

MONDAY EVENING: TONE IV
AT VESPERS

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

Spec. Mel.: “Called from on high...”:

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

Emulating the Canaanite woman, O my soul, touch Christ from behind, and cry out repeatedly: Have mercy on me, O Master! My body, like her daughter, is possessed by evil spirits, and it flailleth about. Quench the burning of my flesh, I pray; and, causing the disorderly seizures to cease, mortify it by the fear of Thee, by the prayers of her who conceived and gave birth to Thee, and of all the saints, O greatly merciful Benefactor.

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.

Thou didst once send Jonah to the sinful Ninevites to preach to them, O Christ, and, repenting, they transformed their anger into kindness, having been delivered from pernicious wrath. Wherefore, send also Thy mighty help unto me, who am unworthy, O Lover of mankind, that I may turn away from my countless offenses and be guided to the path of repentance; for I weep, groaning bitterly, that I may be delivered by Thy mercy from my many transgressions.

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

O Compassionate One, Who camest into the world to save sinful men and call them to repentance: In that Thou art full of tender compassion, have pity on me who have angered Thee more than all others, save me in Thy goodness, guide me to the way of repentance, and grant me thought of compunction, in Thy goodness making my heart steadfastly humble, simple, meek and guileless, O my Savior, in that Thou art full of loving-kindness.

Then the Stichera, of the saint, from the Menaion; or if there is no Menaion, these Stichera of the holy & great John the Forerunner, in Tone IV:

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 Forerunner, who hast boldness before the Lord, and who dost surpass all born from women: Unceasingly entreat Him on behalf of those who pray to thee with faith, that He grant us conversion and a beginning to repentance, that, saved, we may ever hymn thee.

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

Thou wast called a prophet from thy mother's womb and a preacher from her belly, O Forerunner and Apostle of the coming of the Lord. I have given myself over to the demons and am become an industrious slave to sin. As a mighty warrior cure me of both these sins, that I may proclaim thy speedy help.

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

As the winnowing-fan of the divine Spirit, winnow away like weeds the ways of my heart, gathering divine deeds from me, to store like grain in the granary of God, that, enriched by thee, my mediator, I may become food fit for the Master, O blessed one who baptized Christ,

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

Grant me tears from the depths of my heart, sighing from the depths of my soul, O Maiden, and contrition and confession of the transgressions I have committed in this life, that by thy help, O all-pure one, I may pass my life in repentance and receive remission.

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 IV:

I wish to wash away the record of my sins with tears, O Lord, * and please Thee the rest of my life through repentance; * but the enemy deceiveth me and fights against my soul. * Before the end and I utterly perish, ** save me, O Lord.

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.

Who, among the tempest-tossed, * having taking refuge in Thy harbor, * will not be saved O Lord? * Or who, that aileth and falling down in Thine infirmary, * will not be healed? * O Maker of all that is, and Physician of the ailing, * before the end, may I not utterly perish, ** save me, O Lord.

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: **O** Lover of mankind, * as One Who hast accepted the patience of the holy martyrs, * by their prayers ** grant us great mercy.

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

Deliver us from our needs, * O Mother of Christ God, * thou who hast given birth to the Creator of all, * that we all may cry out to thee: ** Rejoice, O thou who alone art the intercessor for our souls!

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

MONDAY NIGHT: TONE IV
AT COMPLINE

Canon of Supplication to the Most Holy Theotokos

ODE I

Irmos: Through the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

O most pure one, who alone provides defense amid perils and tribulations, in that thou art good accept the heartfelt supplication of us who fervently flee unto thy protection.

Wretch that I am, I have found thee to be a calm haven fending off the assaults of perils and want, O divine bearer of the God-man, and I chant hymns of thanksgiving unto thee.

Glory ..., **G**azing upon me, who am stuck fast in evil circumstances and sorrow, with thy meek and merciful eye, O Theotokos, quickly free me, for I call upon thee for help.

Now & ever ..., **A**dram and Eve have been delivered from condemnation by thee, O pure one, and with them I fall down before thee. Transform my tears of grief now into joy, and free me from perils.

ODE III

Irmos: The bow of the mighty hath waxed feeble * and the weak have girded themselves with strength: * therefore is my heart established * in the Lord.

Having acquired thee as a mighty weapon and bulwark, I vanquish hordes of the adversary, and I hymn thy mighty acts, O Theotokos who knewest not wedlock.

Thou destroyest the furnace of grief and dost extinguish the burning heat of despair. Who is a help for us like unto thee, O Virgin Theotokos?

Glory ..., **H**earken unto the cry of thy servant, who am in need of thine aid, O Mother of God. O my hope, hear me and hasten to save me.

Now & ever ..., **L**ook down, O pure one, and save me, for at the command of God, in a manner which transcendeth all telling and understanding, thou hast given flesh to the Word of God Who sustaineth all things.

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the Cross, * standing in its place, * the Church worthily crieth out aloud: * Glory to Thy power, O Lord!

Having vanquished those who have become mine enemies in vain and have striven cruelly to seize my soul, preserve me unassailed, O Lady, that, rejoicing, I may glorify thee.

Delivering me from the deceitful tongue, in that thou art my good intercessor, show me to be unsullied by the works of this life, for as the Mother of the Creator thou art able to accomplish much.

Glory ..., Afflicted as I am, but knowing thee to be a painless physician, I cry out with spirit and mouth: Heal me, O Lady! Have mercy and save me, for I, thy servant, flee unto thee!

Now & ever ..., O Virgin Mary, we all hymn thee as the boast of angels and mortals, and we pray with faith: O Lady, pray that we be delivered from all sorrow!

ODE V

Irmos: Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

O pure one, direct the prayer of thy servant to the Lord thy Son, that I may find remission of my many and varied transgressions.

Deliver me from sufferings and misfortunes, O Bride of God, for God hath appointed thee as a mediator before Him for my lowliness.

Glory ..., Thou art my protectress and constant boast, O Lady Theotokos, for thou dost in nowise spurn me who am beset by griefs.

Now & ever ..., Ask now, that by thy prayers we may be granted remission of sins, and deliverance from perils and impure passions, O all-hymned one.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.

Amid the desperate tribulations which greatly assail me, thou art my strength, O most pure Lady, and I cry unto thee: For thou art thy servant's great helper.

Heal thou the wounds of my soul, O Virgin Lady; help me, and deliver thy servant from slander, attack and unjust assault.

Glory,..: Destroy thou the unjust assailants who ever attack me and leave me not to perish, for I have recourse to thee O pure one, for all things are possible for thee, O divine Maiden.

Now & ever ..., Still thou the raging billows of my soul, for a multitude of transgressions, temptations and griefs have risen up against me; but do thou save me, O Lady.

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

Sedalion, in Tone IV:

All of us who have recourse to thy protection, O Virgin, cry out to thee: Accept our entreaty, and cease thou never to pray to Him Who is the Lover of mankind, that thy servants may be saved.

ODE VII

Irmos: Thou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O supremely hymned Lord, God of our fathers, * blessed art Thou.

Having quickly repelled the force of the Moslems with the sword of thy supplications, O Mary, preserve thy people and flock, who cry unto thy Son: O God of our fathers, blessed art Thou!

O thou who art equal in majesty to the tabernacle, O Mother of God, accept me who flee unto thee, that the enemy who strives to destroy me may not overtake me who chant to thy Son: O God of our fathers, blessed art Thou!

Glory ..., O Mary Theotokos, go thou quickly before thy servant, for I am engulfed in the threefold waves of perils and am bereft of help, and I cry unto thee: O Theotokos my help, have mercy upon me!

Now & ever ..., The human temptations which are the cause of sins do thou now destroy by thy divine prayers, O good Theotokos, and deliver thy servants from painful transgressions and all perils.

ODE VIII

Irmos: O almighty Redeemer of all, * having descended and bedewed the children in the midst of the flame, * Thou didst teach them to sing: * All ye works bless and hymn the Lord.

An iniquitous nation hath arisen against us, boasting that it will destroy thy servants, O most pure one; but, destroying it, protect those who cry: Bless the Lord, all ye works of the Lord!

Thy many compassions mercifully save us from the judgment of sin and divers perils, O only Mother of God, for, having given birth unto God, thou hast pity for His world.

Glory ..., **T**ake pity now upon me in my supplication, and grant me joy in place of grief, O Lady, that I may hymn thee and cry out to thy Son: Bless the Lord, all ye works of the Lord!

Now & ever ..., **I**n that thou art my strength and helper, I am not afraid of the hostility of the enemy, but I hymn thee, O Lady, and cry out to thy Son: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: **E**ve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, **O** Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

Having sharpened his weapons, the iniquitous and false Arabian taketh counsel against us; yet having armed thy servants against him with the power of the Cross of thy Son and thy supplications, O Virgin Theotokos, we proclaim thy glory.

Thou hast been given to me as strength against the enemy and deliverance amid trials. I know not what I shall offer unto thee, O pure one. Yet accept thou from thy servant, that which I do have; my thanks which I offer unto thee, O Lady, and save me.

Glory ..., **O** Mother of the Creator of all, all-pure comfort of the sorrowful, intercessor for the drowning and helper of the vanquished: keep me safe until the end of my life!

Now & ever ..., **O** all-hymned one, though I am oppressed by many sins and cruel perils, I now offer thee the sacrifice of praise and earnestly cry out to thee: O holy Theotokos, help me, for, glorifying thee, I complete my hymnody.

**Then, “It is truly meet... ”, and a prostration. Trisagion through Our Father...
Troparion. The rest as usual, and the dismissal.**

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

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

O Lord, visit Thou my humbled soul, which hath squandered the whole of its life in sins; accept me as Thou didst the harlot, and save me.

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

Navigating the deep of this present life, I consider the abyss of my many evils; and lacking a helmsman for my thoughts, I utter unto Thee the cry of Peter: Save me, O Christ! Save me, O God, in that Thou art the Lover of mankind!

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

In that thou art truly the Theotokos, who prayest with boldness to thy Son and our God as His Mother, preserve this city, which hath earnest recourse to thy protection, in thee doth find its might, and to thee doth flee for refuge, our haven and bulwark, the only intercessor for the race of mankind.

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

The mind of my wretched soul, darkened by the gloom of the passions and the pleasures of life, giveth no thought to compunction; but have pity on me, the accursed, O Savior, and grant me compunctionate thought, that even I may cry out to Thy loving-kindness before the end, O Lord: Save me, who am unworthy, O Christ my Savior!

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

We shall soon enter together into the bridal-chamber of Christ, that we may all hear the divine voice of Christ our God. Come, ye who love the glory of heaven, and having lit our lamps with faith, with the wise virgins let us receive it.

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

Martyricon: **A**rmed with the Cross, O Christ our God, Thy passion-bearers overcame the wiles of the enemy, the author of evil, and shone forth, guiding mortal men like beacons; and they impart healings unto those who ask with faith. Through their supplications save Thou our souls.

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

The Word of the Father, Christ our God, * Who was incarnate of thee, * we have come to know, O Virgin Theotokos, * who alone art pure, who alone art blessed. ** Wherefore, we unceasingly hymn and magnify thee.

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

Repent, O my soul, before thy departure, for the judgment upon sinners is inexorable; and though thou art fickle, cry out to the Lord in compunction of heart: I have sinned in knowledge and in ignorance, O Compassionate One. Through the supplications of him who baptized Thee have pity and save me!

The sacred Baptist, the desert-loving dove, who preached repentance and pointed to Christ Who had become a man, hath become an intercessor for all sinners, a faithful helper for all who are tempest-tossed. By his supplications, O Christ, save Thy world.

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

By thy divine birthgiving, O pure one, * thou hast renewed the mortal nature of those born on earth, * which had become corrupt through the passions, * raising up all from death to a life of incorruption. * Wherefore, as is meet we all bless thee, ** O most glorious Virgin, as thou didst foretell.

ODE I

Canon of repentance, to our Lord Jesus Christ, & His holy martyrs, the acrostic whereof is “Wash me with purifying tears, O Word”, the composition of Joseph, in Tone IV:

Irmos: O Thou Who smote Egypt * and drowned the tyrant Pharaoh in the sea, * Thou didst save from slavery * the people who like Moses chanted a hymn of victory, * for He hath been glorified.

Do not openly denounce me who commit acts of darkness in secret, neither put me to shame before all mankind; but shine forth upon me the light of sincere repentance, O Savior, and save me.

Prodigal as I am, I ever heap sins upon sins and never sense the fear of Thee, O Master; wherefore, save me before mine end, and have pity on me, O Lord.

Martyricon: Protected by the shield of piety, O glorious saints, and wielding the implement of the Cross as it were a sword, ye went forth to do battle with the enemy, and cast him down.

Martyricon: The godly martyrs were undaunted by the bloodthirsty wild beasts, the severing sword, the boiling of cauldrons, the uprooting of their nails, maiming, and the pain of tortures.

Theotokion: O most pure one, thou wast shown to be the ark gilded by the divine Spirit, holding not the tablets of the law, but Christ the Lord, Whom the law and the prophets proclaimed of old.

Another canon, of the holy & great John the Forerunner, the acrostic whereof is
“With love do I fashion a prayerful hymn to thee, O blessed ones”, the
composition of Joseph, in Tone IV:

Irmos: O Thou who wast born of the Virgin, * drown I implore Thee, * in
the depth of dispassion * the triune nature of my soul, * as Thou didst the
mighty strongholds of the warriors, * that in the mortality of my flesh * as
on a timbrel * I may chant a hymn of victory.

Preceding the Sun like a great star, thou didst enlighten the earth with thy
radiance, O Baptist; wherefore, I cry unto thee: Enlighten my heart, which hath
been blinded by the cruel darkness of my countless transgressions.

O blessed one, in thy nativity thou didst once release thy mother from
barrenness; wherefore, I beseech thee: By thy supplications show my soul, which
is became empty through unfruitfulness, to be fruitful, bringing forth the virtues
as goodly children.

Thou didst prepare the ways of the Redeemer, achieving the power of Elijah,
O ever-glorious Baptist. By thy supplications direct the movement of my soul
unto Him, removing every stumbling-block and the flame of the passions.

Theotokion: O radiant cloud, by thy splendid mediations drive the dark and
cruel clouds from my soul, that I may see the light of Him Who shone forth from
thee, and may receive unwaning light through the light.

ODE III

Canon of Repentance

Irmos: Having established the thunder * and fashioned the wind: * do
Thou make me steadfast O Lord, * that I may hymn Thee in truth and do
Thy will; * for none is as holy as Thee, O our God.

O Christ Who enlightened the eyes of blind men, enlighten mine eyes, which
have grown dim through pleasures and the griefs of life, and which never look to
thy judgments.

Lo! the time is come! Awake from the evils thou hast committed, O my soul,
and cry out with fear to the Master and Redeemer: Open unto me the doors of
repentance, O Christ!

Martyricon: Belial, who boasted of old, is shown to be driven away by the
divine struggles of the passion-bearers, and is seen to be dead and lifeless,
trampled underfoot by them.

Martyricon: Finishing the course of martyrdom, by divine power the company
of the saints truly hewed down myriads of noetic moors, and have received glory.

Theotokion: **T**hou didst assuage the grief of our first parents by giving birth for us to Joy, the Bestower of life and the Redeemer, O most holy Theotokos. Him do thou earnestly entreat, that He save our souls.

Canon of the Forerunner

Irmos: **The bow of the mighty hath waxed feeble * and the weak have girded themselves with strength: * Therefore my heart is established * in the Lord.**

Thou didst fulfill every virtue and didst hate all evil with thy heart, O blessed one; and thou dost direct all to the paths of repentance.

Thou wast shown to be the great Forerunner of the incarnate Word; wherefore, I pray to thee: Deliver me from the irrational passions, guiding me to dispassion.

While yet alive on earth, in thy body thou didst show forth the life of the incorporeal ones, O Forerunner. Through thy supplications, O God-bearer, give us also the strength to emulate this, we pray.

Theotokion: **T**he world, which before had become useless through disobedience, hath found mercy through thee; wherefore, in chanted hymns it blesseth thee, as is meet.

ODE IV

Canon of Repentance

Irmos: **I have heard report of Thee, O Lord and I am afraid. * Having understood Thy works, * I am in awe of Thee O Lord, * for the earth is full of Thy praise.**

Stripped bare of the virtues, I have clothed myself in evil, and, lo! I am filled with shame. O Jesus Who lovest mankind, make me bright with divine vesture.

Navigating the waters of the sea of life, O Word, through slothfulness I have fallen into the misfortune of the shipwreck of bodily pleasures; but guide me to the harbor of repentance.

Martyricon: **H**aving truly cleansed away all the rot of the tolerance of sin, the valiant martyrs have given salvation unto all.

Martyricon: **R**olled about the earth like stones, the steadfast passion-bearers utterly cast down deception and reached the city on high. By their supplications, O Lord, save us.

Theotokion: **A**t every time and in every place I call upon thee, my salvation: Disdain me not, O all-immaculate one, who hast given birth to God, my Redeemer and Savior!

Canon of the Forerunner

Irmos: For the sake of love for Thine image, * O compassionate One, * Thou didst ascend the cross * and the nations melted away. * For Thou, O Lover of mankind, * art my strength and my praise.

Understanding thee to be the turtledove who with thy words most true heralded the springtime of Truth, we ever bless thee, O glorious Forerunner.

As thou art the mediator between the Old and New Covenants, O Forerunner, by thy supplications renew all of me, who am broken by the assaults of the deceiver.

By thy divine prayers, O Forerunner, who led a blameless life in the wilderness, renew my mind, which hath been laid waste by all manner of wicked deeds.

Theotokion: Thy Son, O Virgin, hath become known as our cleansing and deliverance. Him do thou entreat, that He save the souls of those who bless thee in compunction.

ODE V

Canon of Repentance

Irmos: Shine upon me, O Lord, * the light of Thy commandments, * for my soul riseth early to Thee and hymneth Thee: * For Thou art our God, * and unto Thee do I flee, O King of peace.

O Jesus, have pity on me, who in despondency have led a corrupt life, and all the days of my life am darkened by the deceptions of the deceiver.

My heart hath been made lofty by the assaults of the serpent, and I have fallen greatly. O Jesus, Who dost correct the negligent, raise me up and save me, for the sake of Thy many compassions.

Martyricon: With the drops of your blood ye have extinguished the furnace of the delusion of polytheism, O divinely blessed ones, and with showers of healings ye ever quench the flame of the passions, O spiritual athletes of the Savior.

Martyricon: Standing before the tribunal, your nails ripped out, your heads cut off, and undergoing a multitude of cruel tortures, O martyrs, at the behest of God ye remained unshaken.

Theotokion: O Lady, shine a ray of thy mercy upon me who am in the darkness of my transgressions, and guide me to the light of repentance, that I may hymn thee with faith.

Canon of the Forerunner

Irmos: **Do** Thou send down upon us **O Lord** * **Thine** enlightenment, and free us * **from the gloom of transgression,** * **O Good One,** * **granting us Thy peace.**

O offspring of the wilderness, with the dew of thy supplications preserve me, who am consumed by the assaults of the passions as with the burning coals of the desert, uninjured and unharmed by them.

By thy holy right hand **O** all-blessed one, the divine Right Hand of the Father was baptized. He Who doth save us from the hand of the deceiver by thy mediations.

The whole world hath thee as refuge, mighty protection and a great bulwark, **O** Forerunner. By thy prayers deliver us from all oppression.

Theotokion: **G**od loved thee, the beauty of Jacob, **O** Virgin Maiden, through thee adorning all who before had enshrouded themselves in gloom through disobedience.

ODE VI

Canon of Repentance

Irmos: **I** have been brought down into **Hades** * **by the abyss of life with my deeds;** * **but like Jonah who cried out from within the whale,** * **so do I also cry aloud to Thee:** * **Lead me up from the depths of evils, I pray Thee,* O Son and Word of God!**

I have weighed down my soul with the slumber of negligence, wretch that I am, and am brought low by the sleep of sin. Rouse me to the light of repentance, **O** Lord, and save me by Thy tender compassion.

How I have fallen, wretch that I am? **How** I have withdrawn far from the supremely good **God?** **How** I have paid no heed in my senses to the dread tribunal at which I must needs be judged? **O** my Creator, have pity on me!

Martyricon: **Ye** were truly revealed to be like a harp ever playing the song of salvation, delighting the hearts of the faithful, and utterly driving away the drunkenness of deception, **O** most radiant spiritual athletes.

Martyricon: **P**assing beyond the limits of man to the Creator, by divine exaltation, **O** martyrs of Christ, rejoicing, ye endured the tortures of martyrdom as though your bodies were not your own.

Theotokion: **O** all-holy Virgin, intercessor and protection of all the faithful, stand forth and deliver me from the impending threat and the dread trial at the hour of judgment, that I may ever hymn thee with faith.

Canon of the Forerunner

Irmos: I have reached the depths of the sea * and the tempest of my many sins hath engulfed me; * but do Thou raise up my life from the abyss * O Greatly-merciful One.

Thou didst stand in the stream's currents, baptizing the Master Who taketh away the sins of all mankind. Him do thou never cease to entreat, O Forerunner, that He have pity on our souls.

O Forerunner, thou wast shown to be a preacher of repentance, wherein do thou keep my heart, which hath been defiled by harmful sins, and lacks recovery.

O blessed one, in the trackless wilderness thou didst proclaim to souls the coming of the Word Who was to arrive; wherefore, the whole Church blesseth thee with unceasing voices.

Theotokion: The images of the law were made clear by thine awesome birthgiving, O Bride of God; and, seeing their fulfillment now, O Lady, we fittingly honor thee.

ODE VII

Canon of Repentance

Irmos: The children of Abraham, refusing to worship the golden image, * were tried like gold in a crucible; * and they joined chorus in the fiery furnace, * as in a splendid bridal-chamber, chanting: * Blessed art Thou, O God of our fathers!

Desiring to deliver the world from the age-old condemnation, O Christ, Thou didst reveal Thyself as a young babe, in that Thou art full of tender compassion; wherefore, I cry out to Thee: Renew me now, who have grown old in many sins, O Compassionate One, and save me who chant: Blessed is the God of our fathers!

O Savior, Who once saved Manasseh who repented, and had pity on the harlot who wept, and didst justify the thief by Thy word, accept me also, who have committed many and grievous sins against Thee, but cry aloud: Blessed is the God of our fathers!

Martyricon: When the cruel storm of polytheism smote the whole world, O passion-bearers, ye made yourselves ships of piety and reached the harbor of life by the piloting of Christ; and ye cry aloud: Blessed is the God of our fathers!

Martyricon: Manifestly enlightened from on high, and tried by tortures like gold in a crucible, the spiritual athletes were shown to be precious seals of the sufferings of Christ, and have now been deposited in the treasuries of heaven, in great security.

Theotokion: **H**aving given birth in the flesh to the Savior and God, the Redeemer and Master, O most pure Lady, pray thou ever unto Him, O most pure one, that, having received release from evils and the remission of our many sins, we may glorify His compassions which pass understanding.

Canon of the Forerunner

Irmos: **O**f old the Children of Abraham in Babylon * trampled down the flame of the furnace, * crying aloud with hymns: * **O** God of our Fathers, blessed art Thou.

O prophet, who wast shown to be greater than all who were born, by thy supplication most great deliver from great flame and everlasting darkness me who have sinned greatly against God, that I may call thee blessed.

I have shown myself to be a barren fig-tree, and fear lest I be hewn down. Make me steadfast by thy mediation, O Forerunner of Christ, and render me fruitful, that I may call thee blessed.

By thy vigil and prayers to the Redeemer of all, O Forerunner John, still every storm stirred up by the enemy against me, for with faith I have recourse unto thee.

Theotokion: **O** Virgin, from the assaults and lot of the evil one and from, slavery to the demons preserve thou thy servants, who with soul and tongue ever glorify thee.

ODE VIII

Canon of Repentance

Irmos: **I**n the flames of the divine fire * The cherubim and seraphim stand before Thee, O Lord, * and all creation chants beauteous hymnody to Thee: * **O** ye people hymn, bless and supremely exalt Christ, the one Creator, * throughout all ages!

I have not remained in the fear of Thee; I have not heeded Thy commandments; and I have never done Thy will. What shall become of me, wretch that I am? As the Lover of mankind, O Savior, freely have pity on me, and turn not away from me.

O Creator of good things, I cry unto Thee: With the scythe of the fear of Thee cut off at the root all the thorny thoughts of my wretched soul, and grant, O Christ, that with the seed of repentance I may produce the grain of salvation.

Martyricon: **B**eset by many torments, the passion-bearers achieved the broad spaces by grace; and they confined the enemy to paths filled with crevices, and guide us now to the paths of God in faith and love.

Martyricon: Suffering misfortune, the mindless deceiver fell into the depths of your patience and suffering, O martyrs, and lieth there, mocked by all; but ye have been adorned with crowns of victory.

Theotokion: Thy womb was shown to be a harvest-stack, bearing into the world the Grain of life which feedeth all; wherefore, we, the faithful, fittingly bless thee as the cause of all good things.

Canon of the Forerunner

Irmos: O almighty Redeemer of all, * having descended and bedewed the children in the midst of the flame, * Thou didst teach them to sing: * All ye works bless and hymn the Lord.

By thy radiant supplication, O Forerunner, guide me aright, who am beset by the sleep of despondency and darkened by the gloom of evil; and grant that I may walk nobly in the daylight of the virtues.

The storm of temptations besets me, and the waves of the passions engulf me. Grant me thy hand, O Forerunner, by thy supplications bringing the ship of my soul up to the harbor of repentance.

O blessed Forerunner John, who in the river's waters baptized Him Who taketh away the sins of the world: With the streams of thy prayers dry up the abyss of mine evils.

Seeing the Holy Spirit, thou didst hear the voice of the Father bearing witness to Jesus, Who was ineffably baptized by thee, O Forerunner. Him do thou entreat, that He save us.

Theotokion: As the Source of our restoration, wholly renew me who have been undone by the sting of the serpent, that I may bless thee with faith and love, O all-immaculate Virgin Theotokos.

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 God of Israel hath shown strength with His arm, * for He hath put down the mighty from their thrones, * and exalted them of low degree * The daystar from on high Who hath visited us, * and firmly established us on the path of peace.

Behold! the mystical bridal-chamber hath been opened, and the wise, having replenished their lamps with the oil of the virtues, radiantly enter it in. Shake off the sleep of despondency, O my soul, that, bearing thine own lamp, thou mayest enter in with Christ.

Like the harlot I noetically clasp Thy feet and bathe them in my tears, O Word. Wash away the mire of the passions, O Savior, saying to me now: “Thy faith hath saved thee!”, that I may hymn Thine incalculable tender compassion.

Martyricon: **W**ith gladdened heart and joyful soul the martyrs dwell in the highest, ever having the wounds of Christ as an adornment of majesty; and they let fall upon us the dew of peace, deliverance from evils, and the remission of sins.

Martyricon: **E**very place that hath your relics is sanctified, O godly spiritual athletes, like another ark such as that which delivered Israel from evils. And the heavens rejoice with the honored angels, O blessed ones, having acquired your souls.

Theotokion: **O** right loving Maiden, who hast given birth to the right-loving God, I cry out to thee: Bless thou my wretched soul, which hath been grievously oppressed by the passions and the assaults of evil demons, that with faith I may hymn thee, the hope of all.

Canon of the Forerunner

Irmos: **E**ve dwelt under the curse of sin * because of the infirmity of disobedience; * but thou, O Virgin Theotokos, * hast through the Offspring of thy pregnancy * blossomed forth blessing upon the world. * Wherefore, we all magnify thee.

Christ the Lord is my strength and my song. Him do thou entreat, O blessed Forerunner, that He strengthen me against the passions and against every assault of the demons; and grant that I may do His divine will, that I may ever bless thee with love.

Thou hast been shown to be a beauteous turtledove and a melodious swallow, O divine Forerunner, heralding the divine springtime of Christ. Him do thou beseech, that He deliver me from the soul-corrupting winter and the tempest of sin, I pray thee.

Leaping up in thy mother’s womb, thou didst announce Him Who shone forth from the Virgin. Him do thou beseech, that He mortify the movements of my flesh, which deaden me, that He fill my heart with joy, and I may hymn thee, O divine Forerunner.

Behold and pay heed, O my soul! The sentence is inescapable for those who do not act with mercy. Take then the oil which replenishes thy lamp, and keep it un-extinguished, for the Bridegroom draweth nigh. Be vigilant, that thou mayest have an unquenchable will.

Theotokion: **O** right loving Theotokos, who hast given birth to the right loving God: Entreat Him to deliver me from all evil, and to make my heart zealous for Him, hating the sweet pleasures of the flesh, that I may magnify thee in hymns.

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

Litany, Exapostilarion, and the usual psalms.

Aposticha Stichera of repentance, in Tone IV:

Wash me with my tears, O Savior, * for I am defiled by many sins. * Wherefore I fall down before Thee: * I have sinned, have mercy upon me, ** O God.

Verse: **W**e 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.

I am a sheep of Thy rational flock, * and to Thee do I flee for refuge, * O Good Shepherd. I have gone astray, ** do Thou O God, have mercy upon me.

Verse: **A**nd 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: **Y**e have become fellow partakers with the angels, * O holy martyrs * who manfully preached Christ at the tribunal; * for ye forsook all the beautiful things of this world * as though they though non-existent, * and clung to the Faith as your steadfast hope. * Wherefore, having driven away delusion, * pouring forth gifts of healing upon the faithful, ** unceasingly praying that our souls be saved.

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

Preserve thou thy servants from all misfortunes, * O blessed Theotokos, * that we all may glorify thee, ** the hope of our souls.

Then, “It is good to give thanks...” Trisagion through Our Father... Troparion.

Litany. First Hour, and Dismissal.

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

On the Beatitudes, these Troparia, in Tone IV:

Of old was Adam banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying aloud: Remember me in Thy kingdom!

O Word, Who accepted the weeping of Peter and the tears of the harlot, Thou didst also have compassion upon the publican, who only sighed, O Christ, in that Thou art full of tender compassion. O supremely good Lord, have mercy on me who ask for forgiveness of my transgressions, and deliver me from everlasting torment.

O great Forerunner, who broke the bonds of infertility, release my lowly heart from its unfruitfulness, and by thy mediation make it bud forth virtuous deeds, whereby I may receive inexhaustible sustenance, crying out to Christ: Remember me, O Savior, when Thou comest in Thy kingdom!

Martyricon: Broken by tortures, thrown to wild beasts for devouring, dismembered, cast into the depths of the sea, burned with fire and lacerated with sharp implements, O wise and all-glorious martyrs, ye did not reject God. Him do ye beseech, O saints, that He grant us peace, enlightenment and great mercy.

Glory ..., O ye faithful, in oneness of mind let us all entreat the Father, the Son and the Holy Spirit, that we may glorify as is meet the Unity of the Godhead, Who existeth simply, without commingling, indivisibly and unapproachably, in three Hypostases; for thereby are we delivered from fiery torment.

Now & ever ..., Having received in thy womb Him Who with the Father is without beginning and with the Holy Spirit is co-enthroned, in a manner transcending understanding and all telling thou hast given birth unto Him, Who became a man in His benevolence toward mankind, O Mary Bride of God, spacious habitation of our God. Him do thou earnestly beseech, that thy servants be saved.

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: Harken, O God, unto my prayer, when I make supplication unto Thee.

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

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

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