

MONDAY EVENING: TONE I
AT VESPERS

On “Lord, I have cried ...”, 3 Stichera of repentance, in Tone I:

Spec. Mel.: “O all-praised martyrs...”

Verse: If Thou shouldest mark iniquities, Lord, O Lord, who shall stand? *
For with Thee is forgiveness.

My whole life have I shamefully squandered with harlots, wretch that I am O Lord, but like the prodigal I cry out with compunction: O heavenly Father, I have sinned! Cleanse Thou and save me, and reject me not who have withdrawn far from Thee, and am now beggared because of my fruitless deeds.

Verse: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, * my soul hath hoped in the Lord.

O Christ Who art rich, in impoverishing Thyself Thou hast enriched mankind with immortality and radiance. Wherefore, with the virtues enrich me who have been impoverished by the pleasures of life, and number me with the pauper Lazarus, rescuing me from the torment of the rich man and Gehenna, which lie before me.

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

I have sorely enriched myself with evil, I have loved food, and preferred the good things of this life, and am condemned to Gehenna, O Lord. My starving mind have I disdained, as the rich man did Lazarus. Have pity on me, who have been cast away from the doors of Thy divine works, O Lord.

Then the Stichera of the saint, from the Menaion; or if there is no Menaion, these Stichera of the Forerunner, in the same melody:

Verse: For with the Lord there is mercy, and with Him there is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

O wondrous Prophet, Baptist and Forerunner of Christ, by thy prayers cause thou my heart, which hath been desiccated by unseemly deeds, to pour forth rivers of ever-flowing tears, I beseech thee, that, saved, I who am greatly ailing may magnify Him Who hath glorified thee.

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

O blessed prophet who baptized Christ, the Abyss Who taketh away the transgressions of the world, in thee is all my hope, and on thee do set mine

expectation of life. Him do thou entreat, I pray thee, O John, that He cleanse my heart and save me.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

O divine Forerunner, wise preacher of grace, who proclaimed repentance beforehand to all nations, be thou well-pleased to grant my most accursed and blind soul to abide in repentance and always do the will of the Lord, that I may glorify thee with faith and love.

Glory..., Now & ever ..., Theotokion:

O Virgin, entreat the Lamb Whom the all-great Forerunner proclaimed unto all, and Who taketh away the sins of the whole world, and pray that I, who am unworthy, may escape the lot of the goats on the day of judgment, and may be reckoned among the sheep on His right hand.

Then, O gladsome Light...; the Prokeimenon in Tone IV:

Prokeimenon: The Lord will hearken unto me * when I cry unto Him.

Verse: When I called upon Thee, O God of my righteousness, Thou didst hearken unto me.

Vouchsafe, O Lord ..., Litany: Let us complete ..., Then:

Aposticha Stichera of repentance, in Tone I:

Great is the abyss of my many transgressions, O Savior, and I am grievously engulfed because of mine offenses. Grant me Thy hand, as Thou didst to Peter, O God. Save me, and have mercy upon me!

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Be-hold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her Mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

In that I have been condemned for wicked thoughts and deeds, O Savior, grant me the thought of returning to Thee, O God, that I may cry aloud: Save me, O good Benefactor, and have mercy upon me!

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

Martyricon: The confession ye made before the tribunal reviled the power of the demons, and freed mankind from delusion, O saints. Wherefore, when ye were beheaded ye cried aloud: O Lord, may the sacrifice of our lives be well-pleasing to Thee, for having loved Thee, we have spurned this transitory life, O Lover of mankind.

Glory..., Now & ever ..., Theotokion:

○ all-hymned Virgin, * in whom Moses beheld a mystery with prophetic eyes * the bush that burned yet remained unconsumed; * for the fire of the Godhead did not burn thy womb, O pure one. * Wherefore, we beseech thee, as the Mother of our God: ** beg thou peace and great mercy for the world

Then, Now lettest Thou Thy servant depart ..., Trisagion through Our Father ..., Troparia. Litany: Have mercy on us ..., and Dismissal.

**MONDAY NIGHT: TONE I
AT COMPLINE**

Canon to the most pure Theotokos, in Tone I:

ODE I

Irmos: Let us all chant a triumphant hymn unto God * Who wrought wondrous miracles * with His upraised arm, * and saved Israel, * for He hath been glorified.

Rejoice, O most pure sanctuary, O Virgin, adornment of the angels and receptacle of the Spirit, O immaculate Bride of the beginningless Father and Mother of God the Word!

Thou art a Queen, in that thou art the daughter of the King, O Lady Theotokos, having produced and given birth to God the King in the flesh; and thou reignest with Him.

Glory ..., **D**avid the psalmist hymneth thy nativity, and Isaiah singeth surpassingly of thy most pure womb, O all-pure Mary. And the Christian people glorify thy birthgiving.

Now & ever ..., **T**he Church proclaimeth thy birthgiving with Orthodox doctrines and divine hymnody, O Virgin Bride of God, for it venerateth the signs of the incarnation of thy Son.

ODE III

Irmos: The stone which the builders have rejected, * the same hath become the cornerstone: * this is the rock upon which Christ hath established the Church, * which He hath redeemed from among the nations.

As thou hast the glory of virginity, thou hast been invested with the grace of the Holy Spirit, O most pure Mary, who hast been shown to be the Theotokos. O new and hidden mystery! For how dost thou remain a virgin, having given birth to God in the flesh?

Who can recount what Thou hast done, O Lord? For Thou hast shown Thyself to be the Son of one who should have been cursed to give birth to children amid grief. Yea, the fallen nature of women rejoiceth in Thee our God, because of the Theotokos.

Glory ..., **T**hrough thee, O most pure Mary, who alone art the Theotokos, hath the world been freed from the tempest of transgressions. Wherefore, having thee as a haven of salvation, we the faithful praise thy mighty works with hymnody.

Now & ever ..., **T**he prophets of old hymned thy virginity, saying that thou wouldst give birth within time to the Timeless One, to the Word Who is beyond words, Christ our God, One of the Trinity. Him doth the Church honor with images, O pure Mary.

ODE IV

Irmos: Foreseeing in the Spirit O Prophet Habbakuk, * the incarnation of the Word, * thou didst proclaim, crying aloud: * When the years draw nigh, Thou shalt be known; * when the season cometh, Thou shalt be shown forth! * Glory to Thy power, O Lord!

In many ways the mirror of the divine prophets, sevenfold in radiance, hymneth thy prefigurations; and we, receiving the signs of thy departure in deed, believe thee to be the true Theotokos, beholding thee in matter.

Honoring thee as the true Mother of God as is meet, O pure Virgin, we offer our own cry to thee, who wast proclaimed in the law and the prophets: Rejoice, O joyous one! The Lord is with thee!

Glory ..., Behold! the Theotokos, the divine mountain, which Habbakuk saw manifestly overshadowed with the virtues, hath shone forth in the world. And through her we who of old fell away through disobedience have straightway drawn nigh again to God.

Now & ever ..., Blessed is the tongue which hath been deemed worthy to honor thy birthgiving with Orthodox faith and doctrine and works, O most pure and pure one, truly showing forth all the images of the incarnation of thy Son.

ODE V

Irmos: Seeking Thee early in the morn, * we sing Thy praises, O Christ God, * who for our sake became poor * and in Thy flesh * endured the Cross and death.

In a secret and hidden manner Moses revealed thee as the bush which burned without being consumed, O Lady Theotokos; for thy material womb was not consumed by the Godhead.

Hymning thee as the Mother of the Word of God, O pure Theotokos, we offer a flourishing gift of words to thee, in whom we believe and rejoice.

Glory ..., Turn not away from the praise of our defiled lips, O most pure Theotokos; for there is no one on earth who dare hymn thee as is meet.

Now & ever ..., He Who was born from the Virgin is One Being in two natures: Invisible God and visible Man, Who for our sake assumed the likeness of men.

ODE VI

Irmos: Emulating the Prophet Jonah, I cry aloud: * Free Thou my life from corruption, O Good One; * and save me O Savior of the world, * who crieth out: Glory be to Thee!

The seven-branched candlestand of the prophets perceived thee to be the noetic lamp-stand, O Virgin, manifestly showing forth the activity of the Spirit Who shineth forth within thee.

O Virgin, thou wast, truly shown to be the tree of Life which hath slain the deceiving serpent with thy fruit, having given birth to Christ God, our Life.

Glory ..., **B**eauteous praises should not be offered to thee from defiled lips, O pure Mother of our God; rather, behold thou the desire of my soul, and accept it.

Now & ever ..., **T**he iniquitous rage in tumult of bitter unbelief when they behold the assemblies of the Orthodox venerating thine image, O Virgin.

Then, “Lord., have mercy!”, (Thrice). **Glory..., Now & ever ...**,

Sessional hymn, in Tone I:

Spec. Mel.: “Thy tomb, O Savior...”:

Guide thou my wretched life, O pure one, and take pity on my soul, which hath stumbled into the abyss of perdition through many transgressions, O all-immaculate one; and at the hour of my death free me from the accusing demons and from the terrible sentence.

ODE VII

Irmos: Thy children who were in the furnace O Savior, * were neither touched nor troubled by The fire. * Whereupon the three sang, as with a single mouth * Thy praises and blessed Thee, saying: * 'O God of our fathers, Blessed art Thou.'

Thou hast been revealed to be all-adorned with the virtues, with glory and the honor of virginity, O Bride of God; for thy comeliness is truly most beautiful in magnificence, and the Lord Who loveth thee hath brought Thee, His divine Mother, to Himself.

Thou hast manifestly become a staff of uprightness, a most precious staff of royalty; wherefore, thou didst bring forth as fruit, the Word of God, which the miracle of Aaron’s rod clearly prefigured of old.

Glory ..., **H**aving defiled my body, mind and soul with many carnal passions, O pure one, how can I hymn the beauty of thy virtues? I am at a loss and am afraid. Yet be thou thyself my helper through thy supplications.

Now & ever ..., **I** honor the union of Thine incarnation, O Christ, and I reverently venerate the image thereof, for, though Thou art the pre-eternal God, yet didst Thou become an immutable man, being perfect in both natures.

ODE VIII

Irmos: Him of whom the angels and all the hosts of heaven are in awe * as their Lord and Creator, * ye priests hymn, ye children praise, * ye peoples bless and supremely exalt * throughout all ages.

Let the divine sanctity of God be hymned, whereby the world hath been delivered from corruption! Let all who have fallen then rise up, for Mary hath given birth to Christ, our salvation!

We hymn thee, O most pure Mother of God. Who will not glorify thee, who art truly good, the hope of our souls? Wherefore, O most holy one, accept thou our cries.

Glory ..., Adorn yourselves today with hymns, O ye faithful! Ye angels and men, give glory together; for the devil and despair are fallen! Mary hath for us given birth to our hope of salvation!

Now & ever ..., O ye who are blind, describe not the Godhead, and tell no falsehoods! For He is simply invisible and un-seeable. Yet, depicting the image of the flesh, I venerate it, and with faith I glorify the Virgin who gave birth to the Lord.

ODE IX

Irmos: The light-bearing cloud upon whom * the beginningless Master of all descended from heaven, * like the dew upon the fleece, * and of whom He was incarnate, * becoming a man for our sake, * let us all magnify as the pure Mother of God.

Rejoice, O Mary, thou great wonder of all creation! Rejoice, O daughter of David and Mother of the Lord! Rejoice, subject of Gabriel's hymnody! Rejoice, O pure one, thou refuge, confirmation and help of all sinners on earth!

The wondrous Joachim and the godly Anna, beholding on earth Mary, the Mother of the Creator, to whom they gave birth as a daughter, hymn her through the divine Spirit and chant songs of thanksgiving. By her supplications save us all, in that Thou art God.

Glory ..., O most holy Virgin Mother of God Most High, thy birthgiving on earth hath been shown to be the salvation of sinners and the lowly; for in thee have we been saved who have faith. Yet save me also, now and throughout all the living ages.

Now & ever ..., I know the Word to be incarnate, yet immutable. Wherefore, I hymn Thee with faith, Who art in two natures but one hypostasis. And proclaiming Thee to be truly God and man, I end my hymnody.

Then, "It is truly meet..." and a prostration.

Trisagion, and the rest, as usual. Dismissal.

**ON TUESDAY MORNING: TONE I
AT MATINS**

After the first chanting of the Psalter, these Sessional hymns of repentance, in Tone I:

I, the prodigal, conceived in iniquities, dare not gaze upon the heights of heaven; but risking offense to Thy love for mankind, I cry: Cleanse me, O God, and save me!

Verse: O Lord, rebuke me not in Thine anger, * nor chasten me in Thy wrath.

If the righteous man is barely saved, where shall I, a sinner, find myself, for I have not borne the burden and heat of the day. Yet number me among the hired workers of the eleventh hour, and save me.

Glory ..., Now & ever ..., Theotokion:

Having been begotten in heaven without mother, on earth Thou wast born without father in a manner past understanding and all telling. Him do thou beseech, O Theotokos, that our souls may be saved.

After the second chanting of the Psalter, these Sessional hymns, in Tone I:

Spec. Mel.: “Thy tomb, O Savior...”:

Hasten Thou to open unto me Thy fatherly embrace, though I have wasted my life in prodigality. Disdain not now mine impoverished heart, O Savior Who hast before Thine eyes the inexhaustible riches of Thy compassions. For unto Thee, O Lord, do I cry out in compunction: O Father, I have sinned against heaven and before Thee!

Verse: O Lord, rebuke me not in Thine anger, * nor chasten me in Thy wrath.

Seeing the wealth of the virtues of Job, the enemy of the righteous plotted to ruin and rob him of them; but though the enemy broke the tower of his body, he could not steal the treasure of his spirit, for he found the soul of the blameless one to be fortified. Yet he hath stripped me naked and exiled me. Wherefore, going before me before the end, O Savior, deliver me from the deceiver, and save me.

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

Martyricon: As valiant warriors, believing with oneness of mind, ye were undaunted by the threats of the tyrants, O holy ones. Ye came eagerly to Christ, taking up the precious Cross; and having finished the race ye received victory from heaven. Glory be to Him Who strengthened you! Glory be to Him Who crowned you! Glory be to Him Who through you worketh healings for all!

Glory..., Now & ever ..., Theotokion:

Thou didst anticipate the despair of the Ninevites, setting aside the punishment decreed for them, O Lord, and Thy mercy overcame Thy wrath. Have pity now upon Thy people and flock; cast down our enemies with Thy mighty hand, and through the prayers of the Theotokos grant us Thy mercy.

After the third chanting of the Psalter, these Sessional hymns, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

In my thoughts I have fallen among thieves and been robbed in mind. I have wounded my soul with sins, and lie bruised, O greatly merciful Jesus. Yet through the supplications of the Forerunner pour forth Thy mercy, and heal the grievous wounds of my soul.

Glory ..., **O** John who of old baptized the Cleansing of the whole world in the streams of the Jordan, raise me up who have been brought low by many transgressions, and wash away all my defilement, as a right acceptable mediator ever entreating Him Who is the Lover of mankind.

Now & ever ..., Theotokion:

O pure Virgin Theotokos who knewest not wedlock, thou sole intercessor and protection of the faithful: from tribulations, sorrows and cruel circumstances deliver all who place their trust in thee, O Maiden, and save our souls by thy divine supplications.

ODE I

Canon of repentance, the acrostic whereof is “Accept the supplication of my words, O Christ” the composition of Joseph, in Tone I:

Irmos: Let us all chant a triumphant hymn unto God * Who wrought wondrous miracles * with His upraised arm, * and saved Israel, * for He hath been glorified.

Enslaved by the passions of sin, I fall down before Thee, O Lord, that Thou mightest show me to be free of them, for I ardently glorify Thy goodness.

Wretch that I am, I have been wounded by the spear of sin and am done to death. And the enemy, seeing me lying there, is gladdened. O Thou Who dost raise up the dead, give me life and save me.

Martyricon: **T**he choirs of the passion-bearers rendered glory, with their members glorifying Christ Who bore our flesh and brought an end to corruption by His sufferings.

Martyricon: The glorious martyrs, the towers and ramparts of piety, remained unshaken by the assaults of the enemy. By their prayers, O God, have pity on us all.

Theotokion: Like a fiery throne thou bearest the Creator, O Virgin, and like an animate bridal-chamber and beauteous palace thou containest the King Who became like us, though without change or confusion.

Another canon, of the great & holy prophet John the Forerunner, the acrostic whereof is “Thou hearest the voice of those who cry out to thee, O blessed one”,
in Tone I:

Irmos: Let us all chant a triumphant hymn ...,

Thou wast the voice of the Word, O blessed one; wherefore, accept the cries we make unto thee, O Forerunner, freeing us from evils by thy mediation.

Shining forth like the dawn, like the sun, thou enlightenest the ends of the earth, casting the evil spirits into darkness; wherefore, dispel gloom from our souls.

O Forerunner, unto mortals thou didst preach that our Life is come; wherefore, slay thou the passions which do me to death, O blessed one, and show me forth as one who shareth in the effulgence of God.

Theotokion: O most pure Lady, who within time hast given birth to the only timeless Son incarnate, heal mine all-accursed soul of the passions which ever afflict me.

ODE III

Canon of Repentance

Irmos: The stone which the builders have rejected, * the same hath become the cornerstone: * this is the rock upon which Christ hath established the Church, * which He hath redeemed from among the nations.

Behold my weakness, O greatly merciful Christ Who clothed Thyself therein! Behold the exceeding ugliness of my soul! Harken to my voice, O Savior, and transform its lack of beauty into comeliness.

O Jesus Who saved the prodigal, save me who alone have transgressed Thy laws of salvation, though I have mindlessly committed every sin, and estranged myself from Thee by thoughts which make me alien to Thee, O Good One.

Martyricon: The ranks of the incorporeal ones truly marveled at your courage, O saints: how, suffering most gloriously before the tribunal, and falling in body, ye cast down all the incorporeal foes by divine power.

Martyricon: Still stained with the blood of your wounds, still soaked with drops of your blood, O passion-bearers, crowned as victors ye stood, rejoicing, before the Lord, the immortal King.

Theotokion: Thou hast given birth unto Him Whom the Father begat before all ages. And without having known a man thou didst feed the Nourisher. Behold an all-wondrous miracle, a new mystery, O thou who art full of the grace of God! For this cause the soul of each of the faithful doth glorify thee.

Canon of the Forerunner

Irmos: The stone which the builders have rejected ...,

O Forerunner who sprang forth in a sacred manner from a barren and childless woman, thou wast revealed to be fruitful in divine deeds; wherefore, my heart, which is in all ways unfruitful, do thou render fruitful in good works, that I may ever faithfully glorify thee.

With the bread of heaven, O blessed one, fortify my heart which is paralyzed by wicked thoughts; and grant that I may earnestly do the will of the all-compassionate God, that I may ever glorify thee with faith.

Thou didst preach the Lamb Who taketh away the sins of the world, O blessed prophet. Ease thou the heavy burden of my sins, I pray, granting me compunction, which washeth away the defilements of the passions.

Theotokion: The Word Who issued forth bearing flesh from thee, O Theotokos, clothed Himself wholly in Adam. Him do thou entreat, O Theotokos, that He deliver us from all temptations and from everlasting fire.

ODE IV

Canon of Repentance

Irmos: Foreseeing in the Spirit O Prophet Habbakuk, * the incarnation of the Word, * thou didst proclaim, crying aloud: * When the years draw nigh, Thou shalt be known; * when the season cometh, Thou shalt be shown forth! * Glory to Thy power, O Lord!

The riches Thou gavest me have I squandered, O Christ, wickedly committing unseemly deeds; and being naked, I clothed myself in works of ungodliness. Wherefore, I cry to Thee: Taking pity on me in Thy divine goodness, clothe me again in my primal vesture.

I have been brought low by mindlessness, have fallen grievously, and lie on the ground, incurably sick. Raise me up, O Christ, Thou restoration of the fallen, and establish my heart on the rock of saving repentance.

Martyricon: Emulating Christ Who was lifted up upon the Cross, and accepting wounds, the passion-bearers rejoiced together, and with the showers of their blood caused the showers of polytheism to cease, pouring forth streams of healing.

Martyricon: Navigating with the hope of salvation as your rudder, O divine spiritual athletes, ye traversed the violence of tortures and waves of bitterness dryshod, and hastened to the harbor on high, full of all gladness.

Theotokion: Beholding thee, the angelic armies were amazed at how He Whose visage is invisible through thee took on visible form like unto ours, O Virgin Theotokos. Him do thou beseech, that He grant salvation unto all who glorify thee with faith.

Canon of the Forerunner

Irmos: Foreseeing in the Spirit O Prophet Habbakuk ...,

Having woven a garment of salvation for thyself in the nakedness of thy body, O thou who didst baptize the Lord, with the vesture of righteousness and gladness do thou clothe me, who am stripped bare of all good works, I pray thee.

Let a drop of salvation fall upon me who am withering away through the burning of the passions, O Forerunner, who submerged in the streams of the Jordan Jesus the Bestower of life, the Torrent of sweetness, that I may glorify thee as is meet.

It is neither an angel nor a mediator who hath saved us, but the Lord Himself, Who came to earth, and for Whom thou didst make the ways straight, O blessed one. Him do thou now entreat, that He show me the path which leadeth to the kingdom.

Theotokion: Thou hast been shown to be a sanctified temple of God, Who dwelt within thee in a manner past understanding, O Virgin. Him do thou beseech, that He cleanse us of the defilements of sin, that we may be shown to be temples and habitations of the divine Spirit.

ODE V

Canon of Repentance

Irmos: Grant us Thy peace, O Son of God, * for we know no other God than Thee, * and we call upon Thy Name, * for Thou art the God of the living and the dead.

I am satiated with many and grievous falls into sin, O compassionate and long-suffering Master. Have pity on me who have condemned myself, and turn not Thy face away from me.

Thou didst justify the publican who sighed, O Christ. And I, emulating him, beat my breast and cry out to Thee: Cleanse me, O Thou Who alone art compassionate and full of tender compassion!

Martyricon: Thy saints, O Lord, have been shown to be steadfast luminaries who dispel the deep night of delusion and enlighten the whole world with wondrous radiance.

Martyricon: Cherishing Thee, the Rock of life, like an all-precious stone, the martyrs, whirled about amid tortures, brought down the whole edifice of delusion.

Theotokion: O all-immaculate one, thou hast given birth to One of the most holy Trinity in two wills but bearing a single hypostasis. Him do thou earnestly beseech, that we all may be saved.

Canon of the Forerunner

Irmos: Grant us Thy peace, O Son of God ...,

Thou didst make thine abode in the desert like Elijah of old, O Forerunner of Christ; wherefore, with divine care make steadfast my heart, which hath been laid waste by transgressions, O all-blessed one.

As thou wast an immovable tower and rampart of the faithful, O great forerunner of Christ, show forth my thoughts to be unshaken by the wiles of the deceiver.

With thy voice thou didst announce to the dead the glad tidings of the Light, Who from Light shone forth on the earth, O blessed one, and we who were in darkness were enlightened. Wherefore, enlighten me who am sorely darkened.

Theotokion: O Virgin, David proclaimeth thee to be the pure Queen and Virgin; wherefore, I implore thee: Make me an heir to the kingdom of heaven, that I may call thee blessed.

ODE VI

Canon of Repentance

Irmos: Emulating the Prophet Jonah, I cry aloud: * Free Thou my life from corruption, O Good One; * and save me O Savior of the world, * who crieth out: Glory be to Thee!

The bones of mine accursed soul have been broken, and I have been crushed beneath the weight of many pleasures. But help me, O Christ, Thou only help of all.

I have fallen into the deep of evils and the tempest of the passions, but I cry to Thee, O almighty Christ: Lead me up with Thy mighty hand, and save me!

Martyricon: With tens of thousands of the elect the multitude of the holy passion-bearers trampled underfoot the myriads of the noetic foe, uniting themselves to the myriads of the noetic intelligences.

Martyricon: Having caused the depths of ungodliness to dry up, O spiritual athletes, ye have inherited a torrent of delight; wherefore, dry up the odor of my sin.

Theotokion: O Mary, revealed tabernacle of sanctification, sanctify my wretched soul which alone hath been defiled by pleasures, and cause me to share in glory divine.

Canon of the Forerunner

Irmos: Emulating the Prophet Jonah, I cry aloud ...,

O Baptist who preached repentance on the earth, show me the paths of repentance which lead to the light, and deliver me out of the chasm of falsehood.

O thou who immersed the Abyss of mercy in the streams of the river, dry up the abyss of my passions, giving me a wellspring of tears, O Forerunner and Herald of Christ.

O Forerunner of the Lord, save me from sickness of spirit, the passions of the flesh, the perils of life, and all temptations and tribulations.

Theotokion: I earnestly entreat thee, the Mother of God who art good among women: Disdain me not, O pure one, but have pity and keep me untouched by any harm.

ODE VII

Canon of Repentance

Irmos: Thy children who were in the furnace O Savior, * were neither touched nor troubled by The fire. * Whereupon the three sang, as with a single mouth * Thy praises and blessed Thee, saying: * 'O God of our fathers, Blessed art Thou.'

Job mastered patience, and as a tower of courage remained unshaken by all the attacks of the wicked one. Him do thou emulate, O my soul, and in nowise be disheartened amid evils.

I have been overcome by the pleasures of the body, and though a rational being, have become irrational. O Word of God Who saved the harlot by Thy word, save me, the wretched one, that I may sing, blessing Thy goodness.

Martyricon: Delivered by the blood of Him Who suffered in the flesh for our sake, O wise martyrs, it was your good will to ardently shed your blood for Him. Wherefore, ye reign unceasingly with Him.

Martyricon: **B**y the upbuilding of your sacred sufferings, O wise ones, ye showed yourselves to be a palace wherein Christ, the only King and Lord, joyfully rested, Who led you all into the mansions of heaven.

Theotokion: **O** all-hymned one, Christ desired thee alone out of all generations, as one pure and honorable, to be His habitation; and shining forth from thee like the sun, He hath enlightened all the earth.

Canon of the Forerunner

Irmos: **Thy children who were in the furnace ...,**

As thou wast the preeminent and glorious mediator between the old and the new covenants, O Baptist, intercede for me, entreating Jesus, the Renewer of all things, that He restore me who have wholly grown old through sins.

O Baptist and Forerunner of Christ, thou didst appear on earth laying down the law of repentance. By thy supplications do thou strengthen all to keep this law, that we may be delivered from the countless evils we ever commit.

Pursuing all mastery, O wise one, thou didst tread the narrow path, being wholly illumined by the breadth of splendid divine visions. And beseeching Christ, grant that we also may de-light therein.

Triadicon: **O** ye faithful, let us straightway glorify the Trinity, the one Essence: The beginningless Father, the Son and the Spirit: the one reigning Being, the one Dominion, the one Cause, the Life which createth life for us.

Theotokion: **B**ring thou entreaty unto God, O most pure one, that He overlook our transgressions and boundless sins and free us from the everlasting tormenting fire.

ODE VIII

Canon of Repentance

Irmos: **Him of whom the angels and all the hosts of heaven are in awe * as their Lord and Creator, * ye priests hymn, ye children praise, * ye peoples bless and supremely exalt * throughout all ages.**

By his wicked counsel the lying serpent hath stripped me bare of all the virtues. O my Savior Who hath stripped away his evil, array me now in the robe of the virtues.

O righteous Judge Who shalt come to judge the race of mankind at the dread hour, send me not condemned into the fire of Gehenna, but have pity and save me.

Martyricon: Neither tribulation, nor misfortune, nor the sword, nor fire were able to separate you from the love of Christ, O all-praised spiritual athlete of the Lord, because of the loving-kindness of Him Who loved you.

Martyricon: Wrestling in the flesh against the bodiless foe, ye cast him down, O valiant spiritual athletes; and ye now join chorus with the incorporeal beings, curing the passions of our souls and bodies.

Theotokion: The Husbandman of all, finding thee to be like a flower in the vales of life, made His abode within thee, O Theotokos; and He now perfumeth us with the sweet scents of the virtues and purity.

Canon of the Forerunner

Irmos: Him of whom the angels ...,

I alone have sinned more than others born on earth; I alone have been a breaker of Thy laws, O Lord. Wherefore, for the sake of the Forerunner have pity and save me.

An angel in a manner of life wast thou revealed to be, O John the Baptist, who preached the Angel of great Counsel to the ends of the earth; wherefore, with hymns we glorify thee throughout all ages.

Thou wast unjustly beheaded, O blessed one who immersed the head of Christ in the waters. By thy supplications strengthen all of us, that we may truly crush the pernicious head of the deceiver underfoot.

Theotokion: Deliver me from unseemly sins, fiery retribution, tormenting darkness, the gnashing of teeth, and the worm, O Virgin, thou only intercessor for the race of mankind.

We then chant the Hymn of the Theotokos [the Magnificat], with the refrain: "More honorable than the cherubim..." and make prostrations.

ODE IX

Canon of Repentance

Irmos: The light-bearing cloud upon whom * the beginningless Master of all descended from heaven, * like the dew upon the fleece, * and of whom He was incarnate, * becoming a man for our sake, * let us all magnify as the pure Mother of God.

Now is the time for repentance and works of purity! This is the day for us to do the works of light! Flee the darkness of the passions, and cast off the sleep of evil despondency, O my soul, that thou mayest share in the divine light.

I sigh like the publican, and I shed tears like the harlot; like the thief I cry out to Thee: Remember me, O Compassionate One; and like the prodigal son I exclaim: I have sinned! And I fall down before Thee as did the Canaanite woman. O merciful Christ, disdain me not!

Martyricon: **H**aving patiently surrendered bodies over to wounds and a violent death, ye have truly been shown to be physicians who heal the passions of men's body and the broken state of their souls, O all-praised spiritual athletes of the Lord; wherefore, ye are ever called blessed.

Martyricon: **T**he patience of the most wise passion-bearers of Christ hath shone forth far more brightly than the radiance of the sun; wherefore, by grace it hath manifestly felled the prince of darkness, destroyed the might of ungodliness, and illumined the hearts of the faithful.

Theotokion: **W**ith the enlightening splendors of the Word Who shone forth from thy holy womb illumining the ends of the earth, O Virgin Theotokos, enlighten my soul, which hath been darkened by the blackness of pleasures and the apathy of the passions, that I may hymn thee with faith.

Canon of the Forerunner

Irmos: **The light-bearing cloud upon whom ...,**

Behold, the beacon shining forth upon those in the darkness of life! Behold, the melodiously singing swallow, the harbinger of spring for all, the great Forerunner of Christ, the mediator between the old and the new! By his prayers may we ever be preserved.

I, who have a multitude of sins, now send thee, the friend of the Bridegroom, unto Him as an advocate, and I cry out to thee, O thou who didst baptize Him: Grant that my debts may be repaid, O most blessed one, and light thou the lamp of my soul, which through my carelessness hath utterly gone out.

With the incorporeal angels, with the honored apostles, with the sacred passion-bearers, and with the prophets, O Forerunner, ever entreat the supremely good God, that we who are ever enriched by thee, our good intercessor, may receive everlasting good things.

O beauteous swallow, precious nightingale, supremely good dove, turtledove who lovest the wilderness, offspring of the desert, who didst baptize the Lord: Show forth my soul, which hath become barren through unfruitfulness, to bear good deeds as fruit.

Theotokion: **L**ike the throne of the cherubim thou holdest Him Who upholds all things, and thou feedest Him Who feeds us. Him do thou unceasingly entreat, O divinely joyous and pure one, that thy flock may ever be delivered from earthquake, calamity, exile and every need.

Then, "It is truly meet to bless thee..." and a prostration. Litany, Exapostilarion, and the usual psalms.

Aposticha Stichera of repentance, in Tone I:

The next world awaiteth thee, O soul, and the Judge will rebuke thy hidden and evil deeds. Wherefore, tarry not amid the things that are here, but go forth beforetime, crying out to the Judge: Cleanse me, O God, and save me!

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

Overlook me not, who am beset by sinful sloth, O my Savior, but lift my mind up to repentance, and show me to be a skillful laborer in Thy vineyard. Grant me the reward of the eleventh hour, and great mercy.

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

Martyricon: The warriors of the great King opposed the edicts of the tyrants, and bravely paying no heed to tortures, trampled underfoot all delusion, and have been crowned as is meet. And they ask of the Savior peace and great mercy for our souls.

Glory..., Now & ever ..., Theotokion:

I have surpassed The harlot, the prodigal, and the thief, * and in transgressions I have excelled the publican and the Ninevites. * Woe is me! What shall I do? * How shall I escape torment, wretch that I am? * O pure one, I fall down before thee: * have compassion upon me according to thy mercy, ** as thy Son hath saved others!

Then, “It is good to give thanks...” Trisagion through Our Father... Troparion. Litany. First Hour, and, Dismissal.

TUESDAY MORNING: TONE I
AT LITURGY

On the Beatitudes, these Troparia, in Tone I:

By food the enemy led Adam out of paradise, but by the Cross Christ led back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

O God, turn me around, who every day commit sin and break Thy commandments, and rescue me from torment, that I may glorify Thine ineffable loving-kindness, O Lover of mankind.

Thou wast shown to be the torch of God, O Forerunner, going before the never-waning Light, Who ineffably shone forth upon us from the cloud of light. Wherefore, ever entreat Him, that He have pity and save our souls.

Martyricon: **H**aving endured subtle tortures, O all-praised martyrs, ye were deemed worthy of the good things of heaven above; wherefore, ye are ever called blessed by all.

Glory ..., We all know the one Godhead in three Hypostases: the Father, the Son and the Spirit of life, to be indivisible, remaining always and forever beginningless and uncommingled.

Now & ever ..., O pure one, in giving birth to God in the flesh thou wast preserved ever-virgin even after giving birth, as thou wast before birthgiving. Him do thou entreat, that He deliver us from the passions of the soul, we pray.

On Tuesday, the Prokeimenon in Tone VII:

Prokeimenon, in Tone VII: **The righteous man shall be glad in the Lord * and shall hope in Him.**

Verse: **Hearken, O God, unto my prayer, when I make supplication unto Thee.**

Alleluia, in Tone IV: **The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.**

Verse: **They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.**

Communion Verse: **In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.**