

TRIODION

FIRST WEEK OF LENT: WEDNESDAY MATINS

The usual beginning, with the Six psalms, the great Litany and then, in place of “God is the Lord ...,” we chant, in the Tone of the week:

Choir: Alleluia (Thrice)

Verse: Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth. (Alleluia x3)

Verse: Learn righteousness, ye that dwell upon the earth. (Alleluia x3)

Verse: Zeal shall lay hold upon an uninstructed people. (Alleluia x3)

Verse: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth. (Alleluia x3)

Then the Choir chanteth the Triadicon (Hymns to the Trinity) in the Tone of the week, each one only once. Then followeth the 1st chanting of the Psalter (Kathisma XIX) and the Sessional Hymns from the Oktoechos in the Tone of the week. Then followeth the 2nd chanting of the Psalter (Kathisma XX) and:

Sessional Hymn; by Joseph, in Tone II:

By Thy passion, O loving Lord, * Thou hast given all mankind freedom from passions, * putting to death the passions of my flesh by Thy Cross. * Count me worthy, then, to see Thy divine passion: * that having been well-pleasing to Thy glory in the fast, ** I may receive Thy great and abundant mercy!

Glory ..., the foregoing is repeated.

Both now ..., in Tone II:

Beholding Thee, O Christ, stretched dead upon the tree, * Thy virgin Mother cried out with bitter tears: * O my son, what is this fearful mystery? * How dost Thou give eternal life to all, ** and yet suffer willingly a shameful death upon the Cross?

Then the 3rd chanting of the Psalter (Kathisma I) followed by:

Sessional Hymn, by Theodore, in Tone II:

O Lord, Thou hast consecrated and given us * this light-giving season of abstinence, * enable us all to pass through it in compunction and sincerity, * living in peace by the power of the Cross, ** O only Lover of Mankind!

Glory ..., the foregoing is repeated

Both now ..., in Tone II:

Guarded by the precious Cross of Thy son, * O pure Lady and Theotokos, * we easily turn away all the assaults of the enemy! * Therefore we rightly call thee blessed, ** for thou art the mother of Light and the only hope of our souls!

Psalm 50, Then: “O God save thy people ...,” Lord have mercy (40 times): Followed by the canons from the Menaion and the Triodion: Consult the rubrics for the order of reading (Mother Mary’s Lenten Triodion). Note: After ODE III there is a small litany, followed by the Sessional Hymns from the Menaion: After ODE VI there is a small litany, followed by the Kontakion and Ikos from the Menaion and/or Triodion.

The tri-ode canon in Tone II (by Joseph)

ODE III: First canon:

Irmos: The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established

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

Let us crucify our members through abstinence; and as it is written, let us be vigilant in prayer, living after the example of Him who suffered; By His Passion, putting to death the passions.

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

Rejecting the bitter food of sin, let us seek to please Christ, Who of His own will tasted gall and by the Cross cast down the author of evil.

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

Sin has become a habit for me, and it drageth me down to complete perdition. But by Thy Cross deliver me from my sinfulness, O compassionate and abundantly merciful One!

Refrain: Most Holy Theotokos Save us!

O thou who didst bear the Master, Sovereign Lady of all creation, Set me free from bondage to the deceitful enemy!

Second canon; by Theodore, in Tone II:

Irmos: O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

Refrain: Glory to Thy precious Cross O Lord

From the tree of the Cross doth the flower of abstinence grow for all the world. Let us then accept the fast with love, and take pleasure in the fruit of Christ’s divine commandments.

Refrain: Glory to Thy precious Cross O Lord

Abstaining from the passions, Let us crucify our flesh for the sake of the Lord: By our life in Christ, let us all show that the pride of the flesh is dead.

Glory ..., I glorify three Hypostases in one Nature, Father, Son and Spirit, the one power of the Godhead, one Kingdom over all and one effulgence!

Both now ..., Thy child bearing, O pure one, filleth our hearts with fear, for it is God who hath become man, before time begotten from the Father, and in the last days brought forth by Thee through a virgin birth.

Refrain: Glory to Thee our God, glory to Thee;

I praise Thy Crucifixion, O Christ, and the piercing of Thy divine side, from which each day I draw an immortal drink and am sanctified.

Katavasia: O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

After ODE III there is a small litany, followed by the Sessional Hymns from the Menaion: After ODE VI there is a small litany, followed by the Kontakion and Ikos from the Menaion and/or the martyricon.

ODE VIII

First canon

Irmos: The fiery furnace in Babylon, * by divine decree divided its action, * burning up the Chaldeans, * while at the same time refreshing the faithful youths who sang: * All ye works of the Lord, bless ye the Lord.

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

The furnace of the passions consumes my soul; but do Thou quench its flames with the dew of Thy mercy. For in Thy self-abasement, O Benefactor, at Thy crucifixion, Thou didst make a fountain of dispassion flow forth from Thy pure side.

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

Lifted up upon Thy Cross, O Christ, Thou hast raised up us who were fallen into evil, whereby I also have slipped into the depths of sin: Bring me out and set me firmly on the rock of salvation, That I may glorify Thy power!

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

Through the lance that pierced Thy side, O Christ, Thou hast cleansed my heart from the corruption of the passions. I have been wounded by the poisonous bite of the serpent. Heal me in every part, And make me walk unwavering upon the paths of God.

Refrain: Most Holy Theotokos Save us!

We all honor thee, undefiled Virgin, as the shining lamp and candlestick in which the fire of the Godhead came to dwell, bringing light to those held fast in the dark night of corruption, and we bless thy childbearing, O blessed among women!

Second canon;

Irmos: Unto Him Who of old prefigured the miracle of the Virgin, * unto Moses in the burning-bush * on Mount Sinai, * let us sing, bless and supremely exult throughout all ages.

Refrain: Glory to Thy precious Cross O Lord

Let us praise Him who was crucified upon the tree between two malefactors, and whose life-giving side was pierced by a lance: Let us bless and supremely exalt Him throughout all ages!

Refrain: Glory to Thy precious Cross O Lord

Thou dost judge all the earth, yet Thou didst stand before the judgment seat of Pilate! Thou wast struck on the cheek, mocked, and hung upon the Cross, thereby delivering me from the corruption of the ancient sin throughout all ages.

Refrain: Let us bless the Father, Son, and Holy Spirit: the Lord!

One Godhead, One in Trinity, Undivided in Nature yet divided in Hypostases, indestructible power, Father, Son and Spirit, we sing Thy praises throughout all ages!

Both now ..., O pure Birthgiver of God, gate of heaven and door of salvation, accept the prayer of all Christians who call thee blessed throughout all ages!

Refrain: Glory to Thee our God, glory to Thee;

O Cross of Christ, Thou didst bring the thief to faith, and me to the season of the fast: Count me worthy to venerate Thee at the forthcoming feast, and therewith to be filled with life.

Verse: We praise, we bless and we worship the Lord, hymning and supremely exalting Him throughout all ages!

Katavasia: Unto Him Who of old prefigured the miracle of the Virgin, * unto Moses in the burning-bush * on Mount Sinai, * let us sing, bless and supremely exult throughout all ages.

And then we chant the Hymn of the most holy Theotokos (the Magnificat)

ODE IX:

First canon

Irmos: The Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

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

More brightly than the sun doth the fast shine upon us all, bringing unto us the light of Grace, proclaiming the good news of the Cross of the precious passion, and the saving day of the Resurrection.

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

Let us love chastity and flee from fornication! Let us gird our loins with temperance that we may appear in purity before the Savior of our souls, Who alone is pure and desireth the purification of all.

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

Nail my flesh with the fear of Thee, O Christ, Who nailed the sin of Adam to the Cross. Loose me from the bonds of wickedness, shatter the arrows of the evil one with Thy lance, O Master, and deliver me from all his mischief.

Refrain: Most Holy Theotokos Save us!

O Virgin Maiden who bore Christ the Lord the just Judge who alone is ever ready to forgive, deliver me from condemnation, and from fire and torment, that I rightly deserve to suffer because of my delight in sin.

Second canon;

Irmos: To the pure and most pure mother and Virgin, * do we the faithful devoutly chant with hymns, * and as the Theotokos * we magnify her.

Refrain: Glory to Thy precious Cross O Lord

How great is Thy compassion! For Thou didst endure the Cross, the nails and the lance, O Lord, for my sake, who am condemned to corruption. Therefore I sing Thy praises, O Christ.

Refrain: Glory to Thy precious Cross O Lord

With all Thy people we worship Thy life-giving passion, the Cross, the reed, the nails and the lance, praising Thee in our hymns, O Christ.

Glory ..., Unity in three coequal Hypostases, undivided Trinity, sovereign nature: Father, Son and divine Spirit, save us all.

Both now ..., O Theotokos, mercy-seat of the world; rejoice! For ever fleeing to thee for refuge, we sinners gain reconciliation with God.

Refrain: Glory to Thee our God, glory to Thee;

Through Thy Cross, O loving Lord, Thou hast given me strength: Grant that I may complete the time of the fast with right proper courage!

Katavasia: To the pure and most pure mother and Virgin, * do we the faithful devoutly chant with hymns, * and as the Theotokos * we magnify her.

Then: It is truly meet to bless thee, the Theotokos, * ever-blessed and most blameless, and Mother of Our God. * 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.

The Small Litany.

The Exapostilarion for Wednesday, in the Tone of the week.

On the Aposticha, these Stichera in Tone V:

Come, let us battle thoughts of passion through fasting, * shielding ourselves with spiritual wings * that we may endure the enemy's storm with ease! * That we may be found worthy of adoring the Cross of the Son of God * who wast voluntarily slain for the world, * that we may spiritually celebrate the Savior's resurrection from the dead! * Ascending the mountain with the disciples, * we shall glorify the one who received all authority from the Father, ** the Son and Lover of mankind!

Verse: 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.

Repeat: Come, let us battle thoughts of passion...

Verse: 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 works of our hands do Thou guide aright.

Invincible martyrs of Christ, * ye defeated deceit by the power of the Cross * and received the grace of eternal life! * Ye feared not the threats of your torturers! * and were gladdened by being wounded by them, * and now your blood hath become the healing of our souls! ** Pray ye that our souls may be saved!

Glory ..., Both now ..., in Tone VIII:

Stavrotheotokion: “What is this sight which I see, * which mine eyes behold, O Master? * How is it that Thou Who dost sustain all creation, * art lifted up upon the Tree and diest, * granting life unto all?” thus said the Theotokos weeping, * upon seeing God and man * Who had shone forth ineffably from her ** hanging upon the Cross.

Then: It is good to give thanks unto the Lord ..., Trisagion through Our Father ..., then:

Reader: Amen. Standing in the temple of thy glory as though seemingly in heaven; O Theotokos thou gate of heaven, open the door of thy compassion.

Lord have mercy. (40 Times)

Glory ..., Both now ..., 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 (master) bless.

Priest: He that 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.

Then the Prayer of St Ephraim:

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

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

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

O God, cleanse me a sinner. (Twelve times)

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 King, grant me to

see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

Then the reader immediately begineth the first hour.

FIRST WEEK OF LENT, WEDNESDAY
SIXTH HOUR

Troparion of the prophecy, in Tone IV:

Thou knowest our nature, our weakness, * O Lover of mankind! * We have sinned, but we have not turned away from Thee, O God, * nor have we raised our hands to a strange God: * take pity on us in Thy goodness, O Compassionate one!

Prokeimenon of the prophecy, in Tone VI:

Prokeimenon: I will confess Thee O lord with my whole heart! * I will tell of all thine wonders.

Verse: I will be glad and rejoice in Thee! I will chant unto Thy name, O most High.

THE READING IS FROM THE PROPHECY OF ISAIAH (2:3 - 11)

Thus saith the Lord: many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: And the mean man boweth down, and the great man humbleth himself: therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day.

Prokeimenon, in Tone VI:

Prokeimenon: The Lord is righteous and hath loved righteousness: * upon uprightness hath His countenance looked!

Verse: In the Lord have I hoped; how will ye say to my soul: flee unto the mountains like a sparrow?

FIRST WEEK OF LENT, WEDNESDAY
VESPERS

On “Lord, I have cried ...,” 10 Stichera:

Six Stichera from the Triodion, three by Joseph, in Tone VIII:

While fasting physically, brethren, * let us also fast spiritually. * Let us loose every knot of iniquity; * let us tear up every unrighteous bond; * let us distribute bread to the hungry, * and welcome into our homes those who have no place to stay ** so that we may receive great mercy from Christ our God! (Twice)

Fame and praise befits the saints! * For they bowed their necks beneath the sword for Thy sake, * Who bowed the heavens and came down. * They shed blood for Thee, * who emptied Thyself and took the form of a servant! * By emulating Thy poverty, they too humbled themselves even unto death. * By their prayers, have mercy on us, O God ** according to the abundance of Thy great mercies!

Two by Joseph, in Tone II:

Jesus, the spiritually radiant sun * hath sent you into the world as lightning flashes of effulgence, * apostles and eye-witnesses of God! * By the rays of your divine doctrines, * the delusion of darkness hath been swept away, * enlightening those who were held in its gloomy ignorance. ** Entreat Him to grant us enlightenment and great mercy.

Elijah was enlightened through fasting; * mounting the chariot of good works * he was taken up to the heights of heaven. * Emulate him, humble soul! * Abstain from every evil and jealousy, * from every fleeting pleasure, * so that thou also may be cleansed of corrupting disease; * the fires of Gehenna, and cry out to Christ: ** O Lord, glory be to Thee!

One by St. Theodore, in Tone V:

Divine apostles, fervent intercessors for the world, * defenders of the Orthodox. * Ye have authority to entreat Christ our God with boldness. * We entreat you to pray on our behalf, O honorable ones, * that we might spend the good time of fasting in joyousness, * and receive the grace of the consubstantial Trinity. * Pray ye on behalf of our souls, * ye great and glorious preachers!

And four Stichera from the Menaion (repeating the first).

Glory ..., Both now ..., From the Menaion.

Prokeimenon, in Tone V:

Prokeimenon: Thou, O Lord, shalt keep us * and shalt preserve us from this generation and forevermore.

Verse: Save me, O Lord, for a righteous man there is no more.

THE READING IS FROM THE BOOK OF GENESIS (1:24-2:3)

The Lord said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God said, Let there be light: and there was light.

Prokeimenon, in Tone VI:

Prokeimenon: Look upon me, hear me, * O Lord my God!

Verse: How long O Lord, wilt Thou utterly forget me? How Long wilt Thou turn Thy face away from me?

THE READING IS FROM THE BOOK OF PROVERBS (2:1 - 22)

My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures; Then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee: To deliver thee from the way of the evil man, from the man that speaketh froward things; Who leave the paths of uprightness, to walk in the ways of darkness; Who rejoyce to do evil, and delight in the frowardness of the wicked; Whose ways are crooked, and they froward in their paths: To deliver thee from the strange woman, even from the stranger which flattereth with her words; Which forsaketh the guide of her youth, and forgetteth the covenant of her God. For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life. That thou mayest walk in the way of good men, and keep the paths of the righteous. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

And the rest of the Liturgy of the Presanctified Gifts

GREAT COMPLINE
CANON OF ST. ANDREW OF CRETE
WEDNESDAY OF THE FIRST WEEK

Priest: Blessed is our God ...,

Reader: Amen. Glory to Thee our God ..., Heavenly King ..., Holy God ...,
Our Father.

Priest: For thine is the kingdom ...,

Reader: Lord Have Mercy (12 times) ..., Glory ..., Both now ..., O come let us
worship ..., **Then:**

PSALM 69

O God, be attentive unto helping me; O Lord, make haste to help me. Let them be shamed and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils against me. Let them be turned back straightway in shame that say unto me: Well done! Well done! Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified. But as for me, I am poor and needy; O God, come unto mine aid. My helper and my deliverer art Thou, O Lord; make no long tarrying.

Immediately there follows the third stasis of the great canon:

ODE I

Irmos: A helper and a protector * hath become unto me salvation. * My God, whom I will glorify, * the God of my fathers, * and I will exalt Him * for gloriously hath He been glorified.

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

O Savior, from my youth I have rejected Thy commandments, and ruled by the passions, I have passed my whole life in slothfulness. Wherefore I cry to Thee, O Savior, even now at the end: do Thou Save me.

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

As an outcast I lie before Thy gate, O Savior. In my old age cast me not down empty into Hades; but, before the end cometh, as the Lover of mankind, grant me remission of sins.

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

I have wasted the substance of my soul in prodigal living, O Savior, and am left bereft of the fruit of the virtues, and in hunger I cry out: O merciful Father, come out quickly to meet me and have compassion upon me.

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

I am like the man who fell among thieves - my own thoughts - and they, having covered my entire body with wounds, have left me beaten and bruised. But do Thou come to me, O Christ my Savior, and heal me.

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

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

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

Grant me the radiant light of grace, from God's noetic providence, that I may flee from the darkness of the passions and sing fervently the spiritually beautiful tale of thy life, O Mary.

Glory ..., O Trinity beyond all essence and worshiped in unity, take from me the heavy yoke of sin, and since Thou art compassionate, grant me tears of compunction.

Both now ..., O Theotokos, thou hope and protection of those who sing to Thee, take from me the heavy yoke of sin O Lady, and as one pure, accept me in penitence.

ODE II

Irmos: Attend O heaven and I shall speak, * and sing in praise of Christ, * who from the virgin took flesh and came to dwell among us.

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

Like David I have fallen in lust, and defiled myself: but wash me clean O Savior, with my tears.

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

I have no tears, I have no repentance, nor compunction: But do Thou Thyself grant me these, as Thou art God.

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

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

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

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

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

Give ear to the sighing of my soul, and accept the tears that fall from mine eyes O Lord, and save me, O Lover of mankind, who desirest that all should be saved, in Thy goodness call me back and accept me in repentance.

Refrain: Most Holy Theotokos, save us.

O Theotokos undefiled, all-praised Virgin, intercede fervently that we may be saved.

Irmos in Tone V: Behold now, and see * that I am God, * Who by My right hand and by My power alone * rained down manna in the days of old, * and made springs of water * flow from the barren rock, * for My people in the wilderness.

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

“See now, see that I am God”**”:** hearken, my soul, to the Lord as he crieth to thee; forsake thy former sin, and do thou, as one unclean, fear Him as thy Judge and God.

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

To whom shall I liken thee, O greatly sinful soul? Only to the firstborn Cain and Lamech. For thou hast stoned thy body with thy wicked deeds, and killed thy mind with thine unspeakable desires.

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

Call to remembrance all those who lived before the Law, O my soul, for thou hast not emulated Seth, nor followed Enos, nor Enoch, who was translated to heaven, nor Noah; rather, thou art destitute of the life of the righteous.

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

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

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

With all eagerness and love didst thou run to Christ, turning from thy former path of sin, finding thy food in the trackless desert, and fulfilling in purity the divine commandments.

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

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

ODE III

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

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

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

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

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

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

Thou hast heard, O my soul, how in days of old, Abraham left his fatherland and became a wanderer: emulate him in his choice.

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

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

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

O my wretched soul, thou knowest how Isaac was mystically offered as a new whole burnt offering to the Lord: emulate him in his choice.

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

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

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

I am held captive by the tempest and billows of sin: but do thou O Mother, ever keep me safe and lead me to the haven of divine repentance

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

The supplication of a servant of God, O venerable mother, do thou offer to the Compassionate Theotokos, and by thine intercessions open unto me the divine entranceway.

Glory ..., O simple Unity praised in a Trinity of Hypostases, uncreated beginningless Essence, save us who in faith worship Thy power.

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

ODE IV

Irmos: The prophet heard * of Thy coming, O Lord, * and he was afraid. * How wast Thou to be born of a virgin * and appear unto mankind? * and he said * “I have heard report of Thee and I am afraid”; * glory to Thy power, O Lord.

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

I have defiled my body, my spirit is stained, and I am covered all over with wounds: but do Thou O Christ, as the physician, heal both through repentance. Wash, purify and cleanse me, O my Savior, and show me to be whiter than snow.

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

Thy Body, and Blood, O Word, didst Thou lay down at Thy Crucifixion on behalf of all: Thy Body to restore me, Thy Blood to cleanse me; and Thy spirit didst Thou offer up, O Christ, to bring me back to Thy Father.

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

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

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

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

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

The Church hath been granted Thy life-giving side as a chalice from which floweth unto us a twofold stream of forgiveness and knowledge, representing the two Covenants, the Old and the New, O our Savior.

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

I have been deprived of the bridal chamber, I have been deprived of the wedding and the supper; for want of oil my lamp hath gone out and while I slept the door to the bridal chamber hath been shut; the supper hath been eaten; and I have been bound hand and foot, and cast out.

Glory ..., Undivided in Essence, uncommingled in Hypostasis, I confess Thee to be God: Triune Deity, co-enthroned and co-ruling; and to Thee I raise the great thrice-holy hymn that is sung on high.

Both now ..., Thou didst give birth and art yet a virgin, and in both thou didst remain by nature inviolate. He who is born maketh new the laws of nature, and the womb bringeth forth without travail. When God so willeth, the natural order is overcome; for He doeth whatsoever He wills.

ODE V

Irmos: Out of the night I seek Thee early, * enlighten me I pray Thee, O Lover of mankind, * 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.

My will is heavy, O Master, and my mind hath been engulfed, I have become like the cruel magicians of Pharaoh, Jannes and Jambres, in soul and body, but do Thou help me.

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

I the wretched one, have defiled my mind with filth, but I beseech Thee, O Master; wash me clean in the waters of my tears, and make the garment of my flesh white as snow.

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

If I examine mine actions, O Savior, I see that I exceed all mankind in sin; for I fully understand what I have done, and was not sinning in ignorance.

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

Spare, O spare, Thy creature, O Lord, I have sinned, forgive me, for Thou alone art pure by nature, and none save Thee is without defilement.

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

For my sake, Thou who art God was fashioned as I am, and in that form, hast manifest miracles, healed lepers, given strength to the paralyzed, and stopped the issue of blood when the woman, O Savior, touched the hem of Thy garment.

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

Crossing the stream of the Jordan, thou didst find tranquil peace, having escaped the pleasures of the flesh; by thine intercessions do thou also deliver us from them, O venerable one.

Glory ..., **W**e glorify Thee, O Trinity, one God, simple essence and unity, and we worship Thee forever singing, “Holy! Holy! Holy!” Father, Son and Holy Spirit.

Both now ..., **O** most pure Virgin Mother who knew not a man, God the creator of all things became incarnate through thee, uniting Himself to our human nature.

ODE VI

Irmos: **W**ith my whole heart, I cried * unto the tenderly compassionate God, * and he heard me * from the lowest depths of Hades; * and raised up my life from corruption.

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

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

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

Traverse the flowing waters of time, as did the Ark of old, and take possession of the promised land: for God thus commandeth thee, O my soul.

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

As Thou didst save Peter who cried out, “save me”, do Thou come quickly, O Savior, before it is too late, and save me from the beast. Stretch out Thine hand and lead me up from the abyss of sin.

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

O Lord, I know Thee to be a tranquil haven; come quickly, O Lord Christ, and deliver me from the lowest depths of sin and despair.

Glory ..., **“I** am the Trinity, simple and undivided in Essence yet divided in Hypostasis. I am the Unity one in essence,” sayeth the Father, the Son, and the divine Spirit.

Both now ..., **T**hy womb, O Theotokos, bore God who for our sakes wast clothed in our likeness. Implore Him, the creator of all, that by thy prayers we may be found justified.

Kontakion, in 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.

ODE VII

Irmos: We have sinned, we have transgressed, * and we have done evil before Thee. * We have not kept nor followed * Thy commandments, but reject us not utterly, * **O God of our fathers.**

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

Consciously hast thou incurred the guilt of Manasseh, setting up the passions as an abomination and multiplying, O my soul, indignations. But do thou fervently emulate his repentance and acquire compunction.

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

Woe is me, O my soul! Thou hast imitated Ahab in defilement. Thou hast become a dwelling-place of the pollutions of the flesh and a disgraceful vessel of the passions. But sighing from the depths of thy soul, tell thy sins to God.

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

Heaven is closed to thee, O my soul, and a famine from God hath seized thee, as when Ahab was not attentive to the words of Elijah the Tishbite. But be like the widow of Zarephat and feed the soul of the Prophet.

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

Elijah of old twice destroyed with fire fifty of Jezebel's servants, and slew the prophets of shame, as a rebuke to Ahab. But flee from the example of both of them, O my soul, and strengthen thyself.

Glory ..., O simple and undivided Trinity, one in essence and nature, Light and Lights, one Holy and three Holies, God; is praised as the Trinity. Therefore sing praises to Him, O my soul, and glorify the Life and Lives, the God of all.

Both now ..., We praise thee, we bless thee and we venerate thee, O Birthgiver of God, for from the undivided Trinity hast thou brought forth the only Son of God, opening unto us the heavenly realms on earth.

ODE VIII

Irmos: Him whom the hosts of heaven glorify, * and before whom tremble the Cherubim and Seraphim, * let every breath and all creation * praise, bless, and supremely exalt, * throughout all ages.

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

O righteous Judge and Savior, have mercy on me and deliver me from the fire, and from the punishment that I rightly deserve at the judgment. Before the end, grant me remission of sins through virtue and repentance.

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

Like the Thief I cry to Thee. “Remember me”; like Peter I weep bitterly; like the Publican I cry aloud, “Forgive me, O Savior”; I weep as did the Harlot, do Thou accept my lamentation, as once Thou didst the entreaties of the woman of Canaan.

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

Heal, O Savior, the corruption of my humbled soul, for Thou alone art the Physician of souls, apply plaster and pour in oil and wine: the works of repentance, and compunction with tears.

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

The woman of Canaan do I imitate, and cry to Thee, “Have mercy on me, O Son of David”, and like the woman with an issue of blood, I touch the hem of Thy garment, and I weep as did Martha and Mary for Lazarus.

Refrain: Let us bless the Father, Son, and Holy Spirit: the Lord!

O beginningless Father, co-eternal Son, and gracious Comforter, the Spirit of righteousness, Begetter of the Word of God, Word of the eternal Father, Spirit living and creative, O Trinity in unity, have mercy on me.

Both now ..., As from purple silk, O undefiled virgin, the spiritual robe of Emmanuel was woven within thy womb. Wherefore we proclaim thee to be the Theotokos in truth.

ODE IX

Irmos: Ineffable is the birthgiving * of a seedless conception, * from a mother who knew not a man; * an undefiled childbearing. * For the birth of God hath renewed nature, * wherefore all generations rightly worship and magnify thee * as the Bride and Mother of God.

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

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

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

The Publican was saved, and the Harlot converted to a chaste life, but the Pharisee was condemned with his boasting. For the first cried out “be merciful”, and the second, “Have mercy on me” ; but the third said boasting, “I thank Thee, O God”, and other words of madness.

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

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

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

The Harlot, O my wretched soul, hast thou not followed; she who took the alabaster box of ointment, and anointed with tears the feet of the Lord wiping them with her hair, whereupon He shred the record of her previous sins.

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

The cities in which Christ preached the Gospel, O my soul, were cursed, as thou dost well know. Fear their example, lest it be the same with thee. For the Master likened them to Sodom and condemned them to Hades.

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

Be not overwhelmed by despair, O my soul; for thou hast heard of the faith of the woman of Canaan, by it her daughter was healed by the Word of God. Do thou cry out from the depth of thy soul “save me also, O Son of David”, as she so cried to Christ.

Glory ..., Let us glorify the Father, let us exalt the Son, and with faith let us worship the Holy Spirit of God, the indivisible Trinity and Unity in essence, Let us worship Light and Lights, the Life and Lives Who granteth light and life unto the ends of the Earth.

Both now ..., Watch over thy City O most pure Birthgiver of God, for through Thee she reigneth in faith, and by thee she is strengthened, and by thee she is victorious, overcoming every temptation, despoiling the enemy, and ruling her faithful subjects.

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

O venerable Andrew, thrice-blessed father and pastor of Crete, cease not to offer prayer for those who sing thy praises, that all who faithfully honor thy memory may be delivered from danger, distress, and from corruption and sin.

Irmos: Ineffable is the birthgiving * of a seedless conception, * from a mother who knew not a man; * an undefiled childbearing. * For the birth of God hath renewed nature, * wherefore all generations rightly worship and magnify thee * as the Bride and Mother of God.

We Continue with Psalm IV, and the rest of Great Compline.