THE GREAT CANON OF SAINT ANDREW OF CRETE

On Thursday (i.e. Wednesday evening) of the Fifth week of Great Lent

Matins begins as usual.

After the 8th Kathisma and the appropriate sedalen for Thursday (in the tone of the week) the first half of the LIFE OF ST MARY OF EGYPT is red.

Then, after Psalm 50 we begin THE GREAT CANON.

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

Reader: Amen.

Glory to Thee, our God, glory to Thee.

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.

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.

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 Zion 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 fulfill all thy purposes. We will rejoice in Thy salvation, and in the name of the Lord our God shall we be magnified. The Lord fulfill 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

Отцъ и Сына и Святаго Духа и ныне и присно и во вѣки вѣкі.

Чтец: Аминь.

Господи, помилуй. (12 раз)

Слава Отцу и Сыну и Святому Духу, и ныне и присно и во вѣки вѣкі. Аминь.

Приидите, поклонимся Цареви нашему Богу.

Приидите, поклонимся и припадем Христу, Цареви нашему Богу.

Приидите, поклонимся и припадем Самому Христу, Цареви и Богу нашему.

Псалом 19.

Услышитъ тя Господь в день печали, защитит тя имя Бога Иакова. Послатъ ти помощь от Святаго и от Сиона заступит тя. Помянет всѣкую жертву твою, и всесожженіе твоѣ тѣчно буди. Даст ти Господь по сердцу твоему и весь совѣт твой исполнит. Возрашдается одно спасеніе твоєм и во имя Господа Бога нашего возвеличимся. Исполнит Господь всѣ прощенія твої. Нынѣ познах, яко спасе Господь христѣ Своєго, услышит его с Небесѣ Святаго Своего, в силах спасеніе десницы Ег. Сіи на колесницѣ, и сіи на конѣ, мы же во имя Господа Бога нашего призовём. Тѣ спять бѣша и подоша, мы же востаём и исправимся. Господи, спаси царя и услышышь, вонже аще день призовёте Тя.

Псалом 20.

Господи, силою Твою возвеселитесь царь и о спасении Твоем возрадуется зело. Желание сердца его дал еси ему, и хотѣния устнѣ его несі лишил его. Яко предварил есі благословеніем благостнѣйшимъ, положи есі на главѣ его венец от каменѣ честна. Животъ просил есть у Тебѣ, и дал еси ему долготущий день во век вѣка. Вѣлия слава еговъ спасеніем Твоим, славу и веелѣпіе возложишь на него. Яко даси ему благословеніе во век вѣка, возвеселиши его радостно с лицем Твоим.
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 sorely 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 acts.

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

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.

Troparia:
O Lord, save Thy people and bless Thine inheritance. Grant Thou victory unto Orthodox Christians over their enemies, 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)

Deacon: Again we pray for our Great Lord and father, His Holiness Patriarch Kirill; and our lord the Very Most Reverend Metropolitan Hilarion, First Hierarch of the Russian Church Abroad; and our lord the Most Reverend Archbishop Peter; and all our brethren in Christ.

Choir: Lord have mercy. (thrice, slowly if no Deacon)

Deacon: Again we pray for this land [of the United States], its authorities and armed forces; for the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation.

Choir: Lord have mercy. (thrice)
Deacon: Again we pray 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.

Choir: 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.

All lights out; candle stand candles extinguished.

Six Psalms

Reader: Glory to God in the highest, and on earth peace, good will among men. (thrice) (With the sign of the Cross and a bow from the waist each time.)

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
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 withmockings, 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 craftiness 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 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 unwatered. So in the sanctuary have will help me.

Psalm 62

Господи, да не яростию Твоєю обличиши мене, ниже гнёвом Твоим накажешь мене. Яко стрялы Твої узноша во мне, и утвердил еси на мне руку Твою. Несть исцеления в плоти моей от лица гнёва Твоего, несть мира в костех моих от лица грех моих. Яко беззакония мои превзядоша главу мою, яко брёма тяжке отяготеша на мне. Возсмёрдеша и согниша раны мои от лица безумия моего. Пострадаих и сляхося до конца, весь день сётух кохдах. Яко лядвия мой напольнишься поруганній, и несть исцеления в плоти моей. Озлоблен бых и смирісях до зела, рыках от воздыхання сердца моего. Господи, пред Тобою все желание моё и воздыхание моё от Тебе не утайся. Сердце моё смятесь, оста́ві мyi сила мої, и свет очю мою, и той несть со мною. Дру́зи мой и юскренній мой прямo мне прибли́жишася и ста́ша, и ближній мої отдале́чe мене ста́ша и нужда́хся ищущіе душу мою, и ищущіе злaя ми глаголаху суетная и льстївным весь день поу́чауся. Аз же яко глух не слышах и яко нем не отверзая ст уст сво́их. И бых яко человёк не слыша и не имы́ во устых сво́их обличения. Яко на Тя, Господи, упова́х, Ты ульшаши, Господи Боже мой. Яко рех: да не когда́ пора́дуют ми ся врази мои и венгд подвижатися ногам ми́й, на мя велеречеваща. Яко аз на ра́ны готов, и болезнь мо́й предо мною есть вы́ну. Яко беззаконие моё аз возвещу и поперкуся о гресе моем. Врази же мой живут и укрепишь паче мене, и умно́жишься ненавидящи мя без пра́вды. Воздающи ми злaя возблага́ оболгаху мя, зане гонёх благостыню. Не оста́ви мене, Господи Боже мой, не отступи от мене. Вонимъ в помощь мою, Господи спасения моего.

Не оста́ви мене, Господи Боже мой, не отступи от мене. Вонимъ в помощь мою, Господи спасения моего.

Боже: Боже мой, к Тебе́ утренюю, возжда́ Тебе́ душа мой, коль множицею Тебе́ плоть мой, в землі пусте и непроходне, и безвдне. Та́ко во святе явихся Тебе́, видети силу Твою
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

и славу Твою. Яко души ми́лость Тво́й паче живот, устне мой похва́лите Тя. Таци благословлю Тя в животе моем, о имены Твоем воздержу руце мой. Яко от тук и масти да исполнится душа моя, и устами радости восхвалять Тя уста мой. Аще поминах Тя на постели моей, о утренних поучахся в Тя. Яко был еси Помощник мой, и в крове крил Твоего возрадуюся. Прильпе душа мой по Тебе, мене же прият десници Твои. Тии же всєе искаша душу мою, внідют в преисподняя землі, предадятся в руки ору́жия, части ли́совом будуть. Царь же возвестится о Боже, похвалится всякая кленыся Им, яко загради́шася уста глаголюющих неправедная.

На утренних поучахся в Тя. Яко был еси Помощник мой, и в крове крил Твоего возрадуюся. Прильпе душа мой по Тебе, мене же прият десници Твои.

Слава Отцу и Сыну и Святому Духу, и ныне и присно и во веки веков. Аминь.

Аллілуйа, аллілуйа, аллілуйа. Слава Тебе Боже. (трижды)

Господи помилуй. (трижды)

Слава Отцу и Сыну и Святому Духу, и ныне и присно и во веки веков. Аминь.

И исходит священник от олтаря и глаголет молитвы утренняя тайно, стояй непокровен пред святыми дверьми.

Чтице же продолжает:

Псалом 87

Господи Боже спасение моего, во дни воззвах, и в ночи пред Тобою. Да внідет пред Тя молитва моя: приклони юх к моленью моему, яко исполнися зол душа моя, и живот мой аду приближися. Привменено бых с низходящими в ров, бых яко человѣк без помоши, в мёрывых свободъ, яко звѣрши спящіи во гробѣ, ихже не поняну еси ктому, и тии от руки Твоей отриновѣні быша. Положиша ма в ровѣ преисподнем, в тѣмных и
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 Thy 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 filleth 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

Psalam 102

Благослови, душё моя, Господа, и вся внутрения моя имя святое Его. Благослови, душё моя, Господа, и не забывай всех воздайний Его, очишающего вся беззакония твой, исцеляющего вся недуги твой, избавляющего от истления живот твой, венчающего тя милостью и щедротами, исполняющего во благих желание твоё: обновяется яко орля юность твой. Творяй милостыни Господь, и судьбу всем обидымым. Сказа пути Свой Моисееви, сыновь Израилевым хотения Свой: Щедр и Милостив Господь, Долготерпелив и Многомилостив. Не до конца прогнёвается, ниже во век враждует, не по беззаконием нашим сотворил есть нам, ниже по грехом нашим воздал есть нам. Яко по высоте небесней от земли, утвердился есть Господь милость Свою на боящихся Его. Елико отстоят востоцы от запад, удалил есть
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) (with the sign of the Cross and a bow each
time.)

Great Litany

Here the candles on the candle-stands are relit but the electric
lights remain off.

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 Great Lord and father, His
Holiness Patriarch Kirill; and for our lord the Very
Most Reverend Metropolitan Hilarion, First
Hierarch of the Russian Church Abroad; and our
lord the Most Reverend Archbishop Peter, for the
venerable priesthood, the diaconate in Christ, for
all the clergy and people, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this land [of the United States], its

Услышь мя, Господи, в правде Твоей 2 и не
вийди в суд с рабою Твоим. (дважды)

Дух Твой Благий наставит мя на землю праву.

Слава Отцу и Сыну и Святому Духу, и
ныне и прысно и во века веков. Аминь.

Аллилуя, аллилуя, аллилуя. Слава Тебе
Боже. (трижды)

Великая ектения

Диакон: Миром Господу помолимся.

Лик: Господи, помилуй.

Диакон: О свящнем мире и спасении душ наших, Господу помолимся.

Лик: Господи, помилуй.

Диакон: О мире всего мира, благостоянии
святых Божих церквей и соединении всех,
Господу помолимся.

Лик: Господи, помилуй.

Диакон: О святе храме сем и с верою,
благовещении и страхом Божим входящих в
онь, Господу помолимся.

Лик: Господи, помилуй.

Диакон: О Великом Господине и отце нашем,
Святейшем Патриарше Кирилле, и о господине
нашем Высокопреосвященнейшем
Митрополите Иларионе, Первосвятительском
Русском Зарубежном Церкви, и о Господине
нашем Преосвященнейшем Архиепископе
Петре, честнём престрастительством, во Христе
диаконстве, о всем прычте и людех, Господу
помолимся.

Лик: Господи, помилуй.

Диакон: О стране сей [же живём], властях и
authorities and armed forces; for the God-preserved 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, (or this holy monastery), 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, honor, and worship: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto the ages of ages.

Лик: Господи, помилуй.

Диакон: О ёже избавить люди Свои от враг видимых и невидимых, в нас же утвердит единомыслие, братолюбие и благочестие, Господу помолимся.

Лик: Господи, помилуй.

Диакон: О граде сем, (или о ве́си се́й, или о свя́тей обла́теле се́й), всём граде, стране и ве́рою живущих в нй, Господу помолимся.

Лик: Господи, помилуй.

Диакон: О благобразоверении возду́хов, о изоби́лии плодо́в земных и вре́менех мирных, Господу помолимся.

Лик: Господи, помилуй.

Диакон: О пла́вающих, путеше́ствующих, неду́тующих, стра́дующих, пленёных и о спасёнии их, Господу помолимся.

Лик: Господи, помилуй.

Диакон: О изба́витися нам от вськия скоро́би, гнëва и ну́жды, Господу помолимся.

Лик: Господи, помилуй.

Диакон: Засту́пи, спаси́, помилуй́ и сохран́и нас, Боже, Твоёю благода́тию.

Лик: Господи, помилуй.

Диакон: Пресвя́тую, пречи́стую, преблагословёную, славную Влады́чицу нашу Бого́родицу и Приснодёву Марию со всёми свя́тими помяну́вше, са́ми себé и друг дру́га, и весь живот наш Христу́ Богу предадим.

Лик: Тебе́, Господи.

Иерей: Яко подоба́ет Тебе́ вськая слава, честь и поклонение, Отцу́, и Сыну́, и Свято́му Духу, ны́не и присно, и во ве́ки веков.
Choir: Amen.

Deacon: Alleluia, in the *4th Tone*: Alleluia, alleluia, alleluia.

Stichos 1: Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth.

Choir: Alleluia, alleluia, alleluia.

Stichos 2: Learn righteousness, ye that dwell upon the earth.

Choir: Alleluia, alleluia, alleluia.

Stichos 3: Zeal shall lay hold upon an uninstructed people.

Choir: Alleluia, alleluia, alleluia.

Stichos 4: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Choir: Alleluia, alleluia, alleluia.

Triadicon (Hymns to the Trinity) in the Tone of the week, each one only once.

For Thursday, in the tone of the week:

Reader: Daring, though we be mortal, / to render unto Thee the hymn of Thine angelic ministers, / we cry aloud saying: / Holy, holy, holy art Thou, our God;

Choir: Holy, Holy, Holy are You, O God! Through the prayers of Your Holy Apostles and St. Nicholas, have mercy on us.

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

Reader: As do the angelic hosts in heaven, / we on earth, standing now with fear, offer unto Thee, O Lover of mankind, / a hymn of victory saying: / Holy, holy, holy art Thou, our God; / by the prayers of all Thy saints, have mercy upon us.

Choir: Holy, Holy, Holy are You, O God! Through the prayers of all Your saints, have mercy on us.

Reader: Both now and ever, and unto the ages
Reader: Daring to render glory to Thine eternal Father, and to Thee, O Christ God, and to Thy Most Holy Spirit, like the cherubim we cry aloud saying: Holy, holy, holy art Thou, our God; through the Theotokos have mercy upon us.

Choir: Holy, Holy, Holy are You, O God! Through the prayers of the Theotokos, have mercy on us.

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.

Then the first stasis of the Kathisma 8 is read. Psalms 55, 56, 57

Reader: 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.

Then the Second stasis of the Kathisma is read. Psalms 58, 59, 60

Reader: 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.

Ами́нь.

Безнача́льного Твоего́ Отца́ и Тебе́, Христи́ Боже́, и Пресвята́го Твоего́ Ду́ха, херувимски славослобовите держа́йце, глаго́зеле: / Свят, Свят, Свят еси́, Боже́ наш, Богороди́цею помилуй нас.

Ами́нь.

Лик: Свят, Свят еси́, Боже́ наш, Богороди́цею помилуй нас.

Лик: Господи, помилуй. (тржды) Сла́ва Отцу́ и Сы́ну и Свято́му Ду́ху.

Чтце́: И ны́не и прыйсно и во ве́ки веков. Ами́нь.

Чтеська́фисма 8-я
Первая статия : Псалмы 55, 56, 57

Чтце́: Сла́ва Отцу́ и Сы́ну и Свято́му Ду́ху.

Лик: И ны́не и прыйсно и во ве́ки веков. Ами́нь.

Аллилу́я, аллилу́я, аллилу́я. Сла́ва Тебе́ Боже́. (тржды)

Господи, помилуй. (тржды)

Сла́ва Отцу́ и Сы́ну и Свято́му Ду́ху.

Чтце́: И ны́не и прыйсно и во ве́ки веков. Ами́нь.

Вторая статия 8 кафизма́
Псалмы 58, 59, 60

Чтце́: Сла́ва Отцу́ и Сы́ну и Свято́му Ду́ху.

Лик: И ны́не и прыйсно и во ве́ки веков. Ами́нь.

Аллилу́я, аллилу́я, аллилу́я. Сла́ва Тебе́ Боже́. (тржды)

Господи, помилуй. (тржды)

Сла́ва Отцу́ и Сы́ну и Свято́му Ду́ху.
**Reader:** Both now and ever, and unto the ages of ages. Amen.

**Then the Third stasis of the Kathisma is read.**

**Psalms 61, 62, 63**

**Reader:** 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)

Lord, have mercy. (thrice)

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**Sessional hymns to the Apostles in the Tone of the week (from the Oktoechos).**

**Sedalen for Thursday (in the tone of the week)**

**Tone 4:**

**YOU HAVE MADE YOUR DISCIPLES, O CHRIST, AS LIGHTS SHINING TO THE END OF THE EARTH! BY PREACHING YOU, THEY ILLUMINE OUR SOULS. THROUGH THEM YOU HAVE DARKENED THE ERROR OF IDOLATRY; YOU HAVE ENLIGHTENED THE WORLD WITH THE TEACHINGS OF TRUE FAITH! AT THEIR INTERCESSIONS, SAVE OUR SOULS!**

**Verse:** Their voice has gone out into all the earth and their words to the ends of the universe!

**JUST AS MOSES, MASTER, BY THE STRENGTH OF YOUR RIGHT HAND, LED ISRAEL OUT OF BONDAGE THROUGH THE RED SEA AND DROWNED PHARAOH IN THE WAVES, SO HAVE YOUR WISE DISCIPLES BY THEIR MIRACLES FORCED A PASSAGE THROUGH THE SEA OF BITTER GODLESSNESS, GUIDING THE PEOPLE TO YOU, WORD WITHOUT BEGINNING! AND THE ONLY LOVER OF MANKIND!**

**Verse:** Wonderful is God in His saints: the God of Israel!

**ARMED WITH YOUR CROSS, YOUR VICTORIOUS MARTYRS, CHRIST OUR GOD, DEFEATED THE**
SNARES OF THE ENEMY: THE ONE FROM WHOM ALL EVIL COMES! THEY SHONE LIKE BEACONS, GUIDING MORTALS; THEY GRANT HEALING TO THOSE WHO ASK WITH FAITH!/ AT THEIR INTERCESSIONS SAVE OUR SOULS!

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

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

WE ACKNOWLEDGE THAT THE WORD OF THE FATHER, CHRIST OUR GOD, HAS TAKEN FLESH FROM YOU. VIRGIN THEOTOKOS! YOU ALONE ARE PURE: YOU ALONE ARE BLESSED! THEREFORE WE EVER SING YOUR PRAISES, // AND WE MAGNIFY YOU!

The first half of THE LIFE OF ST MARY OF EGYPT is read.

Reader: Bless, Master to read from The Life of our Holy Mother Mary of Egypt.

Priest: Through her prayers, Lord Jesus Chist, our God, have mercy on us.

Reader: Amen.

THE LIFE OF ST MARY OF EGYPT
http://www.ocf.org/OrthodoxPage/reading/st.mary.html

Reader: "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. Saphronius), 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. Saphronius) that I have had the audacity to write

Ηспître Бóже наш, возсияша яко светлия, человеки наставляюще, даот исцеления верою просящим. Тех молитвами спаси души наша.

Слáва Отцú и Сýну и Святóму Дúху.

И нýне и прýсно и во вéки векóв. А́мín.

Бого́роди́чен:
Слóво Отче Христó Бóга нáшего, / от Тебé воплотившееся поznáком, Бого́роди́це Дéво, / едýна Чíстая, / едýна Благословённая. / Тем непрестáнно Тáя воспеваю́щé величаéм.

И читается первая половина Жития прп. Марии Египетской

Чтєц: Житиê преподобnéй матéре нáшей Мариí Египетской благословёнý, честнýй отче, прочестí.

Иерей: Е́жe молитвами, Гóсподи Иису́се Христé, Бóже наш, помíлйуй нас. ¹

Чтєц: А́мín.

Житие преподобнй матерe нашeй Марии Египeптя, cписанное святейшим Софронием, патриархом Иерусалимским.

Статия первая.

Чтєц: Тáйну царéву добрó храни́ть, делá же Бóжия открывáти и проповёдáти слáвно, такó речé Рафайл Андрéл к Товымu по преслявнóм прозрёнию ослеплённых его очéс. Ибо цáрский не храни́ть тáйны, боизнёзно есть и пагубно, а е́же молчáти делá Бóжия преслявная, вéлìя есть души тщетá. Тёмже и аз (глáголéт Софрониý святýй) страхóм одержýм, Божественная в молчáнии сокры́ти, воспоминáя претýм (в Евáнгелии) бедû ленивóму рабу, иже приёмь от Гóспода талáнт в зéмлю закопá, и данный дёлания радý сокры́ не дёля, повéсть святóю до менé дошёдшую никакóже умолчá. Но никóжó будé невéрующей пíшущему, яже слýших, нижé да мнит кто

¹ Если житие читает сам иерей, то он вначале глаголет: «Житиê преподобнй матéре нáшей Мариí Египетской. – Е́жe молитвами, Гóсподи Иису́се Христé, Бóже наш, помíлйуй нас». 15
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, to be of use to me and show me a kind of asceticism that I have not accomplished?"

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 know 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 ruкою в двéри монасты́рская, обрèете монаха двéрь храняющего, и тому́ пòрве о себе речь. Он же возвèсти игумену, иже его́ приём, и образом монаха узрèв, сотворьшаго иноческое обычное поклонèние и молитву, вопрось егò: откудù еси, брàте? И чеò ради к нищим нам стáрцем пришёл еси?

Зосима же отвецìа: еже откудù приидòх, несть сìе нёжно речь, пòльзь же ра̀ди, о отче, приидòх. Слèышах бо о вас великая и достохвальная, могущая душù присвоëти Бóгу.

Речь же ему игумен: Бог еди́н, брàте, исчелèйлий душì нёмо́чь. Той тебе́ и нас да научь́ Своим Божественным хотèнìям, и наставит всю творить полëзнìя. Человèк бо человекà пòльзовать не может, аще не кийджо внимаëт себе всегда́, и бóдрствую дûхом дêлает полëзнóе, Бóга имь́й с ним купно дêлающа. Но понèже любовь Христа, еже виèти нас, убо́ти стáрцев, тебе подвиже, пребывàй с нами, аче сего ра̀ди пришёл еси, и всех нас напитает благодàтию Светàго Духа Пàстырь дòбрый, дáвый дûшу свою избавление за нас.

Сиè рóкшу игумену к Зосиме, поклонись он, и испросив молитву и благословèние, и рек амèнь, пребысть в монастырь том. Вèде же тамо стáрцев, дейнìем дòбрых дел и Богомóыслием сияющих, дûхом горàйчих, Гоподеви ра́ботàющих. Пëнне бо их бе непрестанное, стóйние всенòмное, в руках прѝсно дёление, и псалмы во устè их.

Словесё же праздна не бе в них, промышления о стяжании прибыток временных и печàли житейскìя ниже именовàнием в них познаваем бëху, но едино́ бо тóчию и пòрвое и послéдствующею с поспешением о всех тшàние, еже имèти себе мёртвых тûлом. Пищу же имèху неоскудèвàющую словесà Бóжия, пита́ху же и тêло хлèбом и водою, якоже коемуждò бе к Бóжией любовì разжèнìе. Сиè видев Зосима, пòльзоващее зело, простояëя на предлежащìий пòдвиг.

Днèм же мнóти мimoшèдшим, приблìжìся врèмë святàго Великаго постà, врàта же монастырская затворёна бëху всегда, и никогда отверзающих, разве тóчию едà каò от них изшèл бы посылаëмìй общìя ра̀ди потрèбьбы, пûсто бо бе мëсто, и не тóчно иньим невхòдимо, но и незнаëемо мìрìнаì.

Бе же такòв в монастырë том чин, егòже ра̀ди Бог и Зосиму тамо привèдè. В первую недёлю постà творя̀ше пресвèйт святàю литургìю, и
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. Everyone 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 tirelessly, 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
vsi прича́щницы быва́ли пречи́стаго Тёла и
Кро́ве Хри́ста Бóга на́шего, и ма́ло от бра́шна
пóстнического вкуша́ку. Пóтём соби́ра́лись в церковь, и сотворя́ли
моль́бну приле́жную, и коленопреклонени́е
дóвóльную, лобза́ху друг дру́га стáрцы, и
kijjodo igy’enna, s pokloneniem prosyo o
blagoslovenii i moleni na predležačii
pódvig pospešествую́чем и
spuštvstvuyúcim. Sim je bývšim vratá
monastýrskaya otverzáxu, i poýoche sgláxno:
Gospod’ povosčeñie moé i Spasit’el’ moj,
kogé ubojój? Gospod’ zaštítitel’ životá
moego, ot kogó ustrašájíc’? i prájče pesalmá
togó dokončavaucь, isxoždáxu vísi v
пустýnno, éjinnogo ili dva brátaхраните́lя
monástyrjú ýostávlyše, ne da хранят внутри
súcja имéni, ne be bo v nem çtátý
kрадómo, no da церковь без слуžéния
Božestvennego не оста́ется, и преходáxu
reku Íorđán. Kijjodo je nošáše sebí pišću,
ykoje mogáše i хотя́še, protivú potrédy
teléñnyj uméñenýj, ov máło хléba, ov je
smókvý, ин fiñinki, drugýj je sóçívo
mochéno водо́ю, а ин ничтожé, тóčno тóle
svoé, i rúby, ímiже odéjn býše, pitášěxes je,
egda eстествó tóla принуждáše, zélijami
rastúšícymi v pústýni.
Táko Íorđán prenéséše, razlučáxusia dáleče o
sebí, i ne védáše kijjido drúgá, káko
postíjsté, ili káko podvízájéš. Åše li je
slučášeся uzréti drúgá svoégo k nému
ižduá, ábne uklonyaçí na ýnu стрánu, i
edín живáše Bógu pojé vészá, i zélo málo vo
vérem uřezñéno vkushá pišći. Síče úbo jézí
post skončavájúcí, vovažáxu v
monástyř, v nedélejъ, яже есть préžěde
Vosaçreniá Hristóva, éjóhe predpírazdéňe
togá s cytwenóñsem церковь préžévnati
приyála есть. Vovažáxusia je kijjido imeá
truda svoégo svijetléa sovesť svoju,
svédwuju ùto sodéla, i niktoje otnom
vopošáše drugáho, káko i koim obrazom
truda prévdig soveršij. Takáj bo be ustáv
monástyřa togo. Togá úbo i Zosíma po
óbýa monestýrskому préjde Íorđá, málo
něčto ot pišći nýsé trébováña rádi
teleznáho, i ođéjú, éjóhe odéjn býše.
Právno je своé molítnévo совершáše
skvožé pustýnno hóda, i vo vremé pišči, po
núže eştétnévo opáso trójíže. Sna je
málo imejáše, v noší na zemli voskłóny i
séšci, několiko počívá, iédéje nošnívé
vremé øó postjíże, zélo je ránno pàki vostáj,
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 he 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 re 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. 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 blessing and pray. You are dignified by the order of priesthood and for may 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 he 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
an 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

No аще хощеш се, жене грешишней, молитву
твою и благословение подати, поверь ми
нечто от одедь я твоей, да покрыло наготу
мою, и обрашишь к тебе молитву от тебя
прими.

Тогдá трéпет и страх велий, ужас же ума объя
Зосиму, яко услыша именем себе зовома,
егоже нигождае та вяйде, и о нёмже нигождае
слýша, и рекé в себе: аще не бы сия
прозорлива была, не бы именем звала менé. И
сотворый вскýре речённое ему, снем с себя
одёжду вéтху же и раздрáнну, иоже носа́ше,
вёрже к ней, отвратися лицём от нея. Она же
взёмши, покры́ капь тóла своеого, иоже
досто́яще паче иных частей покры́ти; яко же бе
мощно, препо́ясишися, и обра́тились к
Зосиме, рекé к нему: почтó тебе извýлось,
а́ввó Зосимо, гре́шную жену вýдети. Что ли
трéбуа у мeнe сльшути, или чему нау́читися,
толикаю труду не обленился еси подьти?
Он же на зéмлю повёрлся, проси́ше прийти
благословение от нея. Такожде и она повéрже
себé, и лежáша обá на зéмли, еди́н от дру́гагó
благословения прося́щи, и ничтóже бе
слýшати от обо́их глагóлемо, кромé,
благосвóл. По мно́зем же часé речé жéна к
Зосиме: а́ввó Зосимо, тебе подоба́ет
благословить и молитву сотворите, ты бо
пресвýтерства сáном почтён еси, и от мно́гих
лет святóму оттарó предстóй, Божественных
Тáйн дárь Гóсподу принаòсиши. Сий словéса в
бóльшй стра́х Зосимоу подвýгоша, и трéпетен
быв стáрец, слезами обливáше и стéнише,
глагóла же к ней претруждённым и
изнемогающим отдыха́нём: о мáти духóвая!
ты Бóгу прибли́жилась еси, и мнóжайше
частю умертвилась еси, явля́ет тó большее
пáче иных Бóжие дáньне тебе дарование, яко
и́менем мa зовëши, и пресвýтера наре́кла еси,
егоже нигождае ви́деля еси, тóмже самá па́че
благослóв Гóспода рáди, и подáждь молитву
требующему от твоего соверши́ения.
Послóбивши у́бо она прилежанию стáрно,
речé: благословéв Бог хотй спасения душáм
человéческим. Зосиме же рéкúси, амнй,
востáша обá от зéмли.
Она же речé к стáру: чéсó рáди ко мне,
грéшнице, пришёл еси, о человéче Бóжий?
Чéсó рáди всхотéл еси ви́дети жену нагýю,
ни едýния добрóдётели имéющую? Обáче
благодáть Свя́тагó Дóха наста́вила тя, да нéкое
послóжение совершенши тóлу моему бо врёмé
потребы. Рцы же ми, отче, како христиáне
живут нýне, како же цáри, и како святýя
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:

"Why do thoughts confuse you, Abba, and tempt you about me, as if I were a spirit and a dissembler in prayer? 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 церкви? Зосима же отвеща: молитвами вшими святыми мир кропок Бог даровал есть, но прини мольбу недостойного старица, и помолился Господа ради о мире всем и о мне, гренищем, да не будет ли безплодно пустынное сие жаждение. Она же отвечает к нему: тебе паче достоин, або Зосимо, священное имеющу чин, за мене и за воля молиться, на то бо и учнён еси, общече понеже послушание творити должны еси, повеление убо мне тобою сотворю. Сие речи, обратившися на восток, и возвещи очи горе, и руще воззвени, начал молитись тихо, и не слышахуся глаголы ея, от нииже Зосима ничтоже разуме, и стояше (якоже глагола) трепетен, долу зря, и ничтоже веща (в молитвe возвышающеся на воздух). Клениша же Богом свидетелем, глагола, яко егда мёдлише та на молитвe, воздвигъ мало очи от зрения на землю, узрехъ йо возвышену яко на лако́т еди́н от земли, и на возду́хе стоящую и молиющихо. Сие же яко ви́де Зосима, страхом множающим содержи́м, поверж себе на землю, слезами обливаясь, и ничесоже глаголы, точно: Господи, помилуй.

На земли же лежа старица, смущашеся мьслью, яко яко привидение се и дух есть, иже молитву притворяет. Обратившися же она, воздвиже старица, и рече: почти та, або Зосимо, помышления о привидении смущают, глаголоюща: яко дух есмь, и молитву притворию? Ей, молью тя, отче блаженне, да известен будешя, яко жена есмь гренищица, но крещением святым ограждена, и несъ в привидении дух, но земли, прах, и пепел, и всячески плоть, ничтоже тогда духовное помысливша.

И сие речи, знамена крёстным знамением чело своё, и очи, и устнё, и перси, глаголющи сице: Бог (або Зосимо) да избавит нас от лукавого, и от ловления его, яко многа брань его на нас.

Сия слышав и видев старица, паде пред ногами ея, глаголя ся слезами: заклиная тя именем Господа нашего Ису́са Христа, истиннаго Бо́га, ро́ждашегося от Девы, Егоже ра́ди наготу сию носиши, и Егоже ра́ди плоть твою та́ко умертиша еси, не скры́ть от мене жити́ твоего, но все повё́дж ды, да величия Бо́жиya я́ве сотвориши. Рцы ми все Бо́га ра́ди, не похвалы бо ра́ди изреченни, но да известишя, я́ке о тебе, мне, грениному и недостойному. Вверу бо Богу мое́му, емуже живеши, яко сего ра́ди наставлень есмь в
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.”

Reader: 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 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 mightest 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

пustънъ си́ю, да тво́я вся я́ве Бог сотворит, несть бо си́лы нашей противиться судѣ́бам Божиим. Аще бо не бы угоднó бьло Христу Бóгу нáшему, дабы ты у́ведана бы́ла и подвиги твои, и тéбё не явил бы мне, и менé на тол́кий путь не угкрéпил бы, никогдaже хотéвашаго или могу́щаго из́ъти из кёллии моей.

Сия и многиешая изрё́кшу Зосíмe воздв́гши е́го, она́ речё к нём: сты́жду́ся (отче, прости́ ма) сту́ц рещ тёбё дел мо́ых, но понёже тёло мо́е хáо видел есí, обнáжу́ ти и делá моа́, да позна́ешь, колéка студá и срамотгё исполнена есть душа́ мои, не похвалёния бо нёкоего ра́ди, якоже сам рекл еси, яже о мне исповё́ тебе, о чесом бо Íям похвалитися сосу́ избрав диволу́ бывшя. Но яще начна́ пóвесть, яже о мне, бежа́ти имаши от мене́, якоже кто бежи́т от змия, не терпя сльшати ушесы́ безмёстная, яже аз недостойная соде́х, обаче изреку, не умолчá ничто́же, но мо́лю тя первее, да не оску́деешь моли́ться за ма́, яко да обрё́шу милост в день Судный.

По прочтении первой половины жития – «Господи, помилуй» (трижды), «Слава, и нынё» – псалом 50-й.

Чтeтc: Гóсподи, помíлуй. (трижды)

Слáва Отцу́ и Сóну и Святóму Дóху. И нýне и прýсно и во вéки векóв. Аминь.

Псалом 50

Поми́луй мя, Бóже, по велication милости Твоей, и по многеству щедрот Твоих очи́сты беззако́ния моé. Напли́чв омьй мя от беззако́ния моего́, и от греха́ моего́ очи́сты мя; я́ко беззако́ния моé аз знаю, и грех мой предо́ мною есть вóну. Тебé Еди́йному согреших и лукáвое пред Тобою сотвори́х, яко да оправди́шься во словесéх Твоих, и победи́ши ве́нгда суди́ти Ти. Се бо, в беззаконных зачáе́ есмь, и во гресéх роди́ ма ма́ти мой. Се бо, я́стину возлюби́л есí; бе́зветная и тáйная премудрыти Твоей яви ми есі. Окрови́ши мя искóпом, и очи́щуща; о́мьшени мя, и паче снёга убёлю́ся. Слýху моему́ дáси ра́дость и весе́лие; возрáдующа́ся ко́сти смýрненна. Отвер́яти лите́ Твоé от грех моих и вся беззако́ния моей очи́сты. Сёрдце чisto сози́дай во мне, Бóже, и ду́х прав обнови во утрóбе моей. Не отве́ржки менé от лица́ Твоегó и Дóхи
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 Zion, 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 OF SAINT ANDREW OF CRETE

The refrains are sung after each troparion. At each refrain we make the sign of the cross and full prostration.

Ode 1

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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


Припев: Помýлуй мя, Бóже, помýлуй мя.

Гряд́и, ока́йнная ду́шë, с пло́тию твоéю, / Зиждítелю всех исповé́дься, / и оста́нися прóчее прéжднйя безсловé́сня, / и принеси Бóгу в покаянии слéзы.

Припев: Помýлуй мя, Бóже, помýлуй мя.

Первоздáннаго Адáма преступлénю поревновá́в, / позна́х сёбé обнажéна от Бóга / и присноусýцнаго Цáрствиá и слáдosti, / гре́х ради мо́й.

Припев: Помýлуй мя, Бóже, помýлуй мя.

Увы мне, ока́йнная ду́шë, / что уподóбóилась е́й пéрвей Е́ве? / Вóйдела бо е́й зле, и узвéлалася е́й гóрце, / и коснулася е́й дрéва и вкуси́ла е́й дёрзостнó / безсловéснья снéдë.

Припев: Помýлуй мя, Бóже, помýлуй мя.

Вмéсто Ёвы чóвственниá / мыслéнная ми бысть Е́ва, / во пло́ти стра́стный пýмысл, / показу́й слáдкáн / и вкуша́й прýсно / гóрькаго напоéния.

Припев: Помýлуй мя, Бóже, помýлуй мя.

Достóйно из Едóма изгнáн бысть, / я́ко не сохранíв е́ду Твоéю, Спáсé, зáповé́дь Адáм: / а́з же что постраждû, / отме́тиá всегда́ живóтная Твой словéсá?

Припев: Помýлуй мя, Бóже, помýлуй мя.

Кàиново прешéд убийство, / произволéннем бы́х убийца сòвести душéвней, / оживó плóт, и воевáв на ню / лю́кáвыми мо́йми дей́ньми.
Refrain: Have mercy on me, O God, have mercy on me.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Refrain: *Venerable Mother Mary, pray to God for us.*

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

Refrain: *Venerable Mother Mary, pray to God for us.*

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

Refrain: *Venerable Father Andrew, pray to God for us.*

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

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

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

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

Ode 2

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

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

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

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

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

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

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

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

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

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

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

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

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

And now and ever and unto the ages of ages. Amen.

Theotokion: Ο Θεοτόκος, η ελπίς και η διασφάλιστριά των δεικνύοντος, πάνω τελεσθείται ἡ κρίσιμη κατάληξη τῆς ἁμαρτίας, καθὼς γὰρ και τῇ Μόστ-πύρε Λατρείᾳ σήμερον αὐτῆς, ἵνα ἀποκτήσῃ τὸν μεταμεμφάνειαν εἰς ἀφίσεων τῆς ἁμαρτίας.

Ode 2

Irmos: Δείξετε στὸν οὐρανό καὶ ἔρχεσθε, ἐγὼ θαλαπάτησιν καὶ τραγουδάτος, Ποιμένα τῆς Θεοτόκου, τῆς Μόστ-πύρε Λατρείας. Αὐτής προσεύχομαι, εἰς τὸ δημιουργικόν τῆς ὑπηρετικόν του Θεοτόκου ἀνατρέπεται.

Refrain: Ἐλπίζω σε, ὁ Θεός, ἔχεις ἑλπίζω σε.

1. Δείξετε στὸν οὐρανό καὶ ἔρχεσθε, δότες μου την ἀκοήν καὶ τὴν γνώμην τοῦ προσέρχοντος πρὸς τὸν Θεό καὶ τραγουδάντος ταῖς πraisingis τοῦ Θεοτόκου.

Refrain: Ἐλπίζω σε, ὁ Θεός, ἔχεις ἑλπίζω σε.

2. Παρατεθήκετε στὸν Θεόν μου Παρακλητή, με τὸν ἐλπίδον ὑπομονημένου Θεοτόκου καὶ προσεύχομαι καὶ ἔχεις ἑλπίζω σε.

Refrain: Ἐλπίζω σε, ὁ Θεός, ἔχεις ἑλπίζω σε.

3. Αὐτὴν προσεύχομαι, ὁ Θεός ἐμὸς, με τὸν ἐλπίδον τοῦ Μόστ-πύρε Λατρείας καὶ προσεύχομαι καὶ ἔχεις ἑλπίζω σε.

Refrain: Ἐλπίζω σε, ὁ Θεός, ἔχεις ἑλπίζω σε.

4. Σκέψεις τοῦ ποτηρίου ἔχεις περιβάλλειν τὸν σέ, ὁ ἐλπίδον ὑπομονημένον Θεοτόκου καὶ προσεύχομαι καὶ ἔχεις ἑλπίζω σε.

Refrain: Ἐλπίζω σε, ὁ Θεός, ἔχεις ἑλπίζω σε.

5. Παρατεθήκετε στὸν Θεόν μου Παρακλητή, με τὸν ἐλπίδον τοῦ Μόστ-πύρε Λατρείας καὶ προσεύχομαι καὶ ἔχεις ἑλπίζω σε.

Refrain: Ἐλπίζω σε, ὁ Θεός, ἔχεις ἑλπίζω σε.

6. Αὐτὴν προσεύχομαι, ὁ Θεός ἐμὸς, με τὸν ἐλπίδον τοῦ Μόστ-πύρε Λατρείας καὶ προσεύχομαι καὶ ἔχεις ἑλπίζω σε.

Amen.

I nыe и прyснo и вo вёкy вeкyòв. Амyнь.

Песнь 2.

Ирмос: Вонмй, нëбо, и возгласёлю, / и вoспою Xristá, // от Дёвы плотию пришёлшаго. (1)

Припев: Помілюдь me, Бóже, помілюдь me.

1. Вонмй ми, Бóже, Спáсе мой/ мйлюстивым Tвоим ôkom, // и прини моë тёплое исповédanе.

Припев: Помілюдь me, Бóже, помілюдь me.

2. Согрёшëх пáче всëх человëк, / един согрёшëх Tебë:/ но ушëтри яко Бог, Спáсе, // творëнëе Tвоё.

Припев: Помілюдь me, Бóже, помілюдь me.

3. Бýра мë злых обдержëт, / благоутрóбне Гóсподи:/ но яко Петðú, // и мне рëку прострì.

Припев: Помілюдь me, Бóже, помілюдь me.

4. Слёзы блудницы, Щёдрë, / и аз предлагаю:/ очисти мë, Спáсе, // благоутрóбнëм Tвоëм.

Припев: Помілюдь me, Бóже, помілюдь me.

5. Омраêих душëвную красотë/ страстëй слaстьëм, / и вëчëски весь ум// перëсть сотворëх.
Refrain: Have mercy on me, O God, have mercy on me.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

14. Now I am clad in a coat of disgrace that is shamefully bloodstained by the flow of my passions and my pleasure-loving life.
Refrain: Have mercy on me, O God, have mercy on me.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Most Holy Theotokos, save us.

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

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

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

Припев: Помилуй мя, Боже, помилуй мя.

Поползохся яко Давид блудно, и осквернихся, // но омый и мене Спасе, слезами.

Припев: Помилуй мя, Боже, помилуй мя.

Очи́сти, яко же мъятарь вопли Ти, // Спасе, очи́сти мя: // никтоже бо сущих из Адама, яко же аз // согрещих Тебе́.

Припев: Помилуй мя, Боже, помилуй мя.

Ни слез, ниже покаяния имам, ниже умиления: // Сам ми сий Спасе, // яко Бог даруй.

Припев: Помилуй мя, Боже, помилуй мя.

Дверь Твою не затвори мн я тогда, // Господи, Господи, // но отверзи ми сио // каующемуся Тебе́.

Припев: Помилуй мя, Боже, помилуй мя.

Человеколюбче хотий всем спастися, // Ты воззови мя, // и прими яко Благ каящагося.

Припев: Помилуй мя, Боже, помилуй мя.

Внущ воздыхания душ мой, // и о́чи моею приими капли Спасе, // и спаси мя.

Припев: Пресвя́та Богоро́дице, спаси нас.

Богородичен: Пречистая Богоро́дице Дѣво, // едина Всепётая, // моли приле́жно, во еже спасьти нам.

Ирмо́с: Вийдите, вийдите, яко Аз есмы Бож, // ма́нну одождйвы, и вodu из кямене источи́вы // дрвле в пустынн людем Моим, // десницею единою и крёпостию Моёю. (1)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Refrain:** Venerable Mother Mary, pray to God for us.

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

**Refrain:** Venerable Mother Mary, pray to God for us.

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

**Refrain:** Venerable Father Andrew, pray to God for us.

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

назвёргл на зёмлю ухищрёння твой.

**Припев:** Помілуй мя, Боже, помілуй мя.

Узявіся, урахівши,/ се стрълы връвняя узвивши моё ду́шу и тёло:/ се стръпи, гно́ения, омрачения,/ вопи́ют рагы самовольных мойх страстей.

**Припев:** Помілуй мя, Боже, помілуй мя.

Одолжи Господа огнь иного/, на беззаконие гнёвающе соже́т Содомляны:/ ты же огнь вжегла еси ге́нский,// в нёмже имаши, о душё, сожещися.

**Припев:** Помілуй мя, Боже, помілуй мя.

Разуме́йте и в́идите, юко Аз есмь Бог,/ испыта́я сердца, и умущая мы́сли, облича́я дейния, и попалай грехи,// и судь́й сиро, и смирёну, и нишу.

**Припев:** Преподобная мати Мари́е, моли́ Божа о нас.

Марии: Простёрла еси ру́це твой/ к щедрому Божу, Мари́е, в бёздне зол погружаема:/ и я́коже Петру челове́колюбно, руку Божественную прости,/ твоё обращение всече́ски искай.

**Припев:** Преподобная мати Мари́е, моли́ Божа о нас.

Марии: Всем усёрдiem и любовию/ притекла еси Христу,/ пёрвый грехъ путь отвра́щиши, и в пусты́нях непроходимых питаязися, и Того чисте совершающи Божественные заботы.

**Припев:** Преподобный отче Андре́е, моли́ Божа о нас.

Андрею: В́идим, в́идим челове́колюбне, о душё, Боже и Влады́ки:/ сего́ рагы прёжде конца, Тому со слезами припаде́м вопиюще:// Андрея молитвами, Спа́се, помілуй нас.
Glory to the Father and to the Son and to the Holy Spirit.

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

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

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

Ode 3

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

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

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

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

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

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

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

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

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

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

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

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

Сла́ва Отцú и Сы́ну и Свя́тому Ду́ху.

Троичен: Безначáльная, несоздáнная Трóице,/ нераздéльная Еднóице,/ кáноша́я мя принима́й,/ согрешивша спаси:/ Твóе есмь создáние, не прёрзри:/ но пощади, и избáви мя// огненнаго осуждêния.

И ны́не и прíсно и во ве́ки векóв. Амîнь.

Богородичен: Пречístя Владîннîце Богородительнице,/ надêждо к Тебê притекáющих,/ и пристáннîце сûщих в бûри,/ Мîлостиваго и Создáтеля, и Сýна Твóего,/ умîлостиви и мнê// молîтвами Твоими.

Песнь 3.

Ирмос: На недвîжимом, Христê, кáмени зáповедй Твоîх,// утверди моê помышлêние. (1)

Припев: Пóмîлуй мя, Бóже, пóмîлуй мя.

Огнь от Гóспода иногда/ Госпóдь одождíв,/ зêмлю Содóмскую// прêжде попалî.

Припев: Пóмîлуй мя, Бóже, пóмîлуй мя.

На горê спасáйся, душê,// якоże Лóт о́ный,/ и в Сигóр угонзáй.

Припев: Пóмîлуй мя, Бóже, пóмîлуй мя.

Бêгай запалêния, о душê,/ бêгай Содóмского горêния,// бêгай тлêния Божêственнаго плáменê.

Припев: Пóмîлуй мя, Бóже, пóмîлуй мя.

Исповéдаюся Тебê, Спáсе:/ согрешîх, согрешîх Тî:/ но ослáбî, оста́ви мнê,/ яко благоутрóбен.

Припев: Пóмîлуй мя, Бóже, пóмîлуй мя.

Согрешîх Тебê еди́н аз,/ согрешîх пáче всêх, Христê Спáсе,// да не прêрзреши менê.
Refrain: Have mercy on me, O God, have mercy on me.

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

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

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

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

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

Refrain: Most Holy Theotokos, save us.

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

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

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

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

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

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

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

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

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

11. Thou hast followed the example of Ham, O my soul, who mocked his father; for thou hast not

Припов: Помилуй мя, Боже, помилуй мя.

Ты еси Пастырь добрый, взыщи мене агнца, и заблуждаваго да не прерэриши мене.

Припов: Помилуй мя, Боже, помилуй мя.

Ты еси сладкий, Иисусе, Ты еси Создатель мой, в Тебе, Спасе, оправдаюсь.

Припов: Пресвета Тро́нице Боже наш, слава Тебе.

Троицен: О Троище Единице Боже! Спаси нас от прелести, и искушений, и обстояний.

Припов: Пресвета́ Богоро́дице, спаси́ нас.

Богородичен: Радуйся, Богоприя́тная утрóбо, радуйся, престоле Господень, радуйся, Мати Жизни нáшея.

Ирмос: Утвердил, Господи, на камени зáповедей Твоих, подвигнее сёрдце моё, яко Еди́н Свят еси и Господь. (1)

Припов: Помилуй мя, Боже, помилуй мя.

Источник живота стя́га Тебе, смерти низложи́тель, и вопи́й Ти от сёрда мое го прёжде конца: сгоре́ших, очи́сти и спаси́ мя.

Припов: Помилуй мя, Боже, помилуй мя.

При Но́и, Спасе, блудствовавши подра́жа, оних наслёдствовав осужде́ние, в потопе погру́жения.

Припов: Помилуй мя, Боже, помилуй мя.

Сгоре́ших, Господи, сгоре́ших Тебе, очи́сти мя, несть бо иже кто сгоре́ш в челове́чесх, егоже не превзы́дох прегреше́нными.

Припов: Помилуй мя, Боже, помилуй мя.

Ха́ма о́наго ду́шее, отце́убийца подра́жа, спа́ма не покры́ла еси искреня́го, вспеть́ зра
covered the disgrace of thy neighbor keeping thy face turned away.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Refrain: Venerable Father Andrew, pray to God for us.

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

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

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

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

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

Katavasia, Second Irmos 3:

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

Little Litany

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 Thou art the King of peace and the Saviour of our souls, and unto Thee do we sing 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 (SEDALEN) HYMNS BY JOSEPH TONE 8

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

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

BY THEODORE SAME TONE

O company of the Twelve Apostles, chosen by God, / Offer now to Christ your supplication / That we may all complete the course of the fast / Saying our prayers with compunction and practicing the virtues with an eager heart; / And so may we attain to see the glorious Resurrection of Christ our God /// Bringing to Him glory and praise.

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

THEOTOKION SAME TONE

Pray with the Apostles, O Theotokos, / To the incomprehensible Son and Word of God / Who was born from thee in ways past speech and understanding, / 52 That He may bestow true
Reader: Bless, Master to read from The Life of our Holy Mother Mary of Egypt.

Priest: Through her prayers, Lord Jesus Christ, our God, have mercy on us.

Reader: Amen.

Reader: 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

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2 Если житие читает сам иерей, то он вначале глаголет: «Житие преподобния матеря нашея Марии Египетская. – Ейже моли́твами, Господи Инси́усе Христе, Боже наш, помилуй насе». 

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The Life of our Holy Mother Mary of Egypt.
http://www.ocf.org/OrthodoxPage/reading/st.mary.html

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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, 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 save 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 korábl' s ními, i pitáti me ýmút: télo bo moë
dam im za naëm. Segó' je râdi xorët's s ními
idët', (ôtche, prostî' me,) jáko da ýmam
mînójajšíkh råčitjëv gotóvõkh k strásti
moëj. Rëch ti, ötčë Zosimî, ne núdi menë
irësët' stûd mój, ükasaëå bo, vëst Gospôdj,
ja ko skvërinjëno i sâmûy vozdûkh slovësj
mòjëm.

Zosî'ma je slesâmi omaka' žemlë, otecë' k
nëj: glagö'lo Gospôda râdi, o màti mój!
Glagö'lo, i ne prëstâni ot polënzyì mi
pòvesti.

Onà je k pâr'vym prilôj' siy': tòy úbo
jënoša uslëpsâvi shkëvërij mòjì slovës
bezstûdë, sëmëðìo sôrdëjìm otië'ë. Az je
povërstìj prjësljicu, ijëjë slûçëå mi na vërmë
noscìtì, tekôx k mòro, ijëjë tekûshìj zërë
i vidëx nëkjia prì mòri stojjìjìa, chislòm jáko
dësàj' mûjëj ili i miñajajshìj, ijûnì
tëlesës, ijëjë dòvollì më bëtî jëwiëshà k
põhòti moëj. Vëniô'sha je i iñij ûjë prëjëdë
kora'bl, i po objaçà moemû bezstûdë
weskëvisióni kîm, pòymìte, rekô, i menë,
âmòjë vëjîdëte, ûjâmam bo vam obrestësì
eñutög, no i iñija rëkësì skvërvìj glagö'lo,
podbëtòx vsëxh na sëmëx. Onë je bezstûdë moë
vïdëvëšë, pòymìte më vëvdë'ësà k korâbl' sîj,
i otjëdu naukàm plûtë. A ijâje otjëlë bëšë,
dàko ti ispo'vëm, o chëwëcë Jôkijì! Kötor'ý
jëzëk izrëjët, ili slûh prïjëmët bëviësh ëlënà
delâ mój na putì i k korâbl'! Êàkò i ne
hotjâshìj a az ojajënhë ponûdjàx na gresh: neстъ
bo obrazâ neçistiët izriëvìamìj je i neizriëvìamìj,
jijë tëgà box uñîtjëìsìa, ÿmì me vëçu', ôtche,
ujàsaësìa, ëàkò pone'es mòrë blûjëñë moëj? Êàkò je ne
zëmlë uñ sëvìxìh, i jëçù'û më ad ne pogrësì,
tôljì dùsh sëtìu smërëntë uñolvìjëshët? Ñu
mëno, ëàkò pokajënia mëto' Bog iskâsaësh, ne
hotjëj smërët gëjëjìsìa, no ojidaësìs ño
dolgotërëpëmëntì obràshëtì. Tàkò ûbo s
taksõmì tçasìjëm vzydòxh vo ìerusâlimì,
i elîåko dney prjëjë prjëdànìa tamo prëbìxì,
podôbnà për'mëm tîvôrhìx, pàcë jës i gôr'sìa,
ne dòvollìa bo bëx jëno'shëmjì bëvìshëm so
mìxò w kora'bl i na putì, no i iñjà
miñajajshìj, grëjâdàsìi ës castràìnìj, na tu
skvërvìnì sôbiràxì. Êtgà je postjëjë prjëdànìj
svjâtîgo Vozdvijëjìësì Chëstînà Krestà, ëz jàko
i përvëe obhôjëkh duši jûnìì uñolvìjësìi.
Vûdëjì je zëlô rânìì sëvec sognàsì
cëkàsìxìsìh v cërvòkìj, idòx ûbo i a, i teko'ë
s teku'shìjì, i prïidòx ìs nîmìì v ñîtìvìr
cërvòkîjì. Êtgà prìspëh caès svjâtîgo
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 ad 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 icon of the most holy Mother of God. And turning to her my bodily and spiritual eyes 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.

Воздвижения Честнаго Креста Господня, и аз тащасяй в выить в церковь с народа, тесняся, но оттесняема бех, унетаема же, с трудом многоим и нуджею приближихся к дверем церковь и аз окаяня. Едва же на праж двурный возступних, ии или на невозвратно видиша, мне же Божественная нежна возбрани сила, не попущающи вйти, и паки покусяся, но отриновена бех, и едина в притворе отвержена стоях, мнешо же, яко от женискаго нежощи си служатся ми. Паки инным входящим примесехся и нуждахся вйти, но трудяся всё, и паки бо една нога моя грешна пратаг коснуся, церковь всех принимающее никому возбрания, мене же едину окаянную не примаше, но яко вонское множество на сие устроенное, еже вход возбранити, сие мне внезапная нежна возбранише сила, и паки обретося в притворе. Сие же тряжды и четырежды пострадавши, трудившися, и ничто же успевши, изнемогох, и естemu не могох примышатися к входящим, (бывшую и телу моему от нажды унетающих зело претруждену.) В студе же сущи и нечаянии прочее, отступих, и стах в нежоем утле притвора церковного, и едва нежогда придох в чувство, кая бысть вина возбранющая мне видеть Животворящее Древо Креста Господня, коснуся бо очесем сердца моего свет разума спасительного, заповед Господня святля, просвещающая душевныя очи, показующи ми, яко тина дел мой возбраняет ми церковный вход, начах убо плакатися, и рыдати, и в пеши бяти, воздыхания из глубинъ сердца иносящие. Плачающиже же на месте, на нежже стоях, узрев горе икону Пресвятя Богородицы на стене стоящую, и рекох к Ней, неотвратно очесы и умомъ зрещи: о Дево Владычице, родящая плотию Бога Слова! вем воистинну, вем, яко несть Ти достохвално, ниже благоприятно, еже зрети мне сие нечисты и скверные блуднице на честную икону Твою Пречистая Приснодевы Марии, имуща тело и душу чисту и нескверну, праведно же есть мне, блуднице, возненавидименей и омерзенной быти от Твоей девственной чистоты. Но понеже слышах, яко сего ради Бог человек бысть, егоже родил еси, да призовет грешники на покаяние, помоци мне, едине не имущеи ни от когоже помоци. Повели, да и мне невозврашен будет в церковь вход, и не лишн мнени видеть Честное Древо, на неже плотию пригнадися.
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. The 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 to her such words as these:

'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 from me anything; speak to me without concealing anything."

And 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 can I tell you about the thoughts which urged me on to fornication, how can I express them to you, Abba? 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 Accepter 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

со зверьмъ лютыми, с моими безумными похотыми бороздился. Егда бо пищи вкушати
начинах, желах мяс и рыб, яже ми бѣху во Египтѣ. Желах же и питий винѣ вожделѣнна мѣ.
Много бо вина пиах в мире сущѣ, здѣ же и водѣ отнѣд не имѣющи, льоте жаждео
палѣма бех, и бѣдне терпѣх. Бываше же ми и желаііе бѣдных пѣсней, зело смущающе и
поныждающе мя пѣти пѣсни бессовѣсная, імже навыкло. Абис же слезы, и в перси
биющися, воспоминанх обѣты, яже сотворих
исходящі, в пустынно сицев. Бывах же
помыслом пред иконою Пречистыя
Богородицы Споручицы моѣся, и пред нею
плякахся, моляща отгнати от менѣ
помышленія, сице окаянную мою душу
смущающа, егда же довольно плякахся, и в
перси усѣрдно биях, тогда свет видах отвсюду
мѣ осяйвши, и тишны от треволненія
изымающа бываше мѣ. Помыслы же на блуд
паки поревающа мѣ, какѣ ти исповѣдѣ, абѣв,
прости: огнь бо внутрь сѣрца моего
страстнаго возгарѣшеся, и всю отвсюду
палище мѣ, и к желаіину смѣшѣнія
поныждающе. Егда же таковѣе помышленѣ
принождаше мѣ, повѣрѣа мѣ на зѣмлѣ, и
слезами облѣвающа, помышляющи сѧмую мѣ
предстояти Споручицу мою, преступленѣ
мѣ судящую, и мученіе за преступленѣ
грѣю показующу, и не восставѣа от
поверѣнія менѣ на зѣмлѣ день и нощь,
дѳнджек сладкій онѣй свет оснаивает мѣ, и
помыслы смущающа мѣ отгоняюще, онѣ же
мѣ к Споручице моѣй возводѣх,
непрестанно просящи помоощи мне
бѣдствующей в пустынѣ поучиѣ, якоже и
воинственную помоощницу ту имѣх и к показаню
поспѣшницу. И та коснѣа седьмѣдѣсть
лет, безчисленныѣ бѣды пострадавше. оттоѣ
же даже до нынѣ помоощи моя Богородица
во всѣм, и на всѣ руководстѣает мѣ. Речѣ же
Зосима к ней: не потрѣбовала ли ей прочѣе
пищи или отдѣнія? Она же отвѣщѣ: хлѣбѣ убо
онѣя сконачающѣ в седьмѣдѣсть лѣтѣ,
питающѣ зѣлѣем обретающимся в пустынѣ сей.
Одѣніе же, еже имѣѣ Иордан прешѣдѣ, о
вѣтхости истлѣ, и многую от зимѣ и от снѣя
нужду претерпѣх, зноем опалѣвам и зимою
омерзѣмѣ и трепещуща, якоже и множицю
падѣ на землѣ, аки бездѣшна, отнюд
недѣвжих лежѣх, многими и разлѣчными
бедами, и искушеніями безмерными борѣма.
Оттоѣ же и до нынѣ сила Божія
многообразная грѣшную мою душу и тѣлу
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 here 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 rewarde 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 how 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 super, 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. For the whole year he kept silent, not daring to tell anyone of what he had seen. But in his should he pray to God to give him another chance of seeing the ascetic’s dear face. 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 attain 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 gis 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 to behold once. do not let me depart in
vain, being the burden of my sins."
And then another thought struck him:
"And what is 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 прийдет, а кораблі несть? Како Иордан прёйдёт, и ко мне прийдет, недостойному? Увы моему недостоинству! Увы мне, кто моя таковаго добрый лишиться сотворь! Тако помышлять о стаці, се преподобная прийде, и на оной страні реки ста, отнюдешь идіше. Зосіма же воста, радуся и веселися и слава Божа. Но еще с помыслом борішесь, яко не може та претей Иордана, и вище его знамением крестным Иордан знаменаше, всю бо ноющ тауна сияешь, и купно с тым знамением вьздье святія на воду, и ходящі верху воды к нему грядіше. Он же хотѣ поклоніться ей, но та возвратн ему еще по воде шествующи, глагола: что твориші авво, священникъ свій, и нося Божественныя Тайніы? Он же послуша глаголоща, яже сошёдши с воды, реч’ к стаці: благослови отче, благослови. Он же к ней отвещая в трёпетом, [така бо его объя от предвійного видѣнія] реч’: воистинну Бог неложен есть, обещавый уподобить себѣ тех, иже себѣ по силе своєї очищають. Слава Тебе, Христѣ Боже наш, показавый мне рабою Твоєю сей, колико отстоя от меры совершения. Си рёкшаго моли она глаголати Символ святія вёры: Вѣрую во еднаго Божа: и молитву Господню: Отче наш, Иже еси на небесех: и свячаннѣй бывшей молитве, причастися святія Причестныхъ и Животворящихъ Христовыхъ Тайн, и по обычаю целовъ стаці. Таже на небо руце воздевши воздохну, прослежей, и возопи: Ныне отпущаещ рабу Твою, Владыко, по глаголу Твоему с миром, яко вѣдеста очи мой спасение Твоє. И глагола к стаці: прости, авво Зосімо, еще же и другое моє желаніе исполнит: иди нынѣ в монастырь твой, Божиимъ миромъ хранимъ, в грядущее же лёто приниі паки во оный же поток, идже ти первое собесѣдован, приниі убо, приниі Господа ради, и паки узрѣши мя, якохже входитъ Господа. Он же к ней отвеща: хотѣл бы, яще бы мощно быво, в слѣд тебе ходити, и зрѣті честнѣ твое лицѣ. Моли же, сотвори единь просимое у тебе мною стацем: вкуси майло от пищи, іже принесох сего. И сие рек, показа ей, яже имѣ принесенное в кошнице. Она же перстов крайами сочива коснувшись, и три зерна вземши, во свой принесесь уста, и рече: довлеет сие благодарити духовніей, хранишей естества душу несвѣренное. И паки речъ к стаці: моли Господа о мне, отче мой, моли, поминай всегда моє окаянство. Он же поклонися пред ногами ей, и прошаше ю, да
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." [St. Mary died in 522 A. D.]

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 молится к Богу о церкви и о царе и о нем. Сиё же испросив со слезами, остави ю отйти, сам стеи и рыдая, не смеяше бо надолгою ю держати, но ице бы и хотел, неудержима бе. Она же паки Иордан знаменавши, прёйде той веху воды, яко же и прёже. Старец же возвратися, ра́достно и страхом многим содержимый, укоряя себё и жалея, яко юмене преподобныя не уведа, обаче уповаше сие получить во грядущее лёто.

Лёту же мимошёду, поїде Зоисима паки в пустынь, вся исполнивши по обычаю, и течаше ко обому предивному видённю. Прешёд же пустынную долготу, и достиг неких знамений, показующих искомое место, озираше десна и шуя, и вселою смотряше очима, аки ловён некий искусеньй, где бы угольный получил лов. Едга же ни откудь что движущееся таю вида, нача себё обливать слезами, и возвёд на небо очи, молящеся Богу, глаголя: покажи ми, Господи, сокровище Твоё некрёдомое, ёже в пустынн сей скрыл еси, покажи мне (молюсь) во плоти ангела, емуже соравнитися несть достоин весь мир. Сице молящися, достигше мёста, ёже поток знаменоваше, и став на край того, вида на стране су́щей к востоку преподобную лежашую мёртву, руце, якоже достояще, согбены, и лице на восток обращено имущую, к нейже притек, нәже благоюны слезами сво́йми умываше, ни которой бо иной части тела держнул коснутия. Плакав же много, и псалмы приличный вре́мени то́й потребы изрёк, сотвори молитву погребения, и речь к себё: погребется ли имам преподобная тело, едá ли неутёдно блаженной сиё будет? И си́я в мысли сво́ей глаголя, ви́де при главе её изображённое писание на земли сиё: погреби, а́вво Зоисимо, на сем мёсте сми́ренной Марии тело, отдадь персть перести, моли же Господу за мя преставлюсья месяца Фарму́фина Египетску. Римски же Апреллиа в 1 день, в са́мую ноц спасительн христовы Страсти, по прича́щении Божественного Тайнъя Вечери. Сиё написание прочёт ста́рец, первее помышляше, кто есть писавший? Она бо, якоже рече, не ведая писания: обаче вродовался зелоб, яко има преподобняя уведа. Позна же, яко едва преподобная Божественных Таин при Иордане причастися, а́бие на мёсте том бысть, идёже тогда и преставись, и а́може он шествова путь, двадесять дней трудися, тамо во еди́н час Мариа прёйде, и а́бие к Бого
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, and 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 thought all ages. Amen.

THREE-ODE CANON BY JOSEPH , TONE 8
(FIRST CANON)

Ode 4

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

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

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

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

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

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

Driving away the drought of polytheism with the

Песнь 4.

Ирмос: Услышав, Господи, / смотрения Твоего таинство, / разумея дела Твой / и прославих Твоего Божества.

Припев: Святии апостоли, молите Божа о нас.

Воздражением поживше, просвещении Христова апостоли, воздержания время нам ходатайства Божественным утишают.

Припев: Святии апостоли, молите Божа о нас.

Двоенадесятогородный орган песнь воспела спасительную, учеников лик Божественный, лукавая возмуща гласования.

Припев: Святии апостоли, молите Божа о нас.

Огоджением духовным всю подсолнечную
waters of the Spirit, O All-blessèd Apostles, you have nourished the earth.

Refrain: Most Holy Theotokos, save us.

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

(SECOND CANON) TONE 8

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

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

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

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

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

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

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

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

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

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

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

NOW WE CONTINUE WITH ODE 4 OF THE GREAT CANON:

Ode 4
Irmos: The prophet heard of Thy coming, O Lord, and was afraid that Thou wast to be born of a Virgin and appear to men, and he said, ‘I have heard the report of Thee and am afraid.’ Glory to Thy power, O Lord.

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

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

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

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

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

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

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

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

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

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

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

6. The ladder seen of old by the great Patriarch

Irmos: Услыша пророк/ пришествие Твоё, Господи, и убоися,/ яко хощении от Дёвы родиться/ и человеком явиться, и глаголяше:/ услышах слух Твоей и убоися,// слава силе Твоей, Господи. (2)

Припев: Помилуй мя, Боже, помилуй мя.

Дел Твоих да не презриши,/ создания Твоего/ да не осташи, Правосуде,/- и еди виновных, яко человек,/ паче всякаго человечка, Человеколюбче,/ но имаши, яко Господь всех,// власть оставляти греш.

Припев: Помилуй мя, Боже, помилуй мя.

Приближается, душа, конец, приближается,/ и вре/ мя сокращается, востань, близ при дворах Судия есть:/ яко сон, яко цвет, время жизни течет:/ что всю мытёмся?

Припев: Помилуй мя, Боже, помилуй мя.

Возстраяй, о душа моя,/ деяния твоих, яже соделала еси, помышляй,/ и сия пред лицем твоим принеси,/ и капли испустил слез твоих:/ рцы со дерзновением деяния и помышления Христу,// и оправдайся.

Припев: Помилуй мя, Боже, помилуй мя.

Не быть в жизни греха, ни деяния, ни злобы,/ еже аз, Спасе, не согрешший/ умом и словом, и произволением/ и предложением, и мыслино, и деянием согрешив,// яко ин никакой и когда.

Припев: Помилуй мя, Боже, помилуй мя.

Отсюда и осужден был,/ отсюда препроведен был аз окаянный от своей собести,/ еже ничтоже в мире нужнйшее:/ Суди, Избавителю мой, и ведече,// посади и избави, и спаси мя раба Твоего.

Припев: Помилуй мя, Боже, помилуй мя.

Лёствачка, юже въдде дрэвле/ великий в
Jacob is an example, O my soul, both of ascent through action and of ascent through spiritual understanding. If, therefore, it is thy desire to live by thy works, with understanding and contemplation, be thou made new.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

15. Job, the righteous man of great possessions, with an abundance of riches and cattle, was clothed in royal dignity, in crown and purple robe. He was 55 suddenly deprived of his wealth and kingship and glory, and reduced to the state of a beggar.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Refrain:** Venerable Father Andrew, pray to God for us.

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

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

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

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

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

**Ode 5**

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

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

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

2. Imitating Rueben, I have devised a wicked and lawless act against God Most High, having defiled my bed as he defiled the bed of his father.
Refrain: Have mercy on me, O God, have mercy on me.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

16. Spare, O spare the work of Thine hands, O Savior. I have sinned, forgive me; for Thou alone

Припев: Помилуй мя, Боже, помилуй мя.

В пустыні велькій Моисей,/ гряді убо подража́й того жити́./ да и в купине богоявленія душе, // в видінні будеші.

Припев: Помилуй мя, Боже, помилуй мя.

Моисеев жезл вообража́й душит, // ударя́ючий море, и огустевающій глубину, // во образ Креста Божественаго // йже можеши и ты // велі́кая соверші́ти.

Припев: Помилуй мя, Боже, помилуй мя.

Арон приноша́ше огнь Божу, непорочний, нелёстный // но Офні и Финеес, яко ты душит // приноша́ху чуде́е Божу оскверненное жити́е.

Припев: Помилуй мя, Боже, помилуй мя.

Яко тяжкий нра́вом, // фарао́ну го́рькому бых Влады́ко, // Ианні, и Иамврі, душео и телом, // и погружён умо́м, но помози ми.

Припев: Помилуй мя, Боже, помилуй мя.

Ка́лом смеси́хся окая́нный умо́м, // омый мя Влады́ко, ба́нео моих слез// моло́ Тя, плоти моей оде́жду // убели́в яко снег.

Припев: Помилуй мя, Боже, помилуй мя.

Аще испита́ю мо́я делы́ Спа́се, // вска́гого челове́ка превозведі́шя греха́ми себе́ зрю, // яко разумом мудрствуя́й сгреші́х, // не неведеннем.

Припев: Помилуй мя, Боже, помилуй мя.

Пошади пощади Господи, создание Твоё, // сгреші́х, ослаби ми, // яко естеством чистый
art pure by Nature, and none save Thee is free from defilement.

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

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

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

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

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

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

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

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

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

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

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

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

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

Refrain: Venerable Father Andrew, pray to God for us.

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

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

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

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

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

Ode 6

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Рука́ нас Моисе́ова да уве́рит душе́,/ ка́ко може́т Бог прокажённое жити́е убёлить, и очи́стити:/ и не отчай́сь сама́ себе,// аще́ и прокажённа еси́.

Припев: Помилуй мя, Боже, помилуй мя.

Волны Спасе прегрешений моих,/ яко в мо́ри Чермнём возвращающеся,/ покры́ша мя внизапу,// яко Египтяны иногда, и триста́ты.

Припев: Помилуй мя, Боже, помилуй мя.

Неразумное душé произволение имéла еси́,/ яко прёнде Изра́иль:/ Божественных бо манны предсуди́ла еси́ безсоловéсно,// любоста́стное страстей объявление.

Припев: Помилуй мя, Боже, помилуй мя.

Кладеницы душê, предпочтá еси хананейских мыслей,/ па́че жи́лы камень,// из не¬goже премудрости река, яко чаша// проливает тóки богословия.

Припев: Помилуй мя, Боже, помилуй мя.

Свиньё мяса́ и котлы́, и Египетскую пищу,/ па́че небесных предсуди́ла еси душе́ моя,// яка ж древле неразумных люди в пустыне.

Припев: Помилуй мя, Боже, помилуй мя.

Яко удáры Моисе́й раб Твоей/ жезлóм камень,// образно животворивая рёбра Твои прообразоваше,/ из нихже вси// питие жи́зни Спасе, почерпа́ем.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Refrain: **Venerable Father Andrew, pray to God for us.**

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

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

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

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

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

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

Little Litany

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 Thou art the King of peace and the Saviour of our souls, and unto Thee do we sing 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.

Kontakion (TONE 6):

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

Ikos:

Seeing that Christ’s spiritual infirmary hath been opened, and that healing floweth from it upon Adam, the devil became filled with anguish and as one stricken, lamented to his comrades crying: 'What shall I do to the son of Miriam? The man from Bethlehem hath slain me, He who is everywhere present and fillest all things.

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

Grant, O Christ, the image of humility To us who sing the Great Canon to Thee! On this day according to ancient tradition, we once again sing the Great Canon in its entirety. Undeniably the greatest of all canons, it was skillfully composed and written down by our Father among the Saints, Andrew Archbishop of Crete, also called Andrew of Jerusalem, because at the age of fourteen, he left Damascus for Jerusalem there to receive his education in Letters and to embarked on the monastic path upon which he lived a venerated and God-loving life of silence and peace. He left many beneficial and salvific works, including many courageously triumphant and instructional homilies and canons to God’s Holy Church. Not least among these compositions is this Great Canon of Repentance from which flow ceaseless examples of humility taken from the entire Old and New Covenants. All are beautifully and sweetly woven together, from Adam all the way through the Holy Ascension of Christ and the words of the Holy Apostles, and through these blessèd words, every soul is
instructed to strive after and to emulate their example. We are taught by the words of this Canon to flee from every evil and to earnestly turn to God in repentance, with tears and confession, which are all pleasing to God; for if this Canon is sung with true humility and piety it is able to soften even the hardest of hearts through its glory and sweetness. Being filled with the same humility and piety, Saint Sophronius the Patriarch of Jerusalem, had earlier recorded the Life of Saint Mary of Egypt which also contains countless examples of humility that give great comfort to repentant sinners who wish to leave behind their evil ways. Now, having embarked on this day to sing and to read both of these works, we realize that we are rapidly approaching the end of the great and holy forty days of the Fast, and we see that both the negligent and the zealous in their spiritual efforts are all come together. As a great teacher, Andrew uses the stories in the Great Canon both to extol the virtuous works of men and to condemn their evil actions. By so doing he shows us the truth of the words: those who labor with valor and 63 courage shall achieve victory. The blessèd Sophronius, through his inspirational and wise words calls everyone to do good works for the glory of God and never to lose hope nor fall into despair, no matter how grievous their sins may be. For the example of the Egyptian woman shows the greatness of God’s love for mankind and the power of His mercy that allowed even her to be so profoundly converted away from her prior sinful life. As we read the Great Canon and ponder the images it contains, we cannot help but wonder how prolific and fruitful its author was, who had written over thirty such canons and many more troparia. But this one, however, surpasses them all in its indescribable beauty and sweetness. This Canon is truly ‘Great’ and beautiful for great is the humility that it inspires. For this reason is the reading of the Great Canon included in the order of services for Great Lent. Both the Great Canon and the Life of the Venerable Mary of Egypt were first brought to the city of Constantinople by the same Andrew, who was sent as an assistant by Patriarch Theodore of Jerusalem to attend the Sixth Ecumenical Council. There, he strove against the Monothelites and took the monastic vows and was numbered among the clergy of Constantinople as a deacon in charge of an orphanage. Eventually, he became Archbishop of Crete and later served in Mytilene, where he departed unto the Lord having wisely governed his flock.

кanon сочини: умиление неисчетно имущ: всякую бо Ветхаго и Новаго Завета повсть снисав и собрав, настоящее сочини сладкопение, от Адама яве, даже и до самого Христова Вознесения, и апостольская проповеди. Поощрает убо сим всякую душу, еликов убо благим повести ревновати, и подражати по силе: еликих же злых отбегати, и присно к Богу востекати покаянием, слезами и исповеданием, и иным яве благоугождением. Обаче только есть широкий и сладкогласный, яко и саму жесточайшую душу доловен умягчить, и к бродости благой воздвигнути, аще точно с сокрушенным сердцем и вниманием подобным поется. Сотвори же сего, егда и патриарх Иерусалимский великий Софроний, Египтянинъ Мари житие списа. Умиление бо и сие житие предлагает безчисленно, и многое прегрешившим, и согрешающим утешение даает, аще точно злых отступити хотят. Учиняюща же и в настоящий день петися и прочитаться сицевья ради вины: понеже бо к концу приближается святая Четыредесятица, да не человецы лениви бывше к духовным подвигом, небрежно забудутися, и еже целомудрствовати единою во всех престанут. Великий убо Андрей, якох некий наказатель, повестью Великаго канона, великих мужей глагола добродетель, и злых паки отвращение, яко аще кто рекл бы: доблесных тружающихся предустроит, и мужестве к предметным простираяти. Священный же Софроний престесственным своим словом, целомудрены и паки быти творит, и к Богу возбужит, и не низпадати, ниже отчаятися, аще иногда некими прегрешеньми яти быша. Елико бо Божие человеколюбие и милость, вседушно от первых прегрешений обратится произволящим, еже о Египтяныи поведане представляет. Глаголется же Великий канон, негдя аще кто рекл бы, и по тем мыслем, и воспоминовением: плодовит бо есть сего творец, изрядно та служив, и яко прочих канонов по тридесяти и мало что к тропарем имущим: сей же, 250, проходит единоаг коего же неизреченную искапаем сладость. Прикладно убо и подобно Великий сей канон, и велико стяжав умиление: темже и в велицей Четыредесятице учиняся. Сей изрядный канон и Великий и
Through his prayers, O God, have mercy on us.

The Beatitudes with Troparia follow (with prostrations): Tone 6:

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

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

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

2. Thou hast heard, O my soul, how Manoah of old beheld the Lord in a vision, and then received from his barren wife the fruit of God’s promise. Let us then, emulate his piety.

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

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

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

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

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3 Пение блажені с тропарями является особенностью утрені четверга Великага канона і утрені Великой Пятницы (с чтением 12-ти Евангелий), а потому ни в коем случаев не должно опускаться.
Blessed are they that hunger and thirst after righteousness, / for they shall be filled.

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

Blessed are the merciful, / for they shall obtain mercy.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

**Ode 7**

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

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

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

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

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

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

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

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

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

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

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

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

Priyep: Помилуйся, Боже, помилуйся.

Согреших, беззаконно,/ и отвергъ заповедь Твою,/ яко во грехъ произведохся/ и приложихъ язвамъ стру́ть себѣ;/ но Самъ я помилуй,/ яко Благоутрбенъ, отцѣ Боже.

Priyep: Помилуйся, Боже, помилуйся.

Тѣйная сѣрдца моего:/ исповѣдахъ Тебѣ Судій моему,/ виждъ моѣ смирѣніе,/ виждъ и скорбь мою,/ и вонмѣ суду моему нынѣ,/ и Самъ я помилуй, яко Благоутрбен,/ отцѣ Боже.

Priyep: Помилуйся, Боже, помилуйся.

Саул иногда яко погубъ отцѧ своего душѣ ослѣта,/ внесѧ царство обрѧте к прослѣтню,/ но блюди, не забывай себѣ,/ скоѧтския пахтни твоѧ// произволивши паче Царства Христова.

Priyep: Помилуйся, Боже, помилуйся.

Давид иногда Богоотецъ,/ аще и согреши сугубо душѣ мой,/ стрѣлою убо устрѣлѣнъ быў преободѣйства,/ копиєм же плѣнѣнъ быў убѣйства томлѣніемъ,/ но ты сама тяжкайшими дѣлы недѣтуешь,// самохътными стремлѣньями.

Priyep: Помилуйся, Боже, помилуйся.

Совокупи убо Давид иногда беззаконно беззаконе,/ убѣйству же любоѣдѣйство раствориў,/ покаяніе сугубое показа аѣне;/ но сама ты лукавнейшая душѣ содѣла есѣ,/ не покаявшился Богу.

Priyep: Помилуйся, Боже, помилуйся.

Давид иногда вообрази,/ списаў яко на иконы песнь,/ ёже дѣйніе обличаетъ, ёже содѣя, зовыѧ;/ помилуйся мя. Тебѣ бо Единому согрешящих всѣхЪ Богу,/ Сам очисти мя.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

19. Turn back, repent, and uncover all that thou

Aхаа́вовом перерево́вала ес́и/ скве́рнам, душё мо́й, увы́ мне./ бы́ла́ ес́и пло́тских све́рн пребыва́лище,/ и сосу́д сра́млен стра́стей,/ но из глуби́ны твоей воздо́жъ,/ и глаголи́ Богу гре́хъ твой.

Припев: **Поми́луй мя́, Боже, поми́луй мя́.**

Попалай Или́й иноѓда двáщи/ пятьдесят Иезаве́линных,/ егда́ стúдnya проро́ки погубí,/ во обличение Ахаа́вово,/ но бегай подра́жани́я дво́й душё,/ и укрепляйся.

Припев: **Поми́луй мя́, Боже, поми́луй мя́.**

Заклю́чйся тебé нёбо ду́шé,/ и глад Божи́й постй́же тя:/ егда́ Илий Фе́святйнина́ яко́же Ахаа́в,/ не покорйся словесём иногда/, но Сара́ффин усподоби́ться,/ напитй проро́чу ду́шу.

Припев: **Поми́луй мя́, Боже, поми́луй мя́.**

Манассейва собралá ес́и согрёшён и́зволёнем,/ поставлйши якó мёрзоти стра́сти,/ и умнóживши ду́шé негодование,/ но того́ покая́нно ревнующи́ тёпле,/ стя́к умилёне.

Припев: **Поми́луй мя́, Боже, поми́луй мя́.**

Припáдаю Ти, и приношу́ Тебé, яко́же слéзы глаголы́ мой:/ согрёш́их, яко не согре́шь блуднйца,/ и беза́коновах, яко́й я́нь нькто́же на землй,/ но ущёдри Влады́ко, творёние Твоё,/ и воззовь мя́.

Припев: **Поми́луй мя́, Боже, поми́луй мя́.**

Погребо́х образ Твои,/ и растлых зáповедь Твоё/, вся помрачился доброта,/ и страстьмы угаси́сть, Спа́се, свестьа,/ но ущёдри́в воздо́ждь ми/ я́коже поёт Давид, радоване.

Припев: **Поми́луй мя́, Боже, поми́луй мя́.**

Обратй́ся, покай́ся, открй́ сокровённая,/
hast hidden. Come and say unto God, to Whom all things are known: Thou alone knowest all my secrets, O Savior, ‘have mercy on me’, as David sings, ‘according to Thy mercy’.

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

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

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

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

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

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

Refrain: Venerable Father Andrew, pray to God for us.

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

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

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

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

Now, THE THREE-ODE CANON continues (The Troparia and Refrains are chanted by the Reader — without bows or prostrations):

THREE-ODE CANON BY JOSEPH (FIRST CANON)

Ode 8 - tone 8

Irmos: The eternal King of Glory before whom the powers of heaven tremble, and the ranks of Angels stand in fear, O ye Priests praise and ye people exalt above all throughout all ages.

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

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

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

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

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

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

Refrain: Most Holy Theotokos, save us.

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

(SECOND CANON) TONE 8

Богородичен: Поём Тя, благословим Тя,/ покланяясям Ти Богородительце,/ яко неразделянья Троицы породил яс единаю ХристаБо́га/ И Сама отвёрзла есмь нам,/ сущим на земли небесной.

Песнь 8:

Трипёнец, глас 8:

Ирмос: (Ирмос можно прочитать или пропустив, начинать с припева:)

Безнача́льного Царя слáвы,/ Егóже трепéшут
Небéseнья сíлы,/ пóйте, свящéнницы,-/ лю́дие, превознóйте во вся веки.

Припéв: Свя́тии апóстоли, моли́те Бóга о нас.

Я́ко úтлине неве́щественного огнì, попалéте вещéственныя стра́сти мо́й, возжиа́щае нýнë во мне жéлание Божéственныя любвì, апóстоли.

Припéв: Свя́тии апóстоли, моли́те Бóга о нас.

Трубы благо́гласныя Слóва почтìм, ÿмиже падо́ша стéны неутвержéны врапëя и богоразумíя утверджéнся забрáла.

Припéв: Свя́тии апóстоли, моли́те Бóга о нас.

Куми́ры стра́стныя душив моей сокру́шите, ÿже хра́мы и сто́лы сокру́шите врага, апóстоли Господни, хра́мове освящённии.

Припéв: Пресвя́тия Богоро́дице, спаси́ нас.

Богородичен: Вмести́ла ес́й
Невметнìаго естествì, носи́ла ес́й
Носи́щаго вся, до́йла ес́й, Чи́стая, пита́ющаго
тварь Христа́ Жизнодавца.

Другой тро́пёнесц, глас 8:
Repeat Irmos:

The eternal King of Glory before whom the powers of heaven tremble, and the ranks of Angels stand in fear, O ye Priests praise and ye people exalt above all throughout all ages

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

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

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

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

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

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

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

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

Refrain: Most Holy Theotokos, save us.

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

NOW WE CONTINUE WITH ODE 8 OF THE GREAT CANON:

Ode 8

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Согрешивша Спа́се помилуй, воздв́йни мой ум ко обраще́нно/ прини́мь мя кайоща́лося, ущедри вопи́нща/ согреш́ых Ти, спаси/ беззаконновах, помилуй мя.

Припев: Помилуй мя, Боже, помилуй мя.

Колесни́чник Или́й,/ колесни́цю добродете́лей вшед,/ яко на небеса, ноша́шеся/ превыше иногда от земных:// сего́ убо душé мой, восход помышляй.

Припев: Помилуй мя, Боже, помилуй мя.

Иорданова струй пёрвее, ми́лотию Или́нноу/ Елиссеем, ста суду и сидуу:/ ты же, о душé мой, сей не причасти́лсѧ есць благода́ти// за невоздержа́ніе.

Припев: Помилуй мя, Боже, помилуй мя.

Елиссеї иногда приèм мiлoть Илинн,у/ прийт сутгубу благода́ть от Божа:/ ты же о душe мой, сей не причастілася есць благодати// за невоздержаніе.

Припев: Помилуй мя, Боже, помилуй мя.

Соманитида иногдa/ пра́веднаго учреди, о душe, нра́вом благим:/ ты же не ввел есць в дом,/ ни стра́нна, ни путьника,/ Тежме чертога изринешися вон, рыда́ющи.

Припев: Помилуй мя, Боже, помилуй мя.

Гнезёев подражала есць ока́йная/ разум сквёрный всегда́ душé,/ его́ж сребролюбие отложи́ поне на старость:/ бегай геенскаго огня,// отступивши зых твоих.

Припев: Помилуй мя, Боже, помилуй мя.

Ты Озйин душe проревновавши, сего́ прокаже́ние в се́бe стяжала есць суту́бо:/ безмёстьна бо мы́слиши, беззаконная же дёеши:/ оста́ви же імаши, // и притець к
Refrain: Have mercy on me, O God, have mercy on me.

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

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

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

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

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

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

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

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

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

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

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

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

Припев: Помыйуй мя, Боже, помыйуй мя.

Нинивитяны душё слыхала есї/ кахощися Богу, врётицем и пёпелом/, сих не подражала есї, но явїлася есї злёйшая всєх/, прёжде захона, и по захоне прегрешивших.

Припев: Помыйуй мя, Боже, помыйуй мя.

В рве блаха слыхала есї Иеремію душё/, града Сионы рыданими вопиоша/, и слез ѣщуша/, подражає сего плачёвне житнє и спасёшися.

Припев: Помыйуй мя, Боже, помыйуй мя.

Иона в Фарси побеже/, проразумё обращение нинивитянъ/, разумё бо яко пророк Боже благоурббие/, тёмжене ревновавшє/ пророчеству не согташися.

Припев: Помыйуй мя, Боже, помыйуй мя.

Даниїла в рве слыхала есї/, ках загради уста/, душё зверей/, уведела есї, ках отроцы ѣже о Азарии/, погасїша вёрою пёщи пламень горящий.

Припев: Помыйуй мя, Боже, помыйуй мя.

Вётхаго Завета вся/ приведох ти душё, к подобию/, подражай праведных боголюбивая дейния/, избегни же паки лукавых грехов.

Припев: Помыйуй мя, Боже, помыйуй мя.

Правосуде Спасе помыйуй/, и избаў мя огнї, и пречёнї/, ёже имам на суде праведно претерпёти/, ослаўи ми прёжде концаг/, добродетельно и покаянием.

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

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

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

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

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

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

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

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

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

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

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

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

20. When Thou sittest upon Thy throne, O merciful Judge, and revealest Thy dread glory, O

Refrain: Have mercy on me, O God, have mercy on me.
what fear there will be then; when the furnace shall burn, and all shall tremble before the majesty of Thy Judgement seat, O Christ!

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

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

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

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

Refrain: Venerable Father Andrew, pray to God for us.

To Saint Andrew: As thou hast boldness before the Lord, O Andrew of Crete, worthy of all praise, intercede I implore thee, that through thy prayers I may be delivered from the bonds of iniquity, for thou art the instructor of repentance and the glory of the Saints.

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

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

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

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

Katavasia, Irmos 8 from the verse:

We praise bless and worship the Lord singing and exalting Him throughout all ages.
Him whom the hosts of heaven glorify, whom the Cherubim and Seraphim dread, let every breath and creature praise, bless and magnify throughout all ages.

Song of the Most Holy Mother of God

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

Choir: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

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

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

More honorable, etc.

Verse: 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, etc.

Verse: He hath showed strength with His arm; He hath scattered the proud in the imagination of their heart.

More honorable, etc.

Verse: 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, etc.

Verse: He hath holpen His servant Israel : in remembrance of His mercy, as He spake to our fathers, to Abraham and his seed for ever.

More honorable, etc.

NOW, THE THREE-ODE CANON CONTINUES (The Troparia and Refrains are chanted by the Reader — without
THREE-ODE CANON BY JOSEPH (FIRST CANON)
ODE 9 - TONE 8

Ode 9 -

Irmos: Saved through thee, O Pure Virgin we confess thee to be truly Theotokos, and with the choirs of Angels we magnify thee.

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

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

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

I am drowning as I flounder in the deluge of sin: with Thy right hand, O Lord, save me as Thou hast saved Peter.

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

You are the salt that gives savor to the teachings of salvation: dry the rottenness of my mind and dispel the darkness of my ignorance.

Refrain: Most Holy Theotokos, save us.

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

(SECOND CANON) TONE 8

Irmos: With all generations we magnify thee, Mediatrix between heaven and earth: for in thee, O Virgin, the fullness of the Godhead came to dwell bodily.

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

We magnify you in our hymns, O glorious company of the Apostles: for you have been revealed as the shining lights of the inhabited earth that cast out error and delusion.

Трипёснец, глас 8:

Ирмос: (Ирмос можно прочитать или пропустить, начинать с припева:)

Войстинну Богородицу Тя исповедуем./ спасённи Тобою, Дево чистая, с безплотными лики Тя величающе.

Припёв: Святъи апостоли, молите Бога о нас.

Источники спасительныя воды явлеся апостоли, истаивающую душу мою греховою жаждою оросите.

Припёв: Святъи апостоли, молите Бога о нас.

Плавающего в пучине погибели и в погружении уже бывша Твоёю десницею, якојже Петръ, Господи, спаси мя.

Припёв: Святъи апостоли, молите Бога о нас.

Яко соли, вкусных суще учений, гнъльство ума моего изсушие и неведения тьму отженйте.

Припёв: Пресвятая Богородица, спаси нас.

Богородичен: Радость яко родившая, плач мне пода́ждь, ёмже Божественное утешение, Владычице, в будущем дни обрести возможь.

Другой трипёснец, глас 8:

Ирмос: (Можно читать, можно пропустить и начинать с припева:)

Тя, Небесе и земли Ходатаинцу/ вси ро́ди ублажа́ем:/ плёски бо вселися/ в Тя исполнение, Дево, Божества.

Припёв: Святъи апостоли, молите Бога о нас.

Тя, благославлю апостольское собранье, песньми величаём: вселенной бо светила свётля явистеся, прелести отгоняще.
Refrain: Apostles of Christ, pray to God for us.

O Blessèd Apostles, catching rational men like fish with the net of the Gospel, bring them always as an offering to Christ.

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

In your prayers to God remember us, O Apostles, that we may be delivered from all temptation, who lovingly sing your praises.

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

To the Trinity: I sing Thy praises, O Unity in Three Persons, Father, Son and Spirit, One God, Consubstantial Trinity, equal in power and without beginning.

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

Theotokion: With all generations we call thee blessed, O Mother and Virgin: for through thee we are delivered from the curse, for thou hast borne the Lord our Joy.

NOW WE CONTINUE WITH ODE 9 OF THE GREAT CANON:

Ode 9

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Refrain: Have mercy on me, O God, have mercy on me.
likened them to Sodom and condemned them all to hell.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Refrain: Venerable Father Andrew, pray to
God for us.

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

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

To the Trinity: We sing Thy praises, O Trinity,
One in Essence and Unity in Three Persons: we
glorify the Father, we magnify the Son and we
worship the Spirit — One in Nature truly God,
Life and Lives, Kingdom without end.

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

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

Марии: Удивила еси всех страстным житием
tвоим, ангелов чьи, и человéкóв собóры,/невесéственно поживши, и естество
прешéдши:/ иже, яко невесéственно
нóгáма ввéдши Марие, Иордан прешла еси.

Преподобная ма́ти Мариé, моли
Бóга о нас.

Марии: Удивила еси всех странным житием
tвоим, ангелов чьи, и человéкóв собóры,/невесéственно поживши, и естество
прешéдши:/ иже, яко невесéственно
нóгáма ввéдши Марие, Иордан прешла еси.

Преподобная ма́ти Мариé, моли
Бóга о нас.

Марии: Умéлостиви Созда́теля/ о хва́лящих
tя, преподобная ма́ти,/ избавитись озлоблённых
и скорбей/ окрест напáдающих:/ да
избавившееся от напáстей, воззве́личим
непрестáнно// прославлённого тя Господа.

Преподобное отче Андрée, моли
Бóга о нас.

Марии: Умéлостиви Созда́теля/ о хва́лящих
tя, преподобная ма́ти,/ избавитись озлоблённых
и скорбей/ окрест напáдающих:/ да
избавившееся от напáстей, воззве́личим
непрестáнно// прославлённого тя Господа.

Преподобное отче Андрée, моли
Бóга о нас.

И нéне и прýсно и во вéки векóв. Ами́нь.

Богородичен: Град Твой сохрань;/
Богородительнице Печёнтиѧ;/ в Тебé бо сей вéрно царствуяй,/ в Тебé и утверждается:/ и
Тобóю побеждáй;/ побеждáет всéкое
искущение;/ и пленяєт рáтники;/ и проходит
over her obedient servants.

**Katavasia, Irmos 9:**

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

**Little Litany**

**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 all the Powers of heaven praise Thee and to Thee do we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

**Choir:** Amen.

**NOW THE EXAPOSTILARION (Svetilen) IN THE TONE OF THE WEEK, AND WE CONTINUE WITH THE REST OF MATINS, AS USUAL ON A WEEKDAY IN GREAT LENT.**

**Reader:** O Thou who dost make light shine forth upon Thy world, / cleanse my darkened soul from every sin,

**Choir:** By the prayers of Thine apostles and St. Nicolas, O Lord, and save me.
Reader: Glory to the Father and to the Son and to the Holy Spirit.

Reader: O Thou who dost make light shine forth upon Thy world, / cleanse my darkened soul from every sin,

Choir: By the prayers of Thy saints, O Lord, and save me.

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

Reader: O Thou who dost make light shine forth upon Thy world, / cleanse my darkened soul from every sin,

Choir: By the prayers of the Theotokos, O Lord, and save me.

Lauds (Praises)

Reader: 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 a-way.

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

Chтец: Слѧвѧ Отцы и Сыну и Свѧтоому Духу.

Чтец: Свѧтъ возсиѧ ми́ру твоєму, во тьмъ душе моєй сущую от всѧкаго греха очисти:

Лик: Молѧвтвами, Го́споди, свѧтых Твоих, и спаси мя

И ныне и прйсно и во вєки вєков. Ами́нь.

Чтец: Свѧтъ возсиѧ ми́ру твоєму, во тьмъ душе моєй сущую от всѧкаго греха очисти:

Лик: Молѧвтвами, Го́споди, Богородицы, и спаси мя

«Хвалите Господа с Небес...» и хвалитные псалмы.

Чтец: псалом 148 1 Хваліте Господа с небес, хваліте Єгò в ви́шних. / Тебе подобает песнь Богу.

2 Хваліте Єгò, вси Єнгелі Єгò, / хваліте Єгò, вся сили Єгò. / Тебе подобает песнь Богу.

3 Хваліте Єгò, сонячне і лунá, хваліте Єгò, вся звёзды і свет. 4 Хваліте Єгò Небесá небес і водá, єже привише небес.

5 Да восхалят ймѧ Господне: яко Той рече, і быша, Той повеле, і создащѧ.

6 Постаъви я в век і в век вєка, повелѣнѧ положї, і не мимо йдёт.

7 Хваліте Господа от землї, змїєве и вся бездны

8 огнь, град, снег, гольтъ, дух бурєн, творящая слово Егò

9 горы и вси холми, древа плодонысна и вси кёдри.

10 зверие и вси скоти, гади и птицы перна́ты.

11 Џарие земстви и вси людие, киёзи и вси
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 a-lone.

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 Zion 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 judgment 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.

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

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

To Thee is due glory, O our Lord God, and unto

суди́й зёмстии,

12 юноши и двéвы, стáрцы с юнотами 13 да восхва́лят и́мя Господне, я́ко вознесе́ся и́мя Тогó Едйнаго, исповéдание Егó на землёй и на небеси́.

14 И вознесёт рог люде́й Сво́йх, песнь всем преподо́бным Егó, сыново́м Израи́левым, лю́дем, приближа́ющимся Емú.

Пsalom 149.1 Воспо́йте Господеви песнь нóву, хвалéние Егó в церцви преподо́бных.

2 Да возвеселесь Изра́йль о Сотворе́щем егó, и сы́нови Сиони всерáдуются о Царé своéм.

3 Да восхва́лят и́мя Егó в ли́це, в тимпáне и псалтиры да по́ют Емú.

4 Яко благоволéт Господь в лю́дех Сво́йх, и вознесёт крóткия во спасéние.

5 Восхва́ляться преподо́бнии во слáве и возвáдуются на лóжах сво́их.

6 Возноше́ния Бо́жия в горта́ни их, и мечи́ обо́юду остры в рукáх их:

7 сотворóть отмщéние во язы́цех, обличéния в лю́дех,

8 связа́ти цárь их пúты, и слáвныя их ручь́ныя окóвы же́лёными,

9 сотворóть в них суд напíсан. Сláва си́й будет всем преподо́бным Егó.

Пsalom 150.1 Хвалéйте Бóга во свя́тых Егó, хвалéйте Егó во утверждении си́лы Егó.

2 Хвалéйте Егó на силях Егó, хвалéйте Егó по множеству вели́чествия Егó.

«Сла́ва, и ны́не», «Тебе́ слáва подобает…»,

Слáва Отц́у и Сы́ну и Свя́тому Ду́ху.

И ны́не и прь́сно и во вéки векóв. А́ми́нь.

Тебе́ слáва подобáет, Гóсподи Бóже наш, и
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. Amen.

Priest: Glory to Thee Who hast shown 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, O Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name forever, yea, forever 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 are 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 forever; disdain not the works 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.

Priest: Let us complete our morning prayer unto 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 offenses, let us ask the Lord.

Choir: Grant this, O Lord.

Deacon: Things good and profitable for our souls and bodies, 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.

Господи, милость Твою во век, дел руку Твою не презри: Тебе подобает хвалы, Тебе подобает пение, Тебе слава подобает. Отцу, и Сыну, и Святому Духу, ныне и присно, и во веки веков, ами́нь.

Ектения просительная: «Исполним утреннюю молитву…», и молитва главопреклонения.

Ектения просительная:

Диакон: Исполним утреннюю молитву нашу Господеви.

Лик: Господи, помилуй.

Диакон: Заступи, спаси, помилуй и сохрани нас, Боже, Твоёю благодатью.

Лик: Господи, помилуй.

Диакон: Дне всего совершения, свята, мирна и безгрешна, у Господа просим.

Лик: Подай, Господи.

Диакон: Ангела мирна, вёрна наставника, хранителя душ и телес наших, у Господа просим.

Лик: Подай, Господи.

Диакон: Прощения и оставления грехов и прегрешений наших, у Господа просим.

Лик: Подай, Господи.

Диакон: Добрых и полезных душам нашим, и мира мirovi, у Господа просим.

Лик: Подай, Господи.

Диакон: Проче врёмя живота нащего в мире и покаянии сконча́ти, у Господа просим.

Лик: Подай, Господи.

Диакон: Христиански конч́ины живота нашего, безболённы, непосты́дны, мирны и добро отвёта на страшем судищи Христове просим.

Лик: Подай, Господи.
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: Bow our heads unto the Lord.

Choir: (slowly) 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, now and ever, and unto the ages of ages.

Choir: Amen.

Aposticha; (Tone 8):

O my soul, thou hast fallen into the ambushes of thieves, / and art grievously wounded, / by thine own sins hast thou been delivered into the hands of enemies / for no reason. / But while there is still time, / cry out with compunction: / O hope of the hopeless, life of the despairing, // raise me up, O Savior, and save me.

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 do Thou guide their sons.
O my soul, thou hast fallen into the ambushes of thieves, / and art grievously wounded, / by thine own sins hast thou been delivered into the hands of enemies / for no reason. / But while there is still time, / cry out with compunction: / O hope of the hopeless, life of the despairing, // raise me up, O Savior, and save me.

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

To the Martyrs; (Tone 8): Putting on the breastplate of the Faith / and armed with the Sign of the Cross, / ye showed yourselves to be courageous fighters. / Bravely did ye resist the tyrants / and cast down the delusions of the devil; / and ye were rewarded with a crown of victory; / ever intercede on our behalf, // that our souls may be saved.

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

Theotokion; (Tone 8): O all-pure Virgin Theotokos, / accept the supplications us of thy servants, / and pray without ceasing that we may be granted // peace and the remission of our sins.

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. (twice)

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.

В разбóйническая пути́ впа́дши душе́ мо́й,/ лóте уязвлена еси́ от сво́их согрешений,/ преда́вшися неразумным враговам. / Но яко имуща́ вре́мя, во умиленн̄ возвози́й:/ упова́ние ненадежных, животе́ отча́вящихся.// Спа́се, возста́ви и спаси́ мя.

Стих: И буди све́тлость Господа Бóга нáшего на нас, и деле́ рук на́ших испра́ви на нас, и дёло рук на́ших испра́ви.

Во брона́ ве́ры оболь́кшее дóбре, / и образом / Крёстным вооружи́вше се́бя, / во́йны благомощии́ показа́стесь, / мучите́л му́жески противи́стесь, / и диáволо́ пре́дъесть потреби́сть, / победи́теле бывше, вене́в сподо́бистеся: / молитве́ Христи́ о нас, // во е́же спастися душaм на́шим.

Слáва Отцу́ и Сы́ну и Свято́му Д́уху, и нь́не и при́сно и во ве́ки веков́. А́мйнь.

Богородичен: Приними глaсъя раб Тво́йх./ Всечи́стая Богороди́це Дéво, и моли́ непрестáнно, // грехов разрешение, и мир даровáти нам.

«Благо есть» (дважды)22. Трисвятое. По «Отче наш» иерей – возглас: «Яко Твое есть Царство...». Чтет: «Аминь».

Чтет: Блaго есть исповéдатися Господеви, и пéти йме́ни Твоему́, Вывшинá: возвещáти за́утра милость Твою и йсти́ну Твою на всéку но́сть, (дважды)

Свя́тый Бóже, Свя́тый Крéпкий, Свя́тый Безсме́ртный, помилуй нас. (трижды)

Слáва Оте́цу и Сы́ну и Свято́му Д́уху, и нь́не и при́сно и во ве́ки веков. А́мйнь.

Пресвята́я Тро́ице, помилуй нас; Господи, очисти грешн́я наша; Влады́ко, прости́ беззако́нняя наша; Святый, посети́ и исцели́ нёмощи наша, имене́ Твоего́ ра́ди.

Господи, помилуй. (трижды)

Слáва Оте́цу и Сы́ну и Свято́му Д́уху, и нь́не и
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.

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

Lord, have mercy. (40 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 habitation, or town); 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.

The Prayer of St. Ephraim with prostrations.

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

прі́сно і во ве́кі ве́ків. А́мінь.

Отче наш, Іже еси на Небесех, да сявитися И́мя Тво́е, да прийдеть Ца́рствіе Тво́е, да бу́дет воля Тво́я, я́ко на Небеси и на землі. Хле́б наш на́су́щний да́ждж нам днесь; і о́ста́ви нами́ долги́ на́ша, я́ко же и мы о́ставля́єм должникóм на́шим; і не введен́ нас во иску́шение, но изба́ви нас от лу́ка́ваго.

Иерей: Іа́ко Тво́е есть Ца́рство и слáва От́ца и С́ына и Свя́таго Д́уха и н́ыне и прі́сно и во ве́кі ве́ків.

Чтец: А́мінь.

Тропарь Часосло́ва: «В храме стоя́ще…».

В хра́ме стоя́ще слáвы Тво́ея, на небеси стоя́ть мним, Бого́роди́це, двéрь небесная, отвер́зи нам двéри ми́лости Твоей.

Го́споди, помилуй. (40 раз)

Сла́вы Отцú и С́ыну и Свя́тому Д́уху, и н́ыне и прі́сно и во ве́кі ве́ків. А́мінь.

Честе́йшую Херу́вим и слáвнейшую без сравненія Сера́фим, без истле́ния Бóга Сло́ва рóждущую, сущую Бого́роди́цу, Тя велича́ем.

И́менем Госпóдним благослови́, отче.

Свяще́нник: Сый благословё́н Хриostóс Бог наш, всегдá, н́ыне и прі́сно, и во ве́кі ве́ків.

Чтец: А́мінь.

Небе́сный Царь, вéру утвер́дый, язы́ки укрóтити, мир уми́рн́и, свя́тый хрáм сей [свя́тую оби́тель си́ю] добре́ сохранить: прéжде отшédшеня отцы́ и бра́тия нашу в селéніях прáвдных учнéй, и нас в покая́нии и исповéдании прия́ми, яко Благáй и Человéколю́бец.

Свяще́нник произносит молитву св. Ефрема Сирина:

Го́споди и Влады́ко живота́ моего́, дух пр́а́здности, уны́ния, любонача́ления, и празднослóвия не даждь ми. Вели́кий земной поклон.

96
But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Prostration

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

O God, cleanse me a sinner. 12 times with bowing.

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord and King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. Prostration.

Then the reader immediately begins the first hour.

Then the reader immediately begins the first hour.

First Hour

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 5

Unto my words give ear, O Lord, hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord. In the morning shalt Thou hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that willest

Dух же целомудрия, смирения, терпения и любви, даруй ми рабу Твоему. Великий земной поклон.

Ей, Господи Царю, даруй ми зре́ти мои прегрешений, и не осуждай брата моего, яко благословен еси во веки веков. аминь. Великий земной поклон.

И 12 поклонов малых поясных с молитвой: Боже, очисти мя, грешного.

Просят и Вла́дыко живота моего, дух пра́здности, удны́ния, любонача́лия, и празднола́вия не да́дь ми. Дух же целомудрия, смирения, терпения, и любви, даруй ми рабу Твоему. Ей, Господи Царю, даруй ми зре́ти мои прегрешений, и не осуждай брата моего, яко благословен еси во веки веков. аминь. Великий земной поклон.

И сразу читается первый час:

Час Первый

Приидите, поклонь́мся Царе́ви наше́му Бóгу.

Приидите, поклонь́мся и припадё́м Христу, Царе́ви наше́му Бóгу.

Приидите, поклонь́мся и припадё́м Самому Христу, Царе́ви и Бóгу наше́му.

Псалом 5.

Глаголовь мо́й вну́дь, Господи, разуме́й звание моё. Во́мни гласу мо́ленья моего́, Царю мой и Бóже мой, яко к Тебе́ помоло́сь, Господи. Зау́тра услыш нглас мой, зау́тра предста́ну Ти, и зу́риши мя. Яко Бог не хоти́й беззако́нния, Ты́ еси: не приселится к Тебе́ лукаву́ний, нижё
iniquity art Thou. He that worketh evil shall not dwell near Thee nor shall transgressors abide before Thine eyes. Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie. A man that is bloody and deceitful shall the Lord abhor. But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy temple in fear of Thee. O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee, For in their mouth there is no truth; their heart is vain. Their throat is an open sepulcher, with their tongues have they spoken deceitfully; judge them, O God. Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord. And let all them be glad that hope in Thee; they shall rejoice, and Thou shalt dwell among them. And all shall glory in Thee that love Thy name, for Thou shalt bless the righteous. O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

Psalm 89

Lord, Thou hast been our refuge in generation and generation. Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting art Thou. Turn not man away unto lowliness; yea, Thou hast said: Turn back ye sons of men. For a thousand years in Thine eyes, O Lord, are but as yesterday that is past, and as a watch in the night. Things of no account shall their years be; in the morning like grass shall man pass away. In the morning shall he bloom and pass away. In the evening shall he fall and grow withered and dry. For we have fainted away in Thy wrath, and in Thine anger have we been troubled. Thou hast set our iniquities before us; our lifespan is in the light of Thy countenance. For all our days are faded away, and in Thy anger have we been troubled. Thou hast set our iniquities before us; our lifespan is in the light of Thy countenance. For all our days are faded away, and in Thy wrath are we fainted away; our years have, like a spider, spun out their tale. As for the days of our years, in their span, they be threescore years and ten. And if we be in strength, mayhap fourscore years; and what is more than these is toil and travail. For mildness is come upon us, and we shall be chastened. Who knoweth the might of Thy wrath? And out of fear of Thee, who can recount Thine anger? So make Thy right hand known to me, and to them that in their heart are instructed in wisdom. Return, O Lord; how long? And be Thou entreated concerning Thy servants. We were filled

Псалом 89.

Господи, прибежище был еси нам в род и род. Прежде даже гора́м не бы́ты и создаться земли́ и вселёньней, и от вèка и до вèка́ Ты еси. Не отвергай человéка во смирёние, и рекл еси: обрать́ся, сèнове человéчестви. Яко тьсяча лет пред очíма Твоíма, Господи, яко день вчерáшний, юже мимоидèе, и стра́жа нощнáя. Уничжéния их лёта будут. Утро яко травá мимоидет, ютро процветёт и прьёдёт: на вèчёр отпадёт оже́стёт и изснёт. Яко исчезохом гнёвом Тво́йм, и яростно Тво́ею смути́хомся. Положи́л еси беззакóнìя на́ша пред Тобою: вèк наш в просвещéние лицá Твоёго. Яко вси дни́ еси оскуде́ша, и гнёвом Тво́йм исчезохом, лёта на́ша яко пауэ́чина поу́ча́хусь. Дни́ лет на́ших, в нижее седьмдеся́т, аще же в силах, осьмдеся́т лет, и множае их труд и бовые: яко прийдёте крёстьость на ны, и накажёмся. Кто вест держа́ву гнева́ Твоего́, и от стра́ха Твоего́, ярост воно́ исчест? Десницу́ Твою́ та́ко скажи́ ми, и оковáнны сво́рдцем в мудрости. Обрата́йся, Господи, доколе́? И умолён буди на рабы́ Твоей. Испóнисьмся зау́тра милосты́ Твоей, Господи, и возра́дошемся, и возвесели́хомся, во вся дни́ на́ша возвесели́хомся, за дни в ниже смирёл ны еси, лёта в ниже ви́дехом зла́я. И прьёри на рабы́ Твоей, и на дела́ Твоей, и
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 do Thou guide their sons. 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 works of our hands do Thou guide aright.

Psalm 100

Of mercy and judgment will I sing to Thee, O Lord; I will chant and have understanding in a blameless path. When wilt Thou come unto me? I have walked in the innocence of my heart in the midst of my house. I have no unlawful thing before mine eyes; the workers of transgressions I have hated. A crooked heart hath not cleaved unto me; as for the wicked man who turned from me, I knew him not. Him that privily talked against his neighbor did I drive away from me. With him whose eye was proud and his heart insatiate, I did not eat. Mine eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me. The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes. In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

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)

Lord, have mercy. (thrice)

Note: At all the Hours the Lenten verses are not sung but read, and they are accompanied by bows, not prostrations.

Reader: In the morning, hearken unto my voice, O my king and God. bow

Unto my words give ear, O Lord, hear my cry.

In the morning, hearken unto my voice, // O my king and God. bow

For unto Thee will I pray, O Lord.

Psalm 100.

Милость и суд воспою Тебе, Господи. Пою и разумею в пути непорочное, когда приидешь ко мне? Препохваля в незлобии сёрдца моего посреде дою моего. Не предлага́х пред очима мояма вещь законопреступную: творящая преступле́ние возненавидех. Не прилья́е мне сёрдце строптиво, уклоняю́щагося от мене лукава́го не позна́х. Оклевета́ющаго тай́йскренняя своегó, сего изгона́х: гордым оком, и несъ́тьм сёрдцем, с сим не ядя́х. О́чи мо́й на вёрныя землі, посадда́ти я со мно́ю: ходя́й по пути́ непорочную, сей ми служа́ще. Не живя́ше посреде дою моего творий гряднó, глаголей неправедная, не исправля́ще пред очима мояма. Во у́три изби́вам вся гре́шныя землі, жё потре́бнóтъ от гра́да Господня вся дёлающа́я беззакони́е.

Сла́ва Отц́у и Сы́ну и Свя́тому Духу́, и ны́не и присно́ и во ве́ки веков. А́минь.

Аллилу́я, аллилу́я, аллилу́я. Сла́ва Тебе́ Боже. (трижды)

Господи, помилуй. (трижды)

Тропарь 1-го часа: «Заутра услыши...» со стихами произносится чтецом в обычном порядке, но только без пения.

Чтец: Тропарь, глас 6: Заутра услышь глас мой, Царю мой и Боже мой. (поклон)

Стих 1: Глаголы мои внуши, Господи, разумей звание моë.

Заутра услышь глас мой, Царю мой и Боже мой. (поклон)

Стих 2: Яко к Тебе помоголося, Господи.
In the morning, hearken unto my voice, // O my king and God. bow

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

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

Theotokion: What shall we call thee, O thou who art full of grace? Heaven, for from thee hast dawned forth the Sun of Righteousness. Paradise, for from thee bath blossomed forth the flower of immortality. Virgin, for thou hast remained incorrupt. Pure Mother, for thou hast held in thy holy embrace the Son, the God of all. Do thou entreat Him to save our souls.

Reader:

My steps do Thou direct according to thy saying, and let no iniquity have dominion over me. Deliver me from the false accusations of men, and I will keep Thy commandments. Make Thy face to shine upon Thy servant, and teach me Thy statutes.

Let my mouth be filled with Thy praise, that I may hymn Thy glory and Thy majesty all the day long.

Reader: 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.

Reader: Kontakion, (Tone VI):

O My soul, O my soul, / arise! Why dost thou sleep? / The end draweth near, and thou shalt be confounded, / awake then and be watchful / that Christ thy God may spare thee, // for He is everywhere present, and fillest all things.

Lord, have mercy. (40 times)

And the Prayer of the Hours:

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who loveth the righteous and hast mercy on sinners; Who calleth all men to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and to the knowledge of Thine unapproachable glory: For blessed art Thou unto the ages of ages, amen.

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.

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: O God, be gracious unto us, and bless us, and cause Thy face to shine upon us, and have
Reader: Amen.

The Prayer of St. Ephraim with prostrations.

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 and King, grant me to see my failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. Prostration

Prayer of the First Hour:

Priest: O Christ, the True Light, Who enlightenest and sanctifiest every man that cometh into the world: Let the Light of Thy countenance be signed upon us, that in it we may see the Unapproachable Light, and guide our steps in the doing of Thy commandments, through the intercessions of Thy most pure Mother, and of all Thy saints. Amen.

Tone 8:

Choir: To Thee the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as Thou art one with might which is invincible, from all dangers that can be do Thou deliver us, that we may cry to Thee: Rejoice, Thou Bride Unwedded!

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)

In the name of the Lord, father bless.
Priest: May Christ our true God through the intercessions of his most pure Mother; of the holy glorious, and all-praised Apostles; (and the rest), 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 loveth mankind.

Reader: Amen.

And the Mnogoletiye (Many-years):

Choir: Our Great Lord and father Kirill, most holy Patriarch of Moscow and all Russia; our lord the Very Most Reverend Hilarion, Metropolitan of Eastern America and New York, First Hierarch of the Russian Church Abroad; and our lord the Most Reverend Peter, Archbishop of Chicago and Mid-America; this land, its authorities and armed forces; the God-preserved Russian land and its Orthodox people both in the homeland and in the diaspora; the parishioners of this holy temple (or: this holy monastery), and all Orthodox Christians, preserve them, O Lord, for many years.

The End

Иерей: Христос, истиный Бог наш, молитвами Пречиста Своей Матери, святых славных и всехвальных Апостолов, (и прочая), святых пра́ведных Богооте́ц Иоа́кима и Анны, и всех святых, поми́лует и спасёт нас, я́ко благ и человеколюбец.

Чтец: Ами́нь.

Лик поет многолетие.

Лик: Вели́каго Господи́на и отца́ на́шего Кири́лла Свято́йшаго Патриа́рха Москво́вскаго и всей Ру́си, и господи́на на́шего Высо́копреосвящённейшаго Иларио́на Митрополита Восточно-Американскаго и Нью-Йо́ркскаго, Первоиер́а́ха Русской Зарубе́жных Церквей, и Господи́на на́шего Преосвящённейшаго Петра, Архиепи́скопа Чика́гскаго и Сре́дне-Американскаго, страну́ сию, во́ли и во́и́нство ея́, Богохра́нную страну́ Росси́йстево и правосла́вную лю́ди е́я во отчё́ствии и разсё́яніи суть и, прихожа́н свя́таго хра́ма сего́ (или: свя́тей оби́теля сей), и вся правосла́вных христиа́ны, Господи, сохрани́ их на мно́гая лёта.