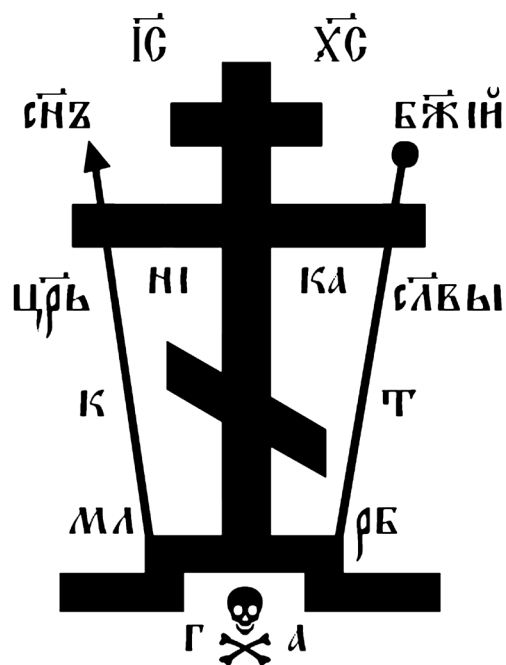


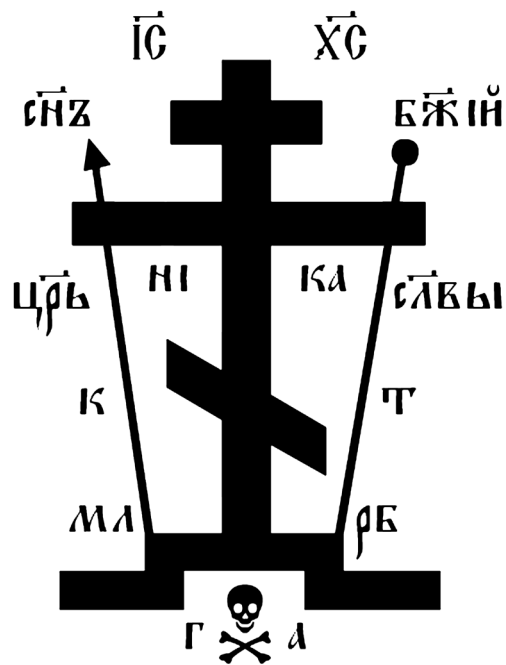


Music for Thursday of the Fifth Week of Great Lent
Great Canon of Saint Andrew of Crete

Δόμνι εἰκόνι жєни мѹроноєицѹ
Holy Myrrh-bearers
 Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

ϙΒϙϚ.
 MMXXV



Music for Thursday of the Fifth Week of Great Lent Great Canon of Saint Andrew of Crete

Δόμῃ εἵκῃς ἡένης μὲροπόειν
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

ϥΒ̄Κ̄ϥ.
MMXXV

The Lenten Triodion
© 1977 Mother Mary of the Monastery of the Veil and Kallistos Ware

Choral arrangements from
Music for the Great Canon of St. Andrew of Crete
© 1996 Timothy J. Clader

Editor, Subdeacon Paul Daniels
Редактор, иподиакон Павел Даниэлс

A.D. 2025 Nine Martyrs of Cyzicus
2025 г. Девяти мучеников Кизических

Music for Thursday of the Fifth Week of Great Lent
Great Canon of Saint Andrew of Crete

Contents

Matins	1
Six Psalms	3
Eighth Kathismata	7
The Life of Our Venerable Mother Mary of Egypt, Part 1	10
The Great Canon	19
The Life of Our Venerable Mother Mary of Egypt, Part 2	33
Kontakion	50
Appendix I – Alleluia and Hymns to the Trinity in the Eight Tones	79
Appendix II – Sessional Hymns to the Apostles in the Eight Tones	100
Appendix III – Exapostilaria in the Eight Tones	104

Matins

Priest: Blessed is our God, always, now and ever and unto ages of ages.

Reader: Amen.

Glory to Thee, our God, glory to Thee.

O Heavenly King

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. (*Thrice*)

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, both now and ever and unto ages of ages.

Reader: Amen. Lord have mercy. (*12 times*)

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O come, let us worship God our King.

O come, let us worship and fall down before Christ our King and God.

O come, let us worship and fall down before Christ Himself, our King and God.

Psalm 19

The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee. Let Him send forth unto thee help from His sanctuary, and out of Sion let Him help thee. Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten. The Lord grant thee according to thy heart, and fulfil all thy purposes. We will rejoice in Thy salvation, and in the name of the Lord our God shall we be magnified. The Lord fulfil all thy requests. Now have I known that the Lord hath saved His anointed one; He will hearken unto him out of His holy heaven; in mighty deeds is the salvation of His right hand. Some trust in chariots, and some in horses, but we will call upon the name of the Lord our God. They have been fettered and have fallen, but we are risen and are set upright. O Lord, save the king, and hearken unto us in the day when we call upon Thee.

Psalm 20

O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly. The desire of his heart hast Thou granted unto him, and hast not denied him the requests of his lips. Thou wentest before him with the blessings of goodness, Thou hast set upon his head a crown of precious stone. He asked life of Thee, and Thou gavest him length of days unto ages of ages. Great is his glory in Thy salvation; glory and majesty shalt Thou lay upon him. For Thou shalt give him blessing for ever and ever, Thou shalt gladden him in joy

with Thy countenance. For the king hopeth in the Lord, and through the mercy of the Most High shall he not be shaken. Let Thy hand be found on all Thine enemies; let Thy right hand find all that hate Thee. For Thou wilt make them as an oven of fire in the time of Thy presence; the Lord in His wrath will trouble them sore-ly and fire shall devour them. Their fruit wilt Thou destroy from the earth, and their seed from the sons of men. For they have intended evil against Thee, they have devised counsels which they shall not be able to establish. For Thou shalt make them turn their backs; among those that are Thy remnant, Thou shalt make ready their countenance. Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty act.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. (*Thrice*)

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, both now and ever and unto ages of ages.

Reader: Amen.

O Lord, save Thy people and bless Thine inheritance. Grant victory unto Orthodox Christians over their adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth.

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

O Thou Who wast lifted up willingly upon the Cross, bestow Thy mercies upon the new community named after Thee, O Christ God; gladden with Thy power the Orthodox Christians, granting them victory over enemies; may they have as Thy help the weapon of peace, the invincible trophy.

Both now and ever, and unto the ages of ages. Amen.

O awesome intercession that cannot be put to shame, O good one, disdain not our prayer; O all-hymned Theotokos, establish the commonwealth of the Orthodox, save the Orthodox Christians, and grant unto them victory from heaven, for thou didst bring forth God, O thou only blessed one.

Priest: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord have mercy. (*Thrice*)

Priest: Again we pray for our Archbishop *Name*.

Choir: Lord have mercy. (*Thrice*)

Priest: Again we pray for all the brethren and for all Christians.

Choir: Lord, have mercy. (*Thrice*)

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

In the name of the Lord, Father, bless.

Priest: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Choir: Amen.

Six Psalms

Reader: Glory to God in the highest, and on earth peace, good will among men. (*Thrice*)

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. (*Twice*)

Psalm 3

O Lord, why are they multiplied that afflict me? Many rise up against me. Many say unto my soul: There is no salvation for him in his God. But Thou, O Lord, art my helper, my glory, and the lifter up of my head. I cried unto the Lord with my voice, and He heard me out of His holy mountain. I laid me down and slept; I awoke, for the Lord will help me. I will not be afraid of ten thousands of people that set themselves against me round about. Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken. Salvation is of the Lord, and Thy blessing is upon Thy people.

I laid me down and slept; I awoke, for the Lord will help me.

Psalm 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me. There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins. For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me. My bruises are become noisome and corrupt in the face of my folly. I have been wretched and utterly bowed down until the end; all the day long I went with downcast face. For my loins are filled with mockings, and there is no healing in my flesh. I am afflicted and humbled exceedingly, I have roared from the groaning of my heart. O Lord, before Thee is all my desire, and my groaning is not hid from Thee. My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me. My friends and my neighbors drew nigh over against me and stood, and my nearest of kin stood afar off. And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftinesses all the day long did they meditate. But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth. And I became as a man that heareth not, and that hath in his mouth no reproofs. For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God. For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me. For I am ready for scourges, and my sorrow is continually before me. For I will declare mine iniquity, and I will take heed concerning my sin. But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied. They that render me evil for good slandered me, because I pursued goodness. Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered. So in the sanctuary have I appeared before Thee to see Thy power and Thy glory. For Thy mercy is better than lives; my lips shall praise Thee. So shall I bless Thee in my life, and in Thy name will I lift up my hands. As with marrow and fatness let my soul be filled, and with lips of rejoicing shall my mouth praise Thee. If I remembered Thee on my bed, at the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me. But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be. But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice, with the sign of the Cross, but without bows*)

Lord. have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Psalm 87

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication. For filled with evils is my soul, and my life unto hades hath drawn nigh. I am counted with them that go down into the pit; I am become as a man without help, free among the dead. Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand. They laid me in the lowest pit, in darkness and in the shadow of death. Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me. Thou hast removed my friends afar from me; they have made me an abomination unto themselves. I have been delivered up, and have not come forth; mine eyes are grown weak from poverty. I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee. Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee? Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction? Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten? But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee. Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me? A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress. Thy furies have passed upon me, and Thy terrors have sorely troubled me. They came round about me like water, all the day long they compassed me about together. Thou hast removed afar from me friend and neighbor, and mine acquaintances because of my misery.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of Heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in Heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

In every place of His dominion, bless the Lord, O my soul.

Psalm 142

O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

Hearken unto me, O Lord, in Thy righteousness, and enter not into judgment with Thy servant. *(Twice)*

Thy good Spirit shall lead me in the land of uprightness.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. *(Thrice)*

Great Litany

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace from above, and the salvation of our souls, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our Archbishop *Name*; for the venerable priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this land, its authorities and armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this city, for every city and country, and the faithful that dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For travelers by sea, land, and air, for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For unto Thee is due all glory, honour and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Alleluia and Hymns to the Trinity

In place of God is the Lord, we sing Alleluia with the appointed verses, and then the hymns to the Trinity in the Tone of the week. See Appendix I, Page 79.

Eighth Kathismata

Lord, have mercy. (*Thrice*)

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

Reader: Both now and ever, and unto the ages of ages. Amen.

Psalm 55

Have mercy on me, O God, for man hath trodden me down all the day long; making war, he hath afflicted me. Mine enemies have trodden me down all the day long, for many are they that war against me from on high. By day I shall not fear; but as for me, I will hope in Thee. In God will I commend my words, in God I have set my hope; I will not fear what flesh shall do to me. All the day long they detested my words, all their thoughts were against me for evil. They will dwell near and will hide themselves; they will watch where I set my heel, even as they have waited for my soul. On no account wilt Thou save them, in wrath wilt Thou bring down the peoples, O God. My life have I declared unto Thee; Thou hast set my tears before Thee. Even as in Thy promise, mine enemies shall be turned back. In what day soever I shall call upon Thee, behold, I know that Thou art God. In God will I praise His word, in the Lord will I praise His speech; in God have I put my hope, I will not fear what man shall do unto me. In me, O God, there be vows, which I will render in praise of Thee. For Thou hast delivered my soul from death, mine eyes from tears, and my feet from sliding, that I may be well-pleasing before the Lord in the light of the living.

Psalm 56

Have mercy on me, O God, have mercy on me, for my soul trusted in Thee. And in the shadow of Thy wings will I hope, until iniquity shall pass away. I will cry unto God the Most High, unto God my benefactor. He hath sent out of heaven and saved me, He hath given over to reproach them that were trampling me down. God hath sent forth His mercy and His truth, and hath delivered my soul from the midst of lions' cubs; I lay me down to sleep as one troubled. As for the sons of men, their teeth are weapons and arrows, and their tongue a sharp sword. Be Thou exalted above the heavens, O God, and Thy glory above all the earth. They have prepared a snare for my feet, and bowed down my soul. They have dug a pit before my face and have fallen into it themselves. Ready is my heart, O God, ready is my heart; I will sing and chant in my glory. Awake, O my glory; awake, O psaltery and harp; I myself will awake at dawn. I will confess Thee among the peoples, O Lord, I will chant unto Thee among the nations. For magnified even unto the heavens is Thy mercy, and Thy truth even unto the clouds. Be Thou exalted above the heavens, O God, and Thy glory above all the earth.

Psalm 57

If ye indeed speak of righteousness, judge rightly, ye sons of men. For in your heart ye work iniquity in the earth; your hands weave unrighteousness. Even from the womb, sinners are estranged; even from the belly, they are gone astray, they have spoken lies. Their rage is like that of a serpent, like that of an asp that is deaf and stoppeth her ears, Which shall not hearken to the voice of the charmers, nor is spellbound by the spells of a wizard. God will shatter their teeth in their mouth, the great teeth of the lions the Lord hath broken. They shall vanish like passing waters; He will bend His bow till they be weakened. Like wax that is melted shall they be taken away; fire hath fallen upon them and they saw not the sun. Before your thorns can know their brier, while they are yet alive, in His wrath shall He swallow them up. The righteous man shall be glad, when he seeth the avengement, he shall wash his hands in the blood of the sinner. And man shall say: If indeed there is fruit for the righteous man, there is indeed a God that judgeth them upon the earth.

Glory to the Father, and to the Son, and to the Holy Spirit.
Choir: Both now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)
Lord have mercy. (*Thrice*)
Glory to the Father, and to the Son, and to the Holy Spirit.
Reader: Both now and ever, and unto the ages of ages. Amen.

Psalm 58

Rescue me from mine enemies, O God, and from them that rise up against me redeem me. Deliver me from them that work iniquity, and from men of blood do Thou save me. For lo, they have hunted after my soul, the mighty have set upon me. Neither is it mine iniquity, O Lord, nor my sin; without iniquity I ran, and directed my steps; arise to meet me, and behold. And Thou, O Lord God of hosts, the God of Israel, be attentive to visit all the heathen; be not merciful to any that work iniquity. They shall return at evening, and shall hunger like dogs, and shall go round about the city. Behold, they shall utter sounds with their mouth, and a sword is in their lips: For who, say they, hath heard? And Thou, O Lord, shalt laugh them to scorn; Thou shalt bring to nought all the heathen. O my Strength, I will keep watch for Thee, for Thou, O God, art my helper. As for my God, His mercy shall go before me; my God shall make it manifest unto me among mine enemies. Slay them not, lest at any time they forget Thy law; scatter them by Thy power, and bring them down, O Lord my defender. The sin of their mouth is the speech of their lips; yea, let them be taken captive in their pride. And from their curse and falsehood shall their final destruction be made known in the wrath of their utter destruction, and they shall be no more. And they shall know that God is sovereign of Jacob and of the ends of the earth. They shall return at evening, and shall hunger like dogs, and shall go round about the city. They shall be scattered abroad that they may eat; if they be not satisfied, they shall murmur. But as for me, I will sing of Thy power; and in the morning I will rejoice in Thy mercy. For Thou art become my helper and my refuge in the day of my tribulation. Thou art my helper, unto Thee will I chant; for Thou, O God, art my helper; O my God, Thou art my mercy.

Psalm 59

O God, Thou hast cast off and hast destroyed us; Thou hast been wroth and hast had pity upon us. Thou madest the earth to quake and troubled it; heal the breaches thereof, for it hath been shaken. Thou hast shown Thy people hard things, Thou hast made us to drink the wine of contrition. Thou hast given a sign unto them that fear Thee, that they may flee from before the face of the bow. That Thy beloved ones may be delivered, save Thou with Thy right hand and hearken unto me. God hath spoken in His sanctuary: I will rejoice and I will divide Sikima, and the vale of tabernacles will I measure out. Mine is Galaad, and Mine is Manasses, and Ephraim is the strength of My head. Judah is My king, Moab is the cauldron of My hope. Upon Idumea will I stretch out My shoe; the foreign tribes have been subjected unto Me. Who will bring me into a fortified city? Or who will lead me into Idumea? Wilt Thou not, O God, Who hast spurned us? And wilt Thou not, O God, go forth with our forces? Give us help from affliction, for vain is the salvation of man. In God we shall work mighty deeds, and He will bring to nought them that afflict us.

Psalm 60

Hearken, O God, unto my supplication; attend unto my prayer. From the ends of the earth unto Thee have I cried, when my heart was despondent; on a rock hast Thou lifted me on high. Thou hast guided me, for Thou art become my hope, a tower of strength against the face of the enemy. I will dwell in Thy tabernacle unto the ages, I shall be sheltered in the shelter

of Thy wings. For Thou, O God, hast heard my prayers; Thou hast given an inheritance to them that fear Thy name. Days shalt Thou add to the days of the king, his years unto days for generation and generation. He shall abide before the face of God in the age to come. As for His mercy and truth, who shall seek them out? So will I chant unto Thy name unto the ages, that I may pay my vows from day to day.

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

Choir: Both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Lord have mercy. (*Thrice*)

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

Reader: Both now and ever, and unto the ages of ages. Amen.

Psalm 61

Shall not my soul be subjected to God? For from Him is my salvation. For He is my God, my saviour and my helper, and I shall be shaken no more. How long do ye assail a man? Ye kill, all of you, as ye might assail a leaning wall and a tottering rampart. But they made plans to cast aside mine honour, they ran in falsehood; with their mouth they bless, but with their heart they curse. But be subject unto God, O my soul, for from Him is my patient endurance. For He is my God, my saviour and my helper, and I shall not be moved from hence. In God is my salvation and my glory; He is the God of my help, and my hope is in God. Hope in Him, all ye congregation of the peoples; pour out your hearts before Him, for God is our helper. For the sons of men are vain, the sons of men are a lie in the balance; out of vanity they gather themselves together that they might do injustice. Set not your hopes on injustice, and lust not after plunder; if riches flow in, set not your hearts thereon. Once hath God spoken; these two things have I heard, that dominion belongeth to God, and mercy is Thine, O Lord; for thou wilt render to every man according to his works.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered. So in the sanctuary have I appeared before Thee to see Thy power and Thy glory, for Thy mercy is better than lives; my lips shall praise Thee. So shall I bless Thee in my life, and in Thy name will I lift up my hands. As with marrow and fatness let my soul be filled, and with lips rejoicing shall my mouth praise Thee. If I remembered Thee on my bed, at the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me. But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be. But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

Psalm 63

Hearken, O God, unto my prayer, when I make supplication unto Thee; rescue my soul from fear of the enemy. Shelter me from the concourse of them that do wickedness, from the multitude of them that work unrighteousness. They have sharpened their tongues like a sword, they have bent their bow, a bitter thing, that they may shoot in secret at the blameless man. Suddenly shall they shoot at him and shall not fear; they have strengthened themselves in a wicked word. They have spoken of hiding snares; they said: Who shall see them? They have searched after iniquity, in searching they are grown weary of searching. A man shall draw nigh, and the heart is deep; and God shall be exalted. As an arrow of infants are their

blows, and their tongues are made strengthless against them. All that saw them were troubled, and every man was afraid. And they declared the works of God, and His deeds they understood. The righteous man shall be glad in the Lord, and shall hope in Him; and all the upright in heart shall be praised.

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Small Litany

Deacon: Again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thine is the dominion, and Thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Sessional Hymns

Sessional Hymns to the Apostles in the Tone of the week. See Appendix II, Page 100.

The Life of Our Venerable Mother Mary of Egypt, Part 1

by Saint Sophronius, Patriarch of Jerusalem

“It is good to hide the secret of a king, but it is glorious to reveal and preach the works of God” (*Tobit 12:7*). So said the Archangel Raphael to Tobit when he performed the wonderful healing of his blindness. Actually, not to keep the secret of a king is perilous and a terrible risk, but to be silent about the works of God is a great loss for the soul. And I (says St. Sophronius), in writing the life of St. Mary of Egypt, am afraid to hide the works of God by silence. Remembering the misfortune threatened to the servant who hid his God-given talent in the earth (*Mat. 25:18-25*), I am bound to pass on the holy account that has reached me. And let no one think (continues St. Sophronius) that I have had the audacity to write untruth or doubt this great marvel—may I never lie about holy things! If there do happen to be people who, after reading this record, do not believe it, may the Lord have mercy on them because, reflecting on the weakness of human nature, they consider impossible these wonderful things accomplished by holy people. But now we must begin to tell this most amazing story, which has taken place in our generation.

There was a certain elder in one of the monasteries of Palestine, a priest of the holy life and speech, who from childhood had been brought up in monastic ways and customs. This elder’s name was Zosimas. He had been through the whole course of the ascetic life and in everything he adhered to the rule once given to him by his tutors as regard spiritual labours. He had also added a good deal himself whilst labouring to subject his flesh to the will of the spirit. And he had not failed in his aim. He was so renowned for his spiritual life that many came to him from neighboring monasteries and some even from afar. While doing all this, he never ceased to study the Divine Scriptures. Whether resting, standing, working or eating

food (if the scraps he nibbled could be called food), he incessantly and constantly had a single aim: always to sing of God, and to practice the teaching of the Divine Scriptures.

Zosimas used to relate how, as soon as he was taken from his mother's breast, he was handed over to the monastery where he went through his training as an ascetic till he reached the age of 53. After that, he began to be tormented with the thought that he was perfect in everything and needed no instruction from anyone, saying to himself mentally, "Is there a monk on earth who can be of use to me and show me a kind of asceticism that I have not accomplished? Is there a man to be found in the desert who has surpassed me?" Thus thought the elder, when suddenly an angel appeared to him and said: "Zosimas, valiantly have you struggled, as far as this is within the power of man, valiantly have you gone through the ascetic course. But there is no man who has attained perfection. Before you lie unknown struggles greater than those you have already accomplished. That you may know how many other ways lead to salvation, leave your native land like the renowned patriarch Abraham and go to the monastery by the River Jordan."

Zosimas did as he was told. He left the monastery in which he had lived from childhood, and went to the River Jordan. At last he reached the community to which God had sent him. Having knocked at the door of the monastery, he told the monk who was the porter who he was; and the porter told the abbot. On being admitted to the abbot's presence, Zosimas made the usual monastic prostration and prayer. Seeing that he was a monk the abbot asked: "Where do you come from, brother, and why have you come to us poor old men?" Zosimas replied: "There is no need to speak about where I have come from, but I have come, father, seeking spiritual profit, for I have heard great things about your skill in leading souls to God." "Brother," the abbot said to him, "Only God can heal the infirmity of the soul. May He teach you and us His divine ways and guide us. But as it is the love of Christ that has moved you to visit us poor old men, then stay with us, if that is why you have come. May the Good Shepherd Who laid down His life for our salvation fill us all with the grace of the Holy Spirit."

After this, Zosimas bowed to the abbot, asked for his prayers and blessing, and stayed in the monastery. There he saw elders proficient both in action and the contemplation of God, aflame in spirit, working for the Lord. They sang incessantly, they stood in prayer all night, work was ever in their hands and psalms on their lips. Never an idle word was heard among them, they knew nothing about acquiring temporal goods or the cares of life. But they had one desire—to become in body like corpses. Their constant food was the Word of God, and they sustained their bodies on bread and water, as much as their love for God allowed them. Seeing this, Zosimas was greatly edified and prepared for the struggle that lay before him.

Many days passed and the time drew near when all Christians fast and prepare themselves to worship the Divine Passion and Resurrection of Christ. The monastery gates were kept always locked and only opened when one of the community was sent out on some errand. It was a desert place, not only unvisited by people of the world but even unknown to them.

There was a rule in that monastery which was the reason why God brought Zosimas there. At the beginning of the Great Fast [on Forgiveness Sunday] the priest celebrated the holy Liturgy and all partook of the holy body and blood of Christ. After the Liturgy they went to the refectory and would eat a little lenten food. Then all gathered in church, and after praying earnestly with prostrations, the elders kissed one another and asked forgiveness. And each made a prostration to the abbot and asked his blessing and prayers for the struggle that lay before them. After this, the gates of the monastery were thrown open, and singing, "The Lord is my light and my Savior; whom shall I fear? The Lord is the defender of my life;

of whom shall I be afraid?" (*Psalm 26:1*) and the rest of that psalm, all went out into the desert and crossed the River Jordan. Only one or two brothers were left in the monastery, not to guard the property (for there was nothing to rob), but so as not to leave the church without Divine Service. Each took with him as much as he could or wanted in the way of food, according to the needs of his body: one would take a little bread, another some figs, another dates or wheat soaked in water. And some took nothing but their own body covered with rags and fed when nature forced them to it on the plants that grew in the desert.

After crossing the Jordan, they all scattered far and wide in different directions. And this was the rule of life they had, and which they all observed—neither to talk to one another, nor to know how each one lived and fasted. If they did happen to catch sight of one another, they went to another part of the country, living alone and always singing to God, and at a definite time eating a very small quantity of food. In this way they spent the whole of the fast and used to return to the monastery a week before the Resurrection of Christ, on Palm Sunday. Each one returned having his own conscience as the witness of his labour, and no one asked another how he had spent his time in the desert. Such were rules of the monastery. Every one of them whilst in the desert struggled with himself before the Judge of the struggle—God—not seeking to please men and fast before the eyes of all. For what is done for the sake of men, to win praise and honour, is not only useless to the one who does it but sometimes the cause of great punishment.

Zosimas did the same as all. And he went far, far into the desert with a secret hope of finding some father who might be living there and who might be able to satisfy his thirst and longing. And he wandered on tireless, as if hurrying on to some definite place. He had already walked for 20 days and when the 6th hour came he stopped and, turning to the East, he began to sing the Sixth Hour and recite the customary prayers. He used to break his journey thus at fixed hours of the day to rest a little, to chant psalms standing and to pray on bent knees.

And as he sang thus without turning his eyes from the heavens, he suddenly saw to the right of the hillock on which he stood the semblance of a human body. At first he was confused thinking he beheld a vision of the devil, and even started with fear. But, having guarded himself with the sign of the Cross and banished all fear, he turned his gaze in that direction and in truth saw some form gliding southwards. It was naked, the skin dark as if burned up by the heat of the sun; the hair on its head was white as a fleece, and not long, falling just below its neck. Zosimas was so overjoyed at beholding a human form that he ran after it in pursuit, but the form fled from him. He followed. At length, when he was near enough to be heard, he shouted: "Why do you run from an old man and a sinner? Slave of the True God, wait for me, whoever you are, in God's name I tell you, for the love of God for Whose sake you are living in the desert." "Forgive me for God's sake, but I cannot turn towards you and show you my face, Abba Zosimas. For I am a woman and naked as you see with the uncovered shame of my body. But if you would like to fulfil one wish of a sinful woman, throw me your cloak so that I can cover my body and can turn to you and ask for your blessing."

Here terror seized Zosimas, for he heard that she called him by name. But he realized that she could not have done so without knowing anything of him if she had not had the power of spiritual insight. He at once did as he was asked. He took off his old, tattered cloak and threw it to her, turning away as he did so. She picked it up and was able to cover at least a part of her body.

Then she turned to Zosimas and said: "Why did you wish, Abba Zosimas, to see a sinful woman? What do you wish to hear or learn from me, you who have not shrunk from such great struggles?" Zosimas threw himself on the ground and asked for her blessing. She

likewise bowed down before him. And thus they lay on the ground prostrate asking for each other's blessing. And one word alone could be heard from both: "Bless me!" After a long while the woman said to Zosimas: "Abba Zosimas, it is you who must give blessings and pray. You are dignified by the order of priesthood and for many years you have been standing before the holy altar and offering the sacrifice of the Divine Mysteries." This flung Zosimas into even greater terror. At length with tears he said to her: "O mother, filled with the spirit, by your mode of life it is evident that you live with God and have died to the world. The Grace granted to you is apparent—for you have called me by name and recognized that I am a priest, though you have never seen me before. Grace is recognized not by one's orders, but by gifts of the Spirit, so give me your blessing for God's sake, for I need your prayers."

Then giving way before the wish of the elder the woman said: "Blessed is God Who cares for the salvation of men and their souls." Zosimas answered: "Amen." And both rose to their feet. Then the woman asked the elder: "Why have you come, man of God, to me who am so sinful? Why do you wish to see a woman naked and devoid of every virtue? Though I know one thing—the Grace of the Holy Spirit has brought you to render me a service in time. Tell me, father, how are the Christian peoples living? And the kings? How is the Church guided?" Zosimas said: "By your prayers, mother, Christ has granted lasting peace to all. But fulfill the unworthy petition of an old man and pray for the whole world and for me who am a sinner, so that my wanderings in the desert may not be fruitless." She answered: "You who are a priest, Abba Zosimas, it is you who must pray for me and for all—for this is your calling. But as we must all be obedient, I will gladly do what you ask." And with these words she turned to the East, and raising her eyes to heaven and stretching out her hands, she began to pray in a whisper.

One could not hear separate words, so that Zosimas could not understand anything that she said in her prayers. Meanwhile he stood, according to his own word, all in a flutter, looking at the ground without saying a word. And he swore, calling God to witness, that when at length he thought that her prayer was very long, he took his eyes off the ground and saw that she was raised about a forearm's distance from the ground and stood praying in the air. When he saw this, even greater terror seized him and he fell on the ground weeping and repeating many times, "Lord have mercy." And whilst lying prostrate on the ground he was tempted by a thought: Is it not a spirit, and perhaps her prayer is hypocrisy. But at the very same moment the woman turned round, raised the elder from the ground and said: "Thoughts, tempting you about me, trouble you, Abba, telling you I am a spirit, and that my prayer is feigned? Know, holy father, that I am only a sinful woman, though I am guarded by Holy baptism. And I am no spirit but earth and ashes, and flesh alone." And with these words she guarded herself with the sign of the Cross on her forehead, eyes, mouth and breast, saying: "May God defend us from the evil one and from his designs, for fierce is his struggle against us."

Hearing and seeing this, the elder fell to the ground and, embracing her feet, he said with tears: "I beg you, by the Name of Christ our God, Who was born of a Virgin, for Whose sake you have stripped yourself, for Whose sake you have exhausted your flesh, do not hide from your slave, who you are and whence and how you came into this desert. Tell me everything so that the marvellous works of God may become known. A hidden wisdom and a secret treasure—what profit is there in them? Tell me all, I implore you. For not out of vanity or for self-display will you speak but to reveal the truth to me, an unworthy sinner. I believe in God, for whom you live and whom you serve. I believe that He led me into this desert so as to show me His ways in regard to you. It is not in our power to resist the plans of God. If it were not

the will of God that you and your life would be known, He would not have allowed be to see you and would not have strengthened me to undertake this journey, one like me who never before dared to leave his cell."

Much more said Abba Zosimas. But the woman raised him and said: "I am ashamed, Abba, to speak to you of my disgraceful life, forgive me for God's sake! But as you have already seen my naked body I shall likewise lay bare before you my work, so that you may know with what shame and obscenity my soul is filled. I was not running away out of vanity, as you thought, for what have I to be proud of—I who was the chosen vessel of the devil? But when I start my story you will run from me, as from a snake, for your ears will not be able to bear the vileness of my actions. But I shall tell you all without hiding anything, only imploring you first of all to pray incessantly for me, so that I may find mercy on the day of Judgment." The elder wept and the woman began her story.

"My native land, holy father, was Egypt. Already during the lifetime of my parents, when I was twelve years old, I renounced their love and went to Alexandria. I am ashamed to recall how there I at first ruined my maidenhood and then unrestrainedly and insatiably gave myself up to sensuality. It is more becoming to speak of this briefly, so that you may just know my passion and my lechery. For about seventeen years, forgive me, I lived like that. I was like a fire of public debauch. And it was not for the sake of gain—here I speak the pure truth. Often when they wished to pay me, I refused the money. I acted in this way so as to make as many men as possible to try to obtain me, doing free of charge what gave me pleasure. Do not think that I was rich and that was the reason why I did not take money. I lived by begging, often by spinning flax, but I had an insatiable desire and an irrepressible passion for lying in filth. This was life to me. Every kind of abuse of nature I regarded as life. That is how I lived. Then one summer I saw a large crowd of Lybians and Egyptians running towards the sea. I asked one of them, 'Where are these men hurrying to?' He replied, 'They are all going to Jerusalem for the Exaltation of the Precious and Lifegiving Cross, which takes place in a few days.' I said to him, 'Will they take me with them if I wish to go?' 'No one will hinder you if you have money to pay for the journey and for food.' And I said to him, 'To tell you truth, I have no money, neither have I food. But I shall go with them and shall go aboard. And they shall feed me, whether they want to or not. I have a body—they shall take it instead of pay for the journey.' I was suddenly filled with a desire to go, Abba, to have more lovers who could satisfy my passion. I told you, Abba Zosimas, not to force me to tell you of my disgrace. God is my witness, I am afraid of defiling you and the very air with my words."

Zosimas, weeping, replied to her: "Speak on for God's sake, mother, speak and do not break the thread of such an edifying tale."

And, resuming her story, she went on: "That youth, on hearing my shameless words, laughed and went off. While I, throwing away my spinning wheel, ran off towards the sea in the direction which everyone seemed to be taking. And, seeing some young men standing on the shore, about ten or more of them, full of vigour and alert in their movements, I decided that they would do for my purpose (it seemed that some of them were waiting for more travellers whilst others had gone ashore). Shamelessly, as usual, I mixed with the crowd, saying, 'Take me with you to the place you are going to; you will not find me superfluous.' I also added a few more words calling forth general laughter. Seeing my readiness to be shameless, they readily took me aboard the boat. Those who were expected came also, and we set sail at once. How shall I relate to you what happened after this? Whose tongue can tell, whose ears can take in all that took place on the boat during that voyage! And to all this I frequently forced those miserable youths even against their own will. There is no mentionable or

unmentionable depravity of which I was not their teacher. I am amazed, Abba, how the sea stood our licentiousness, how the earth did not open its jaws, and how it was that hell did not swallow me alive, when I had entangled in my net so many souls. But I think God was seeking my repentance. For He does not desire the death of a sinner but magnanimously awaits his return to Him. At last we arrived in Jerusalem. I spent the days before the festival in the town, living the same kind of life, perhaps even worse. I was not content with the youths I had seduced at sea and who had helped me to get to Jerusalem; many others—citizens of the town and foreigners—I also seduced. The holy day of the Exaltation of the Cross dawned while I was still flying about—hunting for youths. At daybreak I saw that everyone was hurrying to the church, so I ran with the rest. When the hour for the holy elevation approached, I was trying to make my way in with the crowd which was struggling to get through the church doors.

“I had at last squeezed through with great difficulty almost to the entrance of the temple, from which the lifegiving Tree of the Cross was being shown to the people. But when I trod on the doorstep which everyone passed, I was stopped by some force which prevented by entering. Meanwhile I was brushed aside by the crowd and found myself standing alone in the porch. Thinking that this had happened because of my woman’s weakness, I again began to work my way into the crowd, trying to elbow myself forward. But in vain I struggled. Again my feet trod on the doorstep over which others were entering the church without encountering any obstacle. I alone seemed to remain unaccepted by the church. It was as if there was a detachment of soldiers standing there to oppose my entrance. Once again I was excluded by the same mighty force and again I stood in the porch. Having repeated my attempt three or four times, at last I felt exhausted and had no more strength to push and to be pushed, so I went aside and stood in a corner of the porch. And only then with great difficulty it began to dawn on me, and I began to understand the reason why I was prevented from being admitted to see the life-giving Cross. The word of salvation gently touched the eyes of my heart and revealed to me that it was my unclean life which barred the entrance to me. I began to weep and lament and beat my breast, and to sigh from the depths of my heart.

“And so I stood weeping when I saw above me the ikon of the most holy Mother of God. Not taking my eyes off her, I said, ‘O Lady, Mother of God, who gave birth in the flesh to God the Word, I know, O how well I know, that it is no honour or praise to thee when one so impure and depraved as I look up to thy icon, O ever-virgin, who didst keep thy body and soul in purity. Rightly do I inspire hatred and disgust before thy virginal purity. But I have heard that God Who was born of thee became man on purpose to call sinners to repentance. Then help me, for I have no other help. Order the entrance of the church to be opened to me. Allow me to see the venerable Tree on which He Who was born of thee suffered in the flesh and on which He shed His holy Blood for the redemption of sinners and for me, unworthy as I am. Be my faithful witness before thy son that I will never again defile my body by the impurity of fornication, but as soon as I have seen the Tree of the Cross I will renounce the world and its temptations and will go wherever thou wilt lead me.’ Thus I spoke and as if acquiring some hope in firm faith and feeling some confidence in the mercy of the Mother of God, I left the place where I stood praying. And I went again and mingled with the crowd that was pushing its way into the temple. And no one seemed to thwart me, no one hindered my entering the church. I was possessed with trembling, and was almost in delirium.

“Having got as far as the doors which I could not reach before—as if the same force which had hindered me cleared the way for me—I now entered without difficulty and found myself within the holy place. And so it was I saw the lifegiving Cross. I saw too the Mysteries of God

and how the Lord accepts repentance. Throwing myself on the ground, I worshipped that holy earth and kissed it with trembling. Then I came out of the church and went to her who had promised to be my security, to the place where I had sealed my vow. And bending my knees before the Virgin Mother of God, I addressed her with these words: 'O loving Lady, thou hast shown me thy great love for all men. Glory to God Who receives the repentance of sinners through thee. What more can I recollect or say, I who am so sinful? It is time for me, O Lady to fulfil my vow, according to thy witness. Now lead me by the hand along the path of repentance!' And at these words I heard a voice from on high: 'If you cross the Jordan you will find glorious rest.' Hearing this voice and having faith that it was for me, I cried to the Mother of God: 'O Lady, Lady, do not forsake me!' With these words I left the porch of the church and set off on my journey.

"As I was leaving the church a stranger glanced at me and gave me three coins, saying: 'Sister, take these.' And, taking the money, I bought three loaves and took them with me on my journey, as a blessed gift. I asked the person who sold the bread: 'Which is the way to the Jordan?' I was directed to the city gate which led that way. Running on I passed the gates and still weeping went on my journey. Those I met I asked the way, and after walking for the rest of that day (I think it was nine o'clock when I saw the Cross) I at length reached at sunset the Church of St. John the Baptist which stood on the banks of the Jordan. After praying in the temple, I went down to the Jordan and rinsed my face and hands in its holy waters. I partook of the holy and life-giving Mysteries in the Church of the Forerunner and ate half of one of my loaves. Then, after drinking some water from Jordan, I lay down and passed the night on the ground. In the morning I found a small boat and crossed to the opposite bank. I again prayed to Our Lady to lead me whither she wished. Then I found myself in this desert and since then up to this very day I am estranged from all, keeping away from people and running away from everyone. And I live here clinging to my God Who saves all who turn to Him from faintheartedness and storms."

Zosimas asked her: "How many years have gone by since you began to live in this desert?" She replied: "Forty-seven years have already gone by, I think, since I left the holy city." Zosimas asked: "But what food do you find?" The woman said: "I had two and a half loaves when I crossed the Jordan. Soon they dried up and became hard as rock. Eating a little I gradually finished them after a few years." Zosimas asked: "Can it be that without getting ill you have lived so many years thus, without suffering in any way from such a complete change?" The woman answered: "You remind me, Zosimas, of what I dare not speak of. For when I recall all the dangers which I overcame, and all the violent thoughts which confused me, I am again afraid that they will take possession of me." Zosimas said: "Do not hide anything from me; speak to me without concealing anything."

She said to him: "Believe me, Abba, seventeen years I passed in this desert fighting wild beasts—mad desires and passions. When I was about to partake of food, I used to begin to regret the meat and fish which of which I had so much in Egypt. I regretted also not having wine which I loved so much. For I drank a lot of wine when I lived in the world, while here I had not even water. I used to burn and succumb with thirst. The mad desire for profligate songs also entered me and confused me greatly, edging me on to sing satanic songs which I had learned once. But when such desires entered me I struck myself on the breast and reminded myself of the vow which I had made, when going into the desert. In my thoughts I returned to the ikon of the Mother of God which had received me and to her I cried in prayer. I implored her to chase away the thoughts to which my miserable soul was succumbing. And after weeping for long and beating my breast I used to see light at last which seemed to shine

on me from everywhere. And after the violent storm, lasting calm descended.

“And how shall I tell you, O Abba, of the thoughts that pushed me towards lust once more? A fire was kindled in my miserable heart which seemed to burn me up completely and to awake in me a thirst for embraces. As soon as this craving came to me, I flung myself on the earth and watered it with my tears, as if I saw before me my witness, who had appeared to me in my disobedience, and who seemed to threaten punishment for the crime. And I did not rise from the ground (sometimes I lay thus prostrate for a day and a night) until a calm and sweet light descended and enlightened me and chased away the thoughts that possessed me. But always I turned to the eyes of my mind to my Protectress, asking her to extend help to one who was sinking fast in the waves of the desert. And I always had her as my Helper and the Acceptor of my repentance. And thus I lived for seventeen years amid constant dangers. And since then even till now the Mother of God helps me in everything and leads me as it were by the hand.”

Zosimas asked: “Can it be that you did not need food and clothing?” She answered: “After finishing the loaves I had, of which I spoke, for seventeen years I have fed on herbs and all that can be found in the desert. The clothes I had when I crossed the Jordan became torn and worn out. I suffered greatly from the cold and greatly from the extreme heat. At times the sun burned me up and at other times I shivered from the frost, and frequently falling to the ground I lay without breath and without motion. I struggled with many afflictions and with terrible temptations. But from that time till now the power of God in numerous ways had guarded my sinful soul and my humble body. When I only reflect on the evils from which Our Lord has delivered me I have imperishable food for hope of salvation. I am fed and clothed by the all-powerful Word of God, the Lord of all. For it is not by bread alone that man lives. And those who have stripped off the rags of sin have no refuge, hiding themselves in the clefts of the rocks (*Job 24; Heb. 11:38*).”

Hearing that she cited words Scripture, from Moses and Job, Zosimas asked her: “And so you have read the psalms and other books?” She smiled at this and said to the elder: “Believe me, I have not seen a human face ever since I crossed the Jordan, except yours today. I have not seen a beast or a living being ever since I came into the desert. I never learned from books. I have never even heard anyone who sang and read from them. But the word of God, which is alive and active, by itself teaches a man knowledge. And so this is the end of my tale. But, as I asked you in the beginning, so even now I implore you for the sake of the Incarnate word of God, to pray to the Lord for me who am such a sinner.”

Thus concluding her tale she bowed down before him. And with tears the elder exclaimed: “Blessed is God Who creates the great and wondrous, the glorious and marvellous without end. Blessed is God Who has shown me how He rewards those who fear Him. Truly, O Lord, Thou dost not forsake those who seek Thee!” And the woman, not allowing the elder to bow down before her, said: “I beg you, holy father, for the sake of Jesus Christ our God and Savior, tell no one what you have heard, until God delivers me of this earth. And now depart in peace and again next year you shall see me, and I you, if God will preserve us in His great mercy. But for God’s sake, do as I ask you. Next year during Lent do not cross the Jordan, as is your custom in the monastery.” Zosimas was amazed to hear that she knew the rules of the monastery and could only say: “Glory to God Who bestows great gifts on those who love Him.” She continued: “Remain, Abba, in the monastery. And even if you wish to depart, you will not be to do so. And at sunset of the holy day of the Last Supper, put some of the lifegiving Body and Blood of Christ into a holy vessel worthy to hold such Mysteries for me, and bring it. And wait for me on the banks of the Jordan adjoining the inhabited parts of the land, so

that I can come and partake of the lifegiving Gifts. For, since the time I communicated in the temple of the Forerunner before crossing the Jordan even to this day I have not approached the Holy Mysteries. And I thirst for them with irrepressible love and longing. and therefore I ask and implore you to grant me my wish, bring me the lifegiving Mysteries at the very hour when Our Lord made His disciples partake of His Divine Supper. Tell John the Abbot of the monastery where you live. Look to yourself and to your brothers, for there is much that needs correction. Only do not say this now, but when God guides you. Pray for me!" With these words she vanished in the depths of the desert. And Zosimas, falling down on his knees and bowing down to the ground on which she had stood, sent up glory and thanks to God. And, after wandering thorough the desert, he returned to the monastery on the day all the brothers returned.

Choir: Lord have mercy. (*Thrice*)

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

Reader: Both now and ever, and unto the ages of ages. Amen.

Psalm 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightiest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

The Great Canon

Ode I

He is for me un- to sal- va- tion Help- er and Pro- tec- tor

This system of musical notation is for the first system of the hymn. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "He is for me un- to sal- va- tion Help- er and Pro- tec- tor".

He is my God and I glor- i- fy Him, God of my

This system of musical notation is for the second system of the hymn. It consists of a treble and a bass staff, both in the key of D major. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "He is my God and I glor- i- fy Him, God of my".

fath- ers is He and I ex- alt Him, for He is great- ly

This system of musical notation is for the third system of the hymn. It consists of a treble and a bass staff, both in the key of D major. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "fath- ers is He and I ex- alt Him, for He is great- ly".

glor- i- fied.

This system of musical notation is for the fourth system of the hymn. It consists of a treble and a bass staff, both in the key of D major. The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "glor- i- fied.".



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

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

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

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

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

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

By my own free choice have I incurred the guilt of Cain's murder. I have killed my conscience, bringing the flesh to life and making war upon the soul by my wicked actions.

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

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

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

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

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

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

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

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

O Lamb of God, that takest away the sins of all, take from me the heavy yoke of sin, and in Thy compassion give me tears of compunction.

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

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

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

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

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

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

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

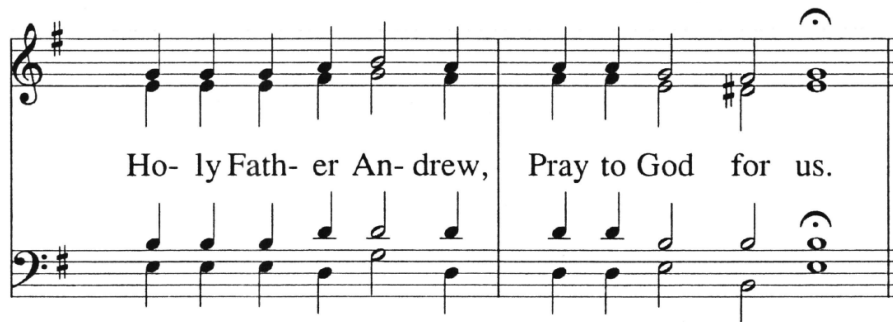
Another Canon, of Saint Mary of Egypt



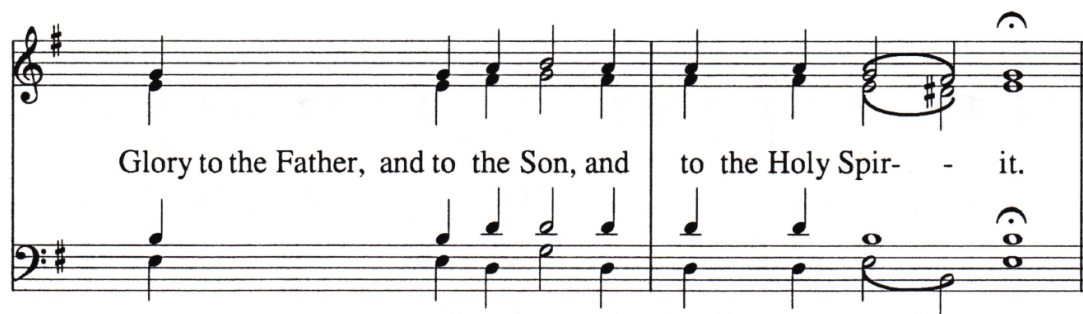
To St. Mary of Egypt: Give me the light of grace, from God's providence on high, that I may flee from the darkness of the passions and sing fervently the joyful story of thy life, O Mary.

Refrain: Holy Mother Mary, pray to God for us.

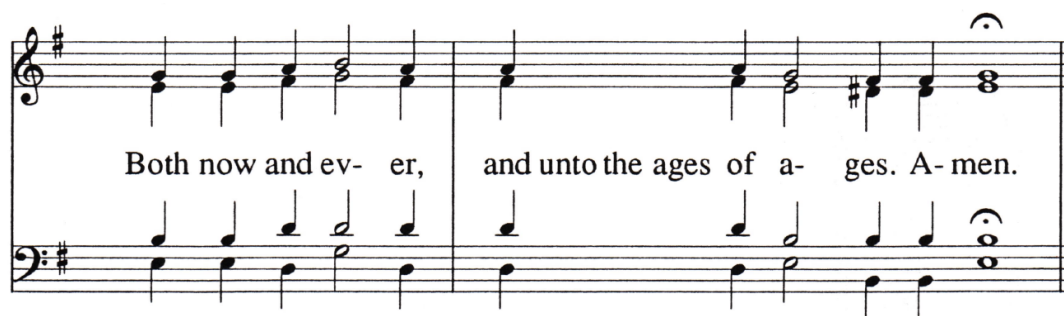
To St. Mary of Egypt: Bowing before the divine laws of Christ, thou hast drawn near to Him, forsaking the unbridled longings of sensual pleasure; and in the fear of God thou hast gained all the virtues as if they were one.



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

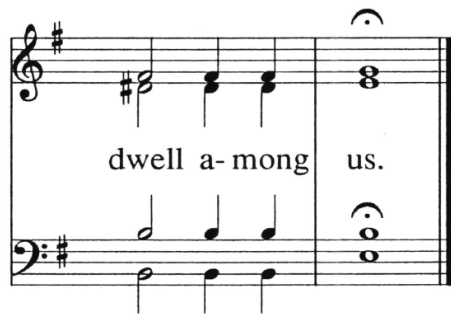
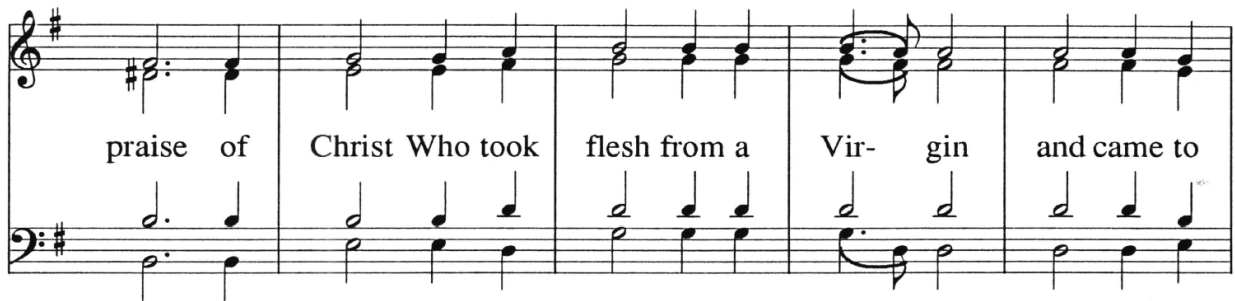
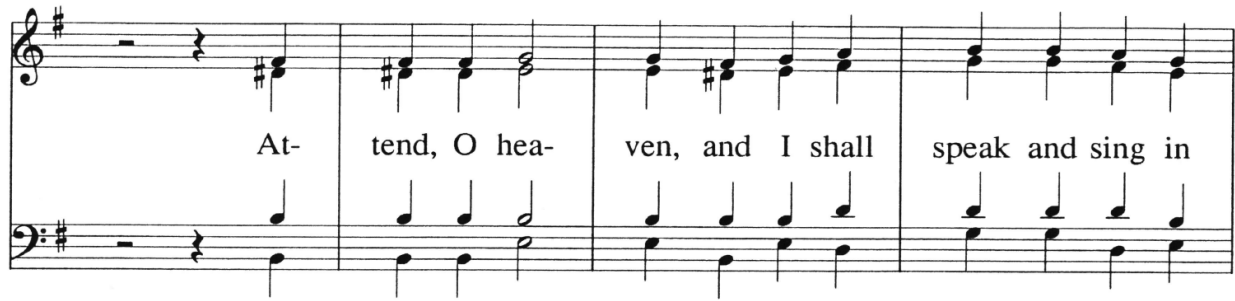


To The Trinity: Trinity beyond all being, worshipped in Unity, take from me the heavy yoke of sin, and in Thy compassion grant me tears of compunction.



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

Ode II



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

Look upon me, God my Saviour, with Thy merciful eye, and accept my fervent confession. More than all men have I sinned; I alone have sinned against Thee. But as God take pity

on Thy creation, O Saviour.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Like the Publican I cry to Thee: Be merciful, O Saviour, be merciful to me. For no child of Adam has ever sinned against Thee as I have sinned.

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

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

O Lover of mankind, who desirest that all men shall be saved, in Thy goodness call me

back and accept me in repentance.

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

Refrain: Most holy Theotokos, save us.

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

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

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

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

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

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

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

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

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

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

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

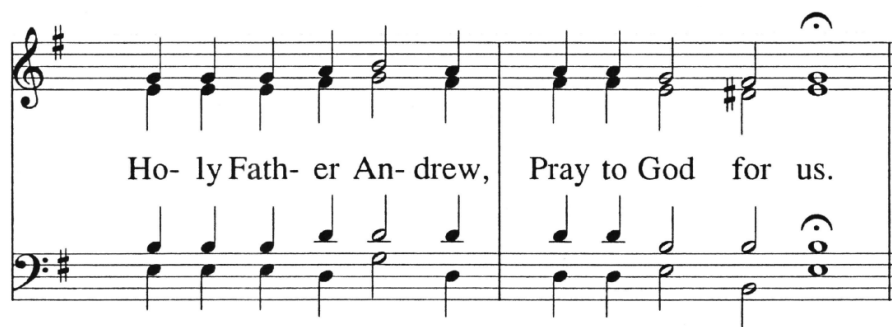
Know and see that I am God, searching out men's hearts and punishing their thoughts, reproving their actions and burning up their sins; and in My judgement I protect the orphan and the humble and the poor.



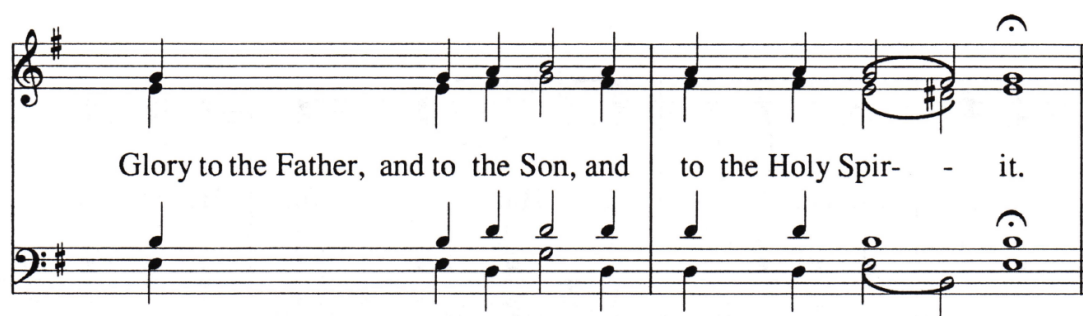
To St. Mary of Egypt: Sunk in the abyss of wickedness, O Mary, thou hast lifted up thine hands to the merciful God. And, as to Peter, in His lovingkindness He stretched out His hand to thee in help, seeking in every way thy conversion.

Refrain: Holy Mother Mary, pray to God for us.

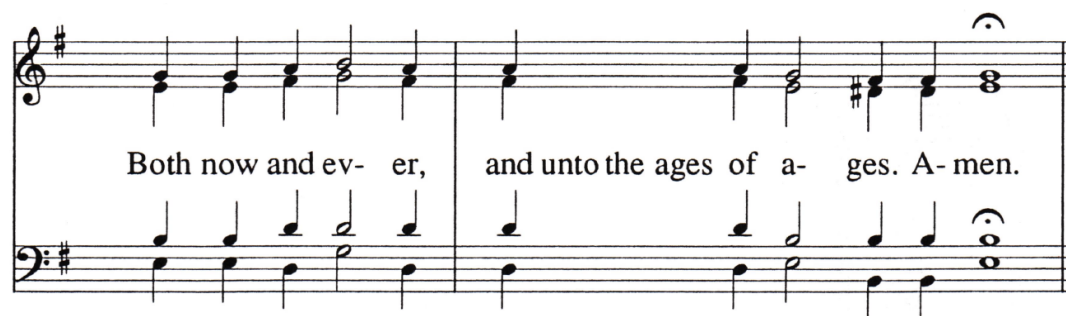
To St. Mary of Egypt: With all eagerness and love hast thou run to Christ, turning from thy former path of sin, finding thy food in the trackless wilderness, and fulfilling in purity the commandments of God.



To St. Andrew of Crete: Let us see, O my soul, let us see the love of our God and Master for mankind; and before the end comes, with tears let us fall down before Him, crying: At the prayers of Andrew, O Saviour, have mercy on us.



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



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

Ode III

O Lord, up- on the rock of Thy com- mand- ments

make firm my wav- 'ring heart for Thou a- lone art Ho- ly and

Lord.

Have mer- cy on me, O God, have mer- cy on me.

The Lord once rained down fire from heaven and consumed the land of Sodom.
O my soul, flee like Lot to the mountain, and take refuge in Zoar before it is too late.
Flee from the flames, my soul, flee from the burning heat of Sodom, flee from destruction
by the fire of God.

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

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

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

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

Refrain: God the Holy Trinity, have mercy on us.

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

Refrain: Most Holy Theotokos, save us.

Theotokion: Rejoice, Womb that held God! Rejoice, Throne of the Lord! Rejoice, Mother of our Life!

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

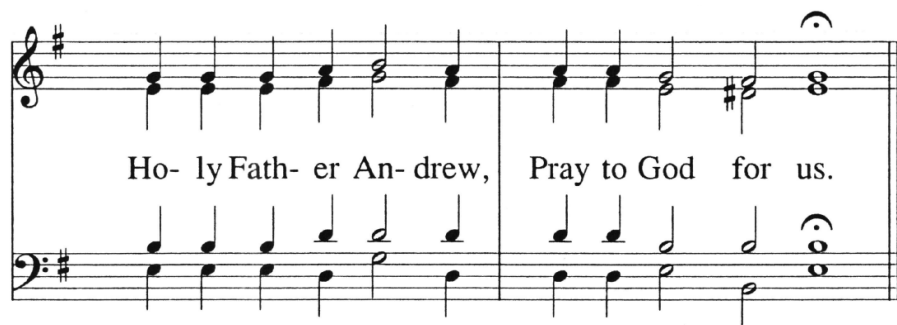
Reject not, O Master, the prayer of those who sing Thy praises, but in Thy loving-kindness be merciful and grant forgiveness to them that ask with faith.



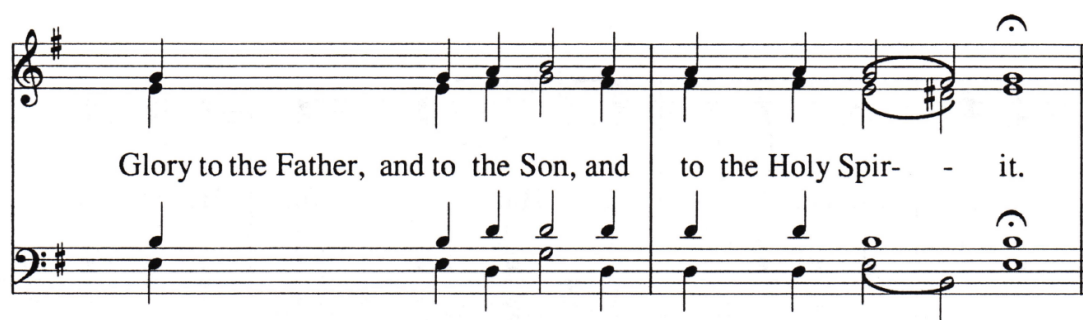
To St. Mary of Egypt: I am held fast, O Mother, by the tempest and billows of sin: but do thou keep me safe and lead me to the haven of divine repentance.

Refrain: Holy Mother Mary, pray to God for us.

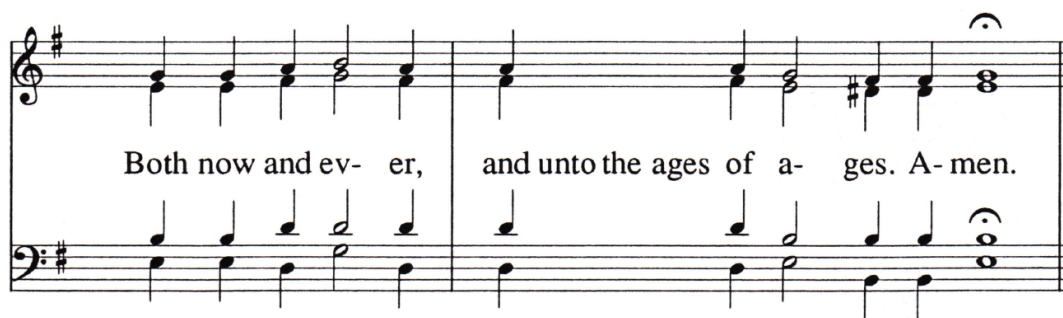
To St. Mary of Egypt: O holy Mary, offer thy prayer of supplication to the compassionate Theotokos, and through thine intercessions open unto me the door that leads to God.



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



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



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

Katavasia – Ode III

O Lord, up on the rock of Thy commandments

make firm my wav- 'ring heart for Thou a- lone art Ho- ly and

Small Litany

Deacon: Again and again in peace let us pray to the Lord.

Choir: Lord, have mercy

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commit ourselves and one another, and all our life unto Christ our God.

Choir: Lord, have mercy

Priest: For Thou art our God and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Sessional Hymn

Tone VIII, the work of Joseph

O divinely shining lights, Apostles and eyewitnesses of the Savior, enlighten us in the darkness of life, that we may walk honestly as in the day, routing the passions of the night with the lamp of temperance and continence, and may see the glorious Passion of Christ rejoicing.

Glory to the Father, and to the Son, and to the Holy Spirit:

Another Sessional Hymn

the work of Theodore

O God-chosen band of the Twelve Apostles, offer now especially prayer to Christ, that we may all finish the course of the Fast, completing the prayers with compunction, and zealously practicing the virtues, that we may attain to see the glorious Resurrection of Christ our God, offering Him glory and praise.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Pray with the Apostles, O Mother of God, to the incomprehensible Son and Word of God, Who beyond understanding was ineffably born of thee, that He may bestow true peace on the world, and before our end grant us forgiveness of sins, and in thy extreme goodness make thy servants fit for the Kingdom of Heaven.

The Life of Our Venerable Mother Mary of Egypt, Part 2

For the whole year he kept silent, not daring to tell anyone of what he had seen. To himself he prayed God to show him again the face that he desired. He tormented himself and worried himself to pieces, imagining to himself how long a year is and wanting, if possible, that the year be shortened into one single day. And when at length the first Sunday of the Great Fast came, all went out into the desert with the customary prayers and the singing of psalms. Only Zosimas was held back by illness—he lay in a fever. And then he remembered what the saint had said to him: “and even if you wish to depart, you will not be able to do so.”

Many days passed and at last recovering from his illness he remained in the monastery. And when again the monks returned and the day of the Last Supper dawned, he did as he had been ordered. and placing some of the most pure Body and Blood into a small chalice and putting some figs and dates and lentils soaked in water into a small basket, he departed for the desert and reached the banks of the Jordan and sat down to wait for the saint. He waited for a long while and then began to doubt. Then raising his eyes to heaven, he began to pray: “Grant me O Lord, to behold that which Thou hast allowed be to behold once. do not

let me depart in vain, being the burden of my sins." And then another thought struck him: "And what if she does come? There is no boat; how will she cross the Jordan to come to me who am so unworthy?" And as he was pondering thus he saw the holy woman appear and stand on the other side of the river. Zosimas got up rejoicing and glorifying and thanking God. And again the thought came to him that she could not cross the Jordan. Then he saw that she made the sign of the Cross over the waters of the Jordan (and the night was a moonlight one, as he related afterwards) and then she at once stepped on to the waters and began walking across the surface towards him. And when he wanted to prostrate himself, she cried to him while still walking on the water: "What are you doing, Abba, you are a priest and carrying the Divine Gifts!" He obeyed her and on reaching the shore she said to the elder: "Bless, father, bless me!" He answered her trembling, for a state of confusion had overcome him at the sight of the miracle: "Truly God did not lie when He promised that when we purify ourselves we shall be like Him. Glory to Thee, Christ our God, Who has shown me through this thy slave how far away I stand from perfection." Here the woman asked him to say the Creed and our Father. He began, she finished the prayer and according to the custom of that time gave him the kiss of peace on the lips. Having partaken of the Holy Mysteries, she raised her hands to heaven and sighed with tears in her eyes, exclaiming: "Now lettest Thou Thy servant depart in peace, O Lord, according to Thy word; for my eyes have seen Thy salvation."

Then she said to the elder: "Forgive me, Abba, for asking you, but fulfil another wish of mine. Go now to the monastery and let God's grace guard you. and next year come again to the same place where I first met you. come for God's sake, for you shall again see me, for such is the will of God." He said to her: "From this day on I would like to follow you and always see your holy face. but now fulfil the one and only wish of an old man and take a little of the food I have brought for you." And he showed her the basket, while she just touched the lentils with the tips of her fingers, and taking three grains said that the Holy spirit guards the substance of the soul unpolluted. Then she said: "Pray, for God's sake pray for me and remember a miserable wretch." Touching the saint's feet and asking for her prayers for the Church, the kingdom and himself, he let her depart with tears, while he went off sighing and sorrowful, for he could not hope to vanquish the invincible. Meanwhile she again made the sign of the Cross over the Jordan, and stepped on to the waters and crossed over as before. And the elder returned filled with joy and terror, accusing himself of not having asked the saint her name. But he decided to do so next year.

And when another year had passed, he again went into the desert. He reached the same spot but could see no sign of anyone.

So raising his eyes to heaven as before, he prayed: "Show me, O Lord, Thy pure treasure, which Thou hast concealed in the desert. Show me, I pray Thee, the angel in the flesh, of which the world is not worthy." Then on the opposite bank of the river, her face turned towards the rising sun, he saw the saint lying dead. Her hands were crossed according to custom and her face was turned to the East. Running up he shed tears over the saint's feet and kissed them, not daring to touch anything else. For a long time he wept. Then reciting the appointed psalms, he said the burial prayers and thought to himself: "Must I bury the body of a saint? Or will this be contrary to her wishes?" And then he saw words traced on the ground by her head: "Abba Zosimas, bury on this spot the body of humble Mary. Return to dust that which is dust and pray to the Lord for me, who departed in the month of Fermoutin of Egypt, called April by the Romans, on the first day, on the very night of our Lord's Passion, after having partaken of the Divine Mysteries." Reading this the elder was glad to know the saint's name. He understood too that as soon as she had partaken of the Divine Mysteries on

the shore of the Jordan she was at once transported to the place where she died. The distance which Zosimas had taken twenty days to cover, Mary had evidently traversed in an hour and had at once surrendered her soul to God.

Then Zosimas thought: "It is time to do as she wished. But how am I to dig a grave with nothing in my hands?" And then he saw nearby a small piece of wood left by some traveller in the desert. Picking it up he began to dig the ground. But the earth was hard and dry and did not yield to the efforts of the elder. He grew tired and covered with sweat. He sighed from the depths of his soul and lifting up his eyes he saw a big lion standing close to the saint's body and licking her feet. At the sight of the lion he trembled with fear, especially when he called to mind Mary's words that she had never seen wild beasts in the desert. But guarding himself with the sign of the cross, the thought came to him that the power of the one lying there would protect him and keep him unharmed. Meanwhile the lion drew nearer to him, expressing affection by every movement. Zosimas said to the lion: "The Great One ordered that her body was to be buried. But I am old and have not the strength to dig the grave (for I have no spade and it would take too long to go and get one), so can you carry out the work with your claws? Then we can commit to the earth the mortal temple of the saint." While he was still speaking the lion with his front paws began to dig a hole deep enough to bury the body.

Again the elder washed the feet of the saint with his tears and calling on her to pray for all, covered the body with earth in the presence of the lion. It was as it had been, naked and uncovered by anything but the tattered cloak which had been given to her by Zosimas and with which Mary, turning away, had managed to cover part of her body. Then both departed. The lion went off into the depth of the desert like a lamb, while Zosimas returned to the monastery glorifying and blessing Christ our Lord. And on reaching the monastery he told all the brothers about everything, and all marvelled on hearing of God's miracles. And with fear and love they kept the memory of the saint. Abbot John, as St. Mary had previously told Abba Zosimas, found a number of things wrong in the monastery and got rid of them with God's help. And Saint Zosimas died in the same monastery, almost attaining the age of a hundred, and passed to eternal life.

The monks kept this story without writing it down and passed it on by word of mouth to one another. But I (adds Sophronius) as soon as I heard it, wrote it down. Perhaps someone else, better informed, has already written the life of the Saint, but as far as I could, I have recorded everything, putting truth above all else. May God Who works amazing miracles and generously bestows gifts on those who turn to Him with faith, reward those who seek light for themselves in this story, who hear, read and are zealous to write it, and may He grant them the lot of blessed Mary together with all who at different times have pleased God by their pious thoughts and labours. And let us also give glory to God, the eternal King, that He may grant us too His mercy in the day of judgment for the sake of Jesus Christ our Lord, to Whom belongs all glory, honour, dominion and adoration with the Eternal Father and the Most Holy and Life-giving Spirit, now and always, and through all ages. Amen.

THE TRIODION

Ode IV

Tone VIII, the work of Joseph

Irmos: I have heard, O Lord, the mystery of Thy plan, I contemplate Thy works and glorify Thy divine nature.

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

1. Having lived in continence, the enlightened Apostles of Christ make easy for us the time of continence by their divine intercessions.

2. Like a twelve-stringed instrument, the divine choir of the Disciples sings the song of salvation, and confounds the racket of the evil one.

3. With showers of the Spirit, O all-blessed Apostles, you have watered everything under the sun and banished the drought of polytheism.

Refrain: Most Holy Theotokos, save us.

Theotokion: Humble and save me who have lived high-mindedly, O all-pure Virgin, who gavest birth to Him Who exalted our humbled nature.

Another Triodion

the work of Theodore

Irmos: I have heard, O Lord, the report of Thee, and am afraid. I contemplate Thy works and glorify Thy power, O Lord.

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

4. Most holy choir of Apostles, pray to the Creator of all and ask Him to have mercy on us who sing your praises.

5. As workers who cultivated the whole world with the word of God, O Apostles of Christ, you always offered Him your fruits.

6. You were a vineyard for the truly beloved Christ, for from you the wine of the Spirit gushed into the world, O Apostles.

Glory to the Father, and to the Son, and to the Holy Spirit:

To The Trinity: Eternal, co-equal, all-powerful Holy Trinity; Father, Word and Holy Spirit; God, Light and Life, guard Thy flock.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Rejoice, fiery throne! Rejoice, luminous lamp! Rejoice, mountain of sanctification, ark of life, tabernacle, holy of holies.

THE GREAT CANON
Ode IV

The pro- phet heard of Thy com- ing, O Lord, and

he was a- fraid: how Thou wast to be born of a Vir- gin and re-

vealed to men, and he said: 'I have heard the re- port of

Thee and I was a- fraid.' Glo- ry to Thy pow- er, O Lord.



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

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

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

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

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

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

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

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

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

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

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

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

Thou hast heard, O my soul, of Job justified on a dung-hill, but thou hast not imitated his fortitude. In all thine experiences and trials and temptations, thou hast not kept firmly to thy purpose but hast proved inconstant.

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

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

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

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

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

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

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

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

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

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

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

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

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

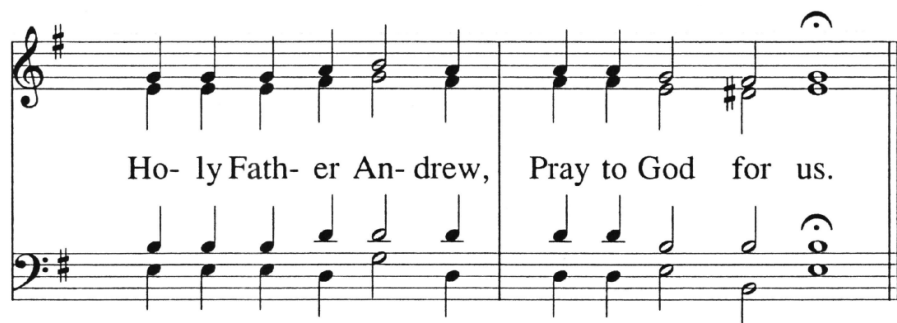
I have not hearkened to Thy voice, I have not heeded Thy Scripture, O Giver of the Law. But accept me in repentance and call me back to knowledge. Let me not become the possession and food of the enemy; but do Thou, O Saviour, take pity on me.



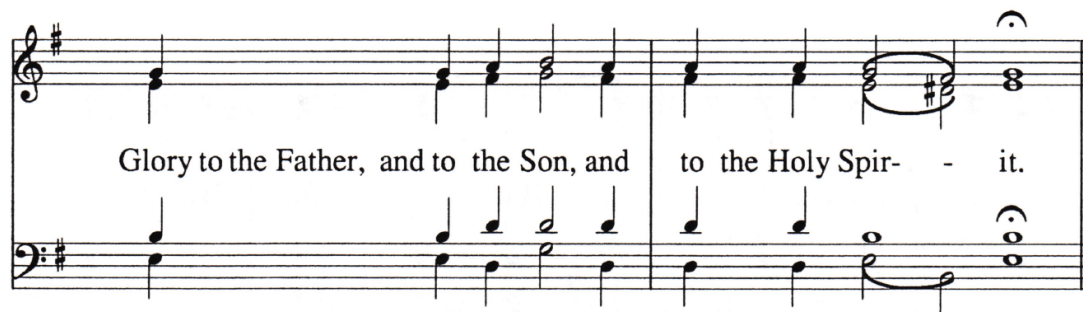
To St. Mary of Egypt: Thou hast lived a bodiless life in the body, O holy Mary, and thou hast received great grace from God. Protect us who honour thee with faith and, we entreat thee, deliver us by thy prayers from every trial.

Refrain: Holy Mother Mary, pray to God for us.

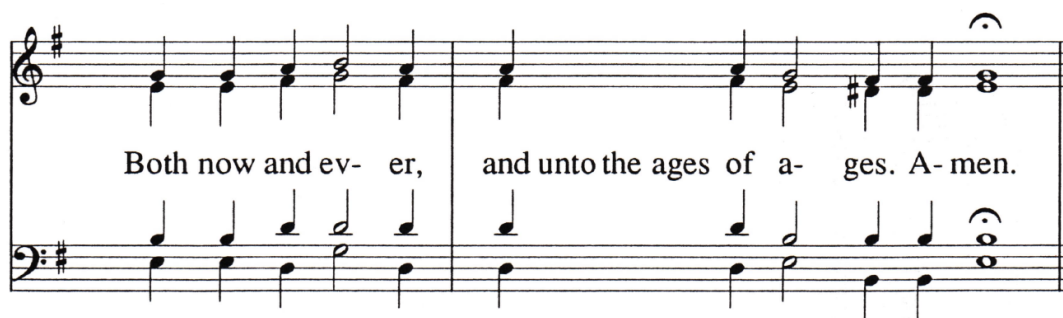
To St. Mary of Egypt: Thou wast brought down into an abyss of great iniquity, yet not held fast within it: but with better intent thou hast mounted through action to the height of virtue, past all expectation: and the angels, O Mary, were amazed at thee.



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

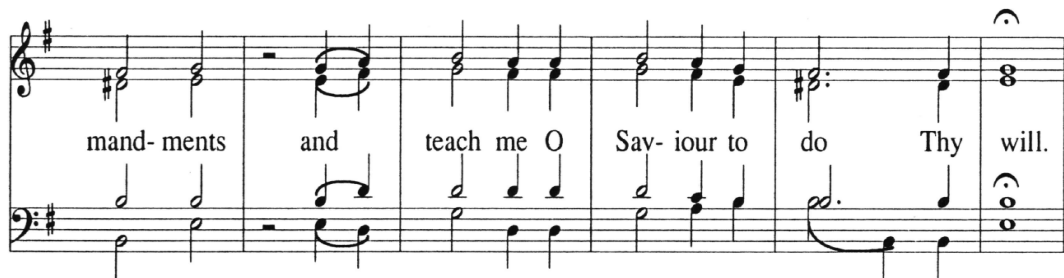
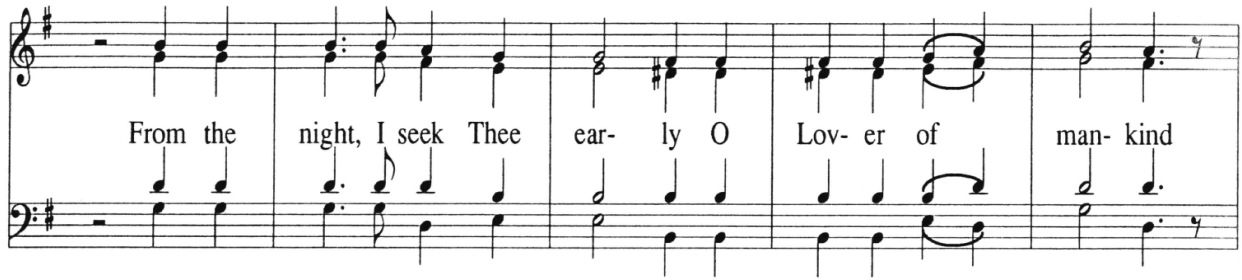


To The Trinity: Undivided in Essence, unconfused in Persons, I confess Thee as God: Triune Deity, one in kingship and throne; and to Thee I raise the great thrice-holy hymn that is sung on high.



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

Ode V



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

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

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

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

O miserable and wicked soul, imitate the righteous and pure mind of Joseph; and do not live in wantonness, sinfully indulging thy disordered desires.

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

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

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

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

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

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

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

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

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

When I examine my actions, O Saviour, I see that I have gone beyond all men in sin; for I knew and understood what I did; I was not sinning in ignorance.

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

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

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

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

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

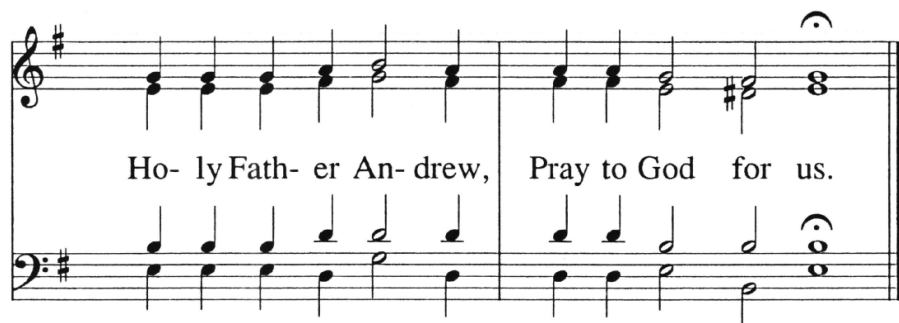
O Master and Lord, may my tears be unto me as Siloam: that I also may wash clean the eyes of my heart, and with my mind behold Thee, the pre-eternal Light.



To St. Mary of Egypt: O blessed saint, with a love beyond compare thou hast longed to venerate the wood of the Cross, and thy desire was granted. Make me also worthy to attain the glory on high.

Refrain: Holy Mother Mary, pray to God for us.

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



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

Glory to the Father, and to the Son, and to the Holy Spirit:

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

Both now and ever, and unto the ages of ages. Amen.

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

Ode VI

With my whole heart I cried to the all com- pas-

sion- ate God: and He heard me from the low- est depths of

hell and brought my life out of cor- rup- tion.

Have mer- cy on me, O God, have mer- cy on me.

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

Like Dathan and Abiram, O my soul, thou hast become a stranger to thy Lord; but from the lowest depth of hell cry out, 'Spare me', that the earth may not open and swallow thee up.

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

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

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

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

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

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

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

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

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

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

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

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

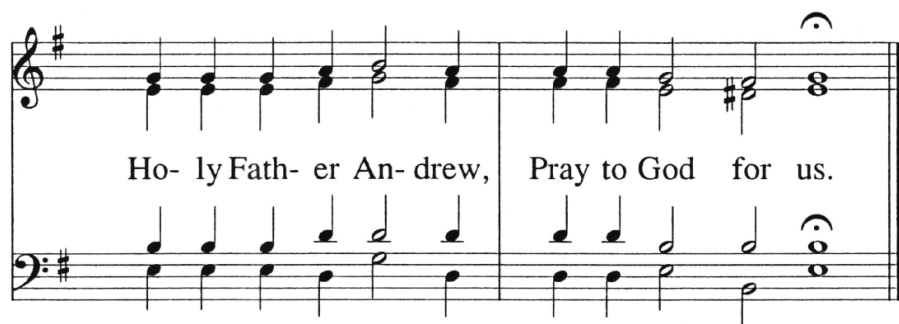
O Saviour, I am the coin marked with the King's likeness, which Thou hast lost of old. But, O Word, light Thy lamp, Thy Forerunner, and seek and find again Thine image.



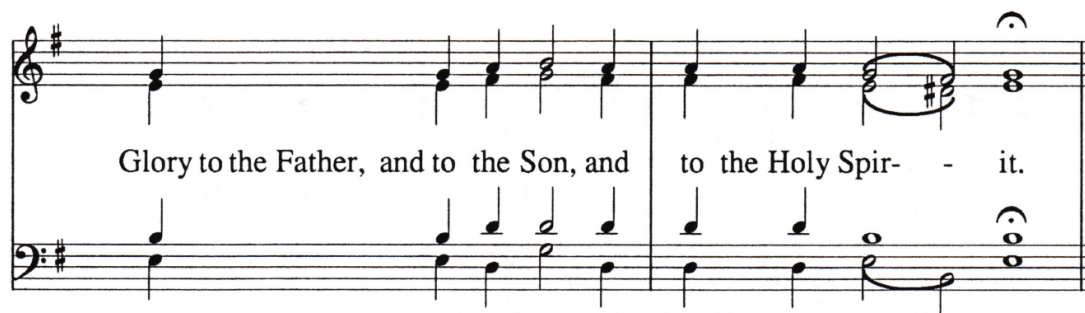
To St. Mary of Egypt: Thy soul on fire, O Mary, thou hast ever shed streams of tears, to quench the burning of the passions. Grant the grace of these thy tears to me also, thy servant.

Refrain: Holy Mother Mary, pray to God for us.

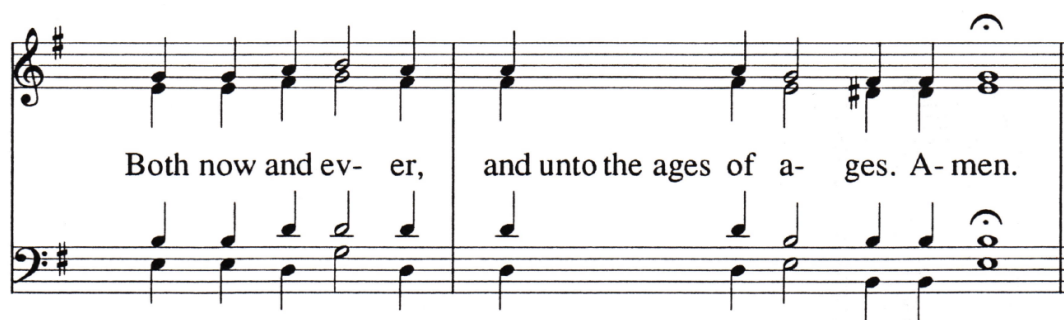
To St. Mary of Egypt: Through the perfection of thine earthly life, O Mother, thou hast gained a heavenly freedom from the sinfulness of passion. In thine intercessions pray that this same freedom may be given to those who sing thy praises.



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



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



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

Katavasia – Ode VI

With my whole heart I cried to the all com- pas-

sion- ate God: and He heard me from the low- est depths of

hell and brought my life out of cor- rup- tion.

Small Litany

Deacon: Again and again in peace let us pray to the Lord.

Choir: Lord, have mercy

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commit ourselves and one another, and all our life unto Christ our God.

Choir: Lord, have mercy

Priest: For Thou art the King of Peace and Savior of our souls, and to Thee we send up the glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

Choir: Amen.

Kontakion

Tone VI

My soul, O my soul, rise up! Why art thou sleep- ing?

The end draws near and soon thou shalt be trou- bled.

Watch, then, that Christ thy God may spare thee,

for He is ev- ery- where pre- sent and fills all things.

Ikos:

Seeing Christ's healing temple opened, and how health Streams from Him to Adam, the devil suffered and was stricken. Then he wailed as if in mortal danger and to his friends raised a bitter howl: what shall I do to the Son of Mary? The Bethlehemite is killing me, Who is everywhere present and fills all things.

The Beatitudes

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

1. Thou didst make the Robber a citizen of Paradise on the Cross when he cried to Thee, O Christ, "Remember me!" Make me, unworthy as I am, also worthy of his repentance.

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

2. Have you heard, my soul, of Manoah of old who saw God in a waking vision and received from his barren wife the fruit of God's promise? Let us imitate his piety.

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

3. You, my soul, have emulated Samson's easy-going laxity; you have shorn the glory of your deeds, and by love of pleasure have surrendered to the Philistines a chaste and blessed life.

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

4. He who conquered the Philistines with an ass's jawbone is now found to be a dissolute slave of passionate intercourse. But avoid, my soul, his example, his action, his laxity.

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

5. Barak and Jephthah, military leaders, with manly-minded Deborah, were promoted to be Judges of Israel. Learn courage from their heroic deeds, my soul, and master yourself.

Blessed are the merciful, for they shall obtain mercy.

6. You know, my soul, of Jael's bravery, who impaled Sisera of old and wrought salvation with a tent-peg, by which (*are you listening?*) the Cross is typified to you.

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

7. Offer the sacrifice of praise, my soul, offer action as a daughter purer than Jephthah's, and slay your carnal passions as a sacrifice to your Lord.

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

8. Think, my soul, of Gideon's fleece. Receive the dew from Heaven; stoop down like a dog and drink the water that flows from the Law by the pressure of study.

Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.

9. You, my soul, for lack of understanding have drawn upon yourself the priest Eli's condemnation, by allowing the passions to act sinfully in you, as he allowed his children.

Blessed are you when men revile you, and persecute you, and say all manner of evil against you falsely and on My account.

10. The Levite among the Judges, by negligence, divided his wife among the twelve tribes, my soul, in order to blazon the lawless outrage of Benjamin.

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

11. Chaste Hannah when praying moved her lips in praise, while her voice was not yet heard; but yet, though barren, she bears a son her prayer deserved.

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

12. Hannah's child, the great Samuel, was reckoned among the Judges, and he was brought up in Arimathea and in the House of the Lord. Imitate him, my soul, and before judging others, judge your own actions.

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

13. David was chosen to be king, and he was royally anointed with the horn of divine oil. So if you, my soul, desire the Kingdom on high, be anointed with the oil of tears.

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

14. Have mercy on Thy creation, O merciful Lord; have compassion on the work of Thy hands, and spare all who have sinned, and even me who above all have ignored Thy commands.

Glory to the Father, and to the Son, and to the Holy Spirit:

To The Trinity: Unoriginate both by generation and procession, the Father Who begot I worship, I glorify the Son Who is begotten, and I hymn the Holy Spirit, co-effulgent with the Father and the Son.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: We worship thy supernatural childbirth, without dividing the natural glory of thy Child, O Mother of God. For He is confessed to be one in Person and twofold in Nature.

Ode VII

First system of musical notation for Ode VII. It consists of a treble and bass staff in G major (one sharp). The lyrics are: "We have sinned We have trans-gressed We have done". The melody is simple, using mostly quarter and half notes.

We have sinned We have trans-gressed We have done

Second system of musical notation for Ode VII. It continues the melody from the first system. The lyrics are: "ev-il In Thy sight we have not kept or". There is a melisma on the word "In" in the original image, which has been corrected to "In".

ev-il In Thy sight we have not kept or

Third system of musical notation for Ode VII. The lyrics are: "fol-lowed Thy com-mand-ments But re-ject us not ut-ter-ly". The melody continues with quarter and half notes.

fol-lowed Thy com-mand-ments But re-ject us not ut-ter-ly

Fourth system of musical notation for Ode VII, ending with a double bar line. The lyrics are: "O God God of our fath-ers.". The melody concludes with a final cadence.

O God God of our fath-ers.



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

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

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

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

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

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

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

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

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

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

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

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

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

Elijah once destroyed with fire twice fifty of Jezebel's servants, and he slew the prophets of shame, as a rebuke to Ahab. But flee from the example of both of them, my soul, and be strong.

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

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

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

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

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

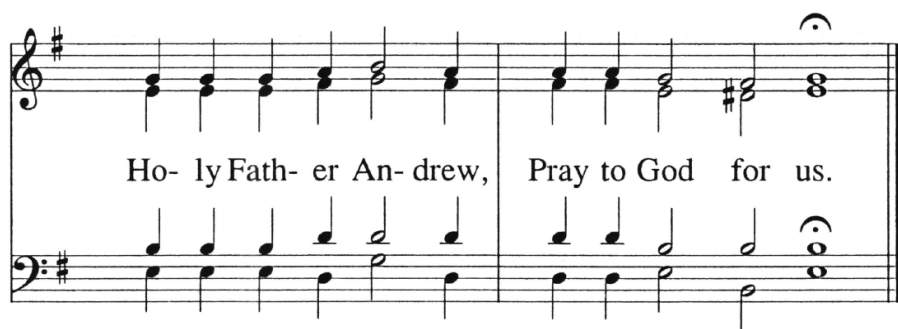
My days have vanished as a dream of one awaking; and so, like Hezekiah, I weep upon my bed, that years may be added to my life. But what Isaiah will come to me, O my soul, except the God of all?



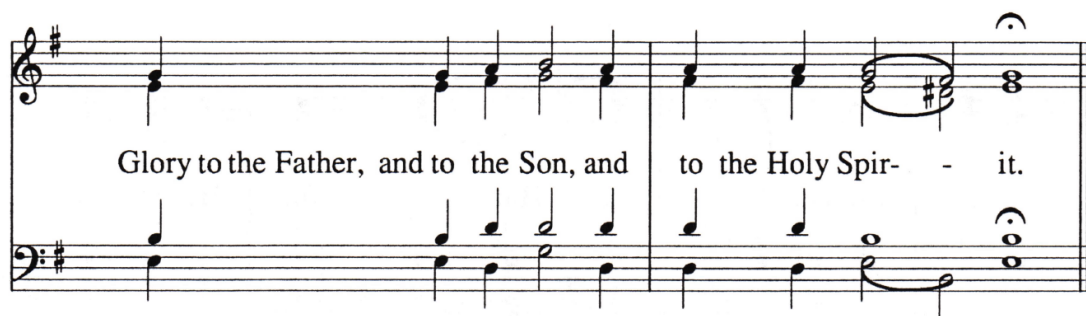
To St. Mary of Egypt: Raising thy cry to the pure Mother of God, thou hast driven back the fury of the passions that violently assailed thee, and put to shame the enemy who sought to make thee stumble. But give thy help in trouble now to me also, thy servant.

Refrain: Holy Mother Mary, pray to God for us.

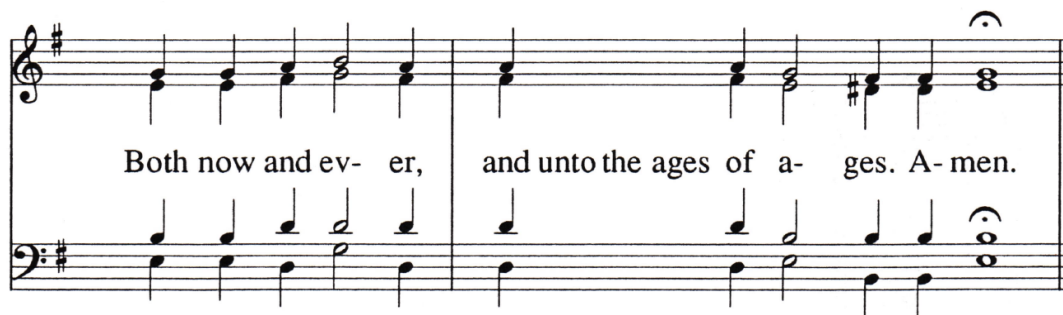
To St. Mary of Egypt: He Whom thou lovest, He Whom thou desirest, He on Whose track thou camest, mother, found thee and granted thee repentance, for He is God Who alone is compassionate. Implore Him unceasingly to deliver us from passions and adversities.



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



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



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

THE TRIODION

Ode VIII

Tone VIII

Irmos: The Eternal King of Glory, before Whom the Hosts of Heaven are thrilled with awe and the Orders of the Angels tremble, praise Him, O priests, and exalt Him, you people, throughout all ages.

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

1. Like coals of immaterial fire, burn my material passions, and kindle in me now, O Apostles, a longing for divine love.

2. Let us honor the tuneful trumpets of the Word, through whom the rickety walls of the enemy fell and the battlements of the knowledge of God were built.

3. Smash the passionate idols of my soul, as you smashed the temples and pillars of the enemy, O Apostles of the Lord, consecrated temples.

Refrain: Most Holy Theotokos, save us.

Theotokion: Thou didst contain Him Who is uncontainable by nature, thou didst carry Him Who carries all things, O pure Virgin, thou didst suckle Him Who feeds creation, Christ the Lifegiver.

The Irmos is repeated: The Eternal King of Glory, before Whom the Hosts of Heaven are thrilled with awe and the Orders of the Angels tremble, praise Him, O priests, and exalt Him, you people, throughout all ages.

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

4. Having built the whole Church with the Spirit as architect, O Apostles of Christ, bless Christ in it throughout the ages.

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

5. By blowing the trumpet of the dogmas, the Apostles have overthrown all the delusion and error of idolatry, and exalted Christ throughout all ages.

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

6. O Apostles, noble company, guardians of the world, and citizens of heaven, deliver from dangers those who ever praise you.

Glory to the Father, and to the Son, and to the Holy Spirit:

To The Trinity: Triune, all-radiant God, co-glorified and co-enthroned Nature, Father Almighty, Son and Divine Spirit, I sing of Thee for ever.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: Let us, O you peoples, unceasingly sing of the Mother of God, as an honored and sublime throne, who alone after childbirth is Mother and Virgin.

THE GREAT CANON
Ode VIII
Tone VI

The hosts of hea- ven give Him glo- ry be- fore Him

trem- ble Cher- u- bim and Ser- a- phim Let ev- ery

thing that has breath and all cre- a- tion praise Him, bless Him,

and ex- alt Him a- bove all for- ev- er



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

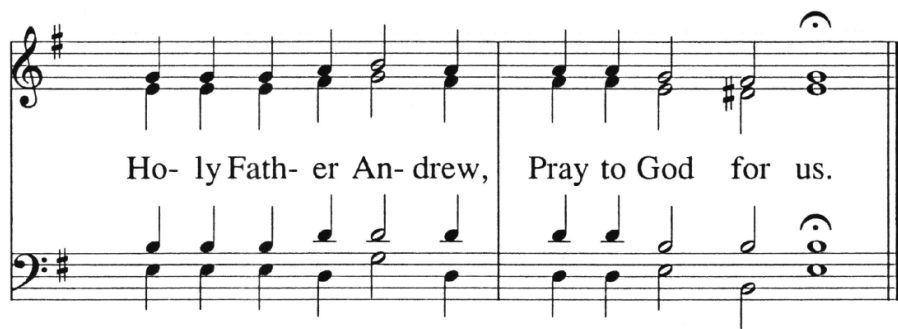
When Thou sittest upon Thy throne, O merciful Judge, and revealist Thy dread glory, O Christ, what fear there will be then! When the furnace hums with fire, and all shrink back in terror before Thy judgement-seat!



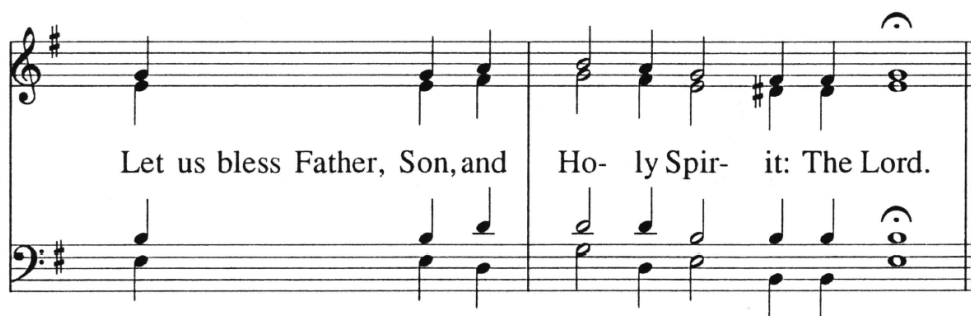
To St. Mary of Egypt: The Mother of the Light that never sets illumined thee and freed thee from the darkness of the passions. O Mary, who hast received the grace of the Spirit, give light to those who praise thee with faith.

Refrain: Holy Mother Mary, pray to God for us.

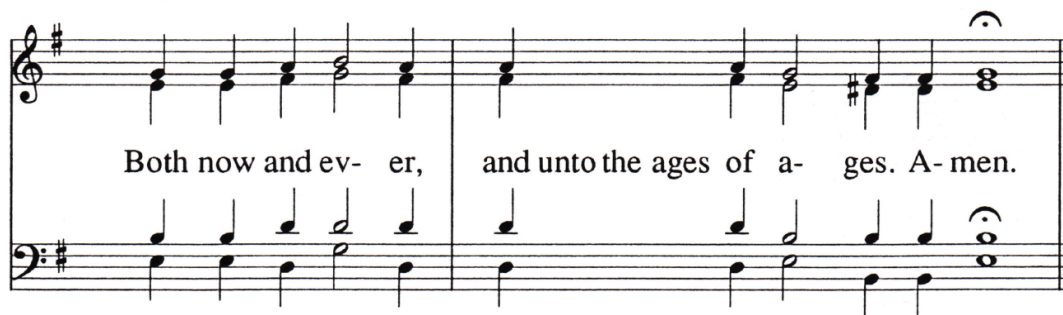
To St. Mary of Egypt: The holy Zosimas was struck with amazement, O Mother, beholding in thee a wonder truly strange and new. For he saw an angel in the body and was filled with astonishment, praising Christ unto all ages.



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



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



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

We Praise, We Bless

First system of musical notation for the song "We Praise, We Bless". It consists of two staves, treble and bass, with lyrics written below the notes. The melody is in G major (one sharp) and 4/4 time. The first staff has a treble clef and the second has a bass clef. The lyrics are: "We praise, we bless, we wor- ship the Lord,".

We praise, we bless, we wor- ship the Lord,

Second system of musical notation for the song "We Praise, We Bless". It consists of two staves, treble and bass, with lyrics written below the notes. The melody continues from the first system. The lyrics are: "praising and supremely ex- al- ting Him un- to all a- ges.".

praising and supremely ex- al- ting Him un- to all a- ges.

Katavasia – Ode VIII

The hosts of hea- ven give Him glo- ry be- fore Him

trem- ble Cher- u- bim and Ser- a- phim Let ev- ery

thing that has breath and all cre- a- tion praise Him, bless Him,

and ex- alt Him a- bove all for- ev- er

The Song of the Most-Holy Theotokos

Deacon: The Theotokos and Mother of the Light let us magnify in song.

My soul doth mag- ni- fy the Lord,

This musical system consists of a treble and bass staff in G major (one sharp). The melody is written in a simple, homophonic style. The lyrics are: "My soul doth mag- ni- fy the Lord,". The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (half).

and my spirit hath rejoiced in God my Sav- iour.

This musical system continues the melody from the first line. The lyrics are: "and my spirit hath rejoiced in God my Sav- iour.". The notes are: E4 (quarter), D4 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (half), E4 (quarter), D4 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (half).

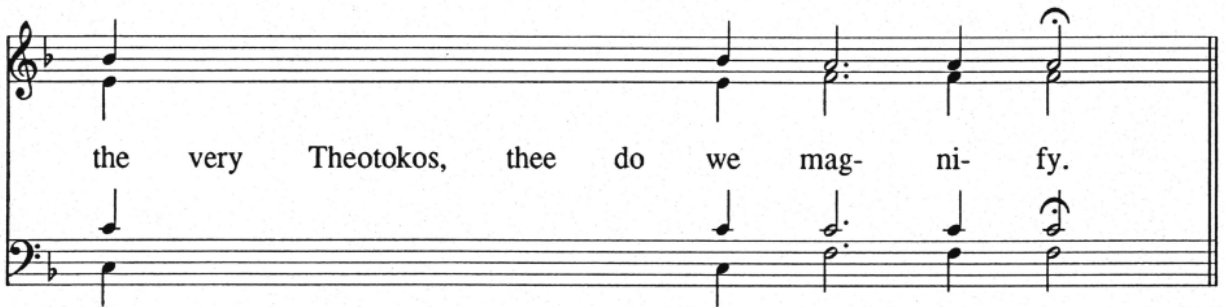
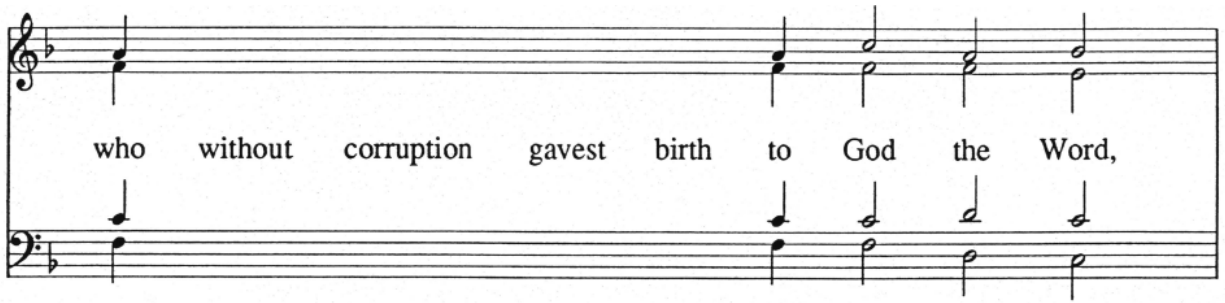
Refrain

More honorable than the Cher- u- bim,

This musical system begins the refrain. The lyrics are: "More honorable than the Cher- u- bim,". The notes are: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4 (quarter), A4 (quarter), G4 (quarter), F#4 (half).

and beyond compare more glorious than the Ser- a- phim.

This musical system continues the refrain. The lyrics are: "and beyond compare more glorious than the Ser- a- phim.". The notes are: E4 (quarter), D4 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (half), E4 (quarter), D4 (quarter), C4 (quarter), B3 (quarter), A3 (quarter), G3 (quarter), F#3 (half).



For He hath looked upon the lowliness of His handmaiden;/ for behold, from henceforth all generations shall call me blessed.

More honorable than the Cherubim...

For the Mighty One hath done great things to me, and holy is His name;/ and His mercy is on them that fear Him unto generation and generation.

More honorable than the Cherubim...

He hath showed strength with His arm,/ and He hath scattered the proud in the imagination of their heart.

More honorable than the Cherubim...

He hath put down the mighty from their seat, and exalted them of low degree;/ He hath filled the hungry with good things, and the rich He hath sent empty away.

More honorable than the Cherubim...

He hath holpen His servant Israel in remembrance of His mercy,/ as He spake to our fathers, to Abraham and his seed forever.

More honorable than the Cherubim...

THE TRIODION

Ode IX

Tone VIII

Irmos: Saved by thee, O pure Virgin, we confess thee to be truly Mother of God, and with Bodiless Choirs we magnify thee.

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

1. Having been shown the springs of the water of salvation, O Apostles, bedew my soul that is racked with thirst by sin.

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

2. Swimming in the sea of destruction as I am and already under water, save me like Peter with Thy right hand, O Lord.

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

3. Since you are the salt of the teachings of health, dry the decay of my mind and dispel the darkness of ignorance.

Refrain: Most Holy Theotokos, save us.

Theotokion: As the one of whom Joy was born, grant me mourning, O Lady, through which I shall be able to find divine consolation in the coming day.

Another Irmos: As the Mediatress of Heaven and earth, all generations magnify thee. For there dwelt in thee bodily, O Virgin, the fullness of the Godhead.

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

4. O glorious company of the Apostles, we magnify you with songs; for you are the bright lights of the world that banish delusion and error.

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

5. Ever catching rational fish with the net of your Gospel, you continually bring them as food to Christ, O blessed Apostles.

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

6. Remember us in your prayer to God, O Apostles, we pray, that we who sing your praises with love may be delivered from all temptation.

Glory to the Father, and to the Son, and to the Holy Spirit:

To The Trinity: Of Thee, the Tri-Personal Unity, I sing; Father and Son with the Spirit, One God of one essence, Trinity one in power and without beginning.

Both now and ever, and unto the ages of ages. Amen.

Theotokion: All generations bless thee as the Child-bearer and Virgin, since through thee we have been redeemed from the curse, for thou didst bear for us the Lord, our Joy.

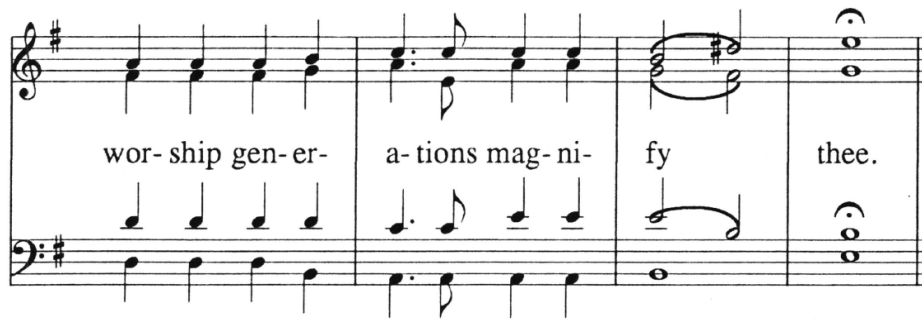
THE GREAT CANON
Ode IX

Con- cep- tion with- out seed Na- ti- vi- ty past un- der-

stand- ing from a Moth- er who ne- ver knew a man child-

bear- ing un- de- fil- ed for the birth of God makes na- ture

new, there- fore as Bride and Moth- er of God with true



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

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

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

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

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

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

Christ saved the Wise Men and called the Shepherds; He revealed as martyrs a multitude of young children; He glorified the Elder and the aged Widow. But thou, my soul, hast not followed their lives and actions, Woe to thee when thou art judged!

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

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

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

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

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

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

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

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

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

Zacchaeus was a publican, yet he was saved; but Simon the Pharisee went astray, while the Harlot received remission and release from Him who has the power to forgive sins. Make haste, O my soul, to follow her example.

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

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

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

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

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

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

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

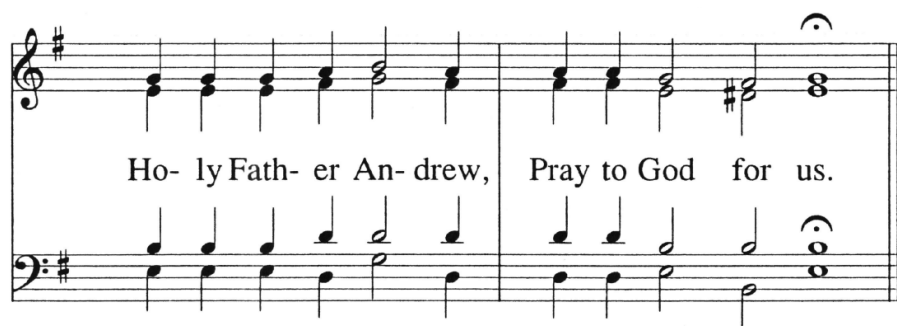
O my Judge who dost know me, when Thou comest again with the angels to judge the whole world, look upon me then with 'thine eye of mercy and spare me; take pity on me, Jesus, for I have sinned more than any other man.



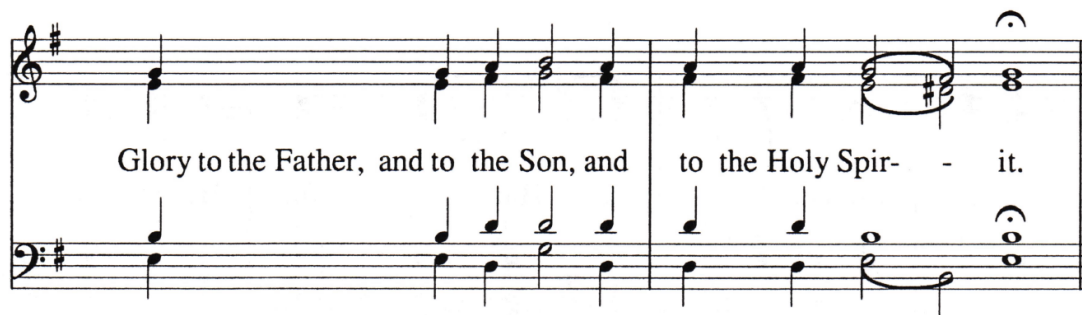
To St. Mary of Egypt: By thy strange way of life thou hast struck all with wonder, both the hosts of angels and the gatherings of mortal men; for thou hast surpassed nature and lived as though no longer in the body. Like a bodiless angel thou hast walked upon the Jordan with thy feet, O Mary, and crossed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

Refrain: Holy Mother Mary, pray to God for us.

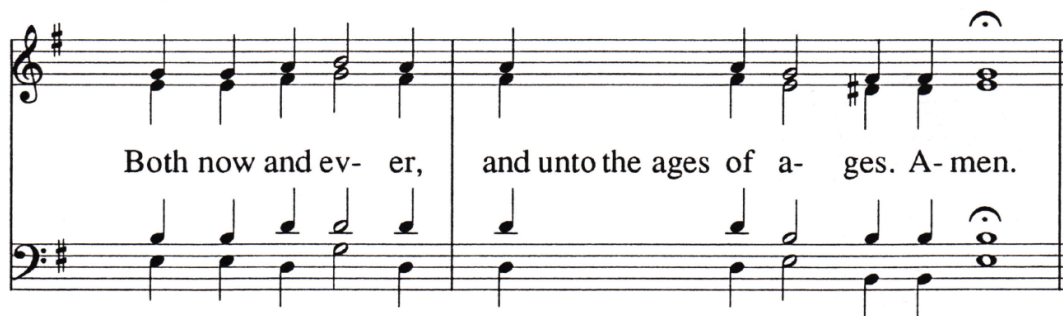
To St. Mary of Egypt: O holy Mother, call down the gracious mercy of the Creator upon us who sing thy praises, that we may be set free from the sufferings and afflictions that assail us; so without ceasing, delivered from temptations, we shall magnify the Lord who has glorified thee.



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



To The Trinity: Trinity of one Essence, Tri-Personal Unity, we sing Thy praise, glorifying the Father, magnifying the Son, and adoring the Spirit, Who art truly one God by nature, Life and Lives, Kingdom unending.



Theotokion: Watch over thy City, all-pure Mother of God. For by thee she reigns in faith, by thee she is made strong; by thee she is victorious, putting to flight every temptation, despoiling the enemy and ruling her subjects.

Katavasia – Ode IX

Con- cep- tion with- out seed Na- ti- vi- ty past un- der-

stand- ing from a Moth- er who ne- ver knew a man child-

bear- ing un- de- fil- ed for the birth of God makes na- ture

new, there- fore as Bride and Moth- er of God with true

A musical score for a hymn, featuring a treble and bass staff in G major (one sharp). The lyrics are: wor-ship gen-er-a-tions mag-ni-fy thee. The melody is simple and homophonic, with the vocal line in the treble and the accompaniment in the bass. The piece concludes with a double bar line.

wor-ship gen-er-a-tions mag-ni-fy thee.

Small Litany

Deacon: Again and again in peace let us pray to the Lord.

Choir: Lord, have mercy

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commit ourselves and one another, and all our life unto Christ our God.

Choir: Lord, have mercy

Priest: For all the Powers of Heaven praise Thee, and to Thee we send up the glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

Choir: Amen.

Exapostilarion (Photagogicon)

Hymn of Light in the Tone of the week. See Appendix III, Page 104.

Psalms of Praise

The Psalms of Praise are read, not sung.

Reader: Let every breath praise the Lord. Praise the Lord from the heavens, praise Him in the highest. To Thee is due praise, O God.

Praise Him, all ye His angels; praise Him, all ye His hosts. To Thee is due praise, O God.

Praise Him, O sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens.

Let them praise the name of the Lord; for He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses,

Fire, hail, snow, ice, blast of tempest, which perform His word,

The mountains and all the hills, fruitful trees, and all cedars,

The beasts and all the cattle, creeping things and winged birds,

Kings of the earth, and all peoples, princes and all the judges of the earth,

Young men and virgins, elders with the younger; let them praise the name of the Lord, for exalted is the name of Him alone.

His praise is above the earth and Heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

Sing unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands,

To do vengeance among the heathen, punishments among the peoples,

To bind their kings with fetters, and their nobles with manacles of iron.

To do among them the judgement that is written. This glory shall be to all His saints.

Praise ye God in His saints, praise Him in the firmament of His power.

Praise Him for His mighty acts, praise Him according to the multitude of His greatness.
Praise Him with the sound of trumpet, praise Him with the psalter and harp.
Praise Him with timbrel and dance, praise him with strings and flute.
Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath
praise the Lord.

To Thee Is Due Glory

Priest: To Thee is due glory, O Lord our God, and unto Thee do we send up glory, to the Father,
and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

Small Doxology

Priest: Glory to Thee Who hast showed us the light.

Reader: Glory to God in the highest, and on earth peace, good will among men. We praise
Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great
glory. O Lord, Heavenly King, God the Father Almighty; O Lord, the Only-begotten Son, Jesus
Christ; and O Holy Spirit. O Lord God, Lamb of God, Son of the Father, that takest away the
sin of the world, have mercy on us; Thou that takest away the sins of the world, receive our
prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art
holy, Thou only art the Lord, Jesus Christ, to the glory of God the Father. Amen.

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

Lord, Thou hast been our refuge in generation and generation. I said: O Lord, have mercy
on me, heal my soul, for I have sinned against Thee. O Lord, unto Thee have I fled for refuge,
teach me to do Thy will, for Thou art my God; for in Thee is the fountain of life, in Thy light
shall we see light. O continue Thy mercy unto them that know Thee.

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of
our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou,
O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy
statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth for ever; disdain not the work of Thy hands. To Thee is due
praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the
Holy Spirit, now and ever, and unto the ages of ages. Amen.

Litany of Fervent Supplication

Deacon: Let us complete our morning prayer to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of
the Lord.

Choir: Grant this, O Lord.

Deacon: Pardon and remission of our sins and offences, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: Things good and profitable for our souls, and peace for the world, let us ask of the
Lord.

Choir: Grant this, O Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Choir: Grant this, O Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask.

Choir: Grant this, O Lord.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion, and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Choir: To Thee, O Lord.

Priest: For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages.

Choir: Amen.

Aposticha Tone VIII

Into the ambushes of thieves thou hast fallen, O my soul, and thou art sorely wounded, delivered through thine own sins into the hands of enemies with reason. But while thou still hast time, cry out with compunction: O hop of the hopeless, life of the despairing, raise me up, O Saviour, and save me.

Stichos: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works,/ and to Thou guide their sons.

Into the ambushes... *Repeat.*

Stichos: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us,/ yea, the work of our hands do Thou guide aright.

Sticheron to the Martyrs

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

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

Theotokion

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

It is Good to Give Praise

Reader: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

Trisagion

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. (*Thrice*)

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the kingdom, and the power, and the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

Troparion

Standing in the temple of thy glory, we seem to stand in heaven; O Theotokos, gate of heaven, open to us the door of thy mercy.

Lord, have mercy. (*Forty times*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

More honorable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, Father bless.

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Reader: Amen.

O Heavenly King, strengthen Orthodox Christians, establish the faith, subdue the nations, give peace to the world, keep well this city (*or town, or holy habitation*); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Prayer of Saint Ephraim the Syrian

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. (*Prostration*)

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. (*Prostration*)

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Deacon: Wisdom!

Choir: Father, bless.

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Choir: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians unto the ages of ages.

Priest: O most holy Theotokos, save us.

Choir: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen.

Lord, have mercy. (*Thrice*)

Father, bless.

Dismissal

Priest: May Christ our true God, through the intercession of His most pure Mother; of our father among the saints, Nicholas, the Wonderworker, Archbishop of Myra in Lycia; of the holy, glorious and all-praised Apostles; of the holy and righteous Ancestors of God Joachim and Anna, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Choir: Amen

Lord, have mercy. (*Thrice*)

Appendix I – Alleluia and Hymns to the Trinity in the Eight Tones

Tone I

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.



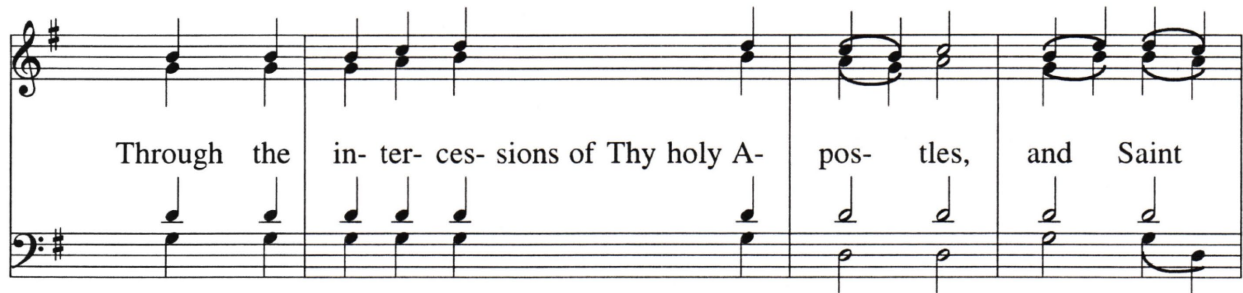
Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

Through bodily images let us ascend to the spiritual and immaterial understanding of the bodiless powers; singing the Thrice-Holy Hymn and awaiting the illumination of the Godhead in three Persons, let us cry aloud as the cherubim to the one and only God: Holy, holy, holy art Thou, our God;



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

With all the heavenly hosts, let us offer the Thrice-Holy Hymn of praise and cry aloud as the cherubim to Him who dwells on high: Holy, holy, holy art Thou, our God;

Appendix I – Alleluia and Hymns to the Trinity

Through the in- ter- ces- sions of all Thy

This musical system consists of two staves, treble and bass, in the key of D major. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "Through the in- ter- ces- sions of all Thy".

saints, have mer- cy on us.

This musical system continues the melody from the first system. It ends with a double bar line. The lyrics are: "saints, have mer- cy on us.".

Both now and ever, and unto the ages of ages. Amen.

Rising from sleep, we fall down before Thee, loving Lord, and with the angels' song we cry to Thee, All-powerful: Holy, holy, holy art Thou, our God;

Through the The- o- tok- os, have

This musical system continues the melody. It features a prominent chord in the treble staff at the beginning. The lyrics are: "Through the The- o- tok- os, have".

mer- cy on us.

This musical system concludes the hymn. It features a final chord in the treble staff. The lyrics are: "mer- cy on us.".

Tone II

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.



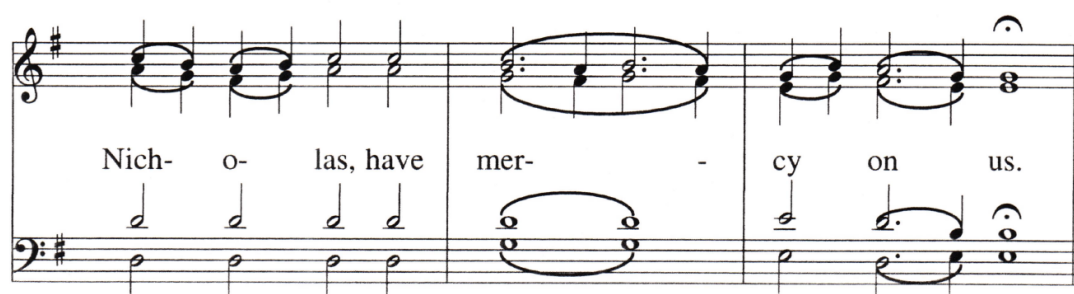
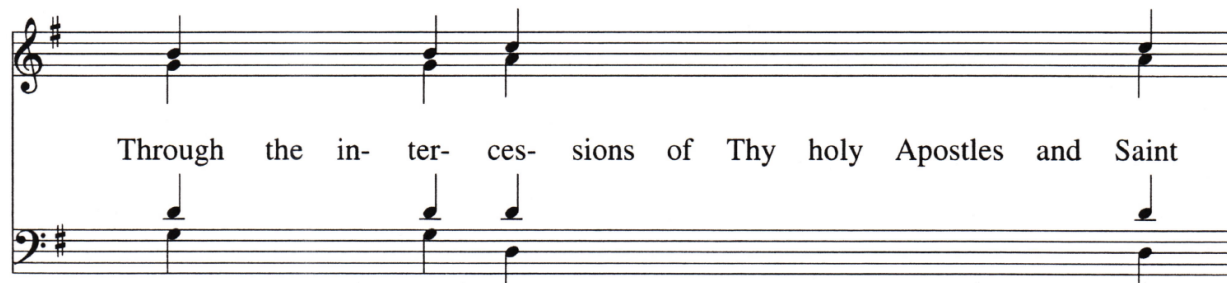
Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

Doing as the powers on high, we on earth offer Thee, O loving Lord, a hymn of victory:
Holy, holy, holy art Thou our God;



Glory to the Father, and to the Son, and to the Holy Spirit.
O uncreated Nature, Maker of all things, open our lips that we may proclaim Thy praises,
crying: Holy, holy, holy art Thou, our God;

Through the in- ter- ces- sions all of Thy saints, have mer-

cy on us.

Both now and ever, and unto the ages of ages. Amen.

Thou, O Lord, hast raised me from my bed and sleep; enlighten my mind and my heart, and open my lips that I may praise Thee, Holy Trinity: Holy, holy, holy art Thou, our God;

Through the The- o- tok - os, have mer-

cy on us.

Tone III

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.

The musical score is written for two staves, Treble and Bass, in the key of D major (indicated by two sharps). The first system contains three measures. The first two measures have the lyrics "Al- le- lu- ia," and the third measure has "Al- - - le-". The second system contains three measures. The first two measures have the lyrics "lu- - - i- - a." and the third measure has "a.". The score uses various musical notations including eighth notes, quarter notes, and half notes, with some notes beamed together. There are also rests and a final double bar line.

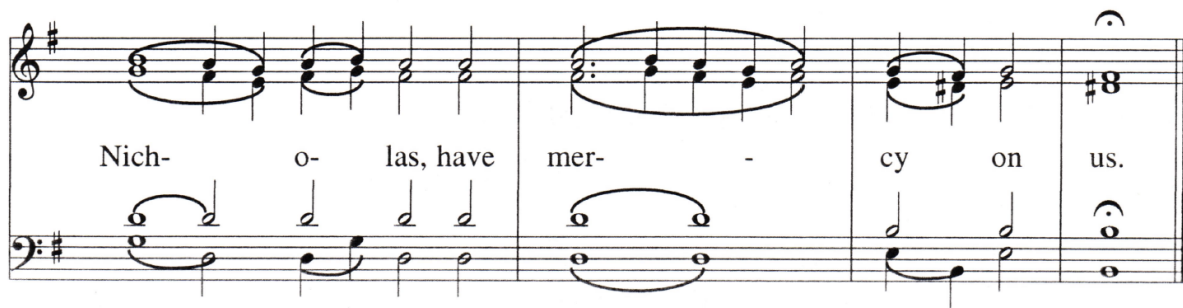
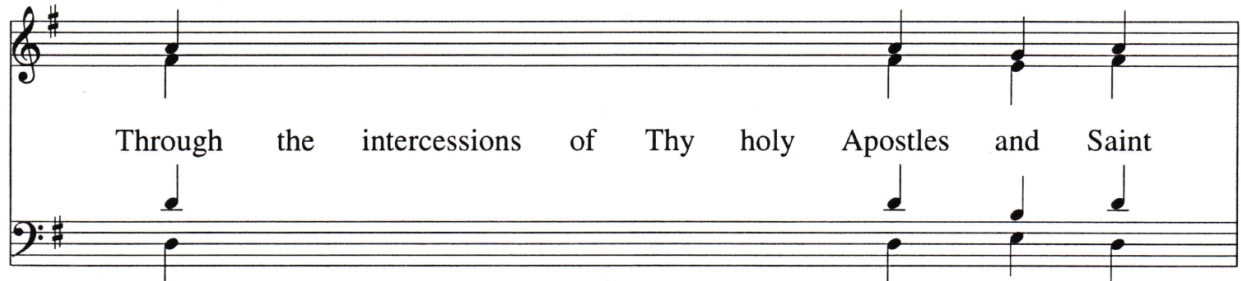
Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

O Trinity, one in Essence and undivided, Unity in three co- eternal Persons, to Thee as God we sing the angels' hymn: Holy, holy, holy art Thou, our God;



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

Daring to give glory to the one Godhead, to the eternal Father, the coeternal Son, and the timeless Spirit, as the cherubim we say: Holy, holy, holy art Thou, our God;

Appendix I – Alleluia and Hymns to the Trinity

Through the intercessions of all Thy Saints, have

mer- cy on us.

Both now and ever, and unto the ages of ages. Amen.

Suddenly the Judge will come, and the acts of every man will be laid bare. But at midnight let us cry with fear: Holy, holy, holy art Thou, our God;

Through the The- o- tok- - os, have mer-

cy on us.

Tone IV

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.



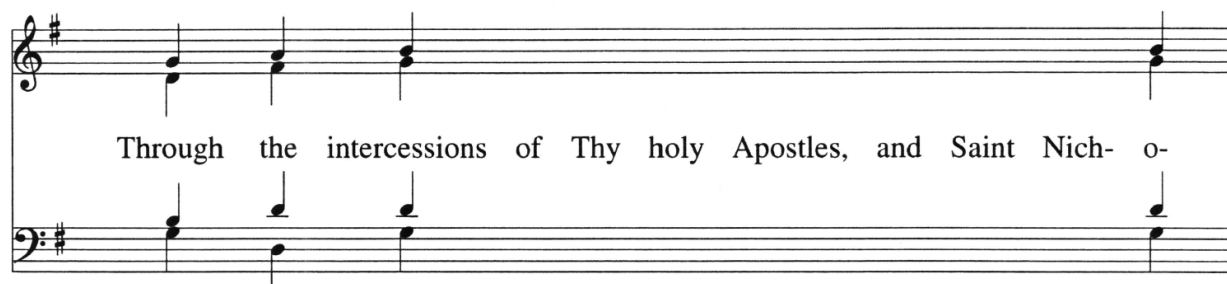
Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

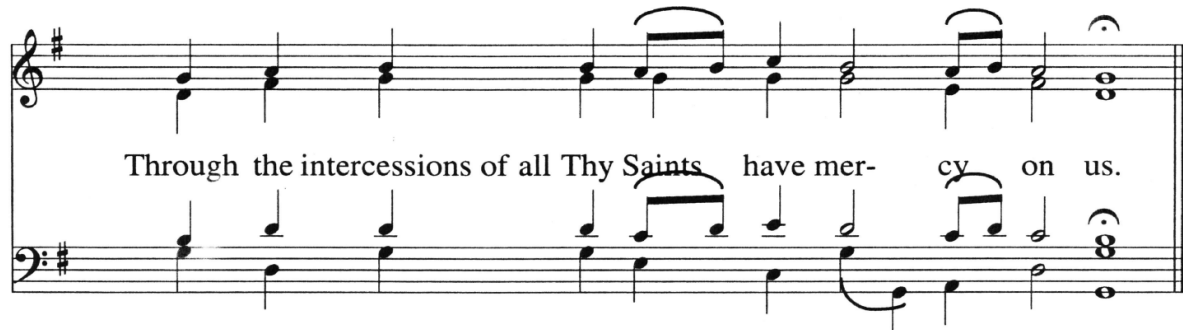
Hymns to the Trinity

Daring, mortal though we are, to offer unto Thee the hymn of Thine angelic ministers, we say: Holy, holy, holy art Thou, our God;



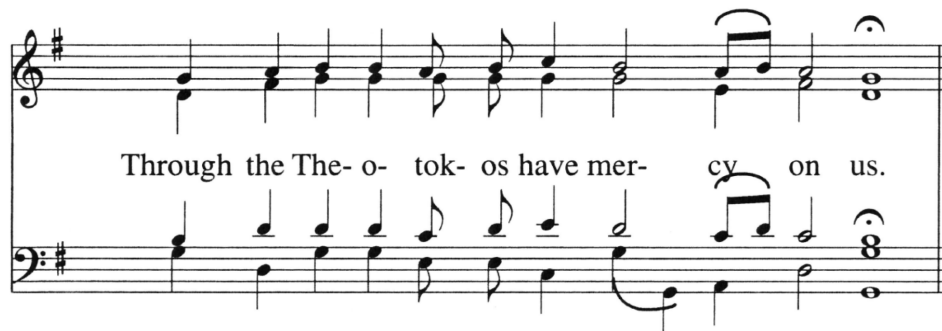
Glory to the Father, and to the Son, and to the Holy Spirit.

As the angelic hosts in heaven, we men on earth, standing now with fear, offer unto Thee,
O loving Lord, a hymn of victory: Holy, holy, holy art Thou, our God;



Both now and ever, and unto the ages of ages. Amen.

Daring to give glory to Thine eternal Father, and to Thee, O Christ our God, and to Thy
Most Holy Spirit, as the cherubim we say: Holy, holy, holy art Thou, our God;



Tone V

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.



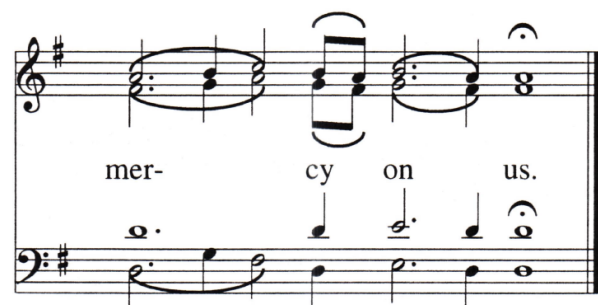
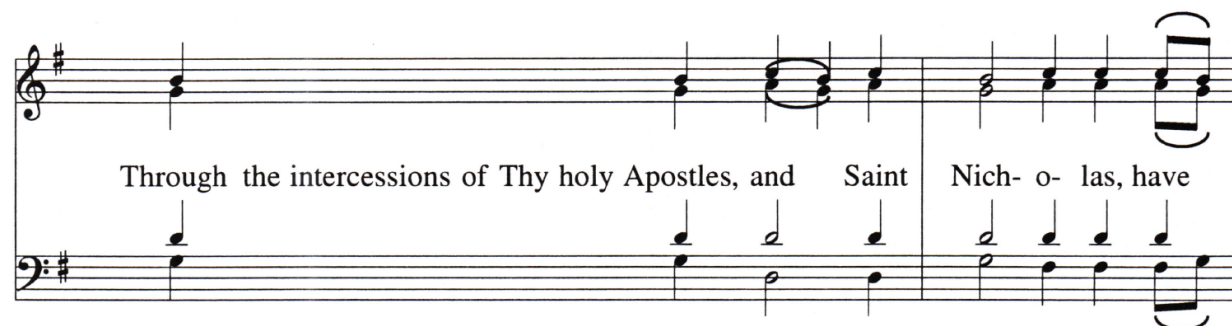
Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

Now is the hour for praise and prayer; let us cry fervently to the one and only God: Holy, holy, holy art Thou, our God;



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

We dare to act as ikons of Thy spiritual hosts, and with our un- worthy mouths we cry to Thee, O Trinity without beginning: Holy, holy, holy art Thou, our God;

Through the intercessions of all Thy saints, have

mer- cy on us.

The musical score is written for two staves, treble and bass clef, in the key of D major (indicated by two sharps). The melody is primarily in the treble clef, with the bass clef providing a harmonic accompaniment. The lyrics are written below the notes. The first system covers the lyrics 'Through the intercessions of all Thy saints, have' and the second system covers 'mer- cy on us.'.

Both now and ever, and unto the ages of ages. Amen.

O Christ our God, who though contained within a virgin womb wast not divided from the Father, accept us as we call upon Thee with the angels: Holy, holy, holy art Thou, our God;

Through the The- o- tok- os, have mer- cy on us.

The musical score continues on two staves, treble and bass clef, in the key of D major. The melody is primarily in the treble clef. The lyrics are written below the notes. The first system covers the lyrics 'Through the The- o- tok- os, have' and the second system covers 'mer- cy on us.'.

Tone VI

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.



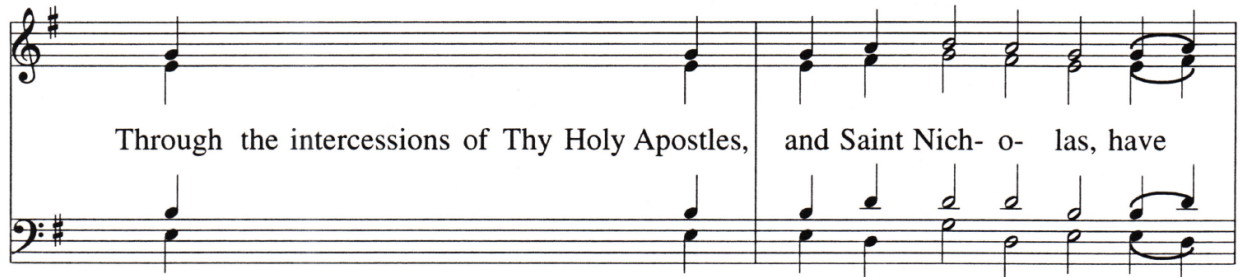
Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

With fear and trembling standing in Thy presence, the cherubim and seraphim offer the Thrice-Holy Hymn with voices that are never still. And with them we sinners also cry aloud: Holy, holy, holy art Thou, our God;



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

In never-silent hymns of glory, with their bodiless mouths the six-winged seraphim sing to Thee our God the Thrice-Holy Hymn; and we on earth offer praise to Thee from our unworthy lips: Holy, holy, holy art Thou, our God;

Appendix I – Alleluia and Hymns to the Trinity

Through the intercessions of all Thy saints, have

This musical system consists of a treble and bass staff in G major (one sharp). The treble staff features a series of half notes and a final half note with a fermata. The bass staff provides a harmonic accompaniment with half notes and a final half note with a fermata.

mer- - cy on us.

This musical system continues the melody and accompaniment. The treble staff has a half note with a fermata followed by a whole note. The bass staff has a half note with a fermata followed by a whole note. The system concludes with a double bar line.

Both now and ever, and unto the ages of ages. Amen.

Let us glorify the Godhead, three in one, united and yet unconfused, and let us sing the angels' hymn: Holy, holy, holy art Thou, our God;

Through the The- o- tok- os, have mer- - cy on

This musical system is divided into two measures. The first measure contains the text 'Through the The- o- tok- os, have' and the second measure contains 'mer- - cy on'. The musical notation follows the same pattern of half notes and whole notes with fermatas as the previous systems.

us.

This musical system is the final one, consisting of a single measure with the text 'us.'. It features a whole note with a fermata in both the treble and bass staves, concluding the hymn.

Tone VII

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.



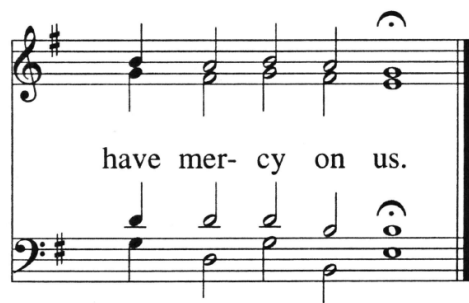
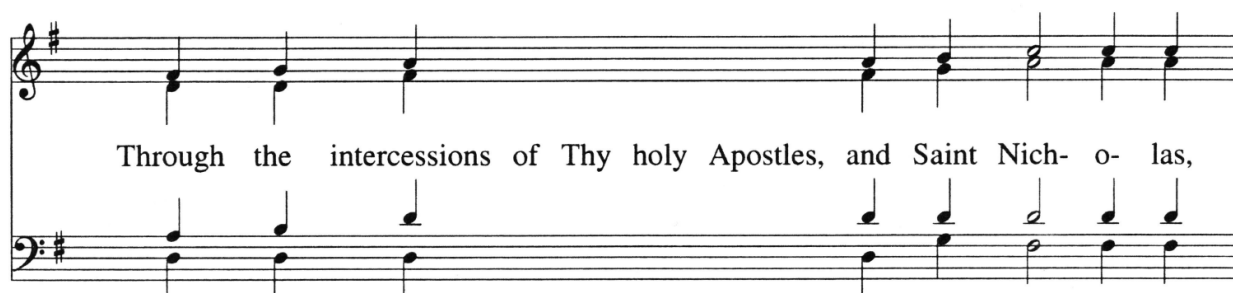
Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

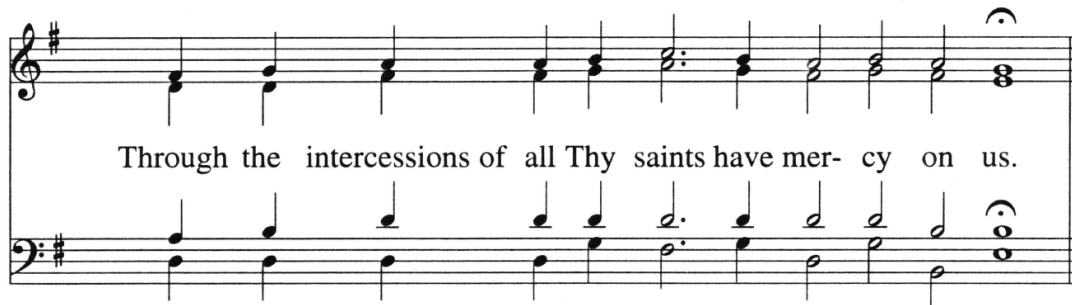
Hymns to the Trinity

Praised by the cherubim in Thine almighty power, and worshipped by the angels in Thy divine glory, do Thou accept us sinners also who, unworthy, dare to cry to Thee: Holy, holy, holy art Thou, our God;



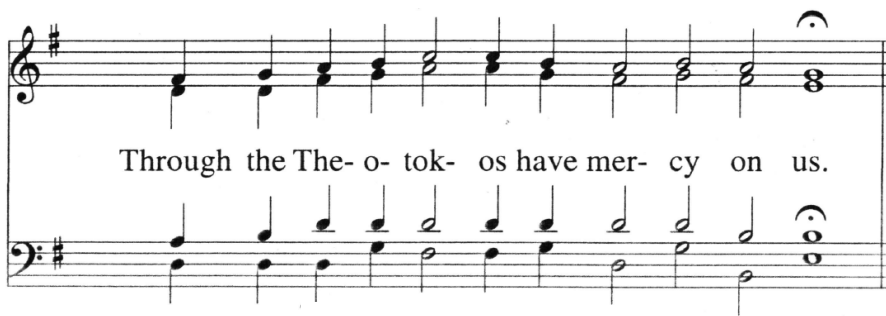
Glory to the Father, and to the Son, and to the Holy Spirit.

Casting off both sleep and slothfulness, my soul, bring to the Judge more fervent hymns of praise, and cry aloud with fear: Holy, holy, holy art Thou, our God;



Both now and ever, and unto the ages of ages. Amen.

To the Godhead that no man can approach, to the Trinity in Unity, let us offer the Thrice-Holy Hymn of the seraphim, and cry aloud with fear: Holy, holy, holy art Thou, our God;



Tone VIII

Alleluia

Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light unto the earth.

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The first system contains the lyrics "Al- le- lu- ia," followed by a repeat sign and then "Al- le- lu- - - ia, Al- le-". The second system contains the lyrics "lu- - - i- a." and ends with a double bar line. The melody is primarily composed of eighth and quarter notes, with some rests and a final cadence. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes or measures.

Stichos: Learn righteousness, ye that dwell upon the earth.

Stichos: Zeal shall lay hold upon and uninstructed people.

Stichos: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Hymns to the Trinity

Lifting up our hearts to heaven, let us imitate the hierarchy of angels. Let us fall down with fear before the righteous Judge, singing a triumphal hymn of praise: Holy, holy, holy art Thou, our God;

The musical score consists of two systems, each with a treble and bass staff joined by a brace. The key signature is one sharp (F#). The first system contains the lyrics: "Through the intercessions, of Thy holy A- post- les,". The second system contains the lyrics: "and Saint Nich- o- las, have". The melody is primarily composed of quarter notes, with some half notes and rests. The bass line provides a simple harmonic accompaniment.

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

Daring not to gaze upon Thee, the winged cherubim cry out in the words of the Thrice-Holy Hymn inspired by God; and with them we sinners also cry to Thee: Holy, holy, holy art Thou, our God;

Through the in-ter-ces-sions of all Thy Saints, have

mer-cy on us.

Both now and ever, and unto the ages of ages. Amen.

Bent beneath the multitude of our iniquities, we dare not look up at the height of heaven; but, bowing down in soul and body, with the angels we sing unto Thee: Holy, holy, holy art Thou, our God;

Through the The-o-tok-os, have

mer-cy on us.

Appendix II – Sessional Hymns to the Apostles in the Eight Tones

Tone I

With the net of their preaching and the rod of the Cross, the fishermen overcame the pagans skilled in cunning speech, and they taught the nations to glorify with holy worship Thee, the true God. Therefore we cry unto Thee who hast given them power: Glory to the Father and the Son; glory be to the consubstantial Spirit; glory be to Him who through the apostles has enlightened the world.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

O wise fishers of the inhabited earth, ye received from God the gift of compassion. Intercede for us who cry aloud: O Lord, save Thy people and Thy city, and through the apostles deliver our souls from distress.

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Let us all pray to the martyrs of Christ, for they intercede for our salvation. Let us all draw near to them with faith, for they dispense the grace of healing, and as guardians of the faith they drive away the hosts of demons.

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

Theotokion

In ways past speech and understanding, without father thou hast borne on earth Him who has no mother in heaven. O Theotokos, pray to Him for the salvation of our souls.

Tone II

In Thy surpassing love for man, O Christ our God, Thou hast made the fishers wiser than those skilled in speech, and Thou hast sent them out as preachers into all the earth. Through them make strong Thy Church, and send Thy blessing down upon the faithful, O Thou who alone art merciful and lovest mankind.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

Through Thy surpassing love for man, O Christ our God, the fishers drew the nations into their net, and taught the ends of the earth to worship Thee. Through them make strong Thy Church and send Thy blessing down upon the faithful, O Thou who alone dost rest among the saints.

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Apostles, martyrs and prophets, hierarchs, holy monks and righteous men, who have fought the good fight to the end and kept the faith; since ye have boldness in the presence of the Saviour, intercede before Him, we entreat you, that in His love He may grant salvation to our souls.

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

Theotokion

We magnify thee, Theotokos, and we cry aloud: Rejoice, Cloud that held the never-setting Light, who hast carried in thy womb the Lord of glory.

Tone III

O ye apostles and eyewitnesses, ye were made divine heralds of the truth and teachers of the Church. Por ye trampled underfoot the error of idolatry, and clearly ye proclaimed the Trinity. O blessed saints, pray to the Triune God that we may be granted His great mercy.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

Come, and let us all sing in praise of the apostles, since they are our helmsmen. For they overcame the error of idolatry; they have led us to the light of life and taught us to give glory to the Trinity. With all the faithful, then, we celebrate their honoured memory and we glorify the Saviour.

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Shielded by the armour of Christ and taking up the weapons of the faith, as brave soldiers ye cast down the ranks of the enemy. Setting your hope in the life to come, gladly ye endured all the tyrants' threats and scourging; and so ye have received crowns of victory, O martyrs of Christ, strong in soul.

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

Theotokion

Vine that hast never known the husbandman, O Virgin, thou hast borne the ripe Cluster of grapes. From Him we receive the wine of salvation, making glad the souls and bodies of us all. Therefore do we call thee blessed, for thou art the cause of all good things, and for ever with the Angel we cry out to thee: Rejoice, O full of grace.

Tone IV

Thou hast made Thy disciples, O Christ, as lights that shine to the ends of earth, and by preaching Thee they illumine our souls. Through them Thou hast made dark the error of idolatry and enlightened the world with the teachings of the true Faith. At their intercessions save our souls.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

Just as Moses by the strength of Thy right hand, O Master, led Israel through the Red Sea out of bondage and drowned Pharaoh in the waves, so have Thy wise disciples by their miracles forced a passage through the sea of bitter godlessness and guided the people unto Thee, O Word without beginning, who alone lovest mankind.

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Armed with Thy Cross, O Christ our God, Thy victorious martyrs defeated the devices of the enemy from whom all evil comes. They shone like torches, guiding mortal men, and they grant healing unto those that ask with faith. At their intercessions save our souls.

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

Theotokion

We acknowledge that the Word of the Father, Christ our God, has taken flesh from thee, O Virgin Theotokos. Thou alone art pure, thou alone art blessed: therefore do we sing thy praises without ceasing and we magnify thee.

Tone V

With all mankind, in spiritual hymns and songs let us glorify the wise apostles as eyewitnesses of the Word and servants of Christ. For they pray fervently to Christ on our behalf, as we praise their holy memory and venerate their relics.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

Let us glorify with one accord the apostles of Christ, for they shine as torches throughout the inhabited earth. They have caught the nations in the net of the true Faith; and bringing us light they teach us to honour the Holy Trinity, one in Essence yet divided in Persons.

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

The powers of heaven greatly marvelled at the victory of the holy martyrs; for, contending bravely in their mortal bodies, invisibly they conquered the bodiless enemy by the power of the Cross. And now they intercede before the Lord, that He may have mercy on our souls.

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

Theotokion

O Bride unwedded and Ever-Virgin, in the company of the angels we sing thy praises without ceasing; for thy Son and God has done great things for us through thee. Begotten before all ages from the Father, He was pleased to be contained within thy womb and to set us free from error.

Tone VI

As Thou wast present in the midst of Thy disciples, O Saviour, and gavest them peace, come to us also and save us.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

Thy disciples, O Jesus, were sent to the ends of the earth, and in their zeal for the true faith they caught the nations like fish and brought them as an offering to Thee, O loving Lord. And trusting in their prayers we cry to Thee: Bestow upon Thy people Thy great mercy.

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

The memorial of Thy martyrs, O Lord, is like the Paradise in Eden, for it brings joy to all creation. At their prayers grant us peace and Thy great mercy.

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

Theotokion

Hallowed Lady, Mother of Christ our God, thou hast borne ineffably the Maker of all. In union with the holy apostles pray to Him at all times, that in His love He may release us from the passions and grant us the remission of our sins.

Tone VII

O Word and Master, Thou hast made Thine apostles husbandmen in Thy field, and they cut down the idols. Preaching Thee to the nations, with true faith and reverence they have magnified Thee.

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

O children of the Church, let us celebrate the memory of the all-glorious apostles, and let us sing in praise of Christ. For through the preaching of repentance they have saved those guilty of sin; driving out all error, they bring light to the world and offer intercession for the inhabited earth.

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

We entreat you, O ye saints, intercede for the forgiveness of our sins, and pray for our deliverance from the torment that awaits us and from bitter death.

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

Theotokion

Rejoice, for from thee the Word took flesh and dwelt among us, while remaining still unchanged! Rejoice, honoured Virgin, joy of the apostles and the martyrs, and salvation of the faithful! Rejoice, Mother of Christ our God!

Tone VIII

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

Stichos: Their voice is gone out through all the earth, and their words to the ends of the world.

Let us sing the praises of the holy disciples of our God. They are burning torches, guides to all the world, first-fruits of our salvation. They have caused the Light to shine on us *in* darkness, and to all they have made known the Sun of glory. They have destroyed the error of idolatry, preaching the Trinity in one Godhead. Therefore we entreat them: O ye apostles of Christ our God, intercede for the forgiveness of our sins, as we celebrate with love your holy memory.

Stichos: Wondrous is God in His saints, the God of Israel.

To the Martyrs

Contending bravely to the end, O holy martyrs, ye withstood the tyrants. Ye put to death your bodies on this earth, and so ye were rewarded with the life of heaven.

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

Theotokion

Rejoice, for through the Angel thou hast received the Joy of the world! Rejoice, for thou hast borne thy Maker and thy Lord! Rejoice, for thou wast counted worthy to become Mother of Christ our God!

Appendix III – Exapostilaria in the Eight Tones

At the end of the Canon, we sing the appointed Hymn of Light (Photagogicon) in the Tone of the week, repeating it three times.

Tone I

O Christ who makest light to shine, cleanse my soul from every sin;

Through the in-ter-ces-sions, O Lord, of Thine A-pos-tles,

The musical notation is for the first line of the hymn. It consists of two staves, treble and bass, with a key signature of one sharp (F#). The melody is primarily in the treble staff, using a series of half notes and quarter notes. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

and Saint Nich-o-las, and save me.

The musical notation is for the second line of the hymn. It continues from the first line. The treble staff features a melodic line with a fermata over the final note. The bass staff provides a harmonic accompaniment. The lyrics are written below the staves, with hyphens indicating syllables that span across measures.

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

O Christ who makest light to shine, cleanse my soul from every sin;

Through the in- ter- ces- sions of Thy Saints, O

Lord, and save me.

Both now and ever, and unto the ages of ages. Amen.

O Christ who makest light to shine, cleanse my soul from every sin;

Through the in- ter- ces- sions of the The- o- tok- os, O

Lord, and save me.

Tone II

Send forth Thine eternal light, O Christ my God, and illumine the secret eyes of my heart;

Through the intercessions, O Lord, of Thine A- pos- tles and Saint

This musical system consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The text is written below the staves. The first measure contains the text 'Through the intercessions, O Lord, of Thine A-' and the second measure contains 'pos- tles and Saint'. The melody features a series of eighth and quarter notes, with a final measure containing a half note and a whole note.

Nich- o- las, and save me.

This musical system continues the melody from the first system. It consists of two staves, treble and bass, in the key of D major. The text is written below the staves. The first measure contains the text 'Nich- o- las, and' and the second measure contains 'save me.'. The melody features a series of eighth and quarter notes, with a final measure containing a half note and a whole note. The system ends with a double bar line.

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

Send forth Thine eternal light, O Christ my God, and illumine the secret eyes of my heart;

Through the in- ter- ces- sions of Thy saints, O Lord, and

save me.

Both now and ever, and unto the ages of ages. Amen.

Send forth Thine eternal light, O Christ my God, and illumine the secret eyes of my heart;

Through the The- o- tok - os, have mer-

cy on us.

Tone III

Send forth Thy light, O Christ my God, and illumine my heart;

Through the intercessions, O Lord, of Thine A- pos- tles and Saint

The first system of musical notation for 'Tone III' consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics 'Through the intercessions, O Lord, of Thine A- pos- tles and Saint' are written below the staves. The notation includes various note values, rests, and phrasing slurs.

Nich- o- las, and save me.

The second system of musical notation continues the melody from the first system. It also consists of two staves, treble and bass, in the key of D major. The lyrics 'Nich- o- las, and save me.' are written below the staves. The notation includes various note values, rests, and phrasing slurs, ending with a double bar line.

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

Send forth Thy light, O Christ my God, and illumine my heart;

Through the intercessions of Thy Saints, O Lord,

and save me.

Both now and ever, and unto the ages of ages. Amen.

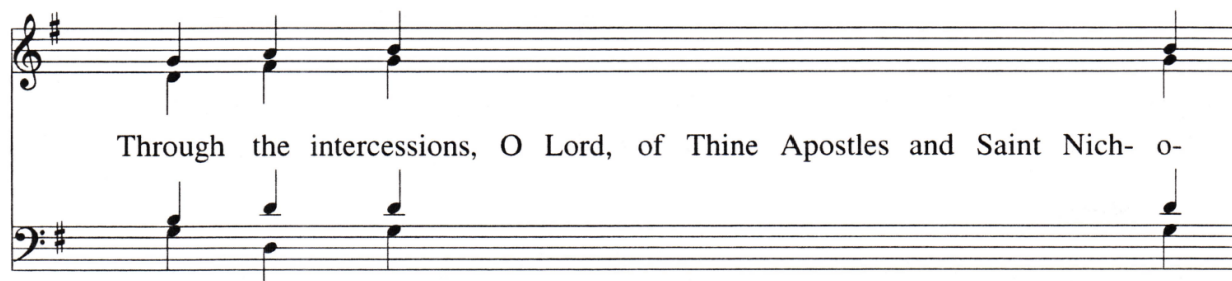
Send forth Thy light, O Christ my God, and illumine my heart;

Through the intercessions of the The-o-tok-os, O

Lord, and save me.

Tone IV

O Thou who makest light to shine upon Thy world, cleanse from every sin my soul that is in darkness;



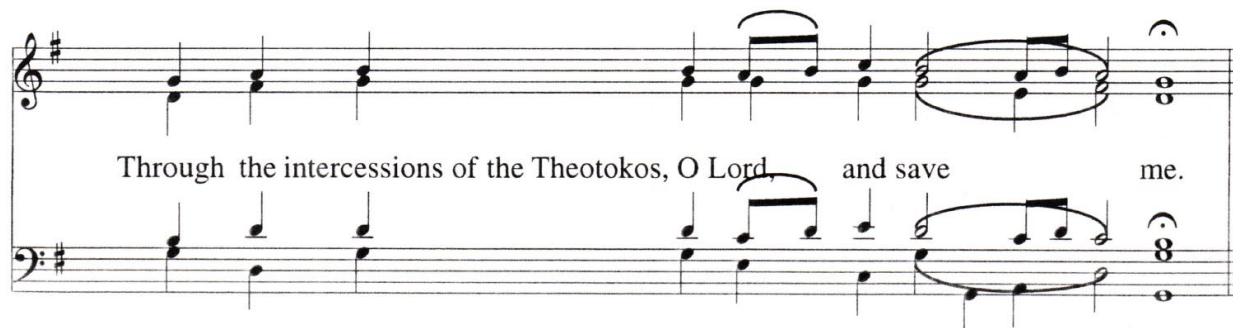
Glory to the Father, and to the Son, and to the Holy Spirit.

O Thou who makest light to shine upon Thy world, cleanse from every sin my soul that is in darkness;



Both now and ever, and unto the ages of ages. Amen.

O Thou who makest light to shine upon Thy world, cleanse from every sin my soul that is in darkness;



Tone V

O Lord the Giver of Light, send down Thy light and illumine my heart;

Through the intercessions of Thine A- pos- tles and Saint

The musical notation is for a two-part setting in G major (one sharp). The treble staff features a melody with a final cadence on a half note G. The bass staff provides a harmonic accompaniment with a final cadence on a half note G. The lyrics are written below the staves, with hyphens indicating syllables spanning across notes.

Nich- o- las, and save me.

The musical notation continues the two-part setting. The treble staff concludes with a final cadence on a half note G. The bass staff also concludes with a final cadence on a half note G. The lyrics are written below the staves, with hyphens indicating syllables spanning across notes.

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

O Lord the Giver of Light, send down Thy light and illumine my heart;

Through the intercessions of Thy saints, O

Lord, and save me.

Both now and ever, and unto the ages of ages. Amen.

O Lord the Giver of Light, send down Thy light and illumine my heart;

Through the intercessions of the The- o- tok- os, O

Lord, and save me.

Tone VI

Send down upon our souls Thine everlasting light;

Through the intercessions of Thy Holy Apostles, and Saint Nicholas, O Lord,

send down up- on our souls Thy light

ev- er- last- ing.

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

Send down upon our souls Thine everlasting light;

Through the intercessions of Thy Saints, O Lord, send down

up- on our souls Thy light ev- er- last- ing.

Both now and ever, and unto the ages of ages. Amen.

Send down upon our souls Thine everlasting light;

Through the intercessions of the Theotokos, O Lord, send down

up- on our souls Thy light ev- er- last- ing.

Tone VII

Rouse me to sing Thy praises, O Lord, and teach me to do Thy will, O Holy One;

Through the intercessions, O Lord, of Thine

Apostles and Saint Nicholas, and save me.

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

Rouse me to sing Thy praises, O Lord, and teach me to do Thy will, O Holy One;

Through the intercessions of Thy Saints, O Lord, and save me.

Both now and ever, and unto the ages of ages. Amen.

Rouse me to sing Thy praises, O Lord, and teach me to do Thy will, O Holy One;

Through the intercessions of the Theotokos, O Lord, and save me.

The musical score is written for a treble and bass staff in G major (one sharp). The treble staff begins with a treble clef and a key signature of one sharp (F#). The bass staff begins with a bass clef and a key signature of one sharp (F#). The melody is primarily in the treble staff, with the bass staff providing a harmonic accompaniment. The lyrics are written below the staffs. The piece concludes with a double bar line.

Tone VIII

Thou art the Light, O Christ, fill me with Thy radiance;

Through the intercessions, O Lord, of Thine A- post- les,

and Saint Nich- o- las, O

Lord, and save me.

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

Thou art the Light, O Christ, fill me with Thy radiance;

Through the in-ter-ces-sions of Thy Saints, O

Lord, and save me.

Both now and ever, and unto the ages of ages. Amen.

Thou art the Light, O Christ, fill me with Thy radiance;

Through the in-ter-ces-sions of the The-o-tok-os, O

Lord, and save me.

КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛАВА.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μῦρροφόρῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

ϠΒΚϢ.
MMXXV