

MONDAY EVENING: TONE II

AT VESPERS

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

Spec. Mel.: “When from the Tree...”:

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

O Christ, Who alone art without sin. Who alone art without guile, Who alone art the Wellspring of goodness: Behold mine oppression, behold my tribulation. Wash all the wounds of my stripes, and in Thy mercy save Thy servant, that, having driven the clouds of slothfulness far from me, I may glorify Thee, my supremely good Savior.

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.

Look, O my lowly soul! Behold thy works, which are all-defiled! Behold thy nakedness and, alas, thine isolation! For thou shalt be separated from God and the angels, and cast into endless torment. Come to thy senses, arise, make haste and cry aloud: I have sinned, O Savior! Grant me forgiveness, and save me!

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

I have grievously defiled my body and brought corruption upon my soul and heart by my vile thoughts; I have wounded all my senses, have blinded mine eyes, have stopped up mine ears with filth, and have defiled my tongue; and all that I have is shameful. Wherefore, falling down before Thee, I cry aloud: O Master Christ, I have sinned against Thee! I have sinned; forgive and save me!

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.

Hasten thou, I pray thee, and rescue me from temptations, O glorious Forerunner of the Lord; for the bitter demons who wage war on me, vainly hurl themselves against me, seeking to capture the soul of thy servant like a helpless bird. Leave me not utterly alone, O all-blessed one, but let them understand that thou art my refuge.

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

O all-holy offspring of a barren woman, wondrous scion of the desert, beauteous swallow, right melodious nightingale, golden dove: Ever show forth my wretched soul to be fruitful in good works, that, bearing grain an hundredfold, O blessed one, it may bring divine praise unto thee.

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

Deliver me from everlasting fire, from the darkness which is utterly devoid of light, from necessity and tribulation, from all affliction, from all oppression, I pray thee, O Forerunner; and by thy supplications show unto me, who am condemned by my transgressions, the portion of the saved, where the delight and joy of the saints is ineffable, O good one.

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

Tribulation, cruel assaults, and divers passions bestorm my lowly soul, O Maiden who knewest not wedlock, Mother of Christ God. Show thyself to be my pilot on the sea of life, and still the tempest that assails me, steering me to the calm harbors of repentance and coolness, for I have recourse to thy divine protection.

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 compunction, in Tone II:

Like the prodigal son I have sinned against Thee, O Savior. Accept me who am penitent, O Father. Have mercy upon me, O God!

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, 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.

With the cry of the publican I cry out to Thee, O Christ my Savior: Cleanse me as Thou didst him, and have mercy on me, O God!

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: When the holy martyrs pray for us and hymn Christ, all delusion ceaseth, and the race of mankind is saved by faith.

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

All of my hope do I place on thee, * O Mother of God; ** keep me under thy protection.

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

MONDAY NIGHT: TONE II
AT COMPLINE

Canon of Supplication to the Most Holy Theotokos

ODE I

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

With the Archangel Gabriel the Church offereth in hymnody an ever-flowering wreath of praise, which sprang forth through the Spirit unto thee, the Bride of God, O pure one, chanting "Rejoice!" and crowning thee with honor.

Having cultivated Christ God, the life-bearing vine, O all-hymned Mother of God, thou wast revealed to be the holy ground of the Father in a manner transcending understanding, watering the whole world with life-bearing drink, O pure one, full of the grace of God.

Glory ..., O most pure one, thou hast given birth to the God of the whole world which is cruelly battered and engulfed by the waves of transgressions, the Lord of us all, Christ the Helmsman, Who faithfully pilots us to the haven of salvation.

Now & ever ..., We all faithfully entreat thee, O Mary, Mother of God, thou refuge and city of salvation, and we fervently make supplication unto thee: Accept the entreaties of us thy servants, and release us all from the condemnation of transgressions.

ODE III

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

The beguilement of Eve was the beginning of the estrangement between God and mortals; but the holy Theotokos hath led us back to God.

The glorious Joachim begat thee, the treasury of Life, for the world, O all-hymned one, and he rejoiceth in thee, his goodly offspring, for thou didst come as the expectation of thy barren parents.

Glory ..., From Anna hath joy blossomed forth for our race. Thou hast given birth to the King as a Virgin. And women, released from the curse by thee, rejoice in thy birthgiving.

Now & ever ..., The bush on Sinai prefigured Thy most glorious birthgiving, O Virgin; for, receiving the fire of the Godhead within thy womb, O pure one, thou wast not consumed.

ODE IV

Irmos: I have heard, O Lord, * of Thy glorious dispensation, * and I have glorified, * Thine unapproachable power, O Lover of mankind.

In a godly manner Jacob foresaw thee as a ladder, O Virgin, upon whose summit God established Himself.

Through thee, O most pure one, was the descent of the angels revealed beforehand to signify the advent of the Word to us.

Glory ..., Blessed is thy womb and thy breasts, O all-hymned Virgin; for, for their sake, we have all found Life.

Now & ever ..., With Orthodox voices we mystically hymn thee, O Mother of God, for by thy supplications the Church is preserved.

ODE V

Irmos: O Christ my Savior, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee O King of Peace, * enlighten me with Thy radiance, * for I know no other God than Thee.

We hymn thee, O Mary Theotokos, as one more honorable than the ark of the law, for thou, O all-hymned one, didst bear the Creator and God of all like the tablets of the law.

We glorify thee as the throne of God the Word, sitting upon which, God hath revealed Himself as a man; and thou hast become more exalted than the cherubim.

Glory ..., Thou hast released the whole race of mankind from bitter bondage, O Virgin, and hast honored the nature of women with the freedom of Christ in thy divine birthgiving.

Now & ever ..., Thou hast given birth to the Son, O Virgin, and women manifestly vanquish the enemy; wherefore, holding fast to virginity, they hasten to thee, O Maiden.

ODE VI

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

With the angel we faithfully cry out to thee: Rejoice, O pure virgin, thou joy of the world! Grant us thy joy, and do away with our grief!

Unto us who with faith praise thee, the dwelling-place of joy which cannot be taken away, O Ever-virgin Mother, grant thy joy and do away with our grief.

Glory ..., In thy divine glory thou hast been revealed to be a heaven more exalted than the heavens, O Bride of God; for making His abode within thee, our God hath appeared unto me.

Now & ever ..., Now doth the nature of women rejoice! Now doth grief cease to be and joy hath blossomed forth! For Mary hath given birth to joy: Christ, our God and Savior.

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

Sessional hymn, in Tone II:

Looking upon the grievous slothfulness of my soul and the utter weakness of my heart, O Mother of God, heal me by thy supplications and grant me the portion of the saved, delivering me from darkness and torment, in that thou alone art my hope and consolation.

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

The fleece of Gideon prefigured the descent of the Word of God upon thee, O pure one, for thou didst accept conception like dew, O incorrupt Virgin. Wherefore, we all cry out to thee: Blessed is the Fruit of thy womb, O pure one.

New and awesome, full of faith and wondrous are thy mysteries, O Mary, Mother of Christ our God; for through thee have we all been reconciled with God the Master; and we chant now with the angels: Blessed is the Fruit of thy womb, O pure one.

Glory ..., Of old Gideon manifestly foretold thy divine birthgiving, O pure one, setting forth a bowl full of water from the wringing out of the fleece; for God dwelt wholly within thee, O most pure one. Blessed is the Fruit of thy womb.

Now & ever ..., In giving birth to the God and Savior of all, O Mary, thou didst become the correction of the despairing, the restoration of sinners, the hope of the hopeless and the help of those who chant: Blessed is the Fruit of thy womb, O pure one.

ODE VIII

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

Thou hast been revealed to be a new garden of paradise, containing the tree of Life, not that of death, O most holy Theotokos; for like a garden thou didst seedlessly produce the Lord, through Whom we all partake of immortal life.

The whole Church of Christ doth hymn thy birthgiving, O Theotokos, for all who flee to thee with love, sinners and poor folk alike, are saved; for Christ hath come to earth to save mankind.

Glory ..., **T**hrough thee, O Virgin Theotokos, thy first mother hath been freed from condemnation. And, lo! women now suffer for Christ, and female nature rejoiceth, as Thecla, the first martyred woman, doth exclaim.

Now & ever ..., **N**o one hath perished who in an Orthodox manner hath acquired the hope of faith in thee, O pure Virgin Mother of God; but he is cast aside who with jealousy refuses to venerate thy depicted image.

ODE IX

Irmos: **T**hee do we magnify, O blessed and all-pure Theotokos, * who through thy virginal womb ineffably brought forth * God incarnate, * the Luminary Who shone forth before the sun * and hath come to us in the flesh.

O most holy Virgin, incline thine ear unto me who with faith hymn thy birthgiving with words of praise; and, accepting the hymnody of my lips like the widow's gift, ask for the forgiveness of my sins.

Thy beauty shineth forth, emitting the radiance of purity, O pure one; and thy birthgiving shineth even more than these, for God, the Creator of the sun and all creation, hath been born from thee. Wherefore, we all magnify thee.

Glory ..., **D**ivinely chanting in hymns with a voice of praise, O Theotokos, we beseech thee, the light of purity, the staff of virginity and Mother of God: establish us in virginity and preserve us in purity.

Now & ever ..., **I**n that thou hadst preserved thy body and soul undefiled for God, O pure one, Christ the King desired thy beauty and showed thee to be the Mother of His incarnation, accomplishing my salvation, O most glorious Mary.

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

Trisagion through Our Father. And the rest as usual. Dismissal.

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

**After the first chanting of the Psalter, these
Sessional hymns of compunction, in Tone II:**

Mindful of the dread day of trial, O my soul, tremble at the sentence to everlasting torment, and in repentance cry aloud, weeping: I have sinned, O God! Have mercy on me!

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

Testing my condemned conscience, I am in fear of Thy dread tribunal, O Lord; for in me there are no works of salvation. Yet as Thou art possessed of a wealth of loving-kindness, O Christ God, have pity on me, and save me.

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

We magnify thee, O Theotokos, crying aloud: * Thou art the un-burnt bush, * wherein Moses beheld as a flame ** the Fire of the Divinity.

**After the second chanting of the Psalter, these
Sessional hymns of compunction, in Tone II:**

“Have mercy on me,” said David; and I cry unto Thee: “I have sinned, O Savior! Cleanse me of my sins through repentance, and have mercy on me!”

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

“Have mercy on me, O God, have mercy on me!” David wept over his two sins; and I cry out to Thee over my tens of thousands of transgressions; he made his bed moist with tears, but I shed nary a one. Wherefore, I am in despair, and pray: “Have mercy on me, O God, according to Thy great mercy!”

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

Martyricon: **O** Christ God Who, in that Thou art good, hast made Thy saints to shine with greater luster than gold, and hast glorified Thy holy ones, entreated by them grant peace to our lives, in that Thou lovest mankind, and set their prayer before Thee like incense, O Thou Who alone retest in the saints.

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

O Theotokos turn not away from me * who am in need of thy help! * for my soul trusteth in thee: ** do thou have mercy upon me!

**After the third chanting of the Psalter, these Sessional hymns, in Tone II:
Spec. Mel.: “As the wellspring of loving-kindness... ”:**

In the streams of the Jordan thou didst immerse the abundant Wellspring of loving-kindness, O John; wherefore, I earnestly beseech thee: Guide me by thy right acceptable prayers to the haven of life, for every day I am cruelly engulfed by many passions and the abyss of life.

In the tender compassion of Thy mercy, O Good Christ, Thou didst come to save Thy creature, bowing down the heavens in Thy condescension; wherefore, hymning Thine awesome dispensation, we cry unto Thee: By the prayers of Thy forerunner, grant us cleansing of sins, in that Thou alone art full of loving-kindness.

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

Who hath seen, who hath heard of a mother giving birth to her own Creator, without knowing a man, and giving suck unto Him Who gives nourishment to all flesh? O the wonder! Thy womb hath been revealed to be the throne of the cherubim, O gracious Theotokos. Pray for our souls.

Canon of repentance, to our Lord Jesus Christ and the holy martyrs, the acrostic whereof is: "Thou accedest to my lamentations, O Savior", the composition of Joseph, in Tone II:

ODE I

Irmos: Taking up the Song of Moses, O my soul, * cry aloud: * 'A helper and a protector hath become unto me salvation. * My God, * whom I will glorify'.

Before our departure let us weep bitterly, O brethren, that by goodly tears we, who are devoid of anything that is profitable, may avoid torment at that time.

Ten thousands of times I vowed to repent, O Christ, but my soul is numb, and I fall into transgressions. Have pity on my weakness, O Savior.

Martyricon: O passion-bearers of Christ, who endured the fire of torment, with divine dew deliver from the fire of Gehenna, me who wallow in grievous passions.

Martyricon: Shown to be mighty in divine power over the enemy, O right praiseworthy martyrs of Christ, ye cast down their feeble force.

Theotokion: O fire-bearing tongs, which Isaiah once beheld, burn up the base passions of my heart, and destroy them utterly, O Theotokos.

Another canon, of the holy and most honorable prophet, John the Forerunner, the acrostic whereof is "O Baptist, accept this entreaty", the composition of Joseph, in Tone II:

Irmos: The Lord mighty in battle * uncovered the foundation of the deep * and led His servants on dry ground; * but He covered their adversaries with the waters, * for He hath been glorified.

O Baptist and Forerunner of Christ, pilot my mind, which is ever overwhelmed by bodily pleasures, and still the waves of the passions, that I may hymn thee in divine serenity.

Illumined with inconceivable enlightenment, like a star of great radiance thou didst go forth before the noetic Dawn. Thereby, O Baptist, I pray: Let my heart be enlightened, for it hath been darkened by the assaults of demons.

In the river, O most wise one, thou didst once immerse the Abyss Who by grace hath brought about the drowning of all transgression. And I pray, O blessed one: By thy divine mediation dry up the torrents of my sins.

Theotokion: **T**hou wast the kinsman of the pure Virgin who gave flesh unto God; and we who now dwell in thy divine temple honor thee with her, and we pray: Make us also temples of the Holy Spirit.

ODE III

Canon of Repentance

Irmos: **M**y mind hath not brought forth good fruit, * but do Thou show me to be fruitful * in Thy compassion O God, * Thou husbandman of all good things.

I have weighed my soul down with the slumber of slothfulness. But rouse me, O Christ unto the wakefulness of repentance, that I may do Thy commandments.

Let me not be seen as desperate on the dread day, O Jesus, but, converting me before the end, deliver me from cruel torments.

Martyricon: **O** passion-bearers of Christ, who emulated well His sufferings, heal the grievous passions of my soul.

Martyricon: **T**hat ye might be deemed worthy of eternal good things in the heavens, O passion-bearers, ye steadfastly endured every trial of the cruel ones here on earth.

Theotokion: **A**s a mother thou givest suck to the Nourisher of all, and in thine arms didst bear Him Who ever holdeth all things in His hand.

Canon of the Forerunner

Irmos: **T**hou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

Heal the stripes of my soul, O Forerunner of the Lord, and with thy divine mediation illumine my mind, which hath been obscured by indifference; and deliver me from every machination of the adversary, I pray.

Born in accordance with the providence of God, O most wise prophet, thou didst free thy mother from barrenness; wherefore, by thy prayers make my barren heart now fruitful, O Forerunner of the Lord, that it may put forth the virtues as shoots.

In thy love pray that those who with faith serve thy temple may receive the heavenly life of Him Who createth the divine abodes; and by thy prayers, O Baptist and Forerunner, make them temples of the divine Spirit.

Theotokion: **C**arried in the womb of thy mother, O Forerunner, thou didst rejoice and pay homage to the Lord, Who was borne in the womb of her who is full of grace. Him do thou entreat, that He deliver me from all tribulation.

ODE IV

Canon of Repentance

Irmos: **T**he prophet foreseeing Thy birth from a virgin, * prophesied crying aloud: * 'I have heard of Thy report, and I was afraid; * For from the South, from the Overshadowed mountain * shalt thou come forth O Christ'

Seeing me everywhere robbed and reduced to penury, the enemy, the crafty deceiver, rejoices, O Word. But deliver me from his wickedness, O Lord of glory, and Enrichment of the poor.

I have defiled my hands and eyes, having done those things which I ought not to have done, O Lord; and I have turned Thy compassions to wrath, squandering Thy longsuffering. But look down, O Good One, and have pity on me.

Martyricon: **H**ow wondrous is our God in the saints who heeded Him, who overturned the graven images unto their destruction, and have inherited the broad expanse of paradise, from whence Adam was expelled of old.

Martyricon: **W**ith the streams of your blood, O blessed ones, ye put an end to the blood once offered to the demons, which was the destructive ruination for all those who offered it up in sacrifice; wherefore, ye are ever called blessed.

Theotokion: **T**aught by the Spirit, in sacred images and divers ways the most glorious choir of the prophets depicted beforehand the mystery of thee, which passeth understanding, O Theotokos, the end whereof we splendidly behold.

Canon of the Forerunner

Irmos: **F**rom a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

With thy right hand, thou didst bow the head of Him Who bowed down the heavens and conversed with us, O thou who art most noetically rich. Preserve me also thereby, maintaining my heart in humility.

The trackless desert had thee dwelling within it, O blessed Forerunner; wherefore, I cry unto thee: Keep safe my soul, which is devoid of any divine activity.

Observing the law of God, thou wast iniquitously slain; wherefore, I pray to thee: Set me aright, who ever commit iniquity and am led astray by the delusions of the demons.

Having made thyself a temple for the King and Master, O Forerunner, thou hast now passed over to the divine habitations. Pray thou that those who have raised up a divine house unto thee may receive it.

Theotokion: **L**ook down upon me who am ailing, O all-immaculate one, and free me from my grievous and nigh incurable passions, that I may magnify thee who hast magnified all humanity.

ODE V

Canon of Repentance

Irmos: **H**aving dispelled the gloom of my soul, * **O** my Savior, do **Thou illumine me * with the light of Thy commandments * for Thou alone art the King of peace.**

Mindlessly I heap sins upon sins, and there can be no uplifting in my death. Woe is me! How shall I appear before Christ?

Misfortune hath smitten me like a ship, and I have cast overboard the freight Thou gavest me, O Compassionate One; and, now impoverished, I cry: Disdain me not, O Christ!

Martyricon: **H**aving disdained base glory as worthy to be trampled underfoot, O passion-bearers, abiding with Christ ye have been deemed worthy of the glory of heaven.

Martyricon: **H**aving cut your mind off from the love of the flesh, O passion-bearers, with faith ye lovingly embraced tortures, becoming Christ's.

Theotokion: **I**n the Spirit, O Theotokos, Daniel beheld thee as the great mountain from whence the Stone was quarried Who crusheth the graven images of the demons.

Canon of the Forerunner

Irmos: **O** Christ my Savior, the enlightenment of those lying in the darkness of sin. * **I** rise early to hymn Thee **O King of Peace,** * enlighten me with Thy radiance, * for I know no other God than Thee.

O Forerunner, who baptized Christ, the Stream of incorruption, in the torrents of the Jordan: Beseech Him to dry up the stench of my passions, that I may inherit torrents of sweetness and the beautiful joy of the righteous.

Already I lament, and am constrained by fear, and am ever perplexed, contemplating the things I have done and the terrible judgment which is to come. O compassionate Lord, have pity on me, by the prayers of Thy Forerunner.

O Forerunner, who didst tell the people that the law of salvation lieth in repentance for their transgressions, thou didst stand before the law and grace; wherefore, we entreat thee: Enlighten us with examples of repentance.

Grant unto me the time to repent, for I have wasted all the time given me despondently, O Benefactor and Word, in that Thou hast John, the great Forerunner and universal preacher of repentance, entreating Thee for this.

Theotokion: I have been slain by the assaults and pursuit of the deceiver, O all-immaculate Lady. Enliven me, O Theotokos who hast given birth to the hypostatic Life of all, that with piety I may hymn thee, the all-immaculate one.

ODE VI

Canon of Repentance

Irmos: I am held fast in the depths of sin O Savior, * and am overwhelmed by the sea of life, * but as Jonah was delivered from the sea-monster, * so also deliver me from the passions, * and save me.

Like the Canaanite woman of old I cry unto Thee: O Son of God, have mercy and pity on me! For my soul suffereth in its grievous deeds, and desireth not to come to its senses.

The tempest of countless passions vexeth me. As once Thou didst rebuke the sea and save Thy holy disciples, O Jesus Christ, so raise me up and save me.

Martyricon: The incorporeal angelic choirs marveled at your bodily endurance, O honored spiritual athletes, and they praised Him Who granteth you power and the reward for your toils.

Martyricon: Soaked by the streams of your own blood, your eyes plucked out, chilled by the perishing cold, O martyrs, ye passed over to the warmth of life, hymning Christ.

Theotokion: Like a table, O all-hymned one, thou didst hold the mystical Bread, of Whom those who eat will no longer hunger, knowing thee to be truly the Mother and Nourisher of Christ, the God of all.

Canon of the Forerunner

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

O voice who proclaimed the Word, accepting the cries of us all, ask that He grant forgiveness of sins unto those who hymn Him with faith.

Heal the broken state of my soul, loose the burden of my sins, and by thy supplications save me who am beyond hope, O blessed Forerunner.

Entreat Jesus, Whom thou didst baptize with thy hand, O most glorious Forerunner, that from the hand of sin He deliver me who ever lift up my hands unto Him.

Theotokion: **I** am stuck fast in the slumber of slothfulness, and the sleep of sin weigheth heavily upon my heart. But by thy vigilant mediation raise me up, O most pure one, and save me.

ODE VII

Canon of Repentance

Irmos: **L**ike unto the Cherubim, the Children rejoicing in the furnace sang: * 'Blessed art Thou O God, * for in truth Thou hast brought this judgment upon us * because of our sins, * Thou art supremely praised and glorified throughout all ages'.

I have rejected Thy laws and made myself subject to irrational lusts, doing unseemly things, O Christ, for I have become vain in my mindlessness more than any other men on earth. But in Thy loving-kindness leave me not to perish, O Savior.

Behold, I have been conceived in iniquities, O Lord: like David I cry out, like the harlot I weep, for like an offensive servant I have offended Thee, the only good God. But in Thy tender compassion leave me not to perish, O Savior.

Martyricon: **T**he martyric assembly of the passion-bearers struggled and were crowned as martyrs by the life-bearing right hand of God; for they truly loved God, Who created all things by His word. And rejoicing now in the heavens, they enjoy a divine inheritance.

Martyricon: **T**heir eyes plucked out, their hands and feet severed, the right glorious ones ran right speedily to the heavenly course, treading on the feet of the one enemy. By their supplications, O Word, save all who glorify Thee.

Theotokion: **T**he cherubim, the seraphim, the thrones, authorities and dominions ever glorify and hymn thy birthgiving, which transcends understanding, O all-hymned Mary, for thou alone hast given birth to God in the flesh. Him do thou entreat, O pure one, that we who honor thee with love may be saved.

Canon of the Forerunner

Irmos: **T**he godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.

Having hewn down the wounds of my passion-plagued heart with thine axe of repentance, O Forerunner, plant in their stead divine dispassion and the most pure fear of God, which remove me from all evil.

As thou didst baptize in the streams of the Jordan the Lord Who covereth His chambers with the waters, beseech Him ever to give the water of divine compunction to mine eyes, O glorious Forerunner.

Having preached the Lamb of God, Who taketh away the sin of the world, O glorious Forerunner, beseech Him to deliver me from the lot of the goats, and to number me among the lambs at His right hand.

Theotokion: **A** barren womb bore thee, O Virgin, who didst bear in thy womb the Word incarnate, Whom the great Forerunner, rejoicing, acknowledged with godly leaps as the all-holy and seedless Fruit, bowing down before Him.

ODE VIII

Canon of Repentance

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

That Thou mightest deify us, in Thy mercy Thou didst become incarnate. This I have failed to understand, slave that I am to pleasures. But in Thy goodness convert me, O Christ, Thou salvation of all.

O Word, good Shepherd, turn Thou and save my wretched soul, which hath become lost in the mountains of transgression, and let not the deceiving foe utterly slay me.

Martyricon: **“**Let us stand manfully together!” the comely spiritual athletes cried one to another as they were cruelly wounded. **“**Behold, Christ extendeth crowns of victory to us throughout all ages!”

Martyricon: **W**ith your mighty pangs, as with strong cords, ye choked the serpent who desired to deceive you with evil machinations; and ye have been revealed to be inheritors of the food of paradise.

Theotokion: **T**hat God might deify us, He took flesh from thy pure blood and became a man, O Virgin Theotokos. Him do thou ever entreat on behalf of those who honor thee.

Canon of the Forerunner

Irmos: **I**n Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!

Extend thy right hand unto me who lie on the ground, O Forerunner who, extending thy right hand, didst wash the Undefined One in the waters. Deliver me from bodily corruption, cleansing me wholly with repentance; and save me.

As thou hast time to repent, O my soul, shake off the heavy sleep of slothfulness, and hasten to keep watch, crying out to thy Master:

Have pity on me, O Thou Who art full of loving-kindness, by the prayers of him who baptized Thee.

The torrents of the passions and the waters of evil have entered in unto my soul, O blessed Forerunner. Hasten thou to quickly rescue me, O thou who in the river's streams washed the most tranquil Deep of dispassion.

Alas for me who have done much evil! Woe is me, who alone have angered the supremely good God! O thou who didst baptize Christ, help me, and by thy mediations grant me the remission of my transgressions and the annulment of my debts.

Theotokion: **O** thou who gavest. birth in the flesh unto the Most High God, raise me up from the mire of the passions which sorely trouble me, O most pure one, and enrich me with divine virtues, for I am grievously and wholly impoverished, that, saved, I may hymn thee.

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: **Who born on Earth hath ever heard of, or beheld, * a Virgin miraculously conceiving in her womb, * and painlessly giving birth to a child, * wherefore we magnify thee O pure Virgin.**

O how awesome is the tribunal at which I shall await judgment, O Christ; yet I in nowise feel terror thereof, spending all my time in idleness. But convert me, O only Creator, Who converted the sinful Manasseh.

Staunch the torrents of my boundless evils, I cry unto Thee, O Christ, granting me outpourings of tears which wash away the defilement in which I wallowed in mine insanity; and in Thy mercy save me, O Thou Who didst save the harlot who repented with all her soul.

Martyricon: **S**hining forth upon us like the sun, the splendid memory of the divine passion-bearers sheddeth light upon all the ends of the earth, and with the divine Spirit dispels the gloom of the madness of idolatry and the darkness of the soul-corrupting passions.

Martyricon: The honored regiment, the victorious army, the chosen company, the assembly of the holy martyrs, the divine choir have united themselves to the choirs of the incorporeal ones. By their prayers, O Christ, grant us all to share in Thy kingdom.

Theotokion: With the radiant effulgence of Him Who shone forth upon us from thy womb, destroying the night of ungodliness, O Mary, Virgin Mother, enlighten all who honor thee with faith; and at the hour of condemnation, deliver them from the darkness which is devoid of light.

Canon of the Forerunner

Irmos: The beginningless Son of God the Father and the Lord, * became flesh from the Virgin, * to give light to those in darkness, * and to gather the dispersed. * Wherefore we magnify the all-hymned Theotokos!

Deliver me from the mire of sin, O only sinless and greatly merciful Lord, through the prayers of the Baptist who proclaimed Thee, the Lamb of God, to the whole world, as He Who taketh away the sins of all.

Having thee as a fragrant rose, as a right redolent cypress tree, as a never-fading lily, as precious myrrh, O Forerunner of the Lord, running to thy protection I am delivered from the stench of my deeds by thy supplications.

O all-blessed one, make me who have become barren through my fruitless deeds, ever fruitful in the virtues, and a child of the Lord, a sharer in the divine kingdom and a dweller with the council of the saints.

From heaven grant remission of evils, correction of life and deliverance from transgressions unto us who love thee, who honor thee with love and join chorus in thy divine temple, O Forerunner of the Lord.

Theotokion: Thou didst pay homage unto Him Who was borne in the womb of the Mother of God and holdeth all things in His hand, O prophet. With her pray that my lowly soul may be saved, for every day it falleth into many offenses.

Then, "It is truly meet to bless thee..." and a prostration.

Litany, Exapostilation, and the usual psalms.

Aposticha Stichera of compunction, in Tone II:

I have surpassed all in sin! From whom shall I learn repentance? If I sigh like the publican, I only burden the heavens; if I weep like the harlot, I defile the earth with my tears. But grant me remission of sins, O God, and have mercy on 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 mine iniquities, O Lord Who wast born from the Virgin; and purify my heart, making it a temple for Thy Holy Spirit. Turn not Thy face away from me, O Thou Who art possessed of great and boundless 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.

Taking up the Cross of Christ as a trophy of victory, O holy martyrs, ye set at naught all the power of the devil; and receiving heavenly crowns, ye have become bulwarks for us, praying to the Lord on our behalf.

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

Rejoice, O Theotokos Mary, * thou indestructible and surpassingly holy temple; * as the prophet crieth out: ** Holy is thy temple, wondrous in righteousness!

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

**ON TUESDAY MORNING: TONE II
AT LITURGY**

On the Beatitudes, these Troparia, in Tone II:

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

I have surpassed the thief and the harlot in my passions. O Savior, have pity on me who am self-condemned!

O Forerunner who immersed the Abyss of loving-kindness in the waters, by thy supplications decrease my passions.

Martyricon: O passion-bearers of Christ, who dried up the torrents of deception with the torrents of your blood, ye are glorified as is meet.

Glory ..., As it is written, even the rhetorical mind of man is unable to hymn the one Principle of the Godhead in three Hypostases.

Now & ever ..., With songs of praise let us all unceasingly hymn her who, without being consumed, gave birth to the beginningless God.

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.