

# Great Canon of St. Andrew of Crete


## Thursday in the Fifth Week

Byzantine Chant - Tone 6

### Canticle One


Bishop BASIL Essey, 1999

*Ison* G Un. G F




He is my Help - - er and Pro - tec - tor, and hath be -

E G




- come\_\_\_ my Sal - va - tion. This\_\_\_ is my God and I will




glo - ri - fy\_\_\_ Him, the\_\_\_ God of my fa - thers, and I will ex -

E F E



- alt\_\_\_ Him, for\_\_\_ \*glo - rious - ly hath He been glo - ri - fied.

G (This verse is chanted before each of the following troparia, as we prostrate once.)



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

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

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

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

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

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

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

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

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

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

(\*The two syllables of "ri-ous" are combined into one.)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

G *(No prostration.)*



Ho - ly Moth - er Mar - y, pray to God for us.

Grant me the light of grace, from God's providence on high, that I may flee from the darkness of the passions and sing fervently the joyful tale of thy life, O Mary.

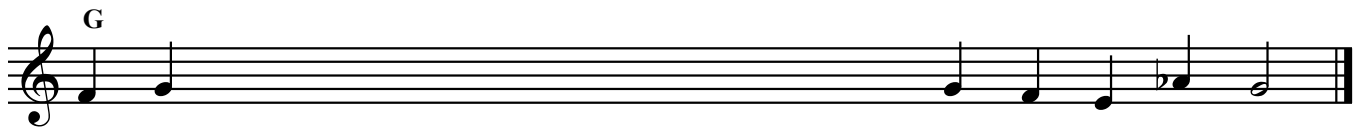
Bowing before the divine laws of Christ, thou hast drawn near to Him, forsaking the unbridled longings of sensual pleasure; and in fear of God thou hast gained all the virtues as if they were one.

G *(No prostration.)*



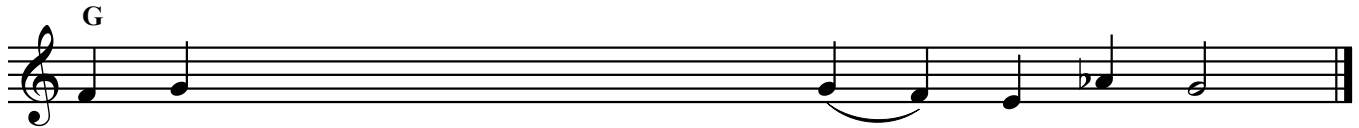
Ho - ly Fa - ther An - drew, pray to God for us.

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



Glo - ry to the Father and to the Son and to the Ho - ly Spir - it.

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



Both now and ever, and unto ages of a - ges. A - men.

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



He is my Help - - er and Pro - tec - tor, and hath be -



- come\_\_ my Sal - va - tion. This\_\_ is my God and I will



glo - ri - fy\_\_ Him, the\_\_ God of my fa - thers, and I will ex -



- alt\_\_ Him, for\_\_ \*glo - rious - ly hath He been glo - ri - fied.

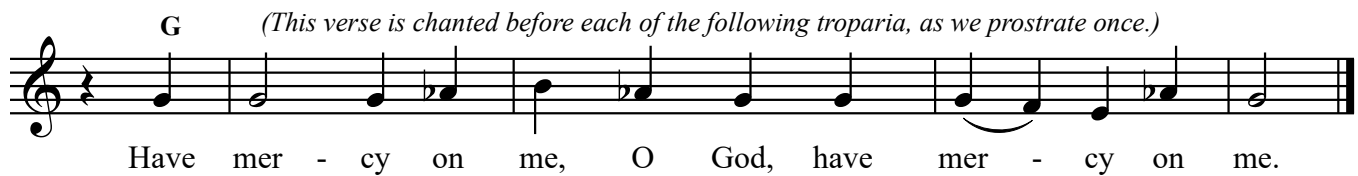
### Canticle Two



At - tend, O\_\_ heav - en, and I\_\_ shall speak and sing in praise of



Christ who took flesh from a Vir - gin and came to dwell a - mong us.



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

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

More than all men I have sinned; I alone have sinned against Thee. But as God take pity on Thy creation, O Savior.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I have no tears, no repentance, no compunction; but as God do Thou Thyself, O Savior, bestow them on me.

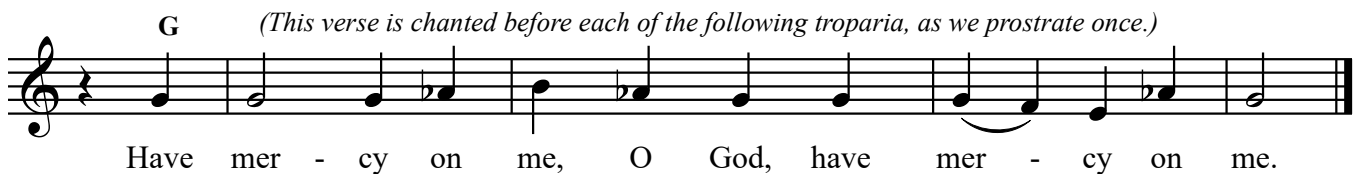
Lord, Lord, at the Last Day shut not Thy door against me; but open it to me, for I repent before Thee.

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

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



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



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

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

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

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

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

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

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

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

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

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

G *(No prostration.)*

Ho - ly Moth - er Mar - y, pray to God for us.

Sunk in the abyss of wickednes, O Mary, thou hast lifted up thine hands to the merciful God. And, as to Peter, in His loving-kindness He stretched out His hand to thee in help, seeking in every way thy conversion.

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

G *(No prostration.)*

Ho - ly Fa - ther An - drew, pray to God for us.

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

G

Glo - ry to the Father and to the Son and to the Ho - ly Spir - it.

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

G

Both now and ever, and unto ages of a - ges. A - men.

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


Un. G E G

At - tend, O heav - en, and I shall speak and sing in praise of

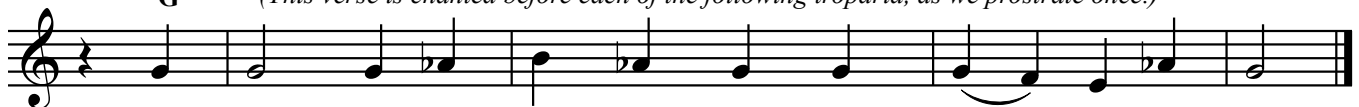
F E F E

Christ who took flesh from a Vir - gin and came to dwell a - mong us.

### Canticle Three

G Un. G F G  
  
 Up - on thē un - shak - en rock of Thy com - mand - ments,

E F E  
  
 O Christ make firm Thy Church.

G *(This verse is chanted before each of the following troparia, as we prostrate once.)*  
  
 Have mer - cy on me, O God, have mer - cy on me.

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

I confess to Thee, O Savior: I have sinned against Thee without measure. But in Thy compassion absolve and forgive me.

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

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


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

G *(No prostration.)*  
  
 God the Ho - ly Trin - i - ty, have mer - cy on us.

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

G *(No prostration.)*  
  
 Most Ho - ly The - o - to - kos, save us.

Hail, Womb that held God! Hail, Throne of the Lord! Hail, Mother of our life!

G *(This verse is chanted before each of the following troparia, as we prostrate once.)*  
  
 Have mer - cy on me, O God, have mer - cy on me.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

G (No prostration.)

Ho - ly Moth - er Mar - y, pray to God for us.

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

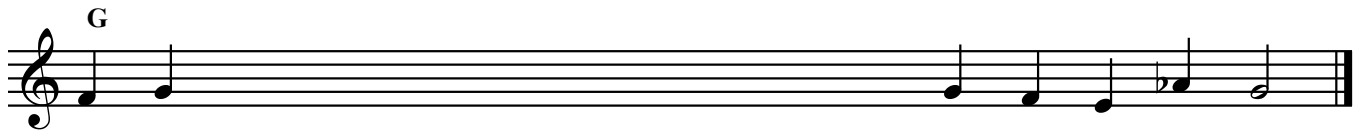
O holy Mary, offer thy prayer of supplication to the compassionate Theotokos, and through thine intercessions open unto me the door that leads to God.

G (No prostration.)

Ho - ly Fa - ther An - drew, pray to God for us.

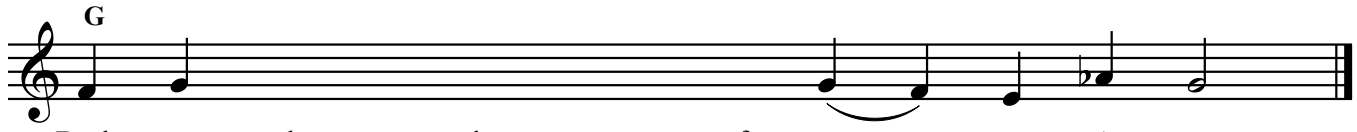
Through thy prayers grant even to me forgiveness of trespasses, O Andrew, Bishop of Crete, best of guides, leading us to the mysteries of repentance.





Glo - ry to the Father and to the Son and to the Ho - ly Spir - it.

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

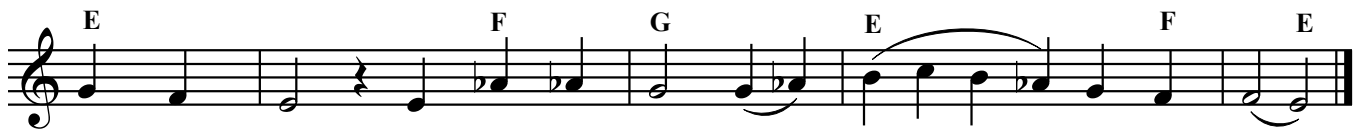


Both now and ever, and unto ages of a - ges. A - men.

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



O Lord, up - on the rock of thy com - mand - ments make firm my —



wav - 'ring heart, for Thou a - lone art — Ho - - - ly and Lord.

### Sessional Hymn

*(These are only read or chanted when this service is done in the context of Orthros.)*

Tone 8

Divinely-shining lights, eyewitnesses of the Savior, illuminate us in the darkness of this life, that we may now walk honestly as in the day; with the torch of abstinence may we drive out the passions of the night, and behold with joy the splendor of Christ's Passion.

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

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 the glorious Resurrection of Christ our God, bringing to Him praise and glory.

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

The Son and Word of God whom nothing can contain, in ways past speech and understanding was born from thee, O Theotokos. With the apostles pray to Him, that He may bestow true peace upon the inhabited earth and grant to us before the end forgiveness of our sins, in His boundless love counting thy servants worthy of the heavenly Kingdom.

***The first half of the Life of St. Mary of Egypt is now read.***

**NOTE:** *When the Canon of St. Andrew is chanted in the context of Little Compline on the eve of the Fifth Thursday of the Great Fast (served on the preceding Wednesday night), as has become the custom for the parishes in the Greek & Antiochian jurisdictions, and those who follow the Typikon of the Great Church of Christ, the following reading from the Fourth Biblical Canticle, with the interspersing of the two Canons of the Apostles, is to be omitted.*

*If, however, the Canon of St. Andrew is chanted in the context of Orthros of the Fifth Thursday of the Great Fast (served late Wednesday night or early Thursday morning) as is prescribed by the Mar Saba Typikon (used by all monasteries and also by parish churches in the Slavic jurisdictions), then the following reading from the Fourth Biblical Canticle, with the interspersing of the two Canons of the Apostles, are properly to be done (intoned) as follows.*

*If the Canon is not done in the context of Orthros (Matins) then continue with the chanting of Canticle Four of the Great Canon of St. Andrew, "The prophet heard of thy coming, O Lord, ..." on page 11.*

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***(This next section may be omitted as stated above.)***

**The Fourth Biblical Canticle**

***A Prayer of Habakkuk the Prophet (Habakkuk 3:2-19)***

*(Translation taken from "The Psalter: According to the Seventy"*

*Holy Transfiguration Monastery, Boston, MA 1987.)*

O Lord, I have heard Thy report, and I was afraid; O Lord, I considered Thy works, and I was amazed.

Between two living creatures shalt Thou be known; when the years draw nigh, Thou shalt be acknowledged: when the season cometh, Thou shalt be shown forth; when my soul is troubled, in Thine anger shalt Thou remember mercy.

God shall come out of Thaeman, and the Holy One out of a mountain overshadowed and densely wooded.

His virtue hath covered the heavens, and the earth was full of His praise.

And His brightness shall be as the light; horns are in His hands, and He hath established a mighty love of His strength.

Before His face shall the Word proceed, and He shall go forth for instruction at His feet.

He stood, and the earth was shaken; He beheld, and the nations melted away.

The mountains were violently burst asunder, the everlasting hills melted away at His everlasting going forth.

Because of troubles, I looked upon the tents of the Ethiopians; even the tabernacles of the land of Madiam were dismayed.

Nay, with the rivers wast Thou wroth, O Lord? Nay, against the rivers was Thine anger, or against the sea Thine attack? For Thou shalt mount upon Thy horses, and Thy chariots are salvation.

Bending Thy bow, Thou shalt bend it against sceptres; the Lord saith: The land of rivers shall be rent asunder.

They shall see Thee, and the people shall be in travail, while Thou scatterest the courses of the waters; the abyss gave forth her voice and raised her form on high.

Lifted up was the sun, and the moon stood still in her course; at the light shall Thy missiles go forth, at the brilliance of the gleam of Thy weapons.

With threatening shalt Thou diminish the earth, and with anger shalt Thou trample down nations.

Thou wentest forth for the salvation of Thy people, to save Thine anointed ones art Thou come. Thou didst cast death upon the heads of transgressors, Thou didst lay fetters upon their neck at the end.

Thou hast cut asunder with fury the heads of the mighty; they shall quake within themselves, they shall break open their bridles, like the poor man that eateth in secret.

And Thou hast mounted Thy horses in the sea, and they trouble the many waters.

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

I kept watch, and my belly was troubled at the voice of the prayers of my lips; and trembling went into my bones, and within me thy strength was troubled.

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

I will rest in the day of mine affliction, that I may go up to the people of my sojourning.

*As an instrument of twelve strings, the divine choir of the disciples sang a hymn of salvation, confounding the music of evil.*

For the fig tree shall not bear fruit, and there shall be no increase for the vines;

*Driving away the drought of polytheism, O all-blessed apostles, with the rain of the Spirit ye have watered all the earth.*

The labour of the olive shall fail, and the plains shall bear no food.

*I have passed my life in arrogance: make me humble and save me, all-pure Lady, for thou hast borne the Lord who hast exalted our humiliated nature.*

The sheep have failed from their grazing, and there are no oxen at the cribs.

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

But as for me, in the Lord will I be glad, I will rejoice in God my Saviour.

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

The Lord is my God and my might, and He will instruct my feet unto perfection.

*As Christ's husbandmen, O apostles, ye have tilled the whole world with the word of God, and ye bring Him fruit at all times.*

He mounteth me on high, that I might be victor with His song.

*Ye became a vineyard, O apostles, for Christ the well-beloved, and ye have made all the world to drink from the wine of the Spirit.*

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

*Trinity one in essence, without beginning and supreme in power, Father, Son and Holy Spirit: O God, Light and Life, guard Thy flock.*

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

*Hail, fiery Throne! Hail, Candlestick that bears the Light! Hail, Mountain of sanctification, Ark of life, Tabernacle and Holy of Holies!*

*(End of omitted section.)*

### Canticle Four



Un. men and he said: 'I have heard the re - port of

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

G *(This verse is chanted before each of the following troparia, as we prostrate once.)*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

G (No prostration.)

Ho - ly Moth - er Mar - y, pray to God for us.

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

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

G (No prostration.)

Ho - ly Fa - ther An - drew, pray to God for us.

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

G

Glo - ry to the Father and to the Son and to the Ho - ly Spir - it.

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

G

Both now and ever, and unto ages of a - ges. A - men.

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

G F G E F G F E

The proph - et heard of Thy com - ing, O Lord, and he\_ was a - fraid:

F G E

how Thou wast to be born of a Vir - gin and re - vealed to

Un. men and he said: I have heard the report of  
Thee and I was afraid! Glo - ry to Thy pow - er, O Lord.

### Canticle Five

Un. From the night I seek Thee ear - ly, O Lov - er of man -  
kind: give me light, I pray Thee, and  
guide me in Thy com - mand - ments, and teach me, O  
Sav - - - ior, to do Thy will.

G (This verse is chanted before each of the following troparia, as we prostrate once.)  
Have mer - cy on me, O God, have mer - cy on me.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

G (No prostration.)

Ho - ly Moth - er Mar - y, pray to God for us.

O blessed saint, with a love beyond compare thou hast longed to venerate the Wood of life, and thy desire was granted. Make me also worthy to attain the glory on high.

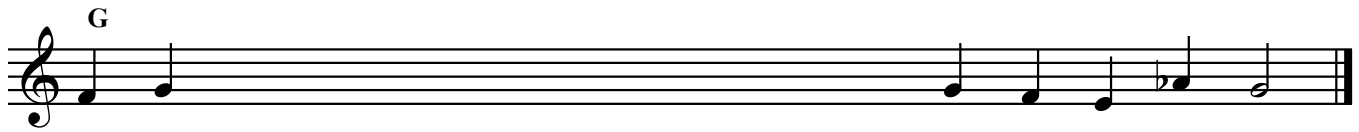
Crossing the stream of Jordan, thou hast found peace, escaping from the deadening pleasures of the flesh. Deliver us also from them, holy Mary, by thine intercessions.

G (No prostration.)

Ho - ly Fa - ther An - drew, pray to God for us.

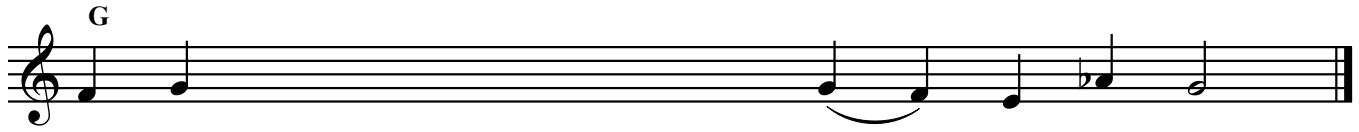
Best of shepherds, chosen above all others, O wise Andrew, with great love and fear I beseech thee: through thine intercessions may I receive salvation and eternal life.





Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.

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



Both now and ever, and unto ages of a - ges. A - men.

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



From the night I seek Thee ear - ly, O — Lov - er of — man -



kind: give me light, I — pray Thee, and guide me in Thy com -

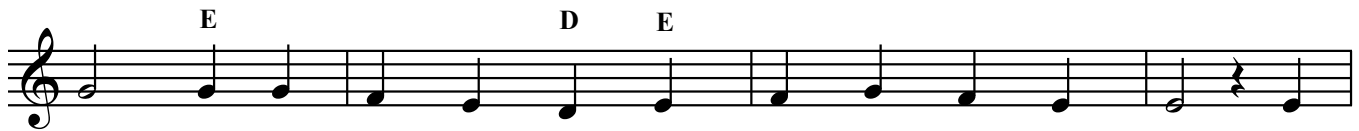


mand - ments, and teach — me, O Sav - ior, to do — Thy will.

### Canticle Six



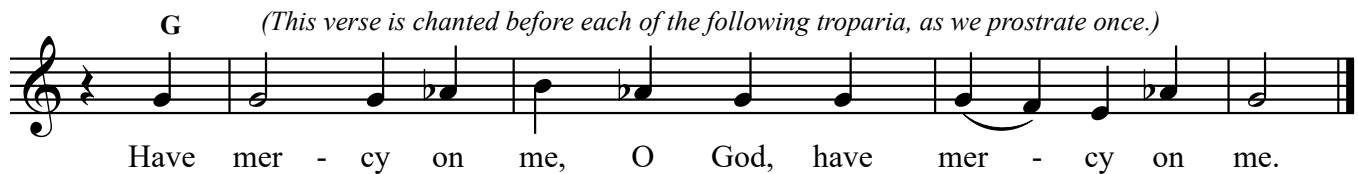
With my whole heart I cried to thē all - com - pas - sion - ate



God: and He heard me from the low - est depths of hell, and



brought my life out — of cor - rup - - - - tion. —



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

G (No prostration.)

Ho - ly Fa - ther An - drew, pray to God for us.

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

G

Glo - ry to the Father and to the Son and to the Ho - ly Spir - it.  
 'I am the Trinity, simple and undivided, yet divided in Persons, and I am the Unity by Nature one',  
 says the Father and the Son and the divine Spirit.

G

Both now and ever, and unto ages of a - ges. A - men.  
 Thy womb bore God for us, fashioned in our shape. O Theotokos, pray to Him as the Creator of all,  
 that we may be justified through thine intercessions.

G F G

With my whole heart I cried to thē all - com - pas - sion - ate

E D E

God: and He heard me from the low - est depths of hell, and

G E F E

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

*The second half of the Life of St. Mary of Egypt is now read.*

## Kontakion

♩ = 55 Byzantine Tone 6

O my soul, O my soul: A -

-rise! A - - rise! Why art thou sleep - - -

-ing? Thē end is draw - ing near and

thou wilt be con - found - - -

-ed. A - wake then and watch, that Christ

God may spare thee, who is ev - 'ry - where

pre - - - sent and fill - eth all

things.

**Ikos**

*(to be read, only when done in the context of Orthros)*

Seeing Christ's house of healing opened, and health flowing down from it upon Adam, the devil suffered and was wounded; and as one in mortal danger he lamented, crying to his friends: 'What shall I do to the Son of Mary? I am slain by the Man from Bethlehem, who is everywhere present and filleth all things.'

**NOTE:** *When the Canon of St. Andrew is chanted in the context of Little Compline on the eve of the Fifth Thursday of the Great Fast (served on the preceding Wednesday night), as has become the custom for the parishes in the Greek & Antiochian jurisdictions, and those who follow the Typikon of the Great Church of Christ, the following Beatitudes and verses are to be omitted.*

*If, however, the Canon of St. Andrew is chanted in the context of Orthros of the Fifth Thursday of the Great Fast (served late Wednesday night or early Thursday morning) as is prescribed by the Mar Saba Typikon (used by all monasteries and also by parish churches in the Slavic jurisdictions), then the following Beatitudes and verses are to be chanted (and intoned) as follows.*

*If the Canon is not done in the context of Orthros (Matins) then continue with the chanting of Canticle Seven of the Great Canon of St. Andrew, "We have sinned, we have transgressed, ..." on page 24.*

*(This next section may be omitted as stated above.)*

Byzantine Tone 6

**The Beatitudes**

Arranged by Emily Lowe  
 Thanksgiving 2004  
 Adapted by Christopher Holwey



In Thy King-dom re - mem-ber us, O Lord, when Thou com - est in Thy King-dom.

O Christ, when the Thief cried to Thee upon the Cross, 'Remember me,' Thou hast made him a citizen of Paradise. Unworthy though I am, grant me to repent like him.



Bless-ed art the poor in spir - it, for theirs is the King - dom of Heav-en.

O my soul, thou hast heard how Manoah of old beheld the Lord in a vision, and then received from his barren wife the fruit of God's promise. Let us imitate him in his devotion.



Bless - ed are they \_\_\_ that mourn, for they \_\_\_ shall be com - fort - ed.

Emulating Samson's slothfulness, O my soul, thou hast been shorn of the glory of thy works, and through love of pleasure thou hast betrayed thy life to the alien Philistines, surrendering thy chastity and blessedness.



Bless - ed are the meek, for they \_\_\_ shall in - her - it the earth.

He who at the first overthrew the Philistines with the jawbone of an ass, then wasted his life in passionate lusts. Flee, O my soul, from his example, flee from his actions and his weakness.



Bless-ed are they that hun-ger and thirst af-ter right - eous-ness, for they shall be filled.

Barak and Jephthah the captains, with Deborah who has a man's courage, were chosen as judges of Israel. Learn bravery from their mighty acts, O my soul, and be strong.



Bless - ed are the mer - ci - ful, for they \_\_\_ shal ob - tain \_\_\_ mer - cy.

O my soul, thou knowest the manly courage of Jael, who of old pierced Sisera through his temples and brought salvation to Israel with the nail of her tent. In this thou mayest see a prefiguring of the Cross.



Bless - ed are the pure in heart, for they \_\_\_ shall see God. \_

Offer, my soul, a sacrifice worthy of praise, offer thine actions as an oblation purer than the daughter of Jephthah; and as a victim for thy Lord slay the passions of the flesh.



Bless-ed are the peace-mak - ers, for they \_ shall be called the chil - dren of God.

O my soul, consider the fleece of Gideon, and receive the dew from heaven; bend down like a hart and drink the water that flows from the Law, when its letter is wrung out for thee through study.



Bless - ed are they that are per - se - cut - ed for \_ right - eous - ness

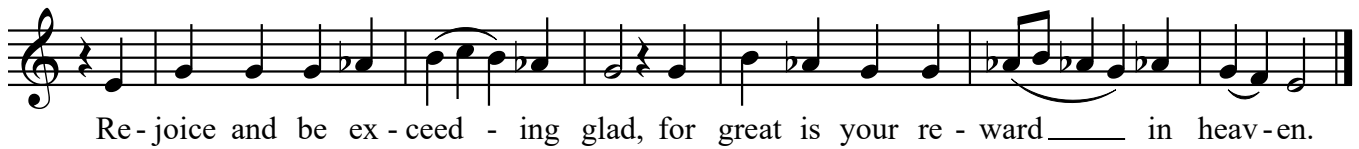


sake, for theirs \_\_\_ is the King - dom of Heav - en.

Thou hast drawn upon thyself, O my soul, the condemnation of Eli the priest: thoughtlessly thou hast allowed the passions to work evil within thee, just as he permitted his children to commit transgressions.



In the Book of Judges, my soul, the Levite divided his wife limb from limb and sent the parts to the twelve tribes; and so he made known the lawless outrage committed by the men of Benjamin.



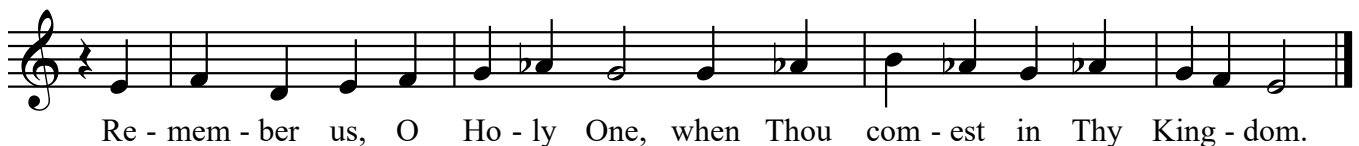
Hannah, who loved self-restraint and chastity, when speaking to God moved her lips in praise, but her voice was not heard; and she who was barren bore a son worthy of her prayer.



Great Samuel, the son of Hannah, was born at Ramah and brought up in the house of the Lord; and he was numbered among the Judges of Israel. Eagerly follow his example, O my soul, and before thou judgest others, judge thine own works.



David was chosen to be king and anointed for his royal office with the horn of divine oil. If thou, my soul, desirest the Kingdom on high, anoint thyself with the oil of tears.



Have mercy upon Thy creation, merciful Lord; take pity on the work of Thy hands. Spare those who have sinned, and spare me who more than all others have despised Thy commandments.



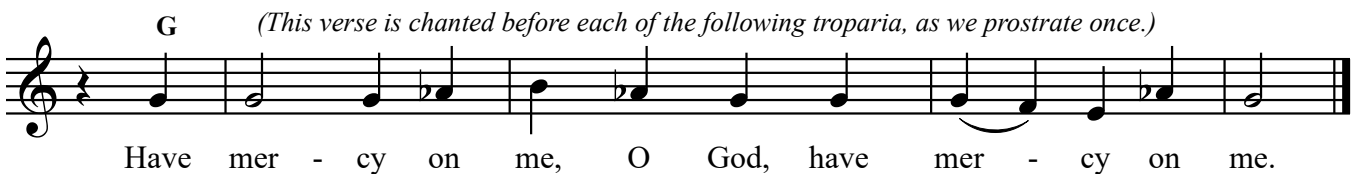
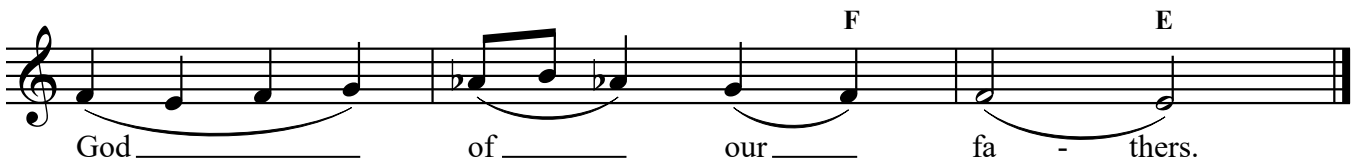
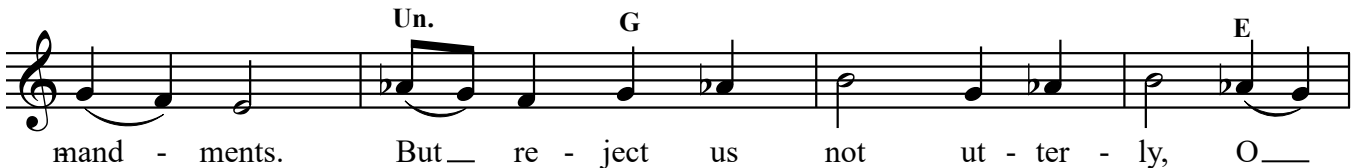
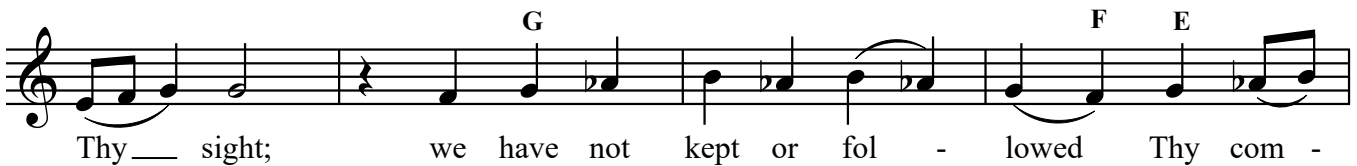
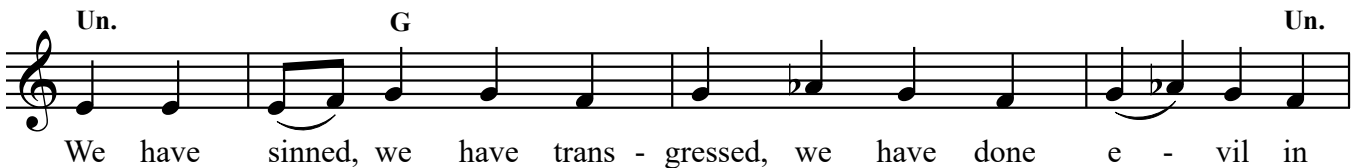
Without beginning are the birth of the Son and the procession of the Spirit. I worship the Father who begets, I glorify the Son who is begotten, and I sing the praises of the Holy Spirit who shines forth with the Father and the Son.



O Mother of God, we venerate thy childbearing in ways past nature, yet we do not divide in two the natural glory of thy Son: for He is confessed as one Person in two Natures.

*(End of omitted section.)*

### Canticle Seven





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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

G (No prostration.)



Ho - ly Moth - er Mar - y, pray to God for us.

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

He whom thou hast loved, O Mother, whom thou hast desired, in whose footsteps thou hast followed: He it was who found thee and gave thee repentance, for He is God compassionate. Pray to Him without ceasing, that we may be delivered from passions and distress.

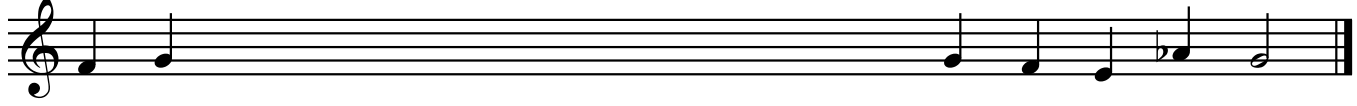
G (No prostration.)



Ho - ly Fa - ther An - drew, pray to God for us.

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

G



Glo - ry to the Father and to the Son and to the Ho - ly Spir - it.

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

G



Both now and ever, and unto ages of a - ges. A - men.

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

Un. G Un.

We have sinned, we have trans-gressed, we have done e-vil in

Thy sight; we have not kept or fol-lowed Thy com-

mand-ments. But re-ject us not ut-ter-ly, O

God of our fa-thers.

**NOTE:** When the Canon of St. Andrew is chanted in the context of Little Compline on the eve of the Fifth Thursday of the Great Fast (served on the preceding Wednesday night), as has become the custom for the parishes in the Greek & Antiochian jurisdictions, and those who follow the Typikon of the Great Church of Christ, the following Reading from the Eighth Biblical Canticle, with the interspersing of the two Canons of the Apostles, are to be omitted.

If, however, the Canon of St. Andrew is chanted in the context of Orthros of the Fifth Thursday of the Great Fast (served late Wednesday night or early Thursday morning) as is prescribed by the Mar Saba Typikon (used by all monasteries and also by parish churches in the Slavic jurisdictions), then the following Reading from the Eighth Biblical Canticle, with the interspersing of the two Canons of the Apostles, are to be done (intoned) as follows.

If the Canon is not done in the context of Orthros (Matins) then continue with the chanting of Canticle Eight of the Great Canon of St. Andrew, "The hosts of heaven, ..." on page 29.

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*(This next section may be omitted as stated above.)*

### **The Eighth Biblical Canticle**

*The Hymn of the Holy Three Children (Daniel 3:57-88)*

*(Translation taken from "The Psalter: According to the Seventy"*

*Holy Transfiguration Monastery, Boston, MA 1987.)*

Bless the Lord, all ye works of the Lord:

O praise ye the Lord and supremely exalt Him unto the ages.

Bless the Lord, ye angels of the Lord, and ye heavens of the Lord:

O praise ye the Lord and supremely exalt Him unto the ages.

Bless the Lord, all ye waters above the heavens, and all ye powers of the Lord:

O praise ye the Lord and supremely exalt Him unto the ages.

Bless the Lord, O sun and moon, and ye stars of heaven:

O praise ye the Lord and supremely exalt Him unto the ages.

Bless the Lord, every rain and dew, and all ye winds:

O praise ye the Lord and supremely exalt Him unto the ages.

Bless the Lord, fire and heat of burning, winter cold and summer heat:

O praise ye the Lord and supremely exalt Him unto the ages.

Bless the Lord, O falls of dew and snow, O ice and cold:

O praise ye the Lord and supremely exalt Him unto the ages.

Bless the Lord, O hoar frosts and snows, O lightnings and clouds:

O praise ye the Lord and supremely exalt Him unto the ages.

Bless the Lord, O light and darkness, O nights and days:

O praise ye the Lord and supremely exalt Him unto the ages.

Bless the Lord, O earth, mountains and hills, and all things that spring up therein:

O praise ye the Lord and supremely exalt Him unto the ages.

Bless the Lord, O fountains, seas and rivers, O monsters of the sea, and all things that move in the waters:

O praise ye the Lord and supremely exalt Him unto the ages.

Bless the Lord, all ye winged creatures of the sky, O beasts and all cattle:

O praise ye the Lord and supremely exalt Him unto the ages.

*The eternal King of glory, before whom the powers of heaven tremble and the ranks of angels stand in fear, O ye priests praise and ye people exalt above all for ever.*

Bless the Lord, ye sons of men; let Israel bless the Lord:

O praise ye the Lord and supremely exalt Him unto the ages.

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

Bless the Lord, ye priests of the Lord, ye servants of the Lord:

O praise ye the Lord and supremely exalt Him unto the ages.

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

Bless the Lord, ye spirits and ye souls of the righteous, ye saints, and ye that be humble of heart:

O praise ye the Lord and supremely exalt Him unto the ages.

*Break in pieces the passionate idols of my soul, as ye brake in pieces the temples and pillars of the enemy, O apostles of the Lord, consecrated temples.*

Bless the Lord, O Ananias, Azarias, and Misael:

O praise ye the Lord and supremely exalt Him unto the ages.

*O pure Virgin, thou hast contained Him who by nature cannot be contained; thou hast held Him who upholds all things; thou hast given suck to Him who sustains the creation, Christ the Giver of Life.*

Bless the Lord, ye Apostles, Prophets and Martyrs of the Lord;

O praise ye the Lord and supremely exalt Him unto the ages.

*O apostles of Christ, with the Spirit as architect ye have built the whole Church, and within it ye bless Christ for ever.*

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

We praise the Lord and supremely exalt Him unto the ages.

*Sounding the trumpets of the dogmas, the apostles have overthrown all the error of idolatry, exalting Christ above all for ever.*

We praise, we bless, and we worship the Lord:

Praising the Lord and supremely exalt Him unto the ages.

*O noble company of the apostles who watch over the world and dwell in heaven, deliver from danger those who ever sing your praises.*

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

*O threefold Sun, all-radiant Sovereignty of God, O Nature one in glory, one in throne: Father all-creating, Son and Spirit of God, O praise Thee for ever.*

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

*As a throne honored and most high, let us praise in ceaseless song the Mother of God, O ye peoples, for she alone is both a Mother and a Virgin after childbirth.*

***(End of omitted section.)***

**Canticle Eight**

Un. G




The hosts of heav - en give Him glo - ry: be - fore Him

E



trem - ble the cher - u - bim and ser - a - phim; let \_\_\_ ev - 'ry -

G F G



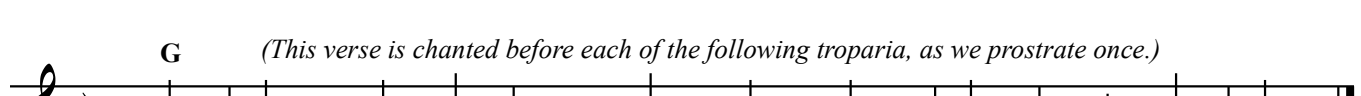
thing that hath \_\_\_ breath and all cre - a - tion praise Him,

E F E



bless and ex - alt \_\_\_ Him a - bove \_\_\_ all for ev - er. \_\_\_

G *(This verse is chanted before each of the following troparia, as we prostrate once.)*



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

G (No prostration.)

Ho - ly Moth - er Mar - y, pray to God for us.

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

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

G (No prostration.)

Ho - ly Fa - ther An - drew, pray to God for us.

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

G

We bless the Lord, Father, Son and Ho - ly Spir - it.

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

G

Both now and ever, and unto ages of a - ges. A - men.

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

G

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

Un. G

The hosts of heav - en give Him glo - ry: be - fore Him

E

trem - ble the cher - u - bim and ser - a - phim; let \_\_\_ ev - 'ry -

G F G

thing that hath \_\_\_ breath and all cre - a - tion praise Him,

E F E

bless and ex - alt \_\_\_ Him a - bove \_\_\_ all for ev - er. \_\_\_

**NOTE:** *When the Canon of St. Andrew is chanted in the context of Little Compline on the eve of the Fifth Thursday of the Great Fast (served on the preceding Wednesday night), as has become the custom for the parishes in the Greek & Antiochian jurisdictions, and those who follow the Typikon of the Great Church of Christ, the following Chanting & Reading from the Ninth Biblical Canticle, including "More honorable..." and the interspersing of the two Canons of the Apostles, are to be omitted.*

*If, however, the Canon of St. Andrew is chanted in the context of Orthros of the Fifth Thursday of the Great Fast (served late Wednesday night or early Thursday morning) as is prescribed by the Mar Saba Typikon (used by all monasteries and also by parish churches in the Slavic jurisdictions), then the following Chanting & Reading from the Ninth Biblical Canticle, including "More honorable..." and the interspersing of the two Canons of the Apostles, are to be done as follows.*

*If the Canon is not done in the context of Orthros (Matins) then continue with the chanting of Canticle Nine of the Great Canon of St. Andrew, "Conception without seed, ..." on page 36.*

***(This next section may be omitted as stated above.)***

*Priest/Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.  
(The priest/deacon then does the great censuring of the entire church.)*

**The Ninth Biblical Canticle**

***The Song of the Theotokos (Luke 1:46-55)***

*(Translation taken from The Service Book  
of the Antiochian Orthodox Christian Archdiocese, 1971)*

*VERSE 1 Fast*

*Slow*



My soul doth mag-ni-fy the Lord, and my spir-it hath re-joiced in God my Sav-ior.

*Refrain*

*Basil Kazan  
(1915-2001)*



More hon'-ra-ble than the Che-ru-bim, and more glo-ri-ous be-yond com-



-pare than the Ser-a-phim, thou who with-out cor-rup-tion bear-est God the



Word, and art tru-ly The-o-to-kos, we mag-ni-fy thee.

*(Repeat the Refrain "More honorable..." after each of the next 5 verses.)*

*VERSE 3 Fast*



For he hath re-gard-ed the low-li-ness of his hand-maid-en; for be-hold,

*Slow*



from hence-forth all gen-er-a-tions shall call me bless-ed.

*Refrain*



VERSE 3 *Fast*



For he that is might - y hath mag - ni - fied me, and ho - ly is his Name;

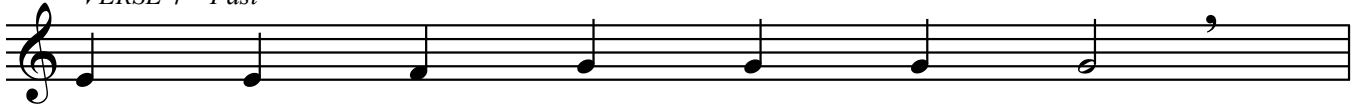
*Slow*



and his mer - cy is on them that fear him, through - out all gen - er - a - tions.

*Refrain*

VERSE 4 *Fast*



He hath showed strength with his arm;

*Slow*



he hath scat - tered the proud in the im - ag - i - na - tion of their hearts.

*Refrain*

VERSE 5 *Fast*



He hath put down the might-y from their seat, and hath ex - alt - ed the hum - ble and meek.

*Slow*



He hath filled the emp - ty with good things, and the rich hath he sent emp - ty a - way.

*Refrain*

VERSE 6 *Fast*



He re - mem - ber - ing his mer - cy hath hol - pen his serv - ant Is - ra - el,

*Slow*



as he prom - ised to our fore - fa - thers, A - bra - ham and his seed for - ev - er.

*Refrain*

*The Prayer of Zacharias, the Father of the Forerunner (Luke 1:68-79)*  
(Translation taken from "The Psalter: According to the Seventy"  
Holy Transfiguration Monastery, Boston, MA 1987.)

(To be intoned)

Blessed be the Lord God of Israel, for He hath visited and wrought redemption for His people,  
And hath raised up a horn of salvation for us in the house of His servant David,  
As he spake by the mouth of His holy ones, the prophets of old,

*Saved through thee, pure Virgin, we confess thee to be truly Theotokos, and with the choirs of angels we magnify thee.*

That we should be saved from our enemies, and from the hand of all that hate us,  
*Ye were revealed, O apostles, as fountains of the water of salvation: bring refreshment to my soul that faints from the thirst of sin.*

To deal mercifully with our fathers, and to remember His holy covenant,  
*I am swimming in the deep waters of destruction and have come near to drowning: with Thy right hand, O Lord, save me as Thou hast saved Peter.*

The oath which He sware to our father Abraham, that He would grant unto us that we be delivered out of the hand of our enemies,

*Ye are the salt that gives savour to the teachings of salvation: dry up the rottenness of my mind and dispel the darkness of my ignorance.*

That we might serve Him without fear, in holiness and righteousness before Him all the days of our life.

*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.*

And thou, O child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord, to prepare His ways,

*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.*

To give knowledge of salvation unto His people, by the remission of their sins, through the bowels of mercy of our God,

*We magnify you in our hymns, O glorious company of the apostles: for ye have been revealed as shining lights of the inhabited earth, driving out error.*

Whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death,

*O blessed apostles, catching rational fish with the net of the Gospel, bring them always as an offering to Christ.*

To guide our feet into the way of peace.

*In your prayers to God remember us, we entreat you, O apostles. May we be delivered from all temptation, for lovingly we sing your praises.*

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

*I sing thy praises, Unity in three Persons, Father, Son and Spirit, one God, consubstantial Trinity, equal in power and without beginning.*

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

*With all generations we call thee blessed, O Mother and Virgin: through thee we are delivered from the curse, for thou hast borne the Lord our Joy.*

(Then conclude with the chanting of It is truly meet, as follows.)

**It Is Truly Meet**

*(This arrangement of 'It is truly meet' was chanted by the Archangel Gabriel when he first revealed this hymn near Karyes on the Holy Mountain in the year 982. 'Greater in honor' was composed by St. Ephrem the Syrian (4th c.).*

Byzantine Tone 2

Bishop BASIL Essey, 1998

G

It is tru - ly\_\_ meet, it is tru - ly\_\_ meet\_\_ to  
 bless\_\_ thee, O The - o - to - kos, who art ev - er bless - ed\_\_  
 and\_\_ all - blame - - - less, and\_\_ the\_\_  
 F G  
 Moth - - - er of\_\_ our\_\_ God.\_\_  
 Great - er\_\_ in hon - or than the Cher - u - - bim,  
 and be - yond com - pare\_\_ more\_\_ glo - ri - ous than the  
 Ser - a - - phim, thou who with - out\_\_ cor - rup - - -  
 F G  
 tion gav - est birth\_\_ to\_\_ God\_\_ the Word,\_\_

and art tru - ly The - o - to - - kos: we  
 mag - ni - fy thee.

*(End of omitted section.)*

### Canticle Nine

Con - cep - tion with - out seed; na - tiv - i - ty past un - der - stand - ing,  
 from a Moth - er who nev - er knew a man; child - bear - ing un - de -  
 filed. For the birth of God mak - eth both na - tures new.  
 There - fore, as Bride and Moth - er of God, with true wor - ship  
 all gen - er - a - tions mag - ni - fy thee.  
*(This verse is chanted before each of the following troparia, as we prostrate once.)*  
 Have mer - cy on me, O God, have mer - cy on me.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

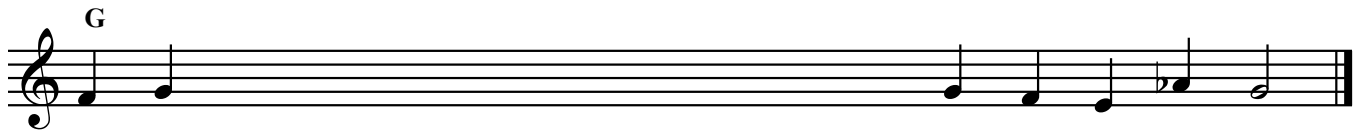


By thy strange way of life thou hast struck all with wonder, both the hosts of angels and the gatherings of mortal men; for thou hast surpassed nature and lived as though no longer in the body. Like a bodiless angel thou hast walked upon the Jordan with thy feet, O Mary, and crossed over it.

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



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



Glo - ry to the Father and to the Son and to the Ho - ly Spir - it.

Trinity on in Essence, Unity in three Persons, we sing Thy praises: we glorify the Father, we magnify the Son, we worship the Spirit, truly one God by nature, Life and Lives, Kingdom without end.



Both now and ever, and unto ages of a - ges. A - men.

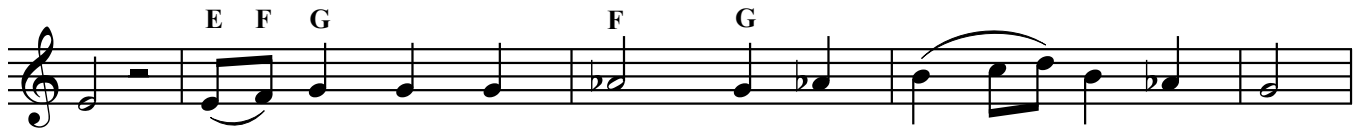
Watch over thy city, all-pure Mother of God. For by thee she reigns in faith, by thee she is made strong; by thee she is victorious, putting to flight every temptation, despoiling the enemy and ruling her subjects.



Con - cep - tion with - out seed; na - tiv - i - ty past un - der - stand - ing,



from a Moth - er who nev - er knew a man; child - bear - ing un - de -



filed. For the birth of God mak - eth both na - tures new.



There - fore, as Bride and Moth - er of God, with true wor - ship



all gen - er - a - tions mag - ni - fy thee.

*If the Canon of St. Andrew has been done in the context of Little Compline on Wednesday evening, then we continue on at this point with "Holy God," and the remainder of Little Compline. ("It is truly meet" is omitted, since the Great Canon ends with a Katabasia.)*  
*If the Canon of St. Andrew has been done in the context of Orthros on Thursday morning, then we continue here with the Little Litany, followed by the chanting of the Hymn of Light, sung three times in the Tone of the week. Each tone listed here includes the proper ending for Thursday.*

**(As stated above, the remainder of what follows here is only for when the Great Canon is done in the context of Orthros/Matins.)**

## Hymns of Light

*for Thursday, in each of the 8 Tones.*

*Translation taken from The Great Horologion, Holy Transfiguration Monastery, 1997*

*\*(NOTE: Antiochian practice is to say "through the intercessions...")*

### Tone 1

Bishop BASIL



O Lord, Who mak - est the light to dawn, cleanse my soul of ev - 'ry sin,



\*by thē in - ter - ces - sions of thē A - pos - tles, O Lord, and save me.



\*by thē in - ter - ces - sions of the The - o - to - kos, O



Lord, and save me.

### Tone 2



Send forth thine ev - er - last - ing light, O Christ God, and en -



light - en the hid - den eyes of my heart,



1, 2.

\*by **thē** in - ter - ces - sions of **thē** A - pos - tles, O Lord, and save \_\_\_\_\_ me.

3.

\*by **thē** in - ter - ces - sions of the The - o - to - kos, O

Lord, and \_\_\_\_\_ save \_\_\_\_\_ me. \_\_\_\_\_

*Tone 3*

F

Send forth Thy light, O Christ God, and en - light - en my heart,

1, 2.

\*by **thē** in - ter - ces - sions of **thē** A - pos - tles, O Lord, and save \_\_\_\_\_ me.

3.

\*by **thē** in - ter - ces - sions of the The - o - to - kos, O Lord, and

save \_\_\_\_\_ me. \_\_\_\_\_

*Tone 4*

E

O Thou Who mak - est the light to rise up - on\_\_\_ Thy world, cleanse ev - 'ry

sin\_\_\_ from my soul, which\_\_\_ is\_\_\_ in dark - ness,

1, 2. D E

\*by thē in - ter - ces - sions of thē A - pos - tles, O Lord, and save me.

3. F G F G

\*by thē in - ter - ces - sions of the The - o - to - kos, O Lord, and save\_\_\_ me.\_\_\_\_\_

*Tone 5*

A G A

O light - giv - ing Lord, send forth Thy light and en - light - en my heart,

1, 2. G A

\*by thē in - ter - ces - sions of thē A - pos - tles, O Lord, and save\_\_\_ me.

3.

\*by thē in - ter - ces - sions of the The - o - to - kos, O Lord, and

G A G A

save\_\_\_ me.\_\_\_\_\_

**Tone 6**

G E

Send down up - on our souls\_\_\_ Thine\_\_\_ ev - er - last - ing light,

1, 2. G E F E

\*by **thē** in - ter - ces - sions of **thē** A - pos - tles, O\_\_\_ Lord, and save\_\_\_ me.

3. G

\*by **thē** in - ter - ces - sions - of the The - o - to - kos, O\_\_\_

F G

Lord, and save\_\_\_ me.

**Tone 7**

F C Un. F

For Thy great mer - cy's sake, send down\_\_\_ light up - on\_\_\_ our souls,

1, 2. C F

\*by **thē** in - ter - ces - sions of **thē** A - pos - tles, O Lord, and save\_\_\_ me.

3. C

\*by **thē** in - ter - ces - sions of the The - o - to - kos, O Lord,

F

and\_\_\_ save\_\_\_ me.

**Tone 8**

C F Un. C F

Since Thou art light, O Christ, enlighten me in Thee,

1, 2. C F

\*by the intercessions of the Apostles, O Lord, and save me.

3. C D C

\*by the intercessions of the Theotokos, O Lord, and

F C F

save me.

*Following the chanting of the Hymn of Light in the Tone of the week,  
we continue with the rest of Orthros (Matins), as usual on weekdays in Lent,  
as found in The Liturgikon on page 178.  
For the Aposticha, use the following stichera, along with the verses from Orthros.*

Aposticha, in Tone 8:

Into the ambushes of thieves thou hast fallen, O my soul, and thou art sorely wounded, delivered through thine own sins into the hands of enemies without reason. But while thou still hast time, cry out with compunction: O hope of the hopeless, life of the despairing, raise me up, O Savior, and save me. *(twice)*

*To the Martyrs*

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

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

*Theotokion*

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

*(After the Aposticha, continue with the order of service as in The Liturgikon, pages 178-180.)*

*If the Great Canon and Life of St. Mary are done in the context of Little Compline, please see the Liturgikon, pages 63-69, for the proper ending, where the Prayer of St. Ephraim is done with 3 prostrations after each section, followed by "O God, be gracious unto me, a sinner" 12 times, and one last time with one prostration, right before the prayers to the Theotokos and Christ at the iconostasis.*