

SUNDAY EVENING: TONE III
AT VESPERS

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

Spec. Mel.: “Great is the power of Thy martyrs ...”:

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

O heavenly father, accept me as Thou didst the repentant prodigal son, though I sin exceedingly and embitter Thee, the good Master Who art merciful by nature; and make me one of Thy hirelings.

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 have passed the time of my life in slothfulness and have drawn nigh to the end, wretch that I am. I give no thought to the judgment which awaiteth me, nor to my falling away from God. But, having turned me back to Thee, O Savior, rescue me from them.

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

From Gehenna, from the gnashing of teeth, and every other eternal retribution do Thou deliver my lowly soul, O supremely good Lord; that with faith I may hymn the merciful God, Who art by nature the Lover of mankind.

Then the Stichera from the Menaion; or if there is no Menaion, these Stichera of the holy incorporeal angels, in the same tone:

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.

Thou didst create the choirs of incorporeal beings, O Lord, unto all showing forth the richness of Thy goodness; and out of non-existence Thou didst bring into being those who now glorify Thy glory with never silent voices.

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

Great is the power of Thine angels, O Christ; for, though bodiless, they protect the world, preserving the Churches by Thy power, O Master; and they entreat Thee on behalf of the whole world.

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

Behold Thy single and three-Sunned beauty, the hosts who minister to Thee reveal derivative splendors to those in the world; and shining forth as one, they impart divine glory unto us.

Glory ..., Both now ..., Theotokion:

O most pure one, who hast dominion over all creation, by thy fervent intercession and maternal prayer free my mind, which is grievously beset by the passions, and enslave me to thy Son and God.

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, these Stichera of compunction, in Tone III:

Our evening hymnody do we bring to Thee, O Christ, with incense and spiritual odes, Have mercy and save our souls.

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.

Save me, O Lord my God, in so far as Thou art the salvation of all. For the storm of the passions disquieteneth me, and the yoke of my transgressions weigheth heavily upon me. Stretch out Thy helping hand and lead me up to the light of compunction, for Thou alone art compassionate and the Lover of mankind.

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: Great is the power of Thy Cross, O Lord! For though it was planted in one place, it worketh throughout the whole world, making apostles of fishermen and martyrs of the heathen, that they might pray for our souls.

Glory ..., Both now ..., Theotokion:

O Lady, intercessor for all who pray to thee: In thee we find boldness, of thee do we boast, and in thee have we placed all our hope. Entreat Him Who was born of thee on behalf of thine unprofitable servants.

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

SUNDAY NIGHT: TONE III
AT COMPLINE

Canon of supplication to the most holy Theotokos

ODE I

Irmos: He who of old gathered the waters * into one by His divine decree, * divided the sea for the people of Israel. * For He is our God and supremely glorious, * to Him alone let us sing, for He hath been glorified.

O most holy Virgin Mary who alone art of great renown, more glorious than, the cherubim, O daughter of David and beauty of Jacob, the Mother of our God: thy glory hath been magnified exceedingly, and we all glorify thee with faith.

Thou didst bear in thine arms as a man Him Who stretched out the sky like a skin by His word. Wherefore, do thou constantly beseech Him, O pure one, that He deliver my soul from the irrationality of the passions and from all sorrow.

Glory ..., O Virgin who wast foretold before all ages, thou art the most pure purple robe of the King of glory, wherein He Who had clothed our forefather Adam in garments of skin clad Himself in the latter days: cover me also with thy protection.

Theotokion: O Virgin who hast given birth to Christ, thou hast extinguished the unbearable fire of sin, which of old wrought corruption for the race of mankind. Wherefore, dry up the torrents of the passions of my soul by thy prayers.

ODE III

Irmos: O Most High, Ruler of all, * who out of nothing hath established all things, * fashioned by Thy Word, * perfected by the Spirit, * confirm me in Thy love.

The Master and Lord Who hath dominion over fire hath been called thy Son, O pure one; wherefore, deliver me from the works of the passions by thine intercessions, O Lady.

From the tempest of carnal passions do thou quickly deliver me, thy servant, O most pure one who hast given birth to the Calm of salvation and the Wellspring of dispassion.

Glory ..., As the luminous lampstand of the never-waning Light, O most pure one, thou hast enlightened the world. Wherefore, with thy beams dispel the clouds from my soul.

Both now ..., O Lady who hast given birth ineffably to Christ, the Bestower of life, enliven me who am dead of soul because of the multitude of mine evil passions.

ODE IV

Irmos: Thou hast shown us steadfast love, O Lord, * for Thou gavest Thine only-begotten Son over to death for our sake. * Wherefore with thanksgiving we cry unto Thee, * ‘Glory to Thy power, O Lord!’

The siege of carnal understanding hath beset me and made my soul captive; yet do thou, O Lady who hast given birth to the Mind which transcendeth all the understanding of the world, grant me thy peace.

From thy womb thou didst pour forth the noetic Myrrh upon the world; wherefore, free my soul from the defilements of the passions, O most pure one, and grant me the myrrh of dispassion by thy supplications.

Glory ..., Knowing thee to be the golden jar manifestly holding Christ, the God-man, the Manna of life, I pray: feed thou my soul which is famished with hunger, and give it the torrent of the Spirit to drink.

Both now ..., Of old, unrestrained, Eve brought about death; but thou hast brought about true life by thy pure virginity. Wherefore, deliver me from a sinful death by thy supplications.

ODE V

Irmos: The Invisible One hath appeared on earth, * and the Unapproachable One hath willingly dwelt among mankind; * and, rising early at dawn, we hymn Thee, * O Lover of mankind.

As our deliverance, thy Son hath delivered all from corruption, O Virgin; wherefore, deliver me from a carnal understanding and from the presence of the passions.

By the fire of thy prayers burn up all the thorns of my passion-filled thoughts, O Theotokos who hast purified the nature of man as with tongs and ember.

Glory ..., Thou art the divine heifer of the divine Bullock Who in His love for mankind was slaughtered for our sake. With His divine blood do thou purify my heart.

Both now ..., Of old I acquired the beautiful robe of the virtues, yet I have cast it off in my slothfulness; but do thou, O Virgin, now clothe me in one that is yet more splendid by thy supplications.

ODE VI

Irmos: The uttermost depths of sin have surrounded me, * and my spirit perisheth. * but do Thou, O Master, stretch forth Thy lofty arm * and like Peter O Helmsman, * do Thou save me.

The cruel wiles of evil have shaken the temple of my soul, yet do thou who hast given birth to Christ, Who established the earth upon the waters, make me steadfast by thy prayers.

In giving birth to the Pearl of great price, thou hast released mortals from their debt; wherefore, O most pure one, quickly loose the bonds of my transgressions, passions and sorrows.

Glory ..., **T**he supremely good God Who was born from thy womb hath given thee to the faithful as a refuge and divine protection; wherefore, O most pure one, cover me with thy hands, and preserve me.

Both now ..., **O**ften engulfed in frenzy by the billows of life, and ever tempest-tossed by the works of the enemy, I now cry out to thee: O Theotokos, help me!

Lord, have mercy, (Thrice).

Glory ..., **Both now ...**, **Sessional Hymn, in Tone III:**

Spec. Mel.: “Of the divine Faith ...”:

Thou wast the divine tabernacle of the Word, * O only all-pure Virgin Mother * who surpassed the angels in purity. * By the divine waters of thy supplications * cleanse me who, more than all others, * have become dust, defiled by carnal transgressions; ** and grant me great mercy, O pure one.

ODE VII

Irmos: As of old Thou didst bedew * the three pious children in the Chaldean flames, * so also with the radiant fire of Thy divinity * illumine us who cry to Thee, * ‘Blessed art Thou, the God of our fathers!’

Crowds of wicked demons and hordes of carnal passions have surrounded me; yet as thou hast given birth to Christ, Who is mighty in battles, deliver me from frequent griefs and cruel falls.

He Who alone cannot be approached by the cherubic beings and is held in awe by the ranks of the angels made His abode within thee, O pure one, and hath renewed us. O Lady, through Him render me terrible to invisible foes.

Glory ..., **O** Virgin, thou wast a noetic garden of paradise which put forth the Tree of life; and Adam, partaking thereof, hath been delivered from, the fruit of death. Wherefore, bring sweetness to me now, and deliver me from the taste of the passions.

Both now ..., **D**eliver me from the mire of the passions of my body, and from the temptations of the demons, O thou who hast given birth to the Redeemer for our sake, as the habitation of the Most High and hallowed temple of the God of our fathers.

ODE VIII

Irmos: United together in the unbearable fire, * yet not harmed by the flame, * the children, champions of godliness, sang a divine hymn: * O all ye works of the Lord, * bless ye the Lord and supremely exalt Him throughout all ages.

O cloud of the Light Who fashioned the great luminaries in the universe: with thy rays dispel all the darkness, day and night, of all my passions and transgressions, and show me to be a child of the light, O Birthgiver of God.

By the Rain which descended from heaven into thy womb, O Theotokos, enlighten and bedew my soul and heart, and extinguish the flame of passions and sorrows, that I may glorify thee fervently throughout all ages.

Glory ..., O pure one, thou didst give birth ineffably to the Wisdom of God which united the earthly and the heavenly, bringing all things forth from nonexistence; by His word grant me wisdom and understanding, that I may hymn clearly thy divine birthgiving.

Both now ..., O Sovereign Lady of the world, I cry aloud and pray that my soul and body may be bedewed through thy supplications, and that I may be quickly delivered from the pangs of sin and the evil of the passions; for thou art the healing of all mankind.

ODE IX

Irmos: Upon Mount Sinai Moses saw thee in the bush, * as one who didst conceive the fire of the Godhead within thy womb, * and yet remained unconsumed. * Daniel saw thee as a mountain not cut by the hand of man, * and Isaiah proclaimed thee as the Rod that blossomed forth * from the root of David.

Thou wast shown to be cloth divinely woven for Christ, from whence the Spirit prepared the divine raiment of the flesh. Wherefore, by thy supplications, O pure one, clothe me also in the vesture of chastity.

O noetic vine who hast put forth for us the divine Grapes, by Whom we have been given the water of incorruption to drink: by thy prayers pour forth upon my soul compunction and the wine of purification.

Glory ..., O pure and holy bridal chamber, by whose nature God wedded His nature to that of mortals, I beseech thee: unite me to thy Son, and impart unto me divine life by thy prayers.

Both now ..., O Virgin who hast given birth to Christ, the Wellspring of incorruption, thou hast transformed the pasture of corrupt human nature. Wherefore, by thy supplications deaden the stormy assaults of the passions which consume me.

Then, “It is truly meet to bless thee ...,” and a prostration. Trisagion through Our Father ..., Troparion. The rest as usual. Dismissal.

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

**After the 1st chanting of the Psalter, the
Sessional Hymns of compunction, in Tone III:**

Dwelling on earth, O my soul, repent, for dust doth not chant in the grave, nor is it delivered from transgressions. But cry out to Christ God: O Thou Who knowest the hearts of men, I have sinned against Thee! Before Thou judgest me, have pity and mercy on me, O God.

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

Wherefore, O my soul, dost thou continue in offenses? Wherefore dost thou abide the setting aside of repentance? Call to mind the coming judgment, and cry out to Christ God: O sinless Lord Who knowest the hearts of men: I have sinned; have mercy on me!

Glory ..., Both now ..., Theotokion:

Awed by the beauty of thy virginity * and the exceeding radiance of thy purity, * Gabriel called out unto thee, O Theotokos: * What worthy hymn of praise can I offer unto thee? * And what shall I name thee? * I am in doubt and stand in awe. * Wherefore as commanded, I cry to thee: ** Rejoice, O Full of Grace.

After the 2nd chanting of the Psalter, the Sessional Hymns, in Tone III:

At the dread judgment I shall denounce myself, there being no need for accusers, and shall condemn myself, there being no need for witnesses; for the books of my conscience will be opened, and the things I have done in secret will be exposed. Wherefore, O God Who wilt examine my deeds at that universal trial, cleanse me and save me.

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

Thou knowest the depth of mine offenses, O Lord. Give me a helping hand, as Thou didst to Peter, and save me.

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

To the Martyrs: **T**he goodly courage of your endurance vanquished the wiles of the enemy, the author of evil, O all-famed passion-bearers; wherefore, ye have been deemed worthy of eternal blessedness. But pray ye to the Lord, that He save the flock of Christ-loving people, in that ye are witnesses to the Truth.

Glory ..., Both now ..., Theotokion:

Rejoice, O Mary, Virgin Mother, holy mountain, garden of Eden, from whom Christ God, the seedless Word was born, and through Whom life hath budded forth upon the world.

After the 3rd chanting of the Psalter, the Sessional Hymns, in Tone III:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

When we shall stand before Thine inexorable tribunal and divine judgment, before which the hosts of heaven stand with trembling, how then shall I appear before Thee, O most righteous Judge? I have done deeds worthy of condemnation and fire. Yet at the supplications of Thine angels have pity on me then, and save me!

By Thy word Thou didst bring into being those in heaven and those on earth, in that Thou art almighty; and the angelic choirs, standing before Thee with fear, offer Thee unceasing hymnody, O Master, illumining all the ends of the earth with Thy light. And with them we also cry out to Thee: In Thy tender compassion save us!

Glory ..., Both now ..., Theotokion:

As an uncultivated vine, O Virgin, * thou didst sprout forth the most comely Cluster of grapes * Which poureth forth upon us the wine of salvation * making glad the souls and bodies of all. * Wherefore, ever blessing thee as the cause of good things, * with the angel we cry out to thee: ** Rejoice, O thou who art full of grace!

ODE I

Canon of compunction, to our Lord, Jesus Christ and His holy martyrs, the composition of Joseph, in Tone III:

Irmos: Having engulfed the chariots of Pharaoh in the deep, * Thou didst part the sea, O Lord, * and save the people of Israel, * who praised Thee with hymns.

O Sinless One, deliver me from the myriads of transgressions I have mindlessly committed, granting me tears of compunction, as once Thou didst to the harlot.

Through the virtues show me to be Thy temple, though I am become a den of thieves through mine unseemly deeds, O Thou Who, as the Lover of mankind, wast willingly born in a cave.

To the Martyrs: Piloted by the divine Spirit, ye navigated the tempest of torments, O divinely inspired martyrs, and have put in at the harbor of God.

To the Martyrs: Enlightened by the grace of the Spirit, O all-famed martyrs, rejoicing, ye escaped the most profound darkness of the madness of idolatry .

Theotokion: O all-holy and most pure one, helper of sinners, restoration of the fallen: Grant the repentance of compunction unto me who have sinned greatly.

Another canon, of the holy incorporeal angels, the acrostic whereof is “I compose a third hymn for the incorporeal ones,” the composition of Theophanes, in Tone III:

Irmos: Let us chant a new song O ye people, * unto Him Who was born from the Virgin for our salvation * and hath made those on earth one with those in heaven * for He hath been glorified.

As the Light without beginning, imparting all radiance, O Christ God, enlighten my thoughts through the intercessions of Thy hosts.

Rejoicing angelically, the choirs of the angels are mystically illumined by a most rich communion of Thy beauteous splendors, O Savior.

As the good Creator of life, the Spirit, Who doeth good and Who proceedeth from the Father, hath made steadfast the heavenly hosts by His intangible divine grace.

Theotokion: O most noetically rich Gabriel, divine chief captain of the incorporeal choirs: Unto her who is joyous utter the cry of joy: Rejoice, O all-immaculate one!

ODE III

Canon of repentance

Irmos: Do Thou firmly establish me O Lord * Who alone art abundantly merciful; * and extend Thy hand unto me, * as Thou didst to Peter, * and save me.

As Thou didst save drowning Peter, O Lover of mankind, so also lead me up from the depths of my transgressions.

The deceiver hath brought death upon me, slaying me with the passions; but do Thou, O Bestower of life, revive me by examples of repentance.

To the Martyrs: Unjustly consumed by material fire, O martyrs, ye were immaterially consumed by the desire for the Immaterial One.

To the Martyrs: Torn asunder, the martyrs set at naught the maiming and pursuits of the deceiver; and they were deemed worthy of crowns.

Theotokion: **O** Mary of regal calling, by thy supplications free me who am beset by many soul-destroying passions.

Canon of the holy angels

Irmos: **Thou hast broken the bow of the enemy * and crushed their shields by Thy might, * O Master Christ, our confirmation, * holy art Thou O Lord!**

O Good One, Thou hast shown the angelic choirs to be rivers and streams flowing with goodness, shining with the radiance of Thy hidden mystery.

That Thou mightest manifestly show forth the treasures of Thy riches and Thy might, O Master Christ, Thou didst fashion the noetic hosts to share in Thy glory.

Standing with trembling before Thee and ministering to Thee, the angelic luminaries ever hymn Thine infinite power, O Christ.

Theotokion: **The** Master of all that is, immutably taking on all of humanity from thee, O Mother of God, showed thee to be a source of grace.

ODE IV

Canon of repentance

Irmos: **Wast Thou angered by the rivers?, * wast Thy wrath upon the rivers, * or Thy strivings upon the seas?**

Loose the bonds of my passions, O Lord, and, binding me with repentance, show me to be a sharer in Thy good things.

Illumine me with radiant examples of repentance, O Christ my Sun, dispelling the deep nighttime of mine evils.

To the Martyrs: **O** wise spiritual athletes, ye were shown to be burning coals consuming the tinder of ungodliness, and enlightening those in darkness.

To the Martyrs: **Ye** emulated the death of Christ, O martyrs, having been subjected to divers pangs; wherefore, ye have inherited divine life.

Theotokion: **Grant** me true repentance, and still the tumult of my passions, O pure intercessor for the sinful.

Canon of the holy angels

Irmos: **Strange and ineffable was the mystery of Thy nativity. * I heard report of Thee, and was afraid; * and, rejoicing, I cry unto Thee: * Glory to Thy power, O Lover of mankind!**

O clouds who received the effulgence of the threefold Sun, ornaments of the Trinity: Impelled by the power of the Spirit ye were borne aloft by the divine will.

The angels were sent into the world as guardians of the salvation of the pious who would believe on Thee, O Savior; and they preserve Thy servants.

The angels are mystically illumined by their pure proximity to Thee and Thy divine effulgence; and they cry aloud: Glory to Thy power, O Lover of mankind!

Theotokion: Like a servant, I come as a supplicant before Thy protection, O most immaculate one. Deliver me from the turmoil of the passions, O Birthgiver of God, who without suffering hast given birth to our Cause.

ODE V

Canon of repentance

Irmos: By Thine unwaning light, O Christ, * do Thou illumine my humble soul * and guide it in Thy fear * for Thy commandments are light.

Leave me not stripped naked of good deeds at Thy tribunal, O Lover of mankind; but through repentance clothe me in the raiment of godly deeds.

I have been wounded by the sword of the passions and cast into the pit of despair. Disdain me not, O Master, but cure me with the medicine of conversion.

To the Martyrs: Though your nails were cruelly torn out, and ye were lacerated with wounds and slain with the sword, ye did not bend your knees before the graven images.

To the Martyrs: The world is ever adorned by your sufferings, O martyrs; wherefore, ye have received a dwelling-place with the angels.

Theotokion: O thou who, at the word of the archangel, didst alone give birth to the Word in the flesh, yet remained a virgin, deliver me from irrational acts, that I may hymn thee with honorable words.

Canon of the holy angels

Irmos: The Invisible One hath appeared on earth, * and the Unapproachable One hath willingly dwelt among mankind; * and, rising early at dawn, we hymn Thee, * O Lover of mankind.

Illumined with thrice-radiant light, O ye faithful, with the angelic armies let us hymn the one Godhead: the Father, the Son and the Spirit.

Luminaries moving within the never-waning radiance of the supremely divine Godhead, the angelic ranks, manifestly enriched, give utterance.

The seraphim, angels illumined by the Spirit of the Godhead, teach us to worship the one divine Principle which is wholly without beginning, manifestly giving utterance to the thrice-holy cry.

Theotokion: Descending from heaven, the Archangel Gabriel announced to thee, O all-pure Maiden Theotokos, that thou wouldst give birth seedlessly to the Bestower of life.

ODE VI

Canon of repentance

Irmos: O Lover of mankind, disdain not those * who have reached the end of the ages * and are assailed with destruction by the threefold billows of perils, * yet cry aloud: O Savior, save us, * as Thou didst save the prophet from the sea monster!

Puffed up in mind, like the Pharisee of old I have grievously fallen through transgressions O Christ, and seeing me, the deceiver is gladdened. O Thou Who didst humble him by the Cross, have pity on me who am now brought low.

Sin-loving in this life like no other, O Master, I have wasted Thy long-suffering, wretch that I am, and am still senseless. But by Thy tender compassion convert me.

To the Martyrs: With wrathful eagerness condemning the divinely wise to be run through and to be consumed by fire, the violators of the law showed them to be truly more lustrous than gold, and heirs to Christ.

To the Martyrs: Passing through trials full of battles and tremendous struggles, and wounds beyond the endurance of human nature, ye defeated the prince of darkness and received crowns from God, O spiritual athletes.

Theotokion: We hymn thee, the true Mother of the Creator, as the ark of the law, the truly holy table, our mercy-seat, the animate temple of God, and the all-golden lampstand.

Canon of the holy angels

Irmos: As an image of habitation in the uttermost depths of Hades, * Jonah cried aloud: * Lead up my life from corruption, * O Lover of mankind!

Their voices never stilled, the archangels and angels, the principalities, authorities and powers mightily hymn the primal and all-accomplishing effulgence of the Godhead. (Twice)

O Thou Who didst invisibly adorn the noetic world with an all-harmonious arrangement of the ranks of angels, Thou wast well-pleased to have the honored Church emulate that goodly order.

Theotokion: **T**he Word Who dwelt within thee hath shown thee to be an ever-flowing wellspring of healings; wherefore, O Virgin Theotokos, heal thou the wounds of my soul

ODE VII

Canon of repentance

Irmos: **The three children in the furnace, prefiguring the Trinity: * trampled underfoot the threat of the fire * and cried aloud, chanting: * Blessed art Thou, O God of our fathers!**

My time draweth to a close, O my soul. My departure is at hand. Wherefore, show forth the fruits of repentance before the doors are closed to thee, and cry out unto Christ: Save me, O Lord!

Let us till our hearts with the plough of a proper understanding, sowing the wheat of repentance, that we may reap the grain of righteousness for Christ, the Husbandman of our souls.

To the Martyrs: **O** martyrs of the Lord, ye beacons of piety who fought against ungodliness and became the enrichment of the poor: Enrich with the virtues my most accursed, impoverished soul.

To the Martyrs: **O** Christ, Who didst save the publican who sighed from the depths of his heart, accept my feeble sighing and save me, for the sake of the passion-bearers who glorified Thee by their own members.

Theotokion: **O** wellspring who pourest forth the water of remission, dry up the stench of my transgressions, granting me a shower of tears, that I may ever hymn thee as the Theotokos.

Canon of the holy angels

Irmos: **Proud was the tyrant; * yet he was as a plaything for the children; * for, trampling underfoot the flame heated sevenfold, * they chanted: Blessed art Thou, * O Lord God of our fathers!**

Gazing upon the primal effulgence with steadfast mind and undaunted gaze, O ye angelic choirs, ye became secondary luminaries through partaking thereof, crying aloud: Blessed art Thou, O God of our fathers! (**Twice**)

Led on by unwavering desire and steadfast love, by proximity ye became secondary luminaries through the beauties of the Creator, O ye angelic choirs, crying aloud: Blessed art Thou, O God of our fathers!

Theotokion: **I**n thy divine birthgiving, O Theotokos, thou hast given birth in the flesh to the pre-eternal Word, Who is wholly without beginning and was begotten of the Father without mother. Blessed is the Fruit of thy womb, O Lady!

ODE VIII

Canon of repentance

Irmos: **In His divine power the Lord descended into the flames * and was seen walking with the Children of the Hebrews: * O ye priests, bless and supremely exalt Him throughout all ages.**

For his mockery Ham was declared a slave by his father's sentence. And what dost thou do, O my soul, enslaving thyself to the passions and riotously giving thyself over to mockery, lacking all sense of shame before the heavenly father?

Mindlessly surrendering to enmity, Cain became the slayer of his brother. And thou hast shown thyself to be like unto him, for though thou hast not slain anyone, yet thou hast brought death upon thyself through the love of pleasures and the deceptions of life, O my soul.

To the Martyrs: **A**ssembling in faith, let us hymn as is meet the choice pearls of the Lord, the precious vessels, the lamps shining with the radiance of divine grace, the passion-bearers of the Lord.

To the Martyrs: **A**ccepting the blood of the wise passion-bearers like incense, O Word, by their prayers save those who fall down before Thee in repentance, for Thou alone art merciful.

Theotokion: **B**ecause of the magnitude of my prodigal life I have now drawn nigh unto Hades. O most tenderly compassionate Maiden, have pity and save me, in that thou didst ineffably give birth to the loving God.

Canon of the holy angels

Irmos: **The flame of material fire withered * through the immaterial flame brought about by the god-seeing children, * wherefore they chanted: * Bless the Lord, all ye works of the Lord!**

As the Creator of all, by Thy thought Thou didst bring the angels into being; and they stand before Thee with fear, crying aloud: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Becoming like flames by partaking of the divine fire, the celestial intelligences cry aloud: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Before visible things Thou didst create the immaterial and noetic angels, who unceasingly cry out to Thee: Bless the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Theotokion: **O** Virgin Birthgiver of God, in a manner transcending description thou hast given birth to the Word of the Father, incarnate, Whom all the works of the Lord hymn and supremely exalt 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: **U**pon Mount Sinai Moses saw thee in the bush, * as one who didst conceive the fire of the Godhead within thy womb, * and yet remained unconsumed. * Daniel saw thee as a mountain not cut by the hand of man, * and Isaiah proclaimed thee as the Rod that blossomed forth * from the root of David.

Once, because of his temperance, Jacob received the birthright, and, unable to restrain his stomach, Esau fell from his position as the elder son. How evil is intemperance, and how great is abstinence! Cease committing evil deeds, O my soul, and love the increase of good things.

Having endured many evils, the blameless Job was crowned; for the torrents of temptations, rushing at him, did not shake the tower of his heart. Him do thou ever emulate, remaining unaffected by the wiles of the evil one, O my soul.

To the Martyrs: **F**orged in the fire of the divine Spirit, ye were clearly shown to be swords which cut down the hordes of the adversary, O passion-bearers of Christ; and, glorified by great victories, ye have been crowned by the almighty right hand of the King of all.

To the Martyrs: **O** ye multitude of martyrs, entreat God the Master, Who hath accepted your ineffable toils and enrolled you in the armies of the incorporeal ones, that He wash away the multitude of my countless evils.

Theotokion: **O** splendid palace of the Master, show me to be a dwelling-place of light; O impassable gate, open unto me the ways of repentance; O holy land, guide me to the land of the meek. O Lady, show me to be free of all the dominion of the passions.

Canon of the holy angels

Irmos: **W**ounded with the sweet arrow of thy most pure birthgiving, * O pure one, * marveling at thy right desirable beauty, * with angelic hymnody we magnify thee as is meet * as the Mother of God.

Standing now before the great and primal Light, O most divine angels of God, ye have become most powerful advocates for all of us who magnify you as far as we are able. (Twice)

Clearly deemed worthy to glorify the Trinity equal in power, and first illumined by the effulgence thereof, grant us who piously magnify you, that we may be illumined with reflected radiance.

Theotokion: **W**e all know thee to be the foundation of our salvation; for by thy deifying blood thy most pure birthgiving hath saved those who with faith hymn and glorify thee, O 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, these Stichera of compunction, in Tone III:

Gather the scattered thoughts of my mind, O Lord, and purify my barren and wasted heart, granting me repentance as didst Thou to Peter, that like the Publican I may sigh in sorrow, and like the Harlot shed tears, that I may cry with a loud voice unto Thee: Save me, O God, for Thou alone art compassionate and the Lover of mankind.

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.

While offering a multitude of hymns, I am found to be sinning; for chanting hymns with my tongue, my soul doth dwell on wicked thoughts. * But do Thou, O Christ God set both aright through repentance, and have mercy upon me.

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: **C**ome, O ye people, and let us all honor the memory of the holy passion-bearers; for, having been a spectacle for angels and men, they received crowns of victory from Christ, and pray on behalf of our souls.

Glory ..., Both now ..., Theotokion:

O pure Lady of the originate holiness, who art the boast of the heavenly ranks, the subject of the apostles’ hymnody and the fulfillment of the prophets, accept our supplications.

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

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

**ON MONDAY MORNING: TONE III
AT THE LITURGY**

On the Beatitudes, these Troparia, in Tone III:

Thou didst banish from paradise our forefather Adam, who had broken Thy commandment, O Christ; but Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying: Remember me, O Savior, in Thy kingdom!

Overlooking the multitude of mine evils in the multitude of Thy mercy, O Christ, save me, and on the dread day of condemnation deliver me from everlasting torment, O Savior, that I may hymn Thy goodness.

O ye cherubim and seraphim, ye thrones, archangels, powers, principalities, dominions, angels and all authorities, entreat the Creator, that, in that He is the Lover of mankind, He overlook mine offenses when He shall come to judge the earth.

To the Martyrs: **H**aving dyed vesture for themselves in their sacred blood, in a godly manner the spiritual athletes of Christ were truly deemed worthy to reign with the King of the heavenly hosts; and they ask remission of transgressions for us who ever honor them as is meet.

Glory ..., **O** ye faithful, piously hymning the one Godhead in three Hypostases: the Father, the Son and the Holy Spirit, the Comforter: with the angels let us cry out unceasingly with our voices: Holy, holy, holy art Thou, O God Who savest our souls!

Both now ..., **O** pure one, thou radiant cloud, who hast given birth to the Light from Light: Guiding to the Light me who have been darkened by the passions and pleasures of life, set me aright, and pray that I may receive the glory which those who lived righteously have now received.

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.