my lamp is gone out because of all my sins. But do Thou as David sings, 'take pity on me, O Savior, and restore me to Thy joy'.

Turn back, repent, and uncover all that thou hast hidden. Come and say unto God, to Whom all things are known: Thou alone knowest all my secrets, O Savior, 'have mercy on me', as David sings, 'according to Thy mercy'.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: By raising thy cry to the Most-pure Theotokos, thou hast driven back the fury of the passions that had violently assailed thee, putting to shame the enemy that tempted thee. But grant thy help to me, thy servant, in this, my time of trouble.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Pray to Him Whom thou hast loved, pray to Him Whom thou hast desired, and for Whose sake thou hast exhausted thy flesh, O

Venerable Mary; pray to Christ for us, thy servants, that He may show mercy on us all, and grant peace to those who worship Him.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Trinity, simple and undivided, consubstantial and of One Nature. We praise Thee, Light and Lights, One Holy and Three Holies, God the Trinity! Sing, O my soul, and glorify the Life of Lives, the God of all.

Now and ever, and unto ages of ages. Amen.

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

ODE 8

Irmos: *Him whom the hosts of heaven glorify, whom the Cherubim and Seraphim dread, let every breath and creature praise, bless and magnify throughout all ages.*

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

TROPARIA

As precious myrrh, O Savior, I empty on Thine head the alabaster jar of my tears, and like the Harlot I cry beseeching Thy mercy: I offer Thee my supplications and I beg for Thy forgiveness.

No one has sinned against Thee as I have; yet accept even me, O compassionate Savior, for I repent with fear and I cry out with love: against Thee only have I sinned, have mercy on me, O Most merciful One.

Spare the work of Thine hands, O Savior, and as the Shepherd, seek the lost sheep that has gone astray. Snatch me away from the wolf and make me as a lamb, safe among the sheep of Thy pasture.

When Thou sittest upon Thy throne, O merciful Judge, and revealest Thy dread glory, O what fear there will be then; when the furnace shall burn, and all shall tremble before the majesty of Thy Judgement seat, O Christ!

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: The Mother of the eternal Light hath illumined thee and freed thee from the darkness of the passions. Therefore, having received the Grace of the Spirit, O Mary, enlighten even us who praise thee now in faith.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Beholding in thee a new wonder, O Venerable Mother, the holy Zosimas was truly amazed; for he saw an Angel in the flesh, and was filled with great astonishment, praising Christ unto all ages.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Eternal Father, Co-eternal Son and Gracious Comforter, the Spirit of Righteousness, Father of the Divine Word, Word of the Eternal Father, and Living and Creating Spirit. O Trinity, One in Unity, have mercy on me!

Now and ever, and unto ages of ages. Amen.

Theotokion: The spiritual purple of Emmanuel was woven inside thy womb as if from scarlet silk, O Most-pure Virgin. Therefore we honor thee as truly Theotokos.

ODE 9

Irmos: *Ineffable is the childbearing of a seedless conception; a mother remaining pure. For the birth of God renews nature's birth; so in all ages we magnify thee in an Orthodox manner as the Mother and Bride of God.*

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

TROPARIA

Take pity on me, save me and have mercy on me, O Son of David, Who didst heal the man possessed by demons with Thy Word; and let me hear Thy compassionate voice speak to me as to the Thief: 'Truly, I say unto thee, thou shalt be with me in Paradise, when I shall come in My glory.'

One thief reviled Thee and the other thief confessed Thy Divinity while each was hanging on his cross. So open even unto me, O Most-compassionate One, the door of Thy glorious Kingdom, as unto Thy believing Thief, who acknowledged Thee as God.

All of creation was in anguish, seeing Thee crucified. The mountains and rocks fell asunder from fear, the earth did quake, hell was laid bare, and the light grew dark in the middle of day, seeing Thee, O Jesus, nailed to the Cross.

Do not require of me worthy fruits of repentance, for my strength has failed within me. Rather, grant me an ever-contrite heart and a poor and simple spirit, that I may offer them to Thee as a pleasing sacrifice, O only Savior.

O my Judge Who knowest me, look upon me with Thy merciful eye when Thou comest again with the Angels to judge the whole world, and spare me; take pity on me, O Jesus, for I have sinned more than any other.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Thou didst astonish both the ranks of Angels and the assemblies of men by thy wondrous life, O Mother Mary; for by living in the spirit thou hast surpassed all nature, and like a bodiless Angel, thou didst cross the River Jordan as if with immaterial feet.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Intercede with the Creator for us who sing thy praises, O Venerable Mother Mary, that we may be set free from the sufferings and afflictions that assail us from every side, and that being delivered from misfortunes we may unceasingly magnify the Lord Who has glorified thee.

Venerable Father Andrew, pray to God for us.

To Saint Andrew: O Venerable and Thrice-blessèd Father Andrew, the shepherd of Crete; cease not to offer thy prayers for us who sing thy praises; that we may be delivered from every danger and affliction, from corruption and sin, who honor thy memory with faith.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: Let us glorify the Father, let us exalt the Son and with faith let us worship the Divine and Holy Spirit, the Trinity undivided, Unity in Essence; Light of Lights, Life and Lives, giving light and life to the ends of the earth.

Now and ever, and unto ages of ages. Amen.

Theotokion: Protect this, thy habitation, O Most-pure Mother of God, for through thee she reigns in faith, by thee she is made strong, by thee she is made victorious defeating every trial and temptation, despoiling every enemy and ruling over her obedient servants.

Katavasia, Irmos 9: *Ineffable is the childbearing of a seedless conception; a mother remaining pure. For the birth of God renews nature's birth; so in all ages we magnify thee in an Orthodox manner as the Mother and Bride of God.*

NOW THE READER CONTINUES WITH PSALM 4 AND THE REST OF THE GRAND COMPLINE FOLLOWS.

THE GREAT CANON OF SAINT ANDREW OF CRETE

ON THURSDAY (i.e., WEDNESDAY EVENING) OF THE FIFTH WEEK OF GREAT LENT, MATINS BEGINS AS USUAL. AFTER THE 8TH KATHISMA AND THE APPROPRIATE SEDALEN FOR THURSDAY (IN THE TONE OF THE WEEK) THE FIRST HALF OF THE LIFE OF ST MARY OF EGYPT IS READ. THEN, AFTER PSALM 50 (51), WE BEGIN THE GREAT CANON. THE REFRAINS ARE SUNG AFTER EACH TROPARION. AT EACH REFRAIN WE MAKE THE SIGN OF THE CROSS AND A FULL PROSTRATION.

ODE 1

TONE 6

Irmos: *A helper and a protector, He has become my salvation. This is my God, I will glorify Him, my father's God will I exalt, for gloriously has He been glorified.*

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

TROPARIA

1. Where shall I begin to lament the deeds of my wretched life? How shall I begin, O Christ, to relieve my present tears? But as Thou art deeply compassionate, grant me forgiveness of sins.

2. Come, O wretched soul, and together with thy body confess to the Creator of all so that henceforth, thou shalt abstain from thy past foolishness and offer tears of repentance to God.

3. Having rivaled the first-formed Adam by my transgressions, I have found myself stripped naked of God, of the everlasting kingdom and all of its delights, because of my sins.

4. Woe is me, O wretched soul, for thou art become like the first Eve! For thou hast looked in wickedness and wast bitterly wounded; for thou hast touched the tree and rashly tasted the forbidden fruit.

5. In the place of the physical Eve, the temptation of Eve hath taken flesh in my mind, showing me what seems to be sweet; but making me taste and swallow bitterness.

6. Adam was rightly banished from Eden, O Savior, because he disobeyed one of Thy commandments. What then shall I suffer, for constantly rejecting Thy words of life?

7. Of mine own free will have I incurred Cain's guilt of murder; for I have murdered my own conscience by cultivating my flesh and making war upon my soul's awareness by my wicked actions.

8. I have refused to imitate Abel's righteousness, O Jesus: never have I offered Thee any acceptable gift or godly work; neither a pure sacrifice nor a blameless life.

9. Like Cain, we are condemned, O wretched soul, for we have offered to the Creator of all only our defiled actions, a polluted sacrifice and a useless life.

10. As a potter molds his clay, Thou hast fashioned my flesh and my bones, giving me breath and life. Now accept me in repentance, O my Maker and Redeemer and my Judge.

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

12. Though I have sinned, O Savior, yet I know that Thou art the Lover of mankind. Thou dost chastise with mercy and art fervent in compassion. Thou dost see my tears and Thou dost run to meet me, like the Father toward his Prodigal Son.

13. I lay prostrate now before Thy gates, O Savior. Oh, cast me not into hell in my old age, but before the end comes, grant me remission of sins, as Thou art the Lover of mankind.

14. I am the man who fell in among robbers who now lies wounded in body, beaten and bruised because of my thoughts. But come to me, O Christ my Savior, and heal me.

15. The Priest first saw me and passed me by, then the Levite looked on me in my distress but despised my nakedness. But do Thou, O Jesus, Son of Mary, come to me and take pity on me.

16. O Lamb of God that takest away the sins of all, take from the heavy burden of sin, and in Thy compassion, grant me tears of repentance.

17. The time for repentance has come and I draw near to Thee, O my Creator. Take from me the heavy burden of sin, and in Thy compassion, grant me tears of repentance.

18. Reject me not, O my Savior, neither cast me away from Thy presence. Take from me the heavy yoke of sin, and in Thy compassion grant me remission of sins.

19. Forgive, O Savior, all my transgressions, both voluntary and involuntary, known and unknown, whether done in knowledge or in ignorance, and as God, have mercy on me and save me.

20. From my youth, O Christ, I have rejected Thy commandments. Being entirely ruled by my passions, I have passed my entire life in indolence and sloth. Therefore I cry to Thee, O Savior, even now at the end: Save me!

21. Like the Prodigal, I have squandered all my riches in riotous living, O my Savior, and I am left barren of virtue and piety; but in my hunger I cry: O Bountiful Father, run quickly out to meet me and take pity on me.

22. I fall down before Thee, O Jesus, for I have sinned against Thee. Be merciful to me; take away from me the heavy burden of sin, and in Thy compassion, grant me tears of repentance.

23. Enter not into judgement with me by recalling all my deeds, demanding an account of all my words or by examining my motives and desires. But in Thy compassion, O Almighty One, disregard my terrible past and save me.

ANOTHER CANON, TO SAINT MARY OF EGYPT

(SAME TONE AND IRMOS)

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Grant me that illuminating Grace which was given thee by Providence on High, that I may escape the darkness of my passions and praise the glorious feats of thy life, O Mother Mary.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: By submitting to Christ's divine laws, thou hast drawn near to Him, O Mother Mary; and by forsaking thy unbridled longings for pleasure, thou hast gained as one, all of the godly virtues.

Venerable Father Andrew, pray to God for us.

To Saint Andrew: Deliver us from our shameful passions, O Andrew, through thine intercessions, and, we pray thee, make us now partakers of the Kingdom of Christ; for with faith and love we sing thy praises.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Trinity, Who surpasses all creation and is adored in Unity, take from me the heavy yoke of sin, and in Thy compassion grant me tears of compunction.

Now and ever, and unto ages of ages. Amen.

Theotokion: O Theotokos, the hope and protection of those who praise thee, take from me the heavy yoke of sin and as thou art our Most-pure Lady, accept me in repentance.

ODE 2

Irmos: *Attend, O heaven and I will speak, I will sing of Christ, Who from the Virgin took flesh to dwell with us.*

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

TROPARIA

1. Attend, O heaven and I will speak; give ear, O earth to the voice of one who repents before God and sings His praises.
2. Look upon me, O God my Savior, with Thy merciful eye, and accept my fervent confession.
3. I have sinned above all men, I alone have sinned against Thee; but as God take pity on Thy creature, O Savior.
4. A storm of passions surrounds me, O compassionate Lord. But stretch out Thine hand to me, as once Thou didst to Peter.
5. I offer to Thee, O merciful One, the tears of a harlot. Cleanse me, O Savior, in Thy compassion.
6. I have darkened the beauty of my soul with passionate pleasures and have turned my whole mind entirely to dust.
7. I have torn the garment that the Creator first wove for me in the beginning, and therefore I lie naked.
8. I have clothed myself in the torn robe that the serpent hath spitefully stitched for me by his counsel, and now I am ashamed.
9. I looked upon the beauty of the forbidden tree and my mind was deceived; and now I lie naked and ashamed.
10. The demons of passion have ploughed long furrows on my back, prolonging their wickedness upon me.
11. I have lost my original beauty and splendor and now I lie naked and ashamed.
12. My sins have stripped me of the garment that God had woven for me, and have stitched for me robes of skin.
13. Now I am clothed with a raiment of shame as if with fig leaves in reproof of my self-willed desires.
14. Now I am clad in a coat of disgrace that is shamefully bloodstained by the flow of my passions and my pleasure-loving life.

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

16. I have fallen under the burden of my passions and the corruption of my body, and ever since, have been oppressed by the enemy.

17. Having preferred a life of pleasure and material things to a life free of possessions, I have been harnessed with a heavy burden, O Savior.

18. I have adorned the idol of my flesh with the diverse clothing of my shameful thoughts and now I am condemned.

19. I have been concerned only with outward adornment, and have neglected the inner temple made in the image of God.

20. My lustful desires have formed in me the deformity of my passions and have disfigured the beauty of my mind.

21. I have buried the beauty of my original image with my passions, O Savior; but seek me, as once Thou hast sought the lost coin, and find me.

22. Like the Harlot I cry to Thee: I have sinned, I alone have sinned against Thee. Oh, accept my tears as a sweet ointment, O Savior.

23. Like David, I have fallen into lust and am covered in filth; but wash me clean with my tears, O my Savior.

24. Like the Publican I cry to Thee: Be merciful, O Savior, be merciful unto me; for no child of Adam has ever sinned as I against Thee.

25. I have neither any tears, nor repentance, neither have I any compunction; but as God do Thou grant them to me, O my Savior.

26. Lord, O Lord, do not shut Thy door against me in that last day, but open it to me, for I repent before Thee.

27. O Lover of mankind, Who desirest that all shall be saved, call me back and in Thy goodness, accept me in my repentance.

28. Give ear to the groaning of my soul, and accept the drops of my tears, O Savior, and save me.

Most Holy Theotokos, save us

Theotokion: O Most-pure Theotokos and All-laudable Virgin, fervently intercede for our salvation.

Second Irmos: *See, see that I am God, Who sent manna, Who made water to spring from the rock in ancient times for My people in the wilderness, by My right hand, and by My strength alone.*

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

TROPARIA

29. 'See, see that I am God': Listen, O my soul, to the Lord as He cries to thee; forsake thy former sin and fear Him as a Just Lord, as thy Judge and God.

30. Whom dost thou resemble, O most sinful soul? Surely thou art like Cain and that wicked Lamech; for thou hast stoned thy body with thine evil deeds and murdered thy mind with irrational desires.

31. Of all those who have lived before the law, O my soul, thou hast not patterned thyself after Seth, nor has thou followed after Enos or Enoch, who was translated to Heaven, or Noah; but hast shown thyself destitute and without a share in the life of the Righteous.

32. Thou alone hast released the torrents of the wrath of God, O my soul, and hast flooded, as the earth, all thy flesh and works and life. Therefore, thou hast remained outside the Ark of salvation.

33. Lamech cried aloud, lamenting: 'I have killed a man and wounded myself, and a young man unto my pain'. But thou, O my soul, dost not even tremble while defiling thy flesh and polluting thy mind.

34. O see, how much I have become like Lamech, the murderer of old, slaying my soul as if it were the man, my mind as if it were the youth, and my body as did Cain murdering his brother, with my sensual passions.

35. Skillfully hast thou planned to build a tower, O my soul, and to fortify it with thy passions; but the Creator hast confounded thy designs and has dashed all thy devices to the ground.

36. I am wounded, I am smitten, and the arrows of the enemy have pierced my body and my soul. See the wounds, the open sores and the mutilations, which betray the blows of my self-inflicted passions.

37. Angered by their transgressions, the Lord once rained down fire from Heaven and burnt up the men of Sodom; but thou, O my soul, hast kindled the fires of Gehenna, in which thou shalt surely burn.

38. 'See and understand that I am God: I search men's hearts, I chasten their thoughts, I reprove their actions and I burn their sins; and I sit in judgment defending the orphaned and the humble and the poor.'

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Plunged into the depths of sin, thou didst raise thy hands, O Mary, towards the merciful God. And, as to Peter, in His loving-kindness He stretched out His hand to thee in help, ever seeking thy conversion.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Turning from the path of sin thou didst run with all eagerness to Christ, O Venerable Mother Mary, finding nourishment in the trackless wilderness and fulfilling in purity the commandments of God.

Venerable Father Andrew, pray to God for us.

To Saint Andrew: We see, we see the Love of our God and Master for mankind, O my soul; and before the end comes, let us fall down with tears before Him, crying: through the prayers of Saint Andrew, have mercy on us, O Savior.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Trinity unoriginate and uncreated, O Unity undivided: accept me in repentance and save me, a sinner. Despise me not, for I am Thy creation; but spare me and deliver me from the fire of condemnation.

Now and ever, and unto ages of ages. Amen.

Theotokion: O Most-pure Lady, Mother of God, the hope of those who run to thee and haven of the storm-tossed and oppressed; pray to the merciful God, thy Creator and thy Son, that He will have mercy on me through thine intercessions.

ODE 3

Irmos: *Establish Thy Church, O Christ, on the unshakable rock of Thy commandments.*

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

TROPARIA

1. The Lord once rained fire from heaven and consumed the land of Sodom.

2. Seek salvation on the mountain as did Lot, O my soul, and find thy refuge in Zoar.

3. Flee from the flames, O my soul, flee from the burning heat of Sodom, flee the destruction of the divine fire.

4. I confess that I have sinned, I have sinned against Thee, O Savior. But in Thy compassion absolve me and forgive me.

5. I alone have sinned against Thee, I have sinned above all men; reject me not, O Christ my Savior.

6. Thou art the Good Shepherd: seek me, the lamb that has gone astray and do not forsake me.

7. Thou art my sweet Jesus, Thou art my Creator, and in Thee shall I be justified, O Savior.

Most Holy Trinity, our God, have mercy on us.

To the Trinity: O God, the Trinity, One in Unity, save us from delusion and temptation and distress.

Most Holy Theotokos, save us.

Theotokion: Rejoice, O Womb that bore Divinity! Rejoice, O Throne of the Lord! Rejoice, O Mother of our Life!

Second Irmos: *Establish, O Lord, my unstable heart on the rock of Thy commandments, for Thou only art Holy and the Lord.*

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

TROPARIA

8. In Thee I have found the Fountain of Life, O Conqueror of Death, and before the end, I cry out from my heart: I have sinned, O Lord, cleanse me and save me.

9. I have imitated the example of those, O Savior, who lived in wantonness in the days of Noah; and like them I am condemned to drown in the Flood.

10. I have sinned, O Lord, I have sinned against Thee; be gracious unto me and cleanse me, for there is no one who surpasses me in my offenses.

11. Thou hast followed the example of Ham, O my soul, who mocked his father; for thou hast not covered the disgrace of thy neighbor keeping thy face turned away.

12. Thou hast not inherited the blessing of Shem, O my wretched soul, nor hast thou received, like Japheth, thine inheritance in the land of forgiveness.

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

14. Thou hast heard how Abraham in days of old left the land of his fathers and became a wanderer. Imitate his strength and resolution, O my soul.

15. The Patriarch entertained the Angels at the Oak of Mamre, and he inherited in his old age the reward of the promise.

16. Thou knowest, O my wretched soul, how Isaac was mystically offered as a new sacrifice and whole-burnt offering to the Lord. Imitate his strength and resolution, O my soul.

17. Thou hast heard how Ishmael was driven out as the son of a slave; Beware, O my soul, lest the same should happen to thee because of thy sin.

18. Thou hast become like Hagar the Egyptian, O my soul; for of thine own free will hast thou become enslaved and given birth to contempt, as to another Ishmael.

19. Thou knowest of the ladder that was shown to Jacob, reaching up from earth to Heaven, O my soul. Why then, hast thou not set foot upon the firm step of piety?

20. Imitate Melchizedek, the Priest of God and solitary king, who was the image of Christ among men in the world.

21. Turn back, O my wretched soul, and lament, before the festival of life comes to an end, before the Lord shuts the door of the bridal chamber.

22. Do not look back, O my soul, and so become a pillar of salt; but rather, fear the example of Sodom, and take refuge on the mountain of Zoar.

23. Flee like Lot, O my soul, from the burning of sin; flee from Sodom and Gomorrah; flee from the flames of wanton desire.

24. Have mercy, O Lord, have mercy on me, when Thou comest with Thine Angels to reward each according to his deeds, have mercy on me.

25. Reject not the prayer of those who praise Thee, O Master, but take pity on us and grant forgiveness to those who call on Thee with faith, O Lover of mankind.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: I am overcome by the tempest and the billows of sin, O Mother Mary, but do thou rescue me and lead me to the safe haven of divine repentance.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Offer thy fervent supplications to the compassionate Mother of God, O Venerable Mary, and through thine intercessions open unto me the door that leads to God.

Venerable Father Andrew, pray to God for us.

To Saint Andrew: Through thy prayers, grant for me also the remission of my sins, O Andrew, Bishop of Crete, for thou art the most excellent guide to the mysteries of repentance.

Glory to the Father and to the Son and to the Holy Spirit.

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

Now and ever, and unto ages of ages. Amen.

Theotokion: O Virgin Theotokos, thou hast given birth within time to the timeless Son of the Father. O strange wonder! Thou givest Him milk while still remaining Virgin!

Katavasia, Second Irmos 3: *Establish, O Lord, my unstable heart on the rock of Thy commandments, for Thou only art Holy and the Lord.*

Little Litany and the Exclamation: *For Thou art our God...*

SESSIONAL (SEDALEN) HYMNS

BY JOSEPH

TONE 8

Divinely-shining lights, eyewitnesses of the Savior, /
Illuminate us in the darkness of this life /
That we may now walk honestly as in the day; /
Driving out the passions of the night with the torch of abstinence, ///
That we may behold with joy the splendor of the Passion of Christ.

Glory...,

BY THEODORE

SAME TONE

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 practicing the
virtues with an eager heart; /
And so may we attain to see the glorious Resurrection of Christ our God ///
Bringing to Him glory and praise.

Now and ever... Amen.

THEOTOKION

SAME TONE

Pray with the Apostles, O Theotokos, /
To the incomprehensible Son and Word of God /
Who was born from thee in ways past speech and understanding, /

That He may bestow true peace upon the earth /
And grant us the forgiveness of our sins before the end, ///
Counting thy servants worthy of the heavenly Kingdom in His
boundless mercy.

NOW THE SECOND HALF OF THE LIFE OF ST. MARY OF EGYPT IS READ. THIS IS FOLLOWED BY THE THREE-ODE
CANON (*The Troparia and Refrains are chanted by the Reader - without bows or prostrations*):

THREE-ODE CANON

BY JOSEPH

(FIRST CANON)

ODE 4 - TONE 8

Irmos: *I have heard the mystery of Thy dispensation, O Lord; I have considered Thy works and glorify Thy Godhead.*

Refrain: *Apostles of Christ, pray to God for us.*

TROPARIA

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 a twelve-stringed instrument, the divine choir of the Disciples sang a hymn of salvation, confounding the music of the evil one.

Driving away the drought of polytheism with the waters of the Spirit, O All-blessed Apostles, you have nourished the earth.

Most Holy Theotokos, save us.

Theotokion: *I have passed my life in arrogance: make me humble and save me, O All-pure Lady, for thou hast borne the Lord Who has exalted our humbled nature.*

(SECOND CANON)

TONE 8

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

Refrain: *Apostles of Christ, pray to God for us.*

TROPARIA

O Most-honored choir of the Apostles, in your intercessions to the Maker of all, ask that He have mercy on us who sing your praises.

As the husbandmen of Christ, O Apostles, you tilled the whole earth with the word of God, and at all times you bring to Him the fruit of your labors.

You became a vineyard, O Apostles, for Christ the Most-belovèd, for from you the wine of the Spirit gushed forth into the world.

Glory to the Father and to the Son and to the Holy Spirit.

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

Now and ever, and unto ages of ages. Amen.

Theotokion: Rejoice, O fiery Throne! Rejoice, O candlestick that bears the Light! Rejoice, O Mountain of sanctification, O Ark of life, Tabernacle and Holy of Holies!

NOW WE CONTINUE WITH ODE 4 OF THE GREAT CANON:

ODE 4

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

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

TROPARIA

1. Despise not Thy works, O Righteous Judge, and forsake not Thy creation though I alone have sinned more than any other man. Yet Thou, as the Lord of all, hast the power to remit all sins, O Lover of mankind.

2. The end draws near, O my soul, the end draws near; yet thou dost not prepare, neither dost thou care. The time grows short. Arise, for the Judge is at the very doors. The days of our lives pass quickly, as if they were a dream, as if they were a flower. O why do we trouble ourselves in vain?

3. Arise, O my soul and consider all the deeds which thou hast done, and set them up before thine eyes. Now pour out the drops of thy tears and boldly confess to Christ of thy deeds and thoughts, and so be thou justified.

4. In life's course, O Savior, there has been no sin, no deed, no wicked thing, that I did not commit. I have sinned as no one has ever before, in mind, word and intent, in purpose, deed and thought.

5. For this I am condemned and for this, wretch that I am, I am convicted by mine own conscience, more severe than all else in the world. O my Judge and Redeemer, Who knowest my heart, spare me, deliver me and save me, Thy servant.

6. The ladder seen of old by the great Patriarch Jacob is an example, O my soul, both of ascent through action and of ascent through spiritual understanding. If, therefore, it is thy desire to live by thy works, with understanding and contemplation, be thou made new.

7. Bearing the burning heat by day and the frost by night because of his privation, Jacob endured making daily gains, shepherding, struggling and slaving in order to win two wives.

8. By the two wives, understand that one is action and the other is spiritual understanding in contemplation. Leah represents action, for she had many children; and Rachel spiritual understanding, for she endured great toil. For without labor, O my soul, neither action nor contemplation will succeed.

9. Watch, O my soul, and take courage like the Great Patriarch Jacob of old, that thou mayest acquire action with spiritual understanding, and be named Israel, 'the mind that sees God'; and so shalt thou penetrate the impassable darkness through contemplation, and obtain a great treasure as thy reward.

10. By fathering the twelve Patriarchs, the Great Patriarch Jacob established a mystical ladder of active ascent for thee, O my soul; wisely setting his sons as the steps at each level of ascent.

11. Thou hast rivaled the hated Esau, O my soul, for thou hast given up the birthright of thy first beauty to the deceiver thus forsaking thy father's blessing. Twice then, hast thou fallen, once in action and once in understanding; Repent now, thou wretched soul.

12. Esau was known as Edom because of his raging love for women; for burning always with desires and stained with sensual pleasures, he was named 'Edom' which means the red-hot heat of a sin-loving soul.

13. Thou hast heard of Job, O my soul, who was justified on a dung heap; yet thou hast not imitated his courage nor hast thou shown any firmness of will in the face of thy trials and temptations but hast proved cowardly and weak.

14. He that once sat upon a throne now lies naked on a dung heap, covered with his sores. He that had many children and was once admired by all is suddenly bereft of children and is left without a home; yet for him the dung heap is a palace, and his sores a chain of pearls.

15. Job, the righteous man of great possessions, with an abundance of riches and cattle, was clothed in royal dignity, in crown and purple robe. He was

suddenly deprived of his wealth and kingship and glory, and reduced to the state of a beggar.

16. If he who was righteous and blameless above all men could not escape the snares and assaults of the deceiver, what wilt thou do, O wretched and sinful soul, when some sudden misfortune befalls thee?

17. My body is corrupt, my spirit is defiled, and I am all covered with sores; but as Physician, O Christ, heal both my body and my spirit through my repentance. Wash me, purify me and cleanse me, O Savior, and make me whiter than snow.

18. Thou hast offered Thy Body and Thy Blood for the sake of us all, O Crucified Word: Thy Body to renew me, Thy Blood to cleanse me, and Thou hast given up Thy Spirit, O Christ, to bring me to Thy Father.

19. Thou hast worked Salvation in the midst of the earth, O Compassionate Lord, so that we might be saved. Thou wast voluntarily crucified upon the Tree; and Eden has been opened once again. All creation, both the things above and the things below, and all the nations have been saved and they praise and worship Thee.

20. May the Blood that flows from Thy side be a cleansing font for me, and may the Water that flows with it be a drink of forgiveness. May I be cleansed by both, O Word, anointed and refreshed, having as chrism and drink, Thy words of Life.

21. I am deprived of the bridal chamber and of the wedding feast because my lamp has gone out for want of oil; the chamber was closed while I was asleep, and the supper has been eaten; I am bound both hand and foot and now I am cast out.

22. Thy Life-giving side, O my Savior, has been granted to the Church as a chalice from which flows a two-fold stream of forgiveness and spiritual understanding, representing the two Covenants, both the Old and the New.

23. The time of life is short, full of wickedness and pain. But accept me in repentance and call me back to spiritual awareness, that I may not fall as prey and become the possession of the enemy, and take pity on me, O Savior.

24. Although I am boastful and vain, hard-hearted and arrogant in speech, condemn me not with the Pharisee, O righteous Judge. But rather, grant me the humility of the Publican and number me with him, O only merciful One.

25. I know, O compassionate Lord, that I have sinned, having defiled the vessel of my flesh. But accept me in repentance and call me back to spiritual awareness, that I may not fall as prey and become the possession of the enemy, and take pity on me, O Savior.

26. I have become mine own idol and have defaced my soul through my passions, O compassionate One. But accept me in repentance and call me back to spiritual awareness, that I may not fall as prey and become the possession of the enemy, and take pity on me, O Savior.

27. I have disobeyed Thy Scripture and not listened to Thy voice, O Giver of the Law. But accept me in repentance and call me back to spiritual awareness, that I may not fall as prey and become the possession of the enemy, and take pity on me, O Savior.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Having lived a bodiless life in the body, O Venerable Mary, thou didst receive great grace from God. Therefore, protect us who honor thee with faith and through thy prayers, we entreat thee, deliver us from every attack of the evil one.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Though brought down into the abyss of great iniquity, thou didst not remain there, O Mother Mary; but through thy steadfast intent, thou hast ascended to the heights of virtue, astonishing even the Angels.

Venerable Father Andrew, pray to God for us.

To Saint Andrew: O Andrew, the praise of the fathers and the glory of Crete, as thou dost stand before the Supreme and Holy Trinity, in thy prayers do not forget to ask that we may be delivered from every trial and torment, who call upon thee with love as our advocate in heaven.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: I confess Thee as undivided in Essence, unconfused in Persons, One Triune Divinity, co-reigning and co-enthroned! And to Thee, I raise the great Thrice-holy hymn that is sung on high.

Now and ever, and unto ages of ages. Amen.

Theotokion: Thou givest birth and art a virgin, and in both thou remainest a virgin by nature. He Who is born renews the laws of nature, and the womb gives birth without travail. When God so wills, the order of nature is overruled, for He does whatsoever He wills.

ODE 5

Irmos: *Out of the night watching early for Thee, enlighten me I pray, O Lover of man, and guide me in Thy commandments and teach me O Savior, to do Thy will.*

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

TROPARIA

1. The whole of my life has passed by in the night, for the darkness of sin has covered me like a thick fog in the middle of the night. But make me a son of the day, O Savior.

2. Imitating Rueben, I have devised a wicked and lawless act against God Most High, having defiled my bed as he defiled the bed of his father.

3. I confess to Thee, O Christ my King, that I have sinned. I have sinned like the brothers of Joseph of old, who sold the fruit of purity and chastity.

4. His righteous and gentle soul was bound by his kinsmen and he was sold into slavery as a foretelling of the Lord. But thou, O my soul, hast sold thyself entirely to thy sins.

5. O my miserable and wretched soul, imitate the righteous and chaste mind of Joseph; and do not defile thyself by continuing to indulge thy wanton and irrational desires.

6. When Joseph was cast down into the pit, O Lord and Master, it was to prefigure Thy Burial and Resurrection. But what offering such as this shall I ever make to Thee?

7. Thou hast heard, O my soul, of the basket of Moses and how he was carried on the waves of the river as if in an ark; and so he avoided the execution of Pharaoh's bitter decree.

8. Thou hast heard, O wretched soul, of the midwives who were ordered to put to death in infancy the fruit of manly chastity. Be then like Moses who survived, and ponder wisdom.

9. Thou, O wretched soul, hast not struck and killed the lustful mind of the Egyptian, as did Moses. How then, shalt thou dwell in that desert where all passions are slain through repentance?

10. Moses the great went to dwell in the desert; Come then, O my soul, and emulate his life that thou mayest also behold through contemplation, the vision of God in the bush not consumed by the fire.

11. Imagine, O my soul, the rod of Moses, which divided the sea and dried up the abyss as an image of the Divine and Holy Cross. Through the Cross thou canst also accomplish great things.

12. While Aaron offered to God a fire that was pure and undefiled, Hophni and Phineas brought to Him, as didst thou, O my soul, a strange sacrifice and a polluted life.

13. In both soul and body, O Lord, I have become like Jannes and Jambres, the magicians of cruel Pharaoh, for my will is heavy and my mind is drowned beneath the waters: but do Thou come and help me.

14. Wretch that I am, I have soiled my mind with filth; but cleanse me, O Master, I pray Thee, in the waters of my tears and make the garment of my flesh as white as snow.

15. When I examine my deeds, O Savior, I see that I have surpassed all men in sin for; I have sinned not in ignorance, but consciously, and with understanding.

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

17. As Thou art God, Thou didst take on my form for my sake, O Savior, and didst accomplish miracles; healing the lepers and the paralytics, and stopping the issue of blood when the woman touched the hem of Thy garment.

18. Imitate, O wretched soul, the woman with the issue of blood: run quickly to Christ and grasp the hem of His garment so that thou mayest be delivered from all thine afflictions and hear Him say, 'Thy faith has saved thee.'

19. Imitate the woman who was bowed to the ground, O my soul, and fall at the feet of Jesus, that He strengthen thy back to walk upright in the steps of the Lord.

20. As Thou art a deep well, O Master, pour out the streams from Thine immaculate Wound, that like the woman of Samaria, I may drink of Thy streams of life and thirst no more.

21. O my Master and my Lord, may my tears be like the Pool of Siloam that I may wash the eyes of my heart, and with my mind I may behold Thee, the pre-eternal Light.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: With incomparable love, O Most-blessèd Saint, thou didst yearn to venerate the Tree of Life, and thou wast counted worthy of thy desire. Make me also worthy to obtain that glory from on high.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Having crossed the stream of the Jordan, thou didst find peace by escaping the temptations of the flesh. Deliver us from them also, O Venerable Mother Mary, through thine intercessions.

Venerable Father Andrew, pray to God for us.

To Saint Andrew: As pre-eminent among pastors, O wise Andrew, with great love and fear I implore thee, that through thine intercessions I may attain salvation and eternal life.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: We glorify Thee, O Trinity, as One God! Holy, Holy, Holy, art Thou, Father, Son and Holy Spirit; simple Essence and Unity worshipped for ever.

Now and ever, and unto ages of ages. Amen.

Theotokion: From thee, O Virgin undefiled and maiden Mother, has God the Creator of the ages, become vested in my human flesh, uniting to Himself the nature of man.

ODE 6

Irmos: *With my whole heart, I cried unto the compassionate God: and He heard me, and He lifted up my soul from the depths of hell and from corruption.*

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

TROPARIA

1. I offer to Thee in purity the tears of mine eyes and the sighs from the depth of my heart, which cries: I have sinned against Thee, O God, have mercy on me.

2. Thou hast turned thyself away from thy Lord, O my soul, as did Dathan and Abiram; but cry out from the lowest depths of hell: 'Spare me', that the earth may not open up and swallow thee.

3. Do not be like Ephraim stung to madness like a stampeding calf, O my soul, but rather, save thy life like a gazelle fleeing from the snare on the wings of action, resolve and contemplation.

4. Let the hand of Moses assure us, O my soul, that God can cleanse and make again as white as snow a leprous life. So do not despair, though thou thyself art leprous.

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

6. Like the Israelites in the desert, thou hast made a foolish decision, O my soul; for thou hast preferred the pleasures of gluttony and passions to the refreshment of divine manna.

7. Thou hast preferred, O my soul, the wells of delusion to the cleft Rock from which, as from a chalice, flow rivers of divine theology.

8. Thou hast preferred, O my soul, the meat of swine and the tempting food of Egypt to the food of Heaven, as did the ungrateful people of old in the wilderness.

9. When Thy servant Moses struck the rock with his staff, O Savior, he mystically foreshadowed Thy Life-creating Body from which we all draw the water of life.

10. Be like Joshua, the son of Nun, and explore the Promised Land, O my soul, and take up thine abode in it through obedience to the Law.

11. Arise, O my soul, and make war against the passions of the flesh as Joshua did against Amalek, ever gaining the victory over the Gibeonites, thine evil thoughts.

12. Pass through the flowing waters of time, O my soul, and like the Ark of old, take possession of the Promised Land as God hath commanded.

13. As Thou hast saved Peter when he cried, 'Save me', come quickly and save me from the beast before it is too late. Stretch out Thine hand, O my Savior, and raise me from the depths of sin.

14. I know Thee as the calm haven, O Lord and Master Christ: come quickly, and deliver me from the lowest abyss of sin and despair.

15. I am the coin marked with the royal image which was lost of old; but seek me by the light of Thy candle and Forerunner, and find again Thine Image, O my Savior.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: With thy soul afire, O Mary, thou hast shed copious streams of tears that quenched the burning of thy passions. O grant them also unto me, thy servant, these tears of grace.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Through the perfection of thine earthly life, O Venerable Mother, thou hast acquired heavenly freedom from thy passions. Pray that we who sing thy praises may also be delivered from our passions, through thine intercessions.

Venerable Father Andrew, pray to God for us.

To Saint Andrew: Seeing thee as the Shepherd and Bishop of Crete and as an intercessor for the universe, I run to thee, O Andrew, and I cry: 'Deliver me, O Father, from the abyss of sin.'

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: 'I am the Trinity, simple and undivided, yet divided in Three Persons; and I am the Unity, united by Nature', says the Father and the Son and the Divine Spirit.

Now and ever, and unto ages of ages. Amen.

Theotokion: Thy womb bore God for us, fashioned in our image. Implore thou Him as the Creator of all, O Theotokos, that we may be justified through thine intercessions.

Katavasia, Irmos 6: *With my whole heart, I cried unto the compassionate God: and He heard me, and He lifted up my soul from the depths of hell and from corruption.*

Little Litany and the Exclamation: *For Thou art the King of Peace and the Savior of our souls, and to Thee do we ascribe glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.*

Kontakion (TONE 6):

My soul, my soul arise /
Why art thou sleeping? /
The end is drawing near /
And thou wilt be confounded. /
Awake then and be watchful /
That thou mayest be spared by Christ God ///
Who is everywhere present and fillest all things.

Ikos (SAME TONE):

Seeing Christ's house of healing opened, /
And health flowing down upon it from Adam /

The devil suffered and was wounded /
Then he wailed as if in mortal danger /
And to his friends he raised a bitter howl: /
'What shall I do to the Son of Mary? /
I am slain by the Man from Bethlehem ///
Who is everywhere present and fillest all things.

SYNAXARION

FIRST FROM THE MINEA, THEN THE FOLLOWING WITH THE VERSES:

**Grant, O Christ, the image of humility
To us who sing the Great Canon to Thee!**

On this day according to ancient tradition, we once again sing the Great Canon in its entirety. Undeniably the greatest of all canons, it was skillfully composed and written down by our Father among the Saints, Andrew Archbishop of Crete, also called Andrew of Jerusalem, because at the age of fourteen, he left Damascus for Jerusalem there to receive his education in Letters and to embarked on the monastic path upon which he lived a venerable and God-loving life of silence and peace. He left many beneficial and salvific works, including many courageously triumphant and instructional homilies and canons to God's Holy Church. Not least among these compositions is this Great Canon of Repentance from which flow ceaseless examples of humility taken from the entire Old and New Covenants. All are beautifully and sweetly woven together, from Adam all the way through the Holy Ascension of Christ and the words of the Holy Apostles, and through these blessed words, every soul is instructed to strive after and to emulate their example. We are taught by the words of this Canon to flee from every evil and to earnestly turn to God in repentance, with tears and confession, which are all pleasing to God; for if this Canon is sung with true humility and piety it is able to soften even the hardest of hearts through its glory and sweetness.

Being filled with the same humility and piety, Saint Sophronius the Patriarch of Jerusalem, had earlier recorded the Life of Saint Mary of Egypt which also contains countless examples of humility that give great comfort to repentant sinners who wish to leave behind their evil ways. Now, having embarked on this day to sing and to read both of these works, we realize that we are rapidly approaching the end of the great and holy forty days of the Fast, and we see that both the negligent and the zealous in their spiritual efforts are all come together. As a great teacher, Andrew uses the stories in the Great Canon both to extol the virtuous works of men and to condemn their evil actions. By so doing he shows us the truth of the words: those who labor with valor and

courage shall achieve victory. The blessed Sophronius, through his inspirational and wise words calls everyone to do good works for the glory of God and never to lose hope nor fall into despair, no matter how grievous their sins may be. For the example of the Egyptian woman shows the greatness of God's love for mankind and the power of His mercy that allowed even her to be so profoundly converted away from her prior sinful life. As we read the Great Canon and ponder the images it contains, we cannot help but wonder how prolific and fruitful its author was, who had written over thirty such canons and many more troparia. But this one, however, surpasses them all in its indescribable beauty and sweetness. This Canon is truly 'Great' and beautiful for great is the humility that it inspires. For this reason is the reading of the Great Canon included in the order of services for Great Lent.

Both the Great Canon and the Life of the Venerable Mary of Egypt were first brought to the city of Constantinople by the same Andrew, who was sent as an assistant by Patriarch Theodore of Jerusalem to attend the Sixth Ecumenical Council. There, he strove against the Monothelites and took the monastic vows and was numbered among the clergy of Constantinople as a deacon in charge of an orphanage. Eventually, he became Archbishop of Crete and later served in Mytilene, where he departed unto the Lord having wisely governed his flock. Through his prayers, O God, have mercy on us.

NOW, THE BEATITUDES WITH TROPARIA FOLLOW (*with prostrations*):

Tone 6:

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

1. Thou didst make the Thief a citizen of paradise when he cried to Thee upon the Cross, O Christ, 'Remember me.' Grant that I may be worthy of his repentance, unworthy though I am.

Blessèd are the poor in spirit, for theirs is the kingdom of heaven.

2. Thou hast heard, O my soul, 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 then, emulate his piety.

Blessèd are those who mourn, for they shall be comforted.

3. Emulating Samson's idleness, O my soul, thou hast been shorn of the glory of thy deeds, and through thy love of pleasure, thou hast surrendered thy chaste and blessed life to the Philistines.

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

4. He who once overthrew the Philistines with the jawbone of an ass, is now imprisoned by passionate desires: but flee from his example, O my soul, flee from his actions and his weakness.

Blessèd are those who hunger and thirst after righteousness, for they shall be filled.

5. The captains Barak and Jephthah, together with Deborah who had a man's courage, were chosen as judges of Israel. Learn from their valor, O my soul, and strengthen thyself with courage.

Blessèd are the merciful, for they shall obtain mercy.

6. Thou knowest of the courage of Jael, O my soul, who impaled Sisera with a sharpened stake thereby bringing salvation to Israel. Hear ye this, for thus the image of the Cross is prefigured for thee.

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

7. Offer a sacrifice worthy of praise, O my soul, offer thine actions as an oblation purer than the daughter of Jephthah, and slay then the passions of thy flesh as an offering to the Lord.

Blessèd are the peacemakers, for they shall be called the sons of God.

8. Consider the fleece of Gideon, O my soul, and receive the dew from heaven; bend down thy neck, O soul, and drink of the Letters of the Law that are wrung out for thee like water.

Blessèd are those who are persecuted for righteousness' sake, for theirs is the Kingdom of heaven.

9. Thou hast incurred the condemnation of Eli the priest, O my soul, for thoughtlessly hast thou allowed thy passions to act sinfully within thee, as he permitted his children to commit transgressions.

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

10. In the Book of Judges, O my soul, the Levite divided his wife limb from limb and sent the parts to the twelve tribes of Israel so that he might reveal the lawless abominations of Benjamin.

Rejoice and be exceedingly glad, for great is your reward in Heaven.

11. The chaste and honorable Hannah moved her lips in prayer to God though her voice was not heard; yet she who was barren bore a son worthy of her prayer.

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

12. Samuel the Great, the son of Hannah was born in Arimathea, was brought up in the house of the Lord and was numbered among the judges of Israel. Emulate him, O my soul, and judge first thine own works before judging the actions of others.

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

13. David was chosen to be King and was anointed to his royal office with the horn of divine myrrh, O my soul; and if thou desirest to attain the Kingdom on high, anoint thyself with the myrrh of thy tears.

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

14. Have mercy on me, Thy creature, O merciful Lord; take pity on the work of Thine hands; spare all those who have ever sinned, and spare even me who above all others have despised Thy commandments.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: Without beginning are the birth of the Son and the procession of the Spirit. I worship the Unoriginate Father, and I glorify His begotten Son, and I sing praises to the Holy Spirit Who shines forth with the Father and the Son.

Now and ever, and unto ages of ages. Amen.

Theotokion: We venerate thine ineffable childbearing, O Theotokos, yet we do not divide the natural glory of Thy Son, but confess Him to be One in Person and Two in Nature.

ODE 7

Irmos: *We have sinned, transgressed, done wrong before Thee. We have not watched or done as Thou hast commanded us. But do not give us up utterly, O God of our fathers.*

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

TROPARIA

1. I have sinned, I have transgressed, and I have rejected Thy commandments, for in sins have I progressed and have added sores to my wounds. But in Thy compassion have mercy on me, O God of our fathers.

2. I have confessed to Thee the secrets of my heart, O my Judge. See my humility and behold my affliction, and consider now my condemnation. But in Thy compassion have mercy on me, O God of our fathers.

3. Once, when Saul went searching for his father's lost herds he found himself proclaimed as king. Be watchful, O my soul, lest while searching for thine animal desires thou shouldst overlook the Kingdom of Christ.

4. David, the forefather of God, once sinned doubly, O my soul; being pierced with the arrow of adultery and struck with the spear of murder's

remorse. But thou, my soul, art more gravely ill than he, for worse than any acts are the urgings of thy will.

5. David once joined sin to sin when he mixed adultery with murder; 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.

6. David once composed a hymn, setting forth, as in an icon, all the evils he had done; and he condemned them, crying, 'Have mercy on me, for against Thee only have I sinned, O God of all, cleanse me!'

7. When the Ark of the Covenant was being carried in a cart and one of the oxen stumbled, Uzzah only touched it, and yet he experienced the wrath of God. Flee from his presumption, O my soul, and respect with reverence the things of God.

8. Thou hast heard of Absalom, and how he rebelled against nature; thou knowest of his wicked deeds and how he defiled his father David's bed; yet thou hast followed him in his passionate and sensual desires.

9. Thy free dignity hast thou enslaved to thy body. O my soul, for thou hast found in the enemy another Ahithophel and hast become an accomplice to his designs. But Christ Himself has shattered his bonds so that thou mayest be saved.

10. Solomon the wonderful was full of grace and wisdom, yet he too, committed evil in the sight of Heaven and turned away from God; and thou, my wretched soul, have followed him, by thine accursed life.

11. Carried away by his sensual passions, he defiled himself, Alas! Solomon the lover of wisdom became a lover of harlots and estranged himself from God. And thou, my soul hath imitated him through thy shameful desires.

12. Thou hast taken the example, O my soul, of Rehoboam who would not listen to his father's counselors, and of Jeroboam, that evil and apostate servant. But flee from their example and cry aloud: I have sinned, O God, take pity on me.

13. Thou hast rivaled Ahab in his defilements, O my soul, and alas, thou hast become a palace of pollution and a shameful vessel of the passions. But sigh from the depths of thy heart, and confess all thy sins to God.

14. Elijah once destroyed by fire one hundred of Jezebel's servants when he destroyed her shameful prophets as a reproof against Ahab. Oh, flee their example, my soul, and be thou made strong.

15. Heaven is closed to thee, O my soul, and a famine from God has seized thee; for thou hast been as disobedient as Ahab to the words of Elijah the Tishbite. But be thou like the widow of Zarephath, and provide for the Prophet's soul.

16. Of thine own free will hast thou deliberately amassed the sins of Manasseh, by setting up thy passions as idols and multiplying abominations. But fervently emulate his repentance now, and be truly sorry for thy sins.

17. I fall down before Thee, and as tears I offer Thee my words: I have sinned like the Harlot, and transgressed as no one else on earth; but take pity on me Thy creature, O Master, and call me back to Thee.

18. I have buried Thine image and have broken Thy commandment. All my beauty is destroyed and my lamp is gone out because of all my sins. But do Thou as David sings, 'take pity on me, O Savior, and restore me to Thy joy'.

19. Turn back, repent, and uncover all that thou hast hidden. Come and say unto God, to Whom all things are known: Thou alone knowest all my secrets, O Savior, 'have mercy on me', as David sings, 'according to Thy mercy'.

20. My days have vanished like a dream of one awaking. Therefore, like Hezekiah, I weep while lying on my bed, that years may be added to my life. But what Isaiah will come to me, O soul, except the God of all?

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: By raising thy cry to the Most-pure Theotokos, thou hast driven back the fury of the passions that had violently assailed thee, putting to shame the enemy that tempted thee. But grant thy help to me, thy servant, in this, my time of trouble.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Pray to Him Whom thou hast loved, pray to Him Whom thou hast desired, and for Whose sake thou hast exhausted thy flesh, O Venerable Mary; pray to Christ for us, thy servants, that He may show mercy on us all, and grant peace to those who worship Him.

Venerable Father Andrew, pray to God for us.

To Saint Andrew: Firmly establish me on the rock of faith through thine intercessions, O Venerable Father; fortify me with fear Divine, and grant me repentance now, I implore thee, O Andrew, and deliver me from the snares of the enemies that seek after my life.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Trinity, simple and undivided, consubstantial and of One Nature. We praise Thee, Light and Lights, One Holy and Three Holies, God the Trinity! Sing, O my soul, and glorify the Life of Lives, the God of all.

Now and ever, and unto ages of ages. Amen.

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

NOW, THE THREE-ODE CANON CONTINUES (*The Troparia and Refrains are chanted by the Reader – without bows or prostrations*):

THREE-ODE CANON

BY JOSEPH

(FIRST CANON)

ODE 8 - TONE 8

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 throughout all ages.*

Refrain: *Apostles of Christ, pray to God for us.*

TROPARIA

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

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

Break the passionate idols of my soul, as you broke into pieces the temple and pillars of the enemy, O ye consecrated temples, the Apostles of the Lord.

Most Holy Theotokos, save us.

Theotokion: O Pure Virgin, thou hast contained Him Who by nature cannot be contained; thou hast held Him who upholds all things; thou didst suckle Him Who sustains creation – Christ the Giver of Life.

(SECOND CANON)

TONE 8

Repeat 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 throughout all ages.*

Refrain: *Apostles of Christ, pray to God for us.*

TROPARIA

O Apostles of Christ, with the Spirit as Architect you have built the whole Church, and within it you bless Christ throughout all ages.

Sounding the trumpets of the dogmas, the Apostles have overthrown all the error of idolatry, exalting Christ throughout all ages.

O noble company of the Apostles, guardians of the world and citizens of heaven, deliver from danger those who ever sing your praises.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: O Three-fold Sun, All-radiant Sovereignty of God, O Nature— One in glory, One enthroned: Father, All-creating, Son and Spirit of God, I sing of Thee forever.

Now and ever, and unto ages of ages. Amen.

Theotokion: Let us praise in ceaseless song the Mother of God, as a throne Most-honored and Most-high, O ye people; for after childbirth she alone is both Mother and Virgin.

NOW WE CONTINUE WITH ODE 8 OF THE GREAT CANON:

ODE 8

Irmos: *Him whom the hosts of heaven glorify, whom the Cherubim and Seraphim dread, let every breath and creature praise, bless and magnify throughout all ages.*

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

TROPARIA

1. I have sinned, O Savior, have mercy on me. Awaken my mind to conversion, accept my repentance and take pity on me as I cry: Against Thee only have I sinned and have done evil in Thy sight, have mercy on me.

2. Elijah once ascended above all earthly things in the chariot of his virtues as if to Heaven. Meditate, then O my soul, on this ascent.

3. Elisha once took up the mantle of Elijah and received a double portion of grace from the Lord. But thou, O my soul, hast no share in this grace because of thine uncontrolled desires.

4. With the mantle of Elijah, Elisha made the streams of the Jordan stand still on either side. But thou, O my soul, hast no share in this grace because of thine uncontrolled desires.

5. The Shunammite woman graciously gave shelter to the righteous man, but thou, O my soul, hast welcomed neither stranger nor traveler into thy house. Therefore shalt thou be cast out weeping from the bridal chamber.

6. In all ways hast thou imitated the unclean thoughts of Gehazi, O my wretched soul. At least now, in thine old age, rid thyself of his greed and flee from the fires of hell, turning away from thine evil ways.

7. Having imitated Uzziah, O my soul, thou hast contracted a double leprosy: for thy deeds are wicked and thy thoughts, impure. Leave these all behind, and hasten to repentance.

8. Thou hast heard of the Ninevites, O my soul, who repented before God wearing sackcloth and ashes; yet thou hast not imitated them and hast become worse than all who have ever sinned both before and after the Law.

9. Thou hast heard, O my soul, how Jeremiah in the muddy pit cried out with lamentations and sought tears for the city of Sion. Imitate his life of lamentation, therefore, and be saved.

10. Jonah fled to Tarshish foreseeing the conversion of the Ninevites, for as a Prophet he knew of God's compassion and was anxious that his prophecy be fulfilled.

11. Thou hast heard, O my soul, how Daniel stopped the mouths of the lions in the pit; and how the Three Youths quenched the fiery flames of the furnace through faith.

12. I have set before thee the names of people from the Old Testament to serve as examples, O my soul. Imitate the God-pleasing deeds of the Righteous, and flee from the sins of the wicked.

13. O righteous Judge and Savior, have mercy on me and deliver me from the fire and from the punishment that I deserve to suffer at the Judgement. O grant me Thy forgiveness before the end, through my practice of the virtues and through my repentance.

14. Like the thief I cry, 'Remember me', and like Peter I weep, 'Forgive me'; Like the Publican I cry 'Have mercy on me', and like the Harlot I weep bitterly, O Savior. Accept these, my lamentation, as once Thou didst accept those of the woman of Canaan.

15. Heal, O Savior, the corruption of my humbled soul; and as the One Physician, apply the healing salve and oil and wine – the works of repentance, compunction and tears.

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

17. As precious myrrh, O Savior, I empty on Thine head the alabaster jar of my tears, and like the Harlot I cry beseeching Thy mercy: I offer Thee my supplications and I beg for Thy forgiveness.

18. No one has sinned against Thee as I have; yet accept even me, O compassionate Savior, for I repent with fear and I cry out with love: against Thee only have I sinned, have mercy on me, O Most merciful One.

19. Spare the work of Thine hands, O Savior, and as the Shepherd, seek the lost sheep that has gone astray. Snatch me away from the wolf and make me as a lamb, safe among the sheep of Thy pasture.

20. When Thou sittest upon Thy throne, O merciful Judge, and revealest Thy dread glory, O what fear there will be then; when the furnace shall burn, and all shall tremble before the majesty of Thy Judgement seat, O Christ!

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: The Mother of the eternal Light hath illumined thee and freed thee from the darkness of the passions. Therefore, having received the Grace of the Spirit, O Mary, enlighten even us who praise thee now in faith.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Beholding in thee a new wonder, O Venerable Mother, the holy Zosimas was truly amazed; for he saw an Angel in the flesh, and was filled with great astonishment, praising Christ unto all ages.

Venerable Father Andrew, pray to God for us.

To Saint Andrew: As thou hast boldness before the Lord, O Andrew of Crete, worthy of all praise, intercede I implore thee, that through thy prayers I may be delivered from the bonds of iniquity, for thou art the instructor of repentance and the glory of the Saints.

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

To the Trinity: O Eternal Father, Co-eternal Son and Gracious Comforter, the Spirit of Righteousness, Father of the Divine Word, Word of the Eternal Father, and Living and Creating Spirit. O Trinity, One in Unity, have mercy on me!

Now and ever, and unto ages of ages. Amen.

Theotokion: The spiritual purple of Emmanuel was woven inside thy womb as if from scarlet silk, O Most-pure Virgin. Therefore we honor thee as truly Theotokos.

Katavasia, Irmos 8 from the verse: *We praise bless and worship the Lord singing and exalting Him throughout all ages.*

*Him whom the hosts of heaven glorify, whom the Cherubim and Seraphim dread, let every breath and creature praise, bless and magnify throughout all ages.**

MAGNIFICAT

1. My soul magnifies the Lord, and my spirit rejoices in God my Savior.

Refrain: *More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: without defilement thou gavest birth to God the Word: true Theotokos, we magnify thee.*

2. For He has regarded the low estate of His handmaiden; for behold, henceforth all generations shall call me blessed.

Ref.

3. For He Who is mighty has done great things for me; and Holy is His Name.

Ref.

4. And His mercy is on those who fear Him; from generation to generation.

Ref.

5. He has shown strength with His arm; He has scattered the proud in the imagination of their hearts.

Ref.

6. He has put down the mighty from their thrones, and has exalted those of low degree. He has filled the hungry with good things, and the rich He has sent empty away.

Ref.

7. He has helped His servant Israel in remembrance of His mercy; as He spoke to our fathers, to Abraham and his seed forever.

Ref.

* In the Slavic Tradition, the Irmos of the Three-Ode Canon is prescribed as the Katavasia, *The eternal King of Glory...*

NOW, THE THREE-ODE CANON CONTINUES (*The Troparia and Refrains are chanted by the Reader – without bows or prostrations*):

THREE-ODE CANON

BY JOSEPH

(FIRST CANON)

ODE 9 - TONE 8

Irmos: *Saved through thee, O Pure Virgin we confess thee to be truly Theotokos, and with the choirs of Angels we magnify thee.*

Refrain: *Apostles of Christ, pray to God for us.*

TROPARIA

You 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 drowning as I flounder in the deluge of sin: with Thy right hand, O Lord, save me as Thou hast saved Peter.

You are the salt that gives savor to the teachings of salvation: dry the rottenness of my mind and dispel the darkness of my ignorance.

Most Holy Theotokos, save us.

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.

(SECOND CANON)

TONE 8

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.*

Refrain: *Apostles of Christ, pray to God for us.*

TROPARIA

We magnify you in our hymns, O glorious company of the Apostles: for you have been revealed as the shining lights of the inhabited earth that cast out error and delusion.

O Blessèd Apostles, catching rational men like fish with the net of the Gospel, bring them always as an offering to Christ.

In your prayers to God remember us, O Apostles, that we may be delivered from all temptation, who lovingly sing your praises.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: I sing Thy praises, O Unity in Three Persons, Father, Son and Spirit, One God, Consubstantial Trinity, equal in power and without beginning.

Now and ever, and unto ages of ages. Amen.

Theotokion: With all generations we call thee blessed, O Mother and Virgin: for through thee we are delivered from the curse, for thou hast borne the Lord our Joy .

NOW WE CONTINUE WITH ODE 9 OF THE GREAT CANON:

ODE 9

Irmos: *Ineffable is the childbearing of a seedless conception; a mother remaining pure. For the birth of God renews nature's birth; so in all ages we magnify thee in an Orthodox manner as the Mother and Bride of God.*

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

TROPARIA

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

2. I have reviewed for thee, O my soul, Moses' account of the creation of the world, and then all of the canonical Scripture that tells the story of both the righteous and the wicked. But thou, my soul, hast followed the ways of the wicked and hast sinned against God.

3. The Law is grown weak, the Gospel unpracticed, and the whole of Scripture is ignored by thee; the Prophets fail and the words of the righteous are useless. Thy wounds, O soul, have multiplied, and there is no physician to heal thee.

4. I will now show thee, O my soul, examples from the New Testament, to lead thee to repentance. Follow the example of the righteous and avoid following the ways of the sinners and strive to regain the grace of Christ through prayer and fasting, purity and reverence.

5. Christ became man, calling thieves and harlots to repentance. Repent then, O my soul! For the doors of the Kingdom are already opened and the Publicans and penitent Pharisees and adulterers pass through before thee.

6. Christ became man by assuming my flesh and He willingly experienced all that belongs to our nature apart from our sin. Thus He set before thee, O my soul, an example and image of His own condescension.

7. Christ saved the Magi, called the Shepherds, transformed a host of infants into Martyrs and glorified the Elders and the aged Widows, whose lives and deeds thou hast chosen to ignore, O my soul. But woe unto thee when the time of thy Judgement comes!

8. When the Lord had fasted for forty days in the wilderness He became hungry thus showing us His human nature. Do not be dismayed, O my soul, and when the enemy attacks thee, drive him away through prayer and fasting.

9. Christ suffered temptation, being tempted by the devil, who showed Him stones that they might be made into bread; and he led Him up into a mountain to see in an instant, all the kingdoms of the world. Be careful, O my soul, when thou art tempted; be watchful and pray every hour to Christ our God.

10. The Forerunner of God, the Dove of the desert, the Lamp of Christ, the voice of one crying in the wilderness, was heard preaching repentance while Herod was lying in sin with Herodias. Be careful, O my soul, that thou art not trapped in the snares of the wicked, but rather, embrace repentance.

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

12. Marriage is an honorable estate, and the marriage bed is undefiled, for Christ blessed both: by eating at the wedding feast in Cana and by turning the water into wine thus revealing His first miracle, so that thou, O my soul, might be transformed.

13. Christ cured the paralytic who then took up his bed; He raised from the dead the widow's son and the Centurion's servant; He appeared to the Samaritan woman and taught thee, O my soul, how to worship in the spirit.

14. By the touch of the hem of His garment the Lord healed the woman with the issue of blood; He cleansed the lepers, gave sight to the blind and made the lame to walk; with His word He cured the deaf and the dumb and the woman who was bent to the ground. He did this, O my wretched soul, so that thou might be saved.

15. Healing sickness, Christ the Word preached the Gospel to the poor, cured the crippled, ate with publicans, and conversed with the sinners; and with the touch of His hand, He brought back the departed soul of Jairus' daughter.

16. The Publican was saved and the Harlot turned to chastity, but the Pharisee with his boasting was condemned; for the first cried out, 'Be merciful unto me', and the second, 'Lord, have mercy on me'. But the third said in his

vanity, 'I thank Thee, O God, that I am not like them', and other words of madness.

17. 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 all sins. Make haste then, O my soul, to follow her example.

18. Thou hast not imitated the Harlot, O my wretched soul, who took the alabaster jar of myrrh and with tears anointed the feet of the Savior and wiped them with her hair. For this, He tore up the handwriting of her sins.

19. Thou knowest, O my soul, how the cities to which Christ offered the Gospel were cursed. Fear their example and their punishment, for the Master likened them to Sodom and condemned them all to hell.

20. Do not be overcome with despair, O my soul, for thou hast heard of the faith of the woman of Canaan, and how her daughter was healed by the Word of God. Cry out like her from the depth of thy heart, 'O Son of David, save me', as she once cried to Christ.

21. Take pity on me, save me and have mercy on me, O Son of David, Who didst heal the man possessed by demons with Thy Word; and let me hear Thy compassionate voice speak to me as to the Thief: 'Truly, I say unto thee, thou shalt be with me in Paradise, when I shall come in My glory.'

22. One thief reviled Thee and the other thief confessed Thy Divinity while each was hanging on his cross. So open even unto me, O Most-compassionate One, the door of Thy glorious Kingdom, as unto Thy believing Thief, who acknowledged Thee as God.

23. All of creation was in anguish, seeing Thee crucified. The mountains and rocks fell asunder from fear, the earth did quake, hell was laid bare, and the light grew dark in the middle of day, seeing Thee, O Jesus, nailed to the Cross.

24. Do not require of me worthy fruits of repentance, for my strength has failed within me. Rather, grant me an ever-contrite heart and a poor and simple spirit, that I may offer them to Thee as a pleasing sacrifice, O only Savior.

25. O my Judge Who knowest me, look upon me with Thy merciful eye when Thou comest again with the Angels to judge the whole world, and spare me; take pity on me, O Jesus, for I have sinned more than any other.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Thou didst astonish both the ranks of Angels and the assemblies of men by thy wondrous life, O Mother Mary; for by living in the spirit thou hast surpassed all nature, and like a bodiless Angel, thou didst cross the River Jordan as if with immaterial feet.

Venerable Mother Mary, pray to God for us.

To St Mary of Egypt: Intercede with the Creator for us who sing thy praises, O Venerable Mother Mary, that we may be set free from the sufferings and afflictions that assail us from every side, and that being delivered from misfortunes we may unceasingly magnify the Lord Who has glorified thee.

Venerable Father Andrew, pray to God for us.

To Saint Andrew: O Venerable and Thrice-blessèd Father Andrew, the shepherd of Crete; cease not to offer thy prayers for us who sing thy praises; that we may be delivered from every danger and affliction, from corruption and sin, who honor thy memory with faith.

Glory to the Father and to the Son and to the Holy Spirit.

To the Trinity: We sing Thy praises, O Trinity, One in Essence and Unity in Three Persons: we glorify the Father, we magnify the Son and we worship the Spirit – One in Nature truly God, Life and Lives, Kingdom without end.

Now and ever, and unto ages of ages. Amen.

Theotokion: Protect this, thy habitation, O Most-pure Mother of God, for through thee she reigns in faith, by thee she is made strong, by thee she is made victorious defeating every trial and temptation, despoiling every enemy and ruling over her obedient servants.

Katavasia, Irmos 9: *Ineffable is the childbearing of a seedless conception; a mother remaining pure. For the birth of God renews nature's birth; so in all ages we magnify thee in an Orthodox manner as the Mother and Bride of God.*

Little Litany and the Exclamation: *For all the Powers of heaven praise Thee and to Thee do we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.*

NOW THE EXAPOSTILARION (*Svetilen*) IN THE TONE OF THE WEEK, AND WE CONTINUE WITH THE REST OF MATINS, AS USUAL ON A WEEKDAY IN GREAT LENT.