

Examples from the Canon of Repentance

Scriptures

Strange Fire and a Polluted Life

My confession of pride

When I initially heard this, I thought St Andrew had wrong reference, then 2 years ago realized he's pulling two stories together. Then as preparing notes realized it's 3, then after a conversation with Subdeacon, no it's 4. Oh wait, this calls to mind another story 5.

(O5.12/125) Have mercy on me, O God, have mercy on me.

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 (Leviticus 10.1–3, Numbers 16.1–40, Numbers 25, 1 Kingdoms/1 Samuel 2.12–34, 1 Kingdoms/1 Samuel 8.1–5)¹.

(O6.2/136) Have mercy on me, O God, have mercy on 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 (Numbers 16.28–35).

O6.2 Also calls to mind Jonah in the belly of the whale/sheol (The Irmos of Ode 6 is Jonah 2). The Lord says he knows Aaron, by implication he doesn't know Korah, Dathan and Abiram

Nadab and Abihu: Strange Fire

10.1 Now Nadab and Abi'hu, the sons of Aaron, each took his censer, and put fire in it, and laid incense on it, and offered unholy fire before the Lord, such as he had not commanded them. 2 And fire came forth from the presence of the Lord and devoured them, and they died before the Lord. 3 Then Moses said to Aaron, "This is what the Lord has said, 'I will show myself holy among those who are near me, and before all the people I will be glorified.'" And Aaron held his peace.

4 And Moses called Mish'a-el and Elza'phan, the sons of Uz'ziel the uncle of Aaron, and said to them, "Draw near, carry your brethren from before the sanctuary out of the camp." 5 So they drew near, and carried them in their coats out of the camp, as Moses had said. 6 And Moses said to Aaron and to Elea'zar and Ith'amar, his sons, "Do not let the hair of your heads hang loose, and do not rend your clothes, lest you die, and lest wrath come upon all the congregation; but your brethren, the whole house of Israel, may bewail the burning which the Lord has kindled. 7 And do not go out from the door of the tent of meeting, lest you die; for the anointing oil of the Lord is upon you." And they did according to the word of Moses.

¹Quite impressively, St Andrew recalls three (or five) separate stories (Nadab and Abihu, Korah's rebellion, and Hophni and Phinehas) in the Scriptures in this troparion (the last two stories, Samuel's sons and the righteous Phinehas, are called to mind by the first three).

8 And the Lord spoke to Aaron, saying, 9 “Drink no wine nor strong drink, you nor your sons with you, when you go into the tent of meeting, lest you die; it shall be a statute for ever throughout your generations. 10 You are to distinguish between the holy and the common, and between the unclean and the clean; 11 and you are to teach the people of Israel all the statutes which the Lord has spoken to them by Moses.”

—Leviticus 10.1–8

Korah, Dathan, and Abiram are swallowed by Hades alive

Korah et al. claim that all of Israel is holy and there no need for the priesthood. The Lord will show who is his (Heb) or the Lord knows who is his (Greek). Moses explains that Korah et al. already serve the Lord as Levites.

8 And Moses said to Korah, “Hear now, you sons of Levi: 9 is it too small a thing for you that the God of Israel has separated you from the congregation of Israel, to bring you near to himself, to do service in the tabernacle of the Lord and to stand before the congregation to minister to them, 10 and that he has brought you near him, and all your brothers the sons of Levi with you? And would you seek the priesthood also?”

— Numbers 16

All are to take censers and burn incense before the Lord. But Dathan and Abiram won't even come up to the place to do so saying that Moses took them out of a land of milk and honey, and made himself prince over them.

So Korah and company brought incense and burned it before the Lord as did Aaron. And the Lord chose Aaron and Moses had everyone move away from the dwellings of Korah, Dathan and Abiram. Moses said as a sign the earth would swallow them. After he finished pronouncing this, the Lord opened the earth and it swallowed them alive into Sheol/Hades.

Hophni and Phinehas

12 Now the sons of Eli were worthless men; they had no regard for the Lord. 13 The custom of the priests with the people was that when any man offered sacrifice, the priest's servant would come, while the meat was boiling, with a three-pronged fork in his hand, 14 and he would thrust it into the pan, or kettle, or caldron, or pot; all that the fork brought up the priest would take for himself. So they did at Shiloh to all the Israelites who came there. 15 Moreover, before the fat was burned, the priest's servant would come and say to the man who was sacrificing, “Give meat for the priest to roast; for he will not accept boiled meat from you, but raw.” 16 And if the man said to him, “Let them burn the fat first, and then take as much as you wish,” he would say, “No, you must give it now; and if not, I will take it by force.” 17 Thus the sin of the young men was very great in the sight of the Lord; for the men treated the offering of the Lord with contempt. ...

22 Now Eli was very old, and he heard all that his sons were doing to all Israel, and how they lay with the women who served at the entrance to the tent of meeting. 23 And he said to them, “Why do you do such things? For I hear of your evil dealings from all the people. 24 No, my sons; it is no good report that I hear the people of the Lord spreading abroad. 25 If

a man sins against a man, God will mediate for him; but if a man sins against the Lord, who can intercede for him?" But they would not listen to the voice of their father; for it was the will of the Lord to slay them.

— 1 Kingdoms 2

10 And the Lord came and stood forth, calling as at other times, "Samuel! Samuel!" And Samuel said, "Speak, for thy servant hears." 11 Then the Lord said to Samuel, "Behold, I am about to do a thing in Israel, at which the two ears of every one that hears it will tingle. 12 On that day I will fulfil against Eli all that I have spoken concerning his house, from beginning to end. 13 And I tell him that I am about to punish his house for ever, for the iniquity which he knew, because his sons were blaspheming God, and he did not restrain them. 14 Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering for ever."

15 Samuel lay until morning; then he opened the doors of the house of the Lord. And Samuel was afraid to tell the vision to Eli. 16 But Eli called Samuel and said, "Samuel, my son." And he said, "Here I am." 17 And Eli said, "What was it that he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you." 18 So Samuel told him everything and hid nothing from him. And he said, "It is the Lord; let him do what seems good to him."

— 1 Kingdoms 3

God sends a prophet to tell Eli his house will be cut off. And Hophni and Phinehas would die on the same day. 1 Kingdoms 4.11

Samuel's Sons Also Wicked: Joel and Abijah

1 Kingdoms 8. Samuel fails to raise his sons in the way of the Lord.

Righteous Phinehas

25 While Israel dwelt in Shittim the people began to play the harlot with the daughters of Moab. 2 These invited the people to the sacrifices of their gods, and the people ate, and bowed down to their gods. 3 So Israel yoked himself to Ba'al of Pe'or. And the anger of the Lord was kindled against Israel; 4 and the Lord said to Moses, "Take all the chiefs of the people, and hang them in the sun before the Lord, that the fierce anger of the Lord may turn away from Israel." 5 And Moses said to the judges of Israel, "Every one of you slay his men who have yoked themselves to Ba'al of Pe'or."

6 And behold, one of the people of Israel came and brought a Mid'ianite woman to his family, in the sight of Moses and in the sight of the whole congregation of the people of Israel, while they were weeping at the door of the tent of meeting. 7 When Phin'ehas the son of Elea'zar, son of Aaron the priest, saw it, he rose and left the congregation, and took a spear in his hand 8 and went after the man of Israel into the inner room, and pierced both of them, the man of Israel and the woman, through her body. Thus the plague was stayed from the people of Israel. 9 Nevertheless those that died by the plague were twenty-four thousand.

10 And the Lord said to Moses, 11 "Phin'ehas the son of Elea'zar, son of Aaron the priest, has turned back my wrath from the people of Israel, in that he was jealous with my jealousy

among them, so that I did not consume the people of Israel in my jealousy. 12 Therefore say, 'Behold, I give to him my covenant of peace; 13 and it shall be to him, and to his descendants after him, the covenant of a perpetual priesthood, because he was jealous for his God, and made atonement for the people of Israel.'

14 The name of the slain man of Israel, who was slain with the Mid'ianite woman, was Zimri the son of Salu, head of a fathers' house belonging to the Simeonites. 15 And the name of the Mid'ianite woman who was slain was Cozbi the daughter of Zur, who was the head of the people of a fathers' house in Mid'ian.

16 And the Lord said to Moses, 17 "Harass the Mid'ianites, and smite them; 18 for they have harassed you with their wives, with which they beguiled you in the matter of Pe'or, and in the matter of Cozbi, the daughter of the prince of Mid'ian, their sister, who was slain on the day of the plague on account of Pe'or."

So we must make war on the passions.

Leprosy and Cleansing (not in class)

(O6.4/138) Have mercy on me, O God, have mercy on me.

O my soul, the hand of Moses shall be our assurance, proving how God can cleanse a life full of leprosy and make it white as snow. So do not despair of thyself, though thou art leprous (Exodus 4.6-8, 4 Kingdoms/2 Kings 5).

6 Again, the Lord said to him, "Put your hand into your bosom." And he put his hand into his bosom; and when he took it out, behold, his hand was leprous, as white as snow. 7 Then God said, "Put your hand back into your bosom." So he put his hand back into his bosom; and when he took it out, behold, it was restored like the rest of his flesh. Exodus 4

New Scriptures

Prayer and Fasting

(O9.4/193) Have mercy on me, O God, have mercy on me.

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 (Matthew 17.21, Mark 9.29, Luke 2.37, Acts 14.23), through chastity and reverence (2 Corinthians 11.2), win back Christ's mercy.

(O9.8/197) Have mercy on me, O God, have mercy on me.

The Lord fasted forty days in the wilderness, and at the end of them He was hungry, thus showing that He is man (Matthew 4.2). Do not be dismayed, my soul! If the enemy attacks thee, through prayer and fasting drive him away (Matthew 17.21).

(O9.9/198) Have mercy on me, O God, have mercy on me.

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 (Matthew 4.3-9). O my soul, look with fear on what happened; watch and pray every hour to God (Matthew 26.41).

36 And there was a prophetess, Anna, the daughter of Phan' u-el, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, 37 and as a widow till she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. 38 And coming up at that very hour she gave thanks to God, and spoke of him to all who were looking for the redemption of Jerusalem.

— Luke 2.36–38

14 And when they came to the crowd, a man came up to him and kneeling before him said, 15 “Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. 16 And I brought him to your disciples, and they could not heal him.” 17 And Jesus answered, “O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me.” 18 And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. 19 Then the disciples came to Jesus privately and said, “Why could we not cast it out?” 20 He said to them, “Because of your little faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you. 21 But this kind never comes out except by prayer and fasting”

— Matthew 17.14–21

19 But Jews came there from Antioch and Ico'nium; and having persuaded the people, they stoned Paul and dragged him out of the city, supposing that he was dead. 20 But when the disciples gathered about him, he rose up and entered the city; and on the next day he went on with Barnabas to Derbe. 21 When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Ico'nium and to Antioch, 22 strengthening the souls of the disciples, exhorting them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. 23 And when they had appointed elders for them in every church, with prayer and fasting, they committed them to the Lord in whom they believed.

24 Then they passed through Pisid'ia, and came to Pamphyl'ia. 25 And when they had spoken the word in Perga, they went down to Attali'a; 26 and from there they sailed to Antioch, where they had been commended to the grace of God for the work which they had fulfilled. 27 And when they arrived, they gathered the church together and declared all that God had done with them, and how he had opened a door of faith to the Gentiles. 28 And they remained no little time with the disciples.

— Acts 14.19–28

Jacob – Leah and Rachel: Action and Contemplation

(O4.6/92) Have mercy on me, O God, have mercy on me.

The ladder which the great Patriarch Jacob saw of old is an example (Genesis 28.12–13), 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.

(O4.7/93) Have mercy on me, O God, have mercy on me.

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. (Genesis 29.16–30, 30.31–33, 31.38–41²)

(O4.8/94) Have mercy on me, O God, have mercy on me.

*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** (Genesis 29.31–35, 30.8).*

(O4.9/95) Have mercy on me, O God, have mercy on me.

Be watchful (Habakkuk 2.1, Matthew 26.41, Mark 13.33–37, Luke 21.36, 1 Peter 4.7, Apocalypse 3.2–3), O my soul, be full of courage (1 Corinthians 16.13) like Jacob the great Patriarch, that thou mayest acquire action with knowledge, and be named Israel, ‘the mind that sees God’ (Genesis 32.28–30); so shalt thou reach by contemplation the innermost darkness and gain great merchandise (Matthew 13.44–46).

22 The same night he arose and took his two wives, his two maids, and his eleven children, and crossed the ford of the Jabbok. 23 He took them and sent them across the stream, and likewise everything that he had. 24 And Jacob was left alone; and a man wrestled with him until the breaking of the day. 25 When the man saw that he did not prevail against Jacob, he touched the hollow of his thigh; and Jacob’s thigh was put out of joint as he wrestled with him. 26 Then he said, “Let me go, for the day is breaking.” But Jacob said, “I will not let you go, unless you bless me.” 27 And he said to him, “What is your name?” And he said, “Jacob.” 28 Then he said, “Your name shall no more be called Jacob, but Israel, for you have striven with God and with men, and have prevailed.” 29 Then Jacob asked him, “Tell me, I pray, your name.” But he said, “Why is it that you ask my name?” And there he blessed him. 30 So Jacob called the name of the place Peni’el, saying, “For I have seen God face to face, and yet my life is preserved.” 31 The sun rose upon him as he passed Penu’el, limping because of his thigh. 32 Therefore to this day the Israelites do not eat the sinew of the hip which is upon the hollow of the thigh, because he touched the hollow of Jacob’s thigh on the sinew of the hip. — Genesis 32.22–32

14 And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father. 15 (John bore witness to him, and cried, “This was he of whom I said, ‘He who comes after me ranks before me, for he was before me.’”) 16 And from his fulness have we all received, grace upon grace. 17 For the law was given through Moses; grace and truth came through Jesus Christ. 18 No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known. — John 1.14–18

(O5.9/122) Have mercy on me, O God, have mercy on me.

O miserable soul, thou hast not struck and killed the Egyptian mind (Exodus 2.11–14), as did Moses the great. Tell me, then, how wilt thou go to dwell through repentance in the wilderness empty of passions (Exodus 2.15)?

²Note Jacob’s lack of sleep in Genesis 31.40, a theme in this ode.

(O5.10/123) Have mercy on me, O God, have mercy on me.

Moses the great went to dwell in the desert (Exodus 3.1). Come, seek to follow his way of life, my soul, that in contemplation thou mayest attain the vision of God in the bush (Exodus 3.2–6).

Love of Possessions

(O2.17/40) Have mercy on me, O God, have mercy on me.

Instead of freedom from possessions (Galatians 5.13, 1 Peter 2.16–19), O Savior, I have pursued a life in love with material things (Matthew 19.21–22, Mark 10.21–22, Luke 12.13–21), and now I wear a heavy yoke (Galatians 5.1).

13 One of the multitude said to him, “Teacher, bid my brother divide the inheritance with me.” 14 But he said to him, “Man, who made me a judge or divider over you?” 15 And he said to them, “Take heed, and beware of all covetousness; for a man’s life does not consist in the abundance of his possessions.” 16 And he told them a parable, saying, “The land of a rich man brought forth plentifully; 17 and he thought to himself, ‘What shall I do, for I have nowhere to store my crops?’ 18 And he said, ‘I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. 19 And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.’ 20 But God said to him, ‘Fool! This night your soul is required of you; and the things you have prepared, whose will they be?’ 21 So is he who lays up treasure for himself, and is not rich toward God.”

— Luke 12

6 There is great gain in godliness with contentment; 7 for we brought nothing into the world, and[a] we cannot take anything out of the world; 8 but if we have food and clothing, with these we shall be content. 9 But those who desire to be rich fall into temptation, into a snare, into many senseless and hurtful desires that plunge men into ruin and destruction. 10 For the love of money is the root of all evils; it is through this craving that some have wandered away from the faith and pierced their hearts with many pangs. 11 But as for you, man of God, shun all this; aim at righteousness, godliness, faith, love, steadfastness, gentleness.

— 1 Timothy 6

5 Keep your life free from love of money, and be content with what you have; for he has said, “I will never fail you nor forsake you.” 6 Hence we can confidently say,

“The Lord is my helper,
I will not be afraid;
what can man do to me?”

— Hebrews 13

1 For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery. ...

13 For you were called to freedom, brethren; only do not use your freedom as an opportunity for the flesh, but through love be servants of one another. 14 For the whole law is fulfilled in one word, “You shall love your neighbor as yourself.” 15 But if you bite and devour one another take heed that you are not consumed by one another.

— Galatians 5

The chain [the ghost of Marley] drew was clasped about his middle. It was long, and wound about him like a tail; and it was made (for Scrooge observed it closely) of cash-boxes, keys, padlocks, ledgers, deeds, and heavy purses wrought in steel. ...

‘You are fettered,’ said Scrooge, trembling. ‘Tell me why?’

‘I wear the chain I forged in life,’ replied the Ghost. ‘I made it link by link, and yard by yard; I girded it on of my own free will, and of my own free will I wore it. Is its pattern strange to you?’

‘Or would you know,’ pursued the Ghost, ‘the weight and length of the strong coil you bear yourself? It was full as heavy and as long as this seven Christmas Eves ago. You have laboured on it since. It is a ponderous chain!’

— *A Christmas Carol*, Charles Dickens

Fleshpots and Swine over the Bread of Heaven

(O6.6/140) Have mercy on me, O God, have mercy on me.

Like Israel before thee, thou hast made a foolish choice, my soul; instead of the divine manna (Exodus 16.15) thou hast senselessly preferred the pleasure-loving gluttony of the passions (Numbers 21.5).

(O6.7/141) Have mercy on me, O God, have mercy on me.

The swine’s meat (inversion of 2 Maccabees 6.18–7.42), the flesh-pots and the food of Egypt thou hast preferred (Exodus 16.3), my soul, to the food of Heaven (Psalm 104/105.40, Wisdom 16.20), as the ungrateful people did of old in the wilderness (Numbers 11.4–7).

18 Elea’zar, one of the scribes in high position, a man now advanced in age and of noble presence, was being forced to open his mouth to eat swine’s flesh. 19 But he, welcoming death with honor rather than life with pollution, went up to the rack of his own accord, spitting out the flesh, 20 as men ought to go who have the courage to refuse things that it is not right to taste, even for the natural love of life.

21 Those who were in charge of that unlawful sacrifice took the man aside, because of their long acquaintance with him, and privately urged him to bring meat of his own providing, proper for him to use, and pretend that he was eating the flesh of the sacrificial meal which had been commanded by the king, 22 so that by doing this he might be saved from death, and be treated kindly on account of his old friendship with them. 23 But making a high resolve, worthy of his years and the dignity of his old age and the gray hairs which he had reached with distinction and his excellent life even from childhood, and moreover according to the holy God-given law, he declared himself quickly, telling them to send him to Hades.

24 “Such pretense is not worthy of our time of life,” he said, “lest many of the young should suppose that Elea’zar in his ninetieth year has gone over to an alien religion, 25 and through my pretense, for the sake of living a brief moment longer, they should be led astray because of me, while I defile and disgrace my old age. 26 For even if for the present I should avoid the punishment of men, yet whether I live or die I shall not escape the hands of the Almighty. 27 Therefore, by manfully giving up my life now, I will show myself worthy of my old age 28 and leave to the young a noble example of how to die a good death willingly and nobly for the revered and holy laws.”

When he had said this, he went at once to the rack. 29 And those who a little before had acted

toward him with good will now changed to ill will, because the words he had uttered were in their opinion sheer madness. 30 When he was about to die under the blows, he groaned aloud and said: "It is clear to the Lord in his holy knowledge that, though I might have been saved from death, I am enduring terrible sufferings in my body under this beating, but in my soul I am glad to suffer these things because I fear him."

31 So in this way he died, leaving in his death an example of nobility and a memorial of courage, not only to the young but to the great body of his nation.

— 2 Maccabees 6

2 And the whole congregation of the people of Israel murmured against Moses and Aaron in the wilderness, 3 and said to them, "Would that we had died by the hand of the Lord in the land of Egypt, when we sat by the fleshpots and ate bread to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger." ...

14 And when the dew had gone up, there was on the face of the wilderness a fine, flake-like thing, fine as hoarfrost on the ground. 15 When the people of Israel saw it, they said to one another, "What is it?"[a] For they did not know what it was. And Moses said to them, "It is the bread which the Lord has given you to eat.

— Exodus 16

4 Now the rabble that was among them had a strong craving; and the people of Israel also wept again, and said, "O that we had meat to eat! 5 We remember the fish we ate in Egypt for nothing, the cucumbers, the melons, the leeks, the onions, and the garlic; 6 but now our strength is dried up, and there is nothing at all but this manna to look at."

7 Now the manna was like coriander seed, and its appearance like that of bdellium. 8 The people went about and gathered it, and ground it in mills or beat it in mortars, and boiled it in pots, and made cakes of it; and the taste of it was like the taste of cakes baked with oil. 9 When the dew fell upon the camp in the night, the manna fell with it.

— Numbers 11

4 From Mount Hor they set out by the way to the Red Sea, to go around the land of Edom; and the people became impatient on the way. 5 And the people spoke against God and against Moses, "Why have you brought us up out of Egypt to die in the wilderness? For there is no food and no water, and we loathe this worthless food." 6 Then the Lord sent fiery serpents among the people, and they bit the people, so that many people of Israel died. 7 And the people came to Moses, and said, "We have sinned, for we have spoken against the Lord and against you; pray to the Lord, that he take away the serpents from us." So Moses prayed for the people. 8 And the Lord said to Moses, "Make a fiery serpent, and set it on a pole; and every one who is bitten, when he sees it, shall live." 9 So Moses made a bronze serpent, and set it on a pole; and if a serpent bit any man, he would look at the bronze serpent and live.

— Numbers 21

37 Then he led forth Israel with silver and gold,
and there was none among his tribes who stumbled.

38 Egypt was glad when they departed,
for dread of them had fallen upon it.

39 He spread a cloud for a covering,

and fire to give light by night.

40 They asked, and he brought quails,
and gave them bread from heaven in abundance.

41 He opened the rock, and water gushed forth;
it flowed through the desert like a river.

42 For he remembered his holy promise,
and Abraham his servant.

— Psalm 104/105

20 Instead of these things thou didst give thy people food of angels, and without their toil thou didst supply them from heaven with bread ready to eat, providing every pleasure and suited to every taste. 21 For thy sustenance manifested thy sweetness toward thy children; and the bread, ministering to the desire of the one who took it, was changed to suit every one's liking.

— Wisdom 16.20–21

25 When they found him on the other side of the sea, they said to him, "Rabbi, when did you come here?" 26 Jesus answered them, "Truly, truly, I say to you, you seek me, not because you saw signs, but because you ate your fill of the loaves. 27 Do not labor for the food which perishes, but for the food which endures to eternal life, which the Son of man will give to you; for on him has God the Father set his seal." 28 Then they said to him, "What must we do, to be doing the works of God?" 29 Jesus answered them, "This is the work of God, that you believe in him whom he has sent." 30 So they said to him, "Then what sign do you do, that we may see, and believe you? What work do you perform?" 31 Our fathers ate the manna in the wilderness; as it is written, 'He gave them bread from heaven to eat.'" 32 Jesus then said to them, "Truly, truly, I say to you, it was not Moses who gave you the bread from heaven; my Father gives you the true bread from heaven. 33 For the bread of God is that which comes down from heaven, and gives life to the world." 34 They said to him, "Lord, give us this bread always."

35 Jesus said to them, "I am the bread of life; he who comes to me shall not hunger, and he who believes in me shall never thirst. 36 But I said to you that you have seen me and yet do not believe. 37 All that the Father gives me will come to me; and him who comes to me I will not cast out. 38 For I have come down from heaven, not to do my own will, but the will of him who sent me; 39 and this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up at the last day. 40 For this is the will of my Father, that every one who sees the Son and believes in him should have eternal life; and I will raise him up at the last day."

41 The Jews then murmured at him, because he said, "I am the bread which came down from heaven." 42 They said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How does he now say, 'I have come down from heaven'?" 43 Jesus answered them, "Do not murmur among yourselves. 44 No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day. 45 It is written in the prophets, 'And they shall all be taught by God.' Every one who has heard and learned from the Father comes to me. 46 Not that any one has seen the Father except him who is from God; he has seen

the Father. 47 Truly, truly, I say to you, he who believes has eternal life. 48 I am the bread of life. 49 Your fathers ate the manna in the wilderness, and they died. 50 This is the bread which comes down from heaven, that a man may eat of it and not die. 51 I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh.”

52 The Jews then disputed among themselves, saying, “How can this man give us his flesh to eat?” 53 So Jesus said to them, “Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; 54 he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. 55 For my flesh is food indeed, and my blood is drink indeed. 56 He who eats my flesh and drinks my blood abides in me, and I in him. 57 As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. 58 This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever.” 59 This he said in the synagogue, as he taught at Caper’na-um.

— John 6

Image of God (not in class)

(O6.15/149) Have mercy on me, O God, have mercy on me.

O Savior, I am the coin marked with the King’s likeness (Genesis 1.26–27, Matthew 22.15–22, Mark 12.13–27, Luke 20.20–38), which Thou hast lost of old (Luke 15.8). But, O Word, light Thy lamp (John 5.34), Thy Forerunner, and seek and find again Thine image (Luke 20.24).

(O2.21/44) Have mercy on me, O God, have mercy on me.

I have discolored with the passions the first beauty of the image (Genesis 1.26–27), O Savior. But seek me, as once Thou hast sought the lost coin, and find me (Luke 15.8–9 with Matthew 22.15–22, Mark 12.13–17, Luke 20.20–26).

Conclusion

(O9.24/213) Have mercy on me, O God, have mercy on me.

Do not demand from me worthy fruits of repentance (Matthew 3.8, Luke 3.8), for my strength has failed within me (Judith 7.22, 1 Maccabees 2.61, Psalm 70/71.9, Isaiah 35.3–4, Daniel 10.8, 16–19, Matthew 5.3, Luke 22.32, Romans 5.6, 2 Corinthians 12.9). Give me an ever-contrite heart and poverty of spirit, that I may offer these to Thee as an acceptable sacrifice (Psalm 50.19/51.17, Joel 2.14), O only Savior.

(O9.25/214) Have mercy on me, O God, have mercy on me.

O my Judge Who dost know me, when Thou comest again with the angels to judge the whole world (Matthew 16.27, 25.31, Mark 8.38), look upon me then with Thine eye of mercy (Psalm 122/123.2) and spare me; take pity on me, Jesus, for I have sinned more than any other man (1 Timothy 1.15).