

SUNDAY 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, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

In Thy goodness, O Lord, Thou didst bring all things about by Thy Word and Spirit, and didst also create me a reason-endowed living thing, that I might glorify Thine omnipotent name. But, more than any, I ever act dishonorably by my shameful deeds; yet have pity on me, I pray.

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.

I recognize thy divine nobility and the incorrupt homeland, O wretched soul, and I ever strive to attain them by goodly deeds. Let naught that is corrupt captivate me. Thou art my higher part, while the body is earth and corrupteth. Let not what is baser overcome that which is higher.

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

Go thou to the Supremely good One, O all-accursed soul; approach Him with fervent tears; before thy condemnation confess all things that thou hast done; and render thy Creator merciful to thee, O wretched one. Beg forgiveness, lest the Lord shut the door to thee.

Then the Stichera. of the saint, from the Menaion; or if there is no Menaion, these Stichera of the bodiless hosts, 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 incorporeal angels, who stand before the throne of God, illumined by the splendors thereof, O ye secondary luminaries who shine forth eternally with outpourings of light: Entreat Christ, that He grant our souls peace and great mercy.

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

O immortal angels who are most noetically rich, who receive truly indestructible life from the primal Life: Ye have become holy seers of eternal glory and wisdom, are filled with light, and have excellently been revealed to be beacons sharing therein.

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

O archangels, angels, principalities, thrones, dominions, six-winged seraphim and divine and many-eyed cherubim, ye organs of wisdom, powers and most divine authorities: Pray ye unto Christ, that He grant our souls peace and great mercy.

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

O immaculate Mary who surpassest every mind, most exceedingly pure chariot: By thine all-powerful intercessions guide me who am beset and hemmed in by many sins, to the broad expanse of repentance; for as the Mother of the Mighty One thou canst accomplish all things.

Then, “O Joyous Light ...,” the Prokeimenon in Tone VIII:

Prokeimenon: Behold now, bless ye the Lord, * all ye servants of the Lord.

Verse: Ye that stand in the house of the Lord, in the courts of the house of our God.

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

On the Aposticha, the Stichera of repentance, in Tone I:

Great is the abyss of my many transgressions, O Savior, and I sink grievously 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. 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.

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.

To the Martyrs: Through the prayers of all the saints and the Theotokos, O Lord, grant us Thy peace, and have mercy upon us, in that Thou alone art compassionate.

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

Joy of the ranks of heaven, * and mighty intercession for mankind on earth, * O most pure Virgin: * save us who have recourse unto thee, * for in thee, after God, have we placed our hope, ** O Theotokos.

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

**SUNDAY NIGHT: TONE I
AT COMPLINE**

Canon of Supplication to the Most Holy Theotokos

ODE I

Irmos: Thy victorious right arm, * in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it shattered the enemy, * fashioning anew a path for the Israelites through the deep.

Ineffably didst thou conceive God, O most pure Lady, and supra-naturally didst thou give birth to Him Who hath set mortals free from their transgressions. Wherefore, I entreat thee: Deliver me from my manifold transgressions!

Though I am engulfed by tribulations and the abyss of countless sins and sorrows, yet through thy mighty guidance and supplication, O all-immaculate one, do thou direct me to the divine stillness of repentance.

Glory ..., From the manifold misfortunes of my whole life do thou deliver me, O intercessor, that I may raise my voice in thanksgiving to thee: O pure Theotokos, rescue me from the torment which is to come!

Now & ever ..., Still thou the assaults of evil circumstances and perils, O all-immaculate Mother of our Redeemer, Creator and God, granting me the grace of salvation and purification.

ODE III

Irmos: Thou alone knowest the weakness of human nature * and in compassion hast assumed its form; * do Thou gird me with power from on high, * that I may cry unto Thee: * Holy is the animate temple of Thine ineffable glory, O Lover of mankind!

The sight of thy pure face delights the angels, and is salvific to mortals, but it is terrible to the spirits of wickedness! And, honoring and venerating it with faith, O Theotokos, we illumine our souls!

With virginal blood from thee, the Creator and Lord wrapped Himself in flesh. O all-immaculate one, entreat Him, that, in His ineffable mercy, He take pity on me who am become corrupt through mine unseemly deeds.

Glory ..., Having acquired thee as a preserver of our life and an unassailable rampart, may I also find thee after mine end to be a protection and an invincible helper, leading me to God and granting me glory and life everlasting, O most immaculate one.

Now & ever ..., Seedless was thy conception, and incorrupt thy birthgiving, O pure one; for God was manifestly born, setting aright the fall of human nature. Wherefore, we hymn thee, who art the true Theotokos.

ODE IV

Irmos: Perceiving thee with prophetic eyes * as the mountain overshadowed by the grace of God, * Habbakuk proclaimed that the Holy One of Israel * would come forth from thee, * for our salvation and restoration.

An unrestrainable urge for evil doth seize me through the activity of the enemy and mine own wicked habits. Help me, O Lady, that the most pernicious one not fall upon me utterly, depriving me of repentance through death.

All the time of my life have I squandered in the prodigality of wickedness; and now the servants thereof lead my lowly soul into cruel woundings. Help me, O Virgin Birthgiver of God!

Glory ..., O all-immaculate one, hearken to my cry of pain, which I bring forth in groans from the depths of my soul; and grant me release from the debts which, wretch that I am, I have incurred through my mindless thoughts and character.

Now & ever ..., O Sovereign Lady of the world, O Theotokos, help me! The most wicked enemy seeketh evilly to devour me through my grievous imaginings and thoughts, which separate me from God. Wherefore, forsake me not, neither disdain me.

ODE V

Irmos: Thou hast shone upon us with the radiance * of Thy coming O Christ, * and illumined the ends of the world with Thy Cross, * enlighten with the light of thine understanding * the hearts of those who with right worship hymn Thee.

Behold, I have acquired a ready assistance toward salvation! Wherefore, I fall down before thee and cry out with tears: O Theotokos, deliver me from the darts of the alien and from the difficult tests that are to come!

Thou art my strength, thou art my boast and joy! Thou art my preserver, my help, refuge and mine invincible intercessor, O most holy Virgin Theotokos. Wherefore, save thou thy servant!

Glory ..., With the sprinkling of thy divine supplication, O most pure Theotokos, cleanse my wretched soul which hath been defiled by the passions, granting it the splendid vesture of thy salvation.

Now & ever ..., **T**hou art the steady guidance of my life, delivering it from the threefold billows of many evil circumstances even at the time of my departure. I beseech thee: Stand thou forth, saving me, O Mother of Christ God!

ODE VI

Irmos: **T**he deepest abyss hath surrounded us, * and there is none to deliver us, * yea we have been counted as sheep for the slaughter; * save Thy people O our God, * for thou art the strength and restoration of the weak.

O most pure Birthgiver of God who knewest not wedlock, extend thy hand unto me and rescue me from the abyss of the evils which, wretch that I am, I have brought upon my passion-plagued soul through mindlessness.

Arise thou, O pure one, to aid thy servant who, placing my hope in thee and God, hastens to thine invincible aid, that the enemy be not able to seize and destroy me.

Glory ..., **O** Theotokos, I beseech thee, the healer of the sick, raising of the fallen and cleansing of the sinful, and with tears I fall down and cry out to thee: As thou art mighty, save me who am perishing!

Now & ever ..., **H**ave mercy upon my lowly soul, O pure one, go thou before it and rescue it, snatching it from the talons of the evil one; for he seeketh to send it into the abyss because of the evils which my great slothfulness hath wrought.

Lord, have mercy, (Thrice).

Glory ..., **Now & ever ...**, Sessional hymn, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

O pure one, we have all acquired thee as our supplicant before the Lord, and we hasten to thy holy church, asking help of thee, O Ever-virgin. Wherefore, deliver us who bless thee from the malice of the demons, from torment and dread condemnation.

ODE VII

Irmos: **W**e the faithful perceive thee, O Theotokos, * to be a noetic furnace; * for as He, the supremely exalted One, * saved the three children, * so hath He wholly refashioned fallen humanity, in thy womb, * O Thou praised and supremely glorified God of our fathers.

Thou wast a divine tabernacle for the Master, having conceived Him in thy womb and given birth to Him in the flesh, O only immaculate one. Wherefore, deliver us from sufferings, pain, tribulations and debts, for thou hast might and great power.

O pure Lady, put an end to the unbearable pain of my most wretched soul, giving me true joy and freeing me from the raging billows of my many transgressions. For thou art my refuge and deliverance.

Glory ..., **O**n thee have I set all my hope of salvation; for I have acquired thee as an invincible tower and foundation, a token of steadfastness, and through thee I hope to receive the kingdom, O Lady.

Now & ever ..., **T**hou wast the dawning of the Sun of glory, O pure Lady; for through thee hath He, appearing, freed all from darkness and ignorance, and from fetid transgressions. Wherefore, I cry to thee: Free me from the outer darkness!

ODE VIII

Irmos: In the furnace as in a fiery smelter * the Israelite children shone more brightly than gold * with the beauty of godliness, * as they exclaimed: Bless the Lord all ye works of the Lord, * hymn and supremely exalt Him throughout all ages.

The turmoil of the passions cruelly afflict my soul, O Theotokos. As thou hast given birth to the Author and Bestower of peace and tranquility, O pure one, fill me with serene joy and gladness, preserving me in peace.

Thou hast been revealed to us as the mediatrix of salvation who hast given birth to the Savior and Master of all, O Theotokos. Wherefore, I entreat thee: Grant salvation to my lowly soul, that with faith I may sing hymns to thee throughout all ages.

Glory ..., **H**aving ineffably conceived the God and Creator of all, save me from corruption and from every temptation, and grant that I may ever cry: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout all ages!

Now & ever ..., **O** Virgin, thou hast given birth to the God and Creator of all. Him do thou beseech, that He grant cleansing from transgressions and deliverance from tribulations, perils, from everlasting fire and condemnation, to those who unceasingly glorify thy glory.

ODE IX

Irmos: The Bush, which burnt without being consumed, * prefigured thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.

O all-immaculate Mother of God, open unto me the depths of thy mercy, and deliver me from the mouth of the noetic wolf, who seeketh to devour and ruin me. Have mercy, I pray thee, and turn not away from me, thy shameful servant.

Be thou the intercessor for my whole life and my steadfast aid, O all-pure one, and deliver me from manifold perils and grief, and from the blasphemy of mine enemies, and deliver me from everlasting fire.

Glory ..., **T**hou alone art the visitation of the sick. Thou alone art the setting aright of the fallen. Thou alone art our guide and entry unto God. Thou alone art the mediatrix of everlasting good things. Have mercy upon me, who alone have sinned more than all others!

Now & ever ..., **A**cept thou my tearful supplication, and grant me remission of the offenses and many evils which I have committed, O Theotokos, all-hymned Lady; for I perish utterly in my boundless despair.

Then, "It is truly meet ...," and the rest as usual. Dismissal.

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

After the 1st chanting of the Psalter, the Sessional hymns, 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:

O most pure Theotokos, * thou who art blessed in the heavens * and glorified upon the earth ** Rejoice, thou Bride unwedded!

After the 2nd chanting of the Psalter, the Sessional hymns, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Hasten Thou to open unto me Thy fatherly arms, 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 be-fore Thee!

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

Thy tribunal is awesome, Thy judgment righteous, and my deeds are evil. Yet do Thou, O Merciful One, go before me and save me. Free me from torment, O Master, and deliver me from the lot of those on Thy left hand; yea, grant that I may stand at Thy right hand, O most just Judge.

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

To the Martyrs: O Lord, the glorious passion-bearers were invested by Thee with the boast of suffering and the dignity of crowns; for by enduring wounds they vanquished the iniquitous, and by divine power received victory from heaven. Through their supplications free me also from the invisible foe, O Savior, and save me.

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

Set aright my wretched soul, O pure one, and have pity on it which, through the multitude of my transgressions hath fallen headlong into the pit of destruction, O all-immaculate one; and at the dread hour of death rescue me from the interrogating demons and from all torment.

After the 3rd chanting of the Psalter, the Sessional hymns, in Tone I:

Spec. Mel.: "Thy Tomb, O Savior ...":

Having mindlessly withdrawn from Thee, O all-Compassionate One, I have wasted my life in prodigality, ever laboring for the irrational passions; but at the supplications of the angels, O loving Father, accept me as Thou didst the prodigal son, and save me.

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

O all-pure Maiden who alone art higher than the immaterial armies and surpassest the ranks of heaven, thou receivest fitting praise from them; but with the angels beseech thy Son, that I who alone am condemned may be delivered from the tyranny of the passions.

Canon of repentance, the acrostic whereof is "Wash away the defilement of my transgressions, O Word", the composition of Joseph, in Tone I:

ODE I

Irmos: Thy victorious right arm, * in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it shattered the enemy, * fashioning anew a path for the Israelites through the deep.

According to the magnitude of Thy mercy, O Christ, do away with the multitude of my sins, I pray Thee, and grant me the thought of returning to Thee, that I may glorify Thy goodness, which is past understanding.

In the loving-kindness of Thy compassions Thou didst appear on earth as an incarnate man; wherefore, accept me who have sinned more than any other man, O Word of God, and who now fall down before Thy compassions in repentance.

To the Martyrs: Emulating the death of Christ Who of His own will suffered death, O all-praised and right glorious ones, ye endured multifarious sufferings and death; wherefore, ye have received immortal life, O martyrs.

To the Martyrs: Most gloriously bearing the fire of divine love within you, O martyrs, ye did not fear the fire, but by the ardent excess of pain ye utterly consumed all the tinder of polytheism.

Theotokion: With us the ranks of the incorporeal beings hymn thee, O all-hymned Virgin; for unto the Infinite One, Who became incarnate within thy womb, thou hast given birth, remaining a virgin as thou wast before giving birth, O Bride of God.

Another canon, of the incorporeal hosts, the acrostic whereof is “The first hymn to the angels”, the composition of Theophanes, in Tone I:

Irmos: Thy victorious right arm ...,

Standing in splendor before the throne of the Master, Who is equally eternal with the Father, and is His Angel of great Counsel, O all-holy angels, pray for me who hymn you, that He may inspire my words. (Twice)

Considering of old, the divine Mind created the ranks of the angels, who receive the reflection of the light of the Godhead and the radiance of the three-Sunned Effulgence, as far as they are able.

Theotokion: He Who as God adorned the ranks of the hosts on high made His abode within thy womb, which knew not wedlock and is more exalted than the seraphim, O Theotokos; and He became immutable flesh.

ODE III

Canon of Repentance

Irmos: Thou alone knowest the weakness of human nature * and in compassion hast assumed its form; * do Thou gird me with power from on high, * that I may cry unto Thee: * Holy is the animate temple of Thine ineffable glory, O Lover of mankind!

Arise and step forth, O my soul, and cry out to thy Creator, Who knoweth all thy hidden things; and show forth fruits of repentance, that the compassionate Lord may have mercy on thee and deliver thee from everlasting fire.

O only Good One, purify, cleanse and save me, for like the publican I cry out to thee with fear: I am drawn along by a multitude of sins, am crushed beneath the weight of my transgressions, and am filled with immeasurable shame!

To the Martyrs: Filled with wisdom and true understanding, the martyrs revealed the wisdom of the pagans to be foolishness; they destroyed the evil of their philosophies, and suffering mightily, as is meet have received crowns of victory, rejoicing.

To the Martyrs: Confessing the Trinity of Persons, the Unity in essence, O spiritual athletes, ye destroyed the falsehood of polytheism with divine Faith, and were revealed to be luminaries, enlightening the hearts of all with rays of grace.

Theotokion: O pure and holy Bride of God, in holiness thou hast given birth to the Son and Word, Who with the Father is equally without beginning, Who resteth in the saints, and in the Holy Spirit sanctifieth those who piously call Him holy.

Canon of the Angels

Irmos: Thou alone knowest the weakness ...,

Directly approaching the deifying Light, and filled therewith in multifarious ways, the seraphim were manifestly the first to be enlightened by the primal radiances, and became like secondary luminaries, deified by the Godhead. (Twice)

Earnestly desiring to hymn the radiance of the angels who thereby impart help from God, O ye faithful, in purity of mind and with most pure mouths let us beg to receive their effulgence.

Theotokion: Deemed worthy to behold the transcendent Mind as is meet, Gabriel brought thee a cry of joy, O all-immaculate Virgin, manifestly declaring to thee the conception of the Word, and proclaiming thy birthgiving.

ODE IV

Canon of Repentance

Irmos: Perceiving thee with prophetic eyes * as the mountain overshadowed by the grace of God, * Habbakuk proclaimed that the Holy One of Israel * would come forth from thee, * for our salvation and restoration.

Unto what can I liken thee, O my wretched soul, who commits wickedness and fails to do good? Turn thou, and cry out to Him Who of His own will beggared Himself for thy sake: O Thou Who knowest the hearts of all, have pity and save me!

O Savior Who hast appointed repentance for those who turn away, bestow it upon me, O Good One, granting me compunction and sighs before the end of my life, as Thou didst to the harlot of old who clasped Thy feet, O Master.

To the Martyrs: Brimming with the waters of the Spirit, the martyrs were revealed by God to be rivers of living water; drying up the torrents of turbid delusion by the Spirit, and giving drink to the minds of the faithful.

To the Martyrs: The divine martyrs struggled greatly, for they endured fire and the sword, and the infliction of all manner of evils. By their supplications, O Word of God, deliver from great and everlasting torment those who hymn Thee with faith.

Theotokion: The compassionate Son, Who transcendeth times and seasons, Who in the beginning was begotten of the unbegotten Father, and Who became

incarnate from thee, O Virgin, was born within time, desiring to abolish the temporal warfare of mortals.

Canon of the Angels

Irmos: Habakkuk gazing with foreseeing eyes ...,

As the first adornments of the universe! the thrones, and cherubim and seraphim shone forth directly with divine rays; and ordering themselves now in their deifying sacred ranks, they chant: Glory to Thy power, O Lord! (*Twice*)

With unceasing threefold hymns to the Trinity the sacred seraphim praise the three-fold Unity of the Godhead, revealing the most pure mystery of theology, and teaching the Orthodox Faith.

Theotokion: He Who is understood to transcend all creation in His life-giving creative power, truly working miracles on earth by virginal splendors, made His abode within thy pure womb, O most pure one.

ODE V

Canon of Repentance

Irmos: Thou hast shone upon us with the radiance * of Thy coming O Christ, * and illumined the ends of the world with Thy Cross, * enlighten with the light of thine understanding * the hearts of those who with right worship hymn Thee.

I have fallen into the corruption of the passions, and fear Thy just judgment, O righteous Lord; wherefore, I pray Thee: Strengthen me to do good works that I may be justified.

Thou knowest the hidden and secret things of my heart, O my God, Creator and Lord; wherefore, condemn me not at the hour of judgment, when Thou shalt come to judge all mankind.

To the Martyrs: In tasting of fire, the saints showed forth the burning of their divine love; wherefore, bedewed, the God-bearers rejoiced in the expectation of things to come.

To the Martyrs: Fortified by the hope of good things, the martyrs most patiently endured dismemberment, and with the cords of their mighty endurance they strangled the greatly crafty one.

Theotokion: The mouths of orators are unable to convey the ineffable wonder of thy birthgiving, O Bride of God; for thou hast given birth to the Ineffable One, and in thine arms didst hold Him Who upholdest all things in His hand.

Canon of the Angels

Irmos: O Christ Who hast enlightened the ends

Set afire by divine love, the dominions, principalities and powers, the secondary ranks, hymn the one Essence and Power of the Godhead with unceasing voices. (Twice)

The angelic ranks, the angels and principalities, and the countless armies of heaven are guided by the Spirit: they are taught to worship with splendor the illumining Essence in three Hypostases.

Theotokion: Thou wast adorned more greatly than the majesty of the angels; for, having given birth to the Creator and Lord of the angels, O most pure Mother of God, of thine own blood thou hast ineffably given birth to Him in the flesh.

ODE VI

Canon of Repentance

Irmos: The deepest abyss hath surrounded us, * and there is none to deliver us, * yea we have been counted as sheep for the slaughter; * save Thy people O our God, * for thou art the strength and restoration of the weak.

As a physician, O Christ, heal the sufferings of my heart, and cleanse me from every defilement with streams of compunction, O my Jesus, that I may hymn and magnify Thy compassion.

Turn me back, who am gone astray among the ways of destruction and fallen into the pit offenses, O Christ, and lead me to the straight paths of Thine honorable justifications, that I may glorify Thee.

To the Martyrs: As true jewels of great price strewn forth by the Stone, ye did not reject the Rock of life, nor did ye sacrifice to graven stones, as glorious martyrs crowned by the Lord.

To the Martyrs: Having tilled their souls with the plough of faith, by the divine Spirit the martyrs brought forth the grain of suffering a hundredfold, and have been deemed worthy of blessed food.

Theotokion: Giving birth to the Fire of the fiery ministers, in a primal manner thou wast shown to excel them and all creation, O most pure and all-immaculate Virgin, and divinely joyous one, who art blessed among women.

Canon of the Angels

Irmos: The deepest abyss hath surrounded us ...

The ranks of the incorporeal beings, standing before the throne of Thy glory, O Lord Who lovest mankind, worship Thee with unceasing angelic voices, for thou art their strength, O Christ, and their hymn. (Twice)

Gazing upon Thy countenance, the inconceivable beauty and supremely divine magnificence of Thy divine radiance, the angels are enlightened; for Thou art their light and joy.

Theotokion: **T**he Word Who before was the incorporeal, Who accomplisheth all things by His will, and brought the armies of the incorporeal beings out of non-existence, became incarnate from thee, O most pure one, in that He is Almighty.

ODE VII

Canon of Repentance

Irmos: **W**e the faithful perceive thee, O Theotokos, * to be a noetic furnace; * for as He, the supremely exalted One, * saved the three children, * so hath He wholly refashioned fallen humanity, in thy womb, * O Thou praised and supremely glorified God of our fathers.

With virtue as his companion, Daniel tamed the lions of old. Emulate him, O my soul, and ever lifting thine eyes up to God, render impotent him who ever roareth like a lion, desiring to seize thee.

I have grievously defiled my soul with an excess of fornication. O Christ Who hast exalted virtue, accept me as the prodigal, and have pity on me who chant: All-hymned and most glorious is the God of our fathers!

To the Martyrs: **R**ight mightily strengthened by the law of Christ, the invincible martyrs rendered impotent the counsels of the iniquitous; and having lawfully reached the end of their life, they chanted: O all-hymned God of our fathers, blessed art Thou!

To the Martyrs: **O** divinely illumined martyrs of the Lord, set afire by the light of the Trinity, ye manifestly destroyed the darkness of torment and the gloom of delusion, chanting: All-hymned and most glorious is the God of our fathers!

Theotokion: **I**n thee the laws of nature are restored, for, beyond the laws of the flesh, thou hast given birth, O all-immaculate one, to Christ, the Bestower of the law, Who proclaimeth deliverance for all who chant: All-hymned and most glorious is the God of our fathers!

Canon, of the Angels

Irmos: **W**e the faithful perceive thee, O Theotokos ...,

Thou art Light without beginning, Who shone forth from the Father of light, O Master, and didst make the armies of the angels mirrors reflecting Thy never-waning radiance. All-hymned and most glorious is the God of our fathers!

O Lord of all, Thou dost manifestly save the race of mankind through the supplications of the angels, for Thou hast assigned them to all believers who in an Orthodox manner hymn Thee, the all-hymned and most glorious God of our fathers.

Tongue and mind are unable to recount Thy wonders and the majesty of Thy works, O Master; for Thou hast enlightened all the beauty of the heavenly hosts. All-hymned and most glorious is the God of our fathers!

Theotokion: **T**he Son, Who before was begotten of the Father without mother, became incarnate from thee, O pure one, for our sake becoming like us. Him do the regiments of the incorporeal beings now serve as the praised and most glorious God of our fathers.

ODE VIII

Canon of Repentance

Irmos: **I**n the furnace as in a fiery smelter * the Israelite children shone more brightly than gold * with the beauty of godliness, * as they exclaimed: **Bless the Lord all ye works of the Lord, * hymn and supremely exalt Him throughout all ages.**

O Christ my compassionate Redeemer, from the gloom of sin which besets me and from all temptations deliver me who cry: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout all ages!

When Thou shalt come in glory to judge the world, O Christ, cause me to stand with Thine elect, who cry out and say: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout all ages!

To the Martyrs: **Y**e have passed over to the land of Christ, O holy martyrs; for having struggled greatly on earth, ye have received the life of heaven, chanting: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout all ages!

To the Martyrs: **H**aving put off the corrupt body, as victorious martyrs ye clothed yourselves for Christ in the vesture of immortality, and ye cry down from the heavens: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout all ages!

Theotokion: **F**rom afar sacred voices proclaimed thee to be the Mother of God Who created all things, O most pure one. Unto Him do we chant: Bless the

Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout all ages!

Canon of the Angels

Irmos: In the furnace as in a fiery smelter ...,

Emulating the armies of the angels, which are enlightened and fully illumined by the rays of the beauty of the threefold Sun, O ye faithful, let us chant: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout all ages!

As the source of all good things, the divine power of the Godhead brought forth the divine hosts as secondary luminaries which receive the primal Light and cry out: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout all ages!

The primal Mind and Creator trans-essentially made celestial the angelic intelligences, who clearly draw nigh unto Him and cry: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout all ages!

Theotokion: **U**nto Him Who was begotten by the Father before time in a manner past describing thou didst ineffably give birth for us, O all-immaculate Virgin. Unto Him do we cry: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout all ages!

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: **T**he Bush, which burnt without being consumed, * prefigured thy pure birthgiving, **O Theotokos.** * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.

Like the Canaanite woman I cry unto Thee: Have mercy on me, O Word! For I have a soul which is prey to the assaults of the demons, which mindlessly committeth iniquities and which lacketh all godly fear of Thee, O Long-suffering One.

O Lord, set Thou the feet of my soul upon the rock of Thy precepts; tread down the serpent, who shamelessly desires to trip me, and deliver me from his malice, in that Thou art good and greatly merciful.

To the Martyrs: Having first withstood the roiling waters of temptations and the storm of grievous wounds, O martyrs, ye manifestly attained unto the harbor of the heavenly kingdom, finding delight in divine tranquility.

To the Martyrs: Ye were deemed worthy to become radiant martyrs for the never-setting Light, and have made your abode in the Church of the firstborn; and ye rejoice with the angelic choirs, and with them entreat the Bestower of life on our behalf.

Theotokion: Thou bearest Him Who sustaineth all things, and givest suck unto Him Who giveth food unto all. Great and awesome beyond understanding is the mystery of thee, O Virgin Theotokos, who art adored in holiness. Wherefore, we bless thee with faith.

Canon of the Angels

Irmos: The Bush, which burnt without being consumed ...,

O Savior, Thou didst create the incorporeal intelligences to share in Thine ineffable glory. By them do Thou preserve now Thy people, who flee unto Thee with faith and love, that we may magnify Thee directly, O Master.

Send Thou an angel of peace to preserve Thy flock, O Almighty; for Thou art the Cause of peace and love, preserving the divinely wise Faith, and destroying all heresies by Thy power.

All the delight of which we sing, the radiance of heavenly delight, do Thou plant in Thy Churches, O Master; and grant us the state wherein with piety we may unceasingly magnify Thee, the Savior.

Theotokion: The ranks of angels now unceasingly hymn thy birthgiving, O most pure one, for they stand in rank, gazing upon and sharing in His gladness; and they unceasingly magnify thee, the Theotokos.

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

Small litany, Exapostilarion, and the usual psalms.

Small Doxology (Read), Litany: Let us complete ...,

On the Aposticha, the 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 step 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 unto 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.

To the Martyrs: Come, O ye people, and with hymns and spiritual songs let us all honor the passion-bearers of Christ, for they are the luminaries of the world and the preachers of the Faith, the ever-flowing fountain from whence healings pour forth upon the faithful. By their supplications, O Christ our God, grant peace to Thy world and great mercy to our souls.

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

O thou who art more holy than all the holy powers * and more honorable than all creation, * O Theotokos, thou Sovereign Lady of the world, * who didst give birth to the Savior, * by thy supplications save us from countless transgressions and difficulties, ** in that thou art good.

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

Litany: Have mercy on us ..., First Hour, and Dismissal.

**ON MONDAY 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!

By Thy loving-kindness, O Christ God, grant me a well-spring of compunction to cleanse me of all the defilement of countless evils, and cause me to share in Thy kingdom, O Benefactor.

We bring the ranks of Thine angels before Thee to make supplications, O Christ. Have pity on us through them, in that Thou art supremely good, overlooking all our transgressions, whether committed in knowledge or in ignorance.

To the Martyrs: **W**ith the outpourings of your blood ye manifestly drowned the noetic pharaoh, O saints; and ye now pour forth torrents of miracles which dry up the abyss of infirmities. Wherefore, ye are called blessed.

Glory ..., **L**et all of us, the faithful, worship the Father, glorify the Son, and hymn the all-holy Spirit, crying out and saying: O all-holy Trinity, save us all!

Now & ever ..., **O** most immaculate one, who hast given birth to the timeless Light, with light guide my soul which hath ever been darkened by the assaults of the demons, and by thy mediations free it from the fire which is to come.

On Monday, the Prokeimenon, in Tone IV:

Prokeimenon, in Tone IV: He maketh His angels spirits, * and His ministers a flame of fire.

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

Alleluia, in Tone V: Praise Him, all ye His angels; praise Him all ye His hosts.

Verse: For He spake, and they came to be; He commanded, and they were created.

Communion Verse: He maketh His angels spirits, and His ministers a flame of fire.