

TUESDAY EVENING: TONE I
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the precious Cross, 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.

Nailed to the Cross as a man, O Christ God, Thou didst deify human nature and slay the serpent, the author of evil. Becoming accursed in that Thou art compassionate, Thou didst free us from the curse which hath its origin in the tree. And Thou didst come that Thou mightest give blessing and great mercy unto all.

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.

Though Thou art exalted far above all honor, O Master, Thou didst deign to be dishonored, enduring a violent death upon the Tree, that when Thou didst die in the flesh, O Almighty, through it the race of mankind might embrace immortality and receive again its primal life.

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

O most precious Cross, purification of all the faithful, sanctify all who bow down before thee and glorify Christ, Who stretched out His most pure hands upon thee in His ineffable loving-kindness, and Who hath gathered together all the ends of the earth.

Then the Stichera from the Menaion; or if there is no Menaion, these
Stichera of the most holy Theotokos, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

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.

Standing before the Cross of thy Son and God, and perceiving His long-suffering, the pure Mother said, weeping: “Woe is me, O my Child most sweet! What things are these that Thou sufferest unjustly, that Thou mightest save mankind, O Word of God?”

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

Standing by the Cross, O Bride who knewest not wedlock, and undergoing pain, thou didst cry aloud: “Show me not to be childless, who gave birth to Thee, O my Child! Leave me not alone, O Only-begotten One Who with the Father art equally eternal!”

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

“When I gave Thee birth, I felt no pain. How now do I experience pangs when Thou art unjustly crucified, O Word?”, the pure one cried out, weeping. “Woe is me! I cannot bear to see Thee uplifted upon the Cross, O Lover of mankind!”

Glory ..., Both now ..., Stavrotheotokion:

Of old, when thou didst behold thy Son and Master stretching forth His hands upon the Cross, His side pierced by the spear, O pure Mother, thou didst cry out, lamenting: “Woe is me! How is it that Thou sufferest, ridding men of their suffering, O Lover of mankind?”

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

Prokeimenon: Thy mercy, O Lord, shall pursue me * all the days of my life.

Verse: The Lord is my shepherd, and I shall not want. In a place of green pasture, there hath He made me to dwell.

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

On the Aposticha, these Stichera of the precious Cross, in Tone I:

The Cross was set up on Golgotha, and hath blossomed forth immortality for us from the ever-flowing fountain of the Savior’s side.

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.

The precious Cross of the Savior is for us an indestructible rampart; for, placing our trust therein, we all are saved.

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: O how good was your barter, O saints! For ye traded your blood and inherited heavenly things; and having undergone trials for a time, ye rejoice everlastingly. Of a truth your commerce was good! For, having forsaken corruptible things, ye received those things which were incorrupt; and joining chorus with the angels, ye unceasingly hymn the consubstantial Trinity.

Glory ..., Both now ..., Stavrotheotokion:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Stavrotheotokion: Upon beholding the Lamb * lifted up upon the Cross, * the immaculate Virgin cried aloud, weeping: * “O my Child most sweet, * what is this new and most glorious sight? * How is it that Thou Who holdest all things in Thy hand ** hast been nailed to the Tree in the flesh?”

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

TUESDAY 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.

He Who is incomprehensible to the armies of heaven received flesh of thy flesh, O all-immaculate Maiden, and hath restored her who became corrupt through the first sin of disobedience.

O ye faithful, with hymns let us bless her who gave birth to the Word of God in a manner past all telling; for she, the most immaculate one, hath been revealed to be the adornment of mortals, becoming the intercessor for all who sin.

Glory ..., Thou hast been shown to be more spacious than the heavens, for thou didst contain the Creator of all things, O Ever-virgin Mother. Wherefore, I cry to thee: Deliver me from all deadly straits, O divinely joyous one.

Both now ..., O pure one, grant help to us who are tempest-tossed by the turmoil of tribulations; cast down the wicked uprisings of our enemies; and grant salvation to all who glorify thee with piety.

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!

He Who is full hath emptied Himself for our sake, and He Who is beginningless hath received a beginning through thee, O most immaculate Virgin; the Invisible One is seen, and He Who sustaineth all things is fed with milk, intending thus to restore mankind.

Heal thou our broken state, O Virgin who knewest not wedlock, who hast given birth to the Lord and Healer Who through grace hath shown us the entry to life. Him do thou unceasingly beseech, that He have pity and save thy servants.

Glory ..., O most pure one, who alone hast deified human nature in a manner transcending nature, pray thou to Him Who was born of thee, that He grant us forgiveness offenses and everlasting joy, O all-hymned and most holy Virgin.

Both now ..., **H**aving wasted my life in slothfulness, I fall down before thee, O most pure one: by thy constant supplications to God move thou my mind and with the radiance of repentance enlighten me who am wholly darkened, that I may glorify thee with faith and love.

ODE IV

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

We know thee as the divine palace of the Word, wherein He made His abode in the flesh and hath restored us who had been corrupted by the passions. Wherefore, O pure one, we honor thee as the Mother of God, and we glorify Him Who was born from thee.

The incarnate Word made His abode within thy womb, O Virgin. He hath dispelled the curse which before resided in human nature, and by His divine union He hath in a godly manner deified it. Wherefore, we hymn thee.

Glory ..., **M**ortality seized Adam because he tasted of the fruit of corruption, O all-immaculate one; but now, by thy birthgiving, he hath been restored to life and dwelleth in the mansions of paradise. Wherefore, we hymn thee as is meet.

Both now ..., **H**aving given birth to Christ God, the Wellspring of immortality, thou hast caused the torrent of death to cease. Him do thou therefore entreat, O thou who art full of the grace of God, that He heal the deadly passions of my soul and save me.

ODE V

Irmos: **T**hou 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.

The never-setting Sun shone forth from thy womb, O most immaculate one, and hath utterly destroyed the darkness, and illumined the earth with divine understanding. Wherefore, we hymn thee with faith.

We cry out to thee with the voice of the angel: “Rejoice, O most pure one!” For thou hast given birth to the Angel of great Counsel, Who with the Father is beginningless, O Virgin, and Who assumed flesh that He might save mankind.

Glory ..., Making His abode within thy womb, O pure one, the Lord delivered those who piously believe in Him from the dominion of the enemy; wherefore, we all hymn thee aloud, O most pure one.

Both now ..., Clothing Himself in me, the Master issued forth from thee, O all-immaculate one, deifying human nature. Him do thou entreat, O Birthgiver of God, that He strip me bare of every sin.

ODE VI

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.

Without seed thou didst conceive God in thy womb, and after thy strange birthgiving thou didst remain a virgin, O all-immaculate one; wherefore, we who have been delivered from the curse by thee glorify thee with praises, O most pure one.

Thou art the ladder which Jacob saw, the mountain overshadowed, the most radiant cloud of the divine Light, the door through which God alone hath passed. Blessed art Thou among women, O most immaculate one!

Glory ..., In a manner transcending the laws of nature, O Virgin who knewest not wedlock, thou hast given birth to the hypostatic Word of God Who healeth our broken state. Him do thou earnestly beseech, that He save us all.

Both now ..., Bearing my soul which is sick with transgressions, I cry to thee, O most holy, most glorious and pure one: Heal and save me by thy mediation, that I may hymn and magnify thine aid.

Lord, have mercy, (Thrice).

Glory ..., Both now ..., Sessional Hymn, in Tone I:

Possessing thine intercession, O most pure one, * and delivered from evils by thy supplications, * protected wholly by the Cross of thy Son, ** we all reverently magnify thee as is meet.

ODE VII

Irmos: We 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.

The shadows of the law and the former indistinct images of the divinely eloquent prophets manifestly proclaimed thy seedless birthgiving, O most pure and all-immaculate one. And we cry out, hymning the hymned and most glorious God of our fathers.

O pure one full of the grace of God, thou hast given birth to the Sun of the East, Who hath illumined the fullness of all the faithful and caused the night of impiety to fade. Wherefore, we honor the hymned and most glorious God of our fathers.

Glory ..., **O**nce, O all-immaculate one, the bush which burned yet was not consumed prefigured thy womb, for the fire of the Godhead in nowise consumed thee. Wherefore, I entreat thee: Deliver me from the unquenchable fire, that I may unceasingly hymn thy mighty works, O pure one!

Both now ..., **O** Mother of God, help of the faithful, cleansing of the sinful, giver of all good things: in thy compassion accept me, who fall down and approach thee with weeping, begging release from mine offenses.

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 images of the law and the formerly unclear images clearly foretold that thou wouldst become the pure Mother of the Lord, O Virgin; and we, beholding now the fulfillment of these things, hymn thee together and glorify thee throughout all ages.

Thou hast indisputably been adorned with divine beauties among beauties, O all-immaculate one, having given birth to the Word of God, Who illumineth with divine beauties the hearts of all who hymn Him with faith throughout all ages.

Glory ..., **W**ith sacred voices the prophets said of old that thou wouldst become the all-immaculate Mother of God the Master. To Him do we cry aloud: Bless the Lord, all ye works! Hymn and supremely exalt Him throughout the ages!

Both now ..., **I**n that thou art beauteous and all-comely, O Virgin, thou gavest, birth blamelessly to Christ Who is comely in beauties. To Him do we cry aloud: Bless the Lord, all ye works! Hymn and supremely exalt Him throughout the ages!

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.

The nature of mortals, which before was condemned, O Virgin, hath received immortality through thy supra-natural and divine birthgiving; and they have received their former beauty, praising thee together with joyous hymns.

Thou bearest Him Who beareth all things, and thou feedest with milk Him Who giveth food unto all. Great and awesome and past understanding is thy mystery, O Virgin Theotokos, thou ark of the honored priesthood! Wherefore, we all call thee blessed.

Glory ..., O most pure one, shine light now upon me who lie in the darkness of slothfulness, freeing me from the thoughts of the passions which blind me, O all-immaculate one, and ever imparting profound peace to my soul, that I may glorify thee.

Both now ..., I fear the implacable judgment seat and the impartial Judge, O most immaculate one; for the multitude of mine offenses is beyond number, in that I live in slothfulness, wholly consumed by the passions. Wherefore, moved to pity, have mercy on me, O Theotokos.

Then, "It is truly meet ...," and a prostration. Trisagion through Our Father ..., and the rest as usual. Dismissal.

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

After the 1st chanting of the Psalter, the
Sessional Hymns of the holy and precious Cross, in Tone I:

When Thou wast crucified, O Christ, tyranny perished and the power of the enemy was trampled down; for it was neither an angel nor a man, but Thou Thyself, O Lord, Who saved us. Glory be to Thee!

Verse: Exalt ye the Lord our God, and worship the footstool of His feet; *
for He is holy.

We bow down before the tree of Thy Cross, O Lover of mankind, for Thou wast nailed to it, O Life of all, opening paradise to the thief who came to Thee with faith, and granting food unto him when he confessed Thee, saying: Remember me, O Lord! As Thou didst accept him, so do Thou also accept us who cry: We have all sinned! In Thy tender compassion disdain us not!

Glory ..., Both now ...,

Stavrotheotokion: Beholding Thee, the Lamb, crucified on the Cross with two thieves, Thy side pierced by a spear, the Ewe-lamb exclaimed, crying out maternally, O long-suffering Word: “What is this strange and awesome mystery which is ineffably being wrought, O my Jesus? How is it that Thou coverest Thyself with a tomb, O infinite God. Forsake me not who gave Thee birth, O my Son most sweet!”

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

Save O Lord, Thy people, and bless Thine inheritance, grant now unto the faithful victory over adversaries, and by Thy power of Thy Cross, do Thou preserve Thy commonwealth.

Verse: God is our King before the ages, * He hath wrought salvation in the
midst of the earth.

Once, the weapon of the Cross appeared to the pious Emperor Constantine as an invincible victory over his enemies, because of his faith; for the adverse powers tremble before it. It was the salvation of the faithful and the boast of Paul.

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

To the Martyrs: Be Thou entreated by the pangs of the saints, which they suffered for Thee, O Lord; and heal all our pangs, we pray Thee, O Lover of mankind.

Glory ..., Both now ...,

Stavrotheotokion: Possessing thine intercession, O most pure one, * and delivered from evils by thy supplications, * protected wholly by the Cross of thy Son, ** we all reverently magnify thee as is meet.

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

Spec. Mel.: “Thy tomb, O Savior ...”:

When the sun beheld Thee willingly suspended in the flesh upon the tree of the Cross, in the tender compassion of Thy mercy, O Word, it was unable to bear the blasphemy and hid its rays. Enlighten my darkened soul with Thine unapproachable light, and save me, I pray Thee.

O Compassionate One Who stretched out Thy hands upon the Cross, Thou didst gather together the nations which before were far from Thee, that they might glorify Thy great goodness. Look upon Thine inheritance, and by Thy precious Cross cast down those who wage war against it.

Glory ..., Both now ...,

Stavrotheotokion: Upon seeing the Lamb and Shepherd hanging dead upon the Tree, * the unblemished ewe-lamb, cried aloud, weeping * and exclaiming maternally: * “How is it that Thou dost willingly endure abasement and sufferings * which surpass all telling, ** O my Son, and supremely good God?”

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is “I am saved by the Cross of the Master Who suffered,” the composition of Joseph, in Tone I:

Irmos: Having been delivered from bitter slavery, * Israel traversed the impassable as though dry land; * and beholding the enemy drowned, * they chanted unto God as to their Redeemer, * Who worketh wonders with His upraised arm, * for He hath been glorified.

Lifted up upon the Cross, O Christ, with Thyself Thou didst raise up fallen mankind and didst cast down all the power of the enemy, O Word. Wherefore, I hymn the sufferings of Thee Who suffered and hast delivered me from the passions.

Thou art the Lord of glory, O Thou Who hast crowned mankind with glory; and Thou wast crowned with thorns, that Thou mightest make fruitful our thorny nature, O Planter of divine deeds.

To the Martyrs: The most holy assembly of the saints who suffered lawfully sanctified all creation with the outpouring of their blood and in God the Father abolished the abominable sacrifices offered to the demons.

To the Martyrs: O most holy martyrs, clouds of tortures did not obscure your patient struggles; wherefore, ye were revealed to be brighter than the beams of the sun, O glorious ones, manifestly emitting rays of salvation.

Theotokion: O most pure one, thou wast consumed by the sword of the sufferings of thy Son, for thou didst see pierced by a spear Him Who hath withdrawn the sword which barred the way into paradise, and which forbade divine entry even to the faithful.

Another canon of the most holy Theotokos, in Tone 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.

Grant me streams of spiritual tears, O all-immaculate one who gavest rise to the Wellspring of remission Who washeth away the defilement of sin and bringeth forth my life in humility.

In conceiving God, thou didst become more exalted than creation, O pure one; wherefore, I beseech thee: Raise me up out of the mire of the passions, and lead me up to the divine heights of dispassion.

On the day of judgment show thyself to be merciful unto me, I pray, O pure one, delivering me from the dreadful standing on the left hand of Christ, and from grievous torment, for I flee beneath thy protection, O most pure Lady.

Raise me up who am beset by the darkness of sin and have fallen, O most pure one, and grant me a shower of tears whereby I may wash away my vile deeds; for thee alone do we have as a helper, O Theotokos.

ODE III

Canon of the precious Cross

Irmos: Let no mortal boast in his wisdom or wealth, * but rather in his faith in the Lord, * crying out to Christ God in an Orthodox manner, * ever chanting: do Thou Establish me O Master, * upon the rock of Thy commandments!

The iniquitous made holes in Thy hands and feet, O my Jesus, Who of old ineffably fashioned man by Thy hand, and Who by suffering Thy passion hast freed all from corruption, O Christ God.

“Let the moon and the sun stand still!” cried Joshua, prefiguring the dimming of the heavenly lights when the Master suffered in the flesh upon the Cross, whereby the evil princes of darkness have been put to shame.

To the Martyrs: The glorious martyrs earnestly endured wounds; and, wounded, they mightily wounded the serpent Belial. Wherefore, they ever heal the wounds of our souls at the command of God.

To the Martyrs: Ye demolished the temples and alters of the demons, O martyrs, and by your courage and pangs most gloriously raised yourselves up through grace as temples in which the Father, the Son and the Holy Spirit dwelt.

Theotokion: Beholding at the time of the Passion Him Who is fair in beauty bereft of comeliness and beauty, thou didst bitterly cry aloud, O pure Virgin, exclaiming: “Woe is me! How is it that Thou sufferest, O my Son, desiring to deliver all from the passions?”

Canon of the most holy Theotokos

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!

O most pure one, thou didst become a temple for Him Who reigneth over all. From the oppression of the soul-destroying thieves rescue me who have become a den for them, and show me to be the pure abode of the divine Spirit. (Twice)

Send me a shower of tears which drieth up the torrents of my wicked deeds, I pray, O thou who hast given birth to Christ our God, the tranquil deep of loving-kindness, O all-hymned Virgin Theotokos.

O divinely joyous and most pure Theotokos, be thou for us strength and an unshakable pillar, a shield and invincible sword, repelling the hordes of the noetic foe from us who honor thee with faith and love.

ODE IV

Canon of the precious Cross

Irmos: Of old, Habbakuk heard wondrous report of Thee O Christ, * and cried aloud in fear: * God shall come forth from Theman, * the Holy One from the mountain overshadowed and densely wooded, * to save His anointed ones! * Glory to Thy power, O Lord!

Stripes and wounds didst Thou endure, O Christ, healing the wounds of our hearts; and tasting bitter gall, Thou didst remove the curse of the sweet taste of corruption; and, nailed to the Tree, thou didst lift the ancient curse.

Uplifted upon the Cross, Thou didst bring nigh the nations who had rejected Thee, and didst reconcile us to the Father, O Long-suffering One; and as Mediator Thou didst set Thyself between us, and in the midst of the earth didst endure a violent death.

To the Martyrs: Overwhelmed by the sea of your blood, O divinely blessed ones, the noetic Pharaoh and all his armies drowned; wherefore, saved, ye came with joy to the promised land and became citizens of heaven.

To the Martyrs: Given life by the suffering of Christ, the blessed ones were able to withstand all manner of sufferings in their honored flesh; wherefore, they cause the sufferings of souls and bodies to cease for those who ever praise and call them blessed.

Theotokion: Beholding Thee unjustly sacrificed, O Christ, she who gave Thee birth cried out to Thee, lamenting: “O my Son, Thou righteous Judge, how hast Thou been unjustly condemned, desiring to justify those who of old were condemned and stumbled headlong into corruption?”

Canon of the most holy Theotokos

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.

O good one, disdain me not who am sorely diverted from the commandments of God by the lies of the demon; but have pity, I pray, and show me to be immune to his deception, O most pure one, for I flee to thy mercy. (Twice)

O Christ God Who alone art merciful, through the supplications of her who gave Thee birth have mercy and take pity on those who set their hope on Thee, and guide them to the light of Thy commandments, and grant them life everlasting.

By thy tireless prayers, O most pure one, rouse me who have fallen into the sleep of death, and who, weighted down by the chains of my transgressions, languish in the tomb of despair; and show me the way to repentance, I pray thee.

ODE V

Canon of the precious Cross

Irmos: Do Thou shine forth O Christ Thy never-waning light * upon the hearts of those who hymn Thee with faith, * granting us peace beyond understanding; * Wherefore by Thy light we flee the night of ignorance * coming unto the day, * glorifying Thee O Lover of mankind.

Beholding Thee, Who suspended the earth upon the waters, hanging naked on the Tree, O Savior, the sun stripped away its light; and when the stones felt Thee lifted up upon the rock of Golgotha, they split asunder in fear; and the foundations of the earth quaked.

Uplifted upon the Tree, and run through with nails, Thou didst stain Thy fingers with blood, O Long-suffering One; and pierced by a spear in Thy side, Thou didst heal the wound of Adam, which he received when he listened to Eve, his rib, and disobeyed the One Who created her.

To the Martyrs: **T**he multitude of the martyrs was shown to be paradise, with Christ as the Tree of life in its midst. For enduring a violent death for Him with brave resolve, they slew the serpent with divine power, who through food had brought death upon the first of our race.

To the Martyrs: **W**ith drops of blood ye dried up the abyss of ungodliness, O spiritual athletes of Christ; and with divine outpourings of sacred miracles ye overwhelm the torrents of the passions of soul and body. Wherefore, ye are rightly called blessed.

Theotokion: **B**eholding Christ uplifted of His own will, the immaculate one marveled and cried aloud, weeping: “O my Son and God, though I escaped pain in giving birth unto Thee, I now suffer pangs as Thou art crucified unjustly by the iniquitous!”

Canon of the most holy Theotokos

Irmos: **T**hou 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.

The torrents of my many transgressions have engulfed me and brought down the temple of my soul, O most pure one; but as thou art the restoration of our first parents, O Theotokos, raise me thy servant up. (**Twice**)

Extending thy hand, O Lady, raise me up who am sinking in the mire of the passions, wretch that I am, and am foundering amid the storm of my many offenses; and guide me to the haven of repentance.

Grant me cleansing of the defilements of my soul, heal the pangs of my flesh, I pray, and by thy supplications lift the grievous despondency which besets me.

ODE VI

Canon of the precious Cross

Irmos: **I** am held fast in boundless passions, * and have fallen into the sea-monster of evil; * but do Thou lead me up from corruption O God, * as once Thou didst Jonah, * and by faith grant me dispassion, * that I may offer a noetic sacrifice of praise and salvation * unto Thee.

When Moses raised up his arms, he provided an image of the Passion of Thee Who stretched out Thy hands on the Tree and destroyed the pernicious dominion of the evil one; wherefore, we hymn Thee, knowing Thee to be our Redeemer and Savior, O Lover of mankind.

Uplifted upon the Tree, Thou didst endure death and didst put to death him who brought death upon us; and having brought life again to the work of Thy hands, O Christ, pierced in the side with a spear Thou didst pour forth remission with both hands, O Thou Who art hymned as having two wills.

To the Martyrs: Precious in the sight of the Lord hath your memory become, O ye saints, who have honored all by your honored sufferings, and have put to shame Belial, who employeth every wile and every form of torment to cast us all down.

To the Martyrs: With all your soul ye surrendered yourselves to multifarious tortures, O all-wise ones, and ye found all the helping aid of Him Who clothed Himself in all humanity. Wherefore, as your members were severed and ye felt the fire, ye rejoiced.

Theotokion: Beholding Thy crucifixion, the most pure one cried aloud: “O my Son, what strange sight is this that I see? How is it that Thou, O Christ, Who healest the sufferings of the sick, dost endure new sufferings? How have Thine enemies rewarded Thee, O Benefactor, for the grace they have received?”

Canon of the most holy Theotokos

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.

O most pure one, with the spear rend asunder the record of my transgressions, for the sake of Him Who was born of thy seedless womb, and grant that I may be entered in the book of the elect, for I flee to thy divine protection. **(Twice)**

Through the supplications of her who gave birth to Thee, cleanse Thy servants, O Christ, in that Thou art good, and send down forgiveness offenses upon them, for Thou art the Savior and Redeemer of all who set their hope on Thee.

O most pure Virgin who hast given birth to the Bestower of life, by thy supplications bring life now to me who have been slain by the passions, and show me to be victorious over the evil foe; for thee alone do we have as a helper in the sight of God.

ODE VII

Canon of the precious Cross

Irmos: Having passed through the unbearable flame of the furnace * as though it were a bridal-chamber, * the children who for the sake of piety, * were revealed as holy * chanted together, singing the hymn: * O God of our fathers, blessed art Thou!

Though Thou art Master, O my Jesus, a servant smote Thee, for Thou didst desire to free me who am held in thrall by the enemy; and, nailed to the Cross, Thou savest me who chant: O God of our fathers, blessed art Thou!

All creation trembled, O compassionate Lord, when Thou wast crucified; and when Thy side was pierced by a spear, the enemy was wholly wounded; and Thou didst heal wounded Adam, who cried: Blessed is the God of our fathers!

To the Martyrs: Protected by the Cross, the glorious army of passion-bearers destroyed the hordes of the enemy by grace, and received crowns of victory, crying aloud: Blessed is the God of our fathers!

To the Martyrs: Having acquired a will stronger than fire, O spiritual athletes, ye were cast into fire but were not consumed, utterly consuming the evil tinder of ungodliness, and crying aloud: O God of our fathers, blessed art Thou!

Theotokion: Thine Offspring, O Virgin, most gloriously gave rise unto the ages; and, uplifted upon the Cross, with Himself He raised up the fallen and showed them to be dwellers in heaven, who cry: O God of our fathers, blessed art Thou!

Canon of the most holy Theotokos

Irmos: We 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.

In that thou hast given birth to the Wellspring of life, O most pure one, with thy life-bearing right hand resurrect my dead soul, and grant that I may cry out in compunction of heart: O supremely praised God of our fathers, blessed art Thou!

(Twice)

God Who existeth from before all ages deigned to become the new Adam through thy pure blood. Him do thou now entreat, that He renew me who have grown old, but who cry: O supremely praised God of our fathers, blessed art Thou!

Descending upon me in wrath, the enemy pitilessly desireth to carry away my lowly soul, O most pure one; but foil his intent, and have pity on me who chant: O praised God of our fathers, blessed art Thou!

ODE VIII

Canon of the precious Cross

Irmos: The furnace moist with dew * was an image and prefiguring of a wonder past nature, * burning not the Children whom it had received, * so the fire of the Godhead consumed not the Virgin's womb * into which it had descended. * Therefore in song let us sing: * Let the whole creation bless the Lord * and supremely exalt Him throughout all ages.

Of Thine own will Thou wast crucified on the Cross, O Thou Who with Thy hand unfurled the sky; and Thou wast pierced by nails, desiring to set aright the terrible stumbling of first-created Adam. Wherefore, chanting, we sing: Let all creation bless the Lord and supremely exalt Him throughout the ages!

When the hard-hearted assembly lifted Thee, the Rock, up upon the rock of Golgotha, the mountains quaked and the earth shook, O Word of God; but timid souls were made steadfast in divine life, and ever cry: Let all creation bless the Lord and supremely exalt Him throughout the ages!

To the Martyrs: The holy passion-bearers manifestly wove the vesture of salvation for themselves, suffering patiently in bodily nakedness, and withstanding a heavy onslaught of wounds; wherefore, chanting, they sing: Let all creation bless the Lord and supremely exalt Him throughout the ages!

To the Martyrs: Though their nails were mercilessly torn out and their members pitilessly severed, though they were subjected to all manner of wounds, the passion-bearers did not offer sacrifice to graven images, but showed themselves to be towers of courage for the faithful, crying: Let all creation bless the Lord and supremely exalt Him throughout the ages!

Theotokion: “The mindless assembly, desiring to provoke Thee, considered how to remove Thee from the earth. I have become childless and am troubled, and my maternal heart is filled with pain!” she who knew not a man once cried out, as she beheld Thee nailed to the Cross. And with her creation glorifies Thee, the Redeemer of all, O Jesus, throughout all ages.

Canon of the most holy Theotokos

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.

Enlighten the eyes of my heart, O pure one who art the portal of the Light, dispelling the deep darkness and cloud of the passions, that I may chant: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout the ages! (Twice)

O pure, all-immaculate Lady, never cease to pray for all who call upon thee as the Mother of God and cry out: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout the ages!

O all-hymned Virgin, who hast ineffably given birth to Christ, the Source of salvation, pray for all who fervently cry aloud: Bless the Lord, all ye works of the Lord! Hymn and supremely exalt Him throughout the 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 the precious Cross

Irmos: Ineffable is the mystery of the Virgin: * for she is heaven and the throne of the cherubim, * and hath been revealed as the radiant bridal-chamber * of Christ God Almighty. * Wherefore we piously magnify her as the Theotokos.

When of old the wise thief beheld Thee, Who unfathomably suspended the earth upon the waters, hanging upon the Tree, O Savior, he cried out to Thee with faith: Remember me! And with him we piously glorify Thy sufferings.

Crucified, Thou didst shake the foundations of the earth; and when Thou wast pierced by the spear, Thou didst pour forth drops of immortality: Thy Blood and water; whereby Thou didst cleanse mankind of the passions, O Jesus. Wherefore, chanting, we magnify Thee.

To the Martyrs: The valiant saints rejoiced amid their tortures, encouraging themselves as for something delightful, and crying aloud: “Let us stand firm! Behold! Christ hath opened the contest, and will now bestow wreaths upon those whom He hath loved!”

To the Martyrs: The whole united assembly of the faithful is enlightened, honoring the sufferings of all the invincible martyrs and their myriad pangs. For, for their sake they have been granted sweetness and life without pain, and everlasting delight.

Theotokion: The Maiden who ineffably gave birth to the Word, the Lover of mankind, beholding Him voluntarily suffering at the hands of men, cried aloud: “What is this? God Who is beyond suffering doth undergo suffering, that He might deliver from suffering those who worship Him with faith!”

Canon of the most holy Theotokos

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.**

Take away the heavy burden of mine offenses, O all-hymned Theotokos, and grant that I may bear the yoke of thy Son and God, which is most light, and may tread the path which leadeth to perfection on high. **(Twice)**

I tremble, O all-immaculate one, when I think of the dread day of the coming of Christ; for all my life hath ended in sins, and my soul is full of the passions. But have pity on me, and deliver me then from all damnation.

O most pure Lady, accept the prayers of thine unprofitable servant, and transform the turmoil of my soul and body into profound serenity, that, saved, I may magnify thee.

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 the precious Cross, in Tone I:

We unceasingly hymn Thee as Savior and Master, Who wast nailed to the Tree and hast given us life.

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.

By Thy Cross have angels and mankind been united into one flock, O Christ, and in a single assemblage heaven and earth rejoice, crying: Glory be to Thee, O Lord!

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: **N**either tribulation, nor oppression, nor starvation, nor persecution, nor wounds, nor the raging of wild beasts, nor the sword, nor the threatening fire were able to separate you from God, O all-praised martyrs; and ye forgot your own nature, struggling as in others' bodies, and spurning death out of great love for Him. Wherefore, as is meet ye have received reward for your pangs, and have become inheritors of the kingdom of heaven. Pray ye unceasingly on behalf of our souls.

Glory ..., Both now ...,

Stavrotheotokion: Standing by Thy Cross, O Word of God, the unblemished Ewe-lamb, Thy Mother, cried out, lamenting: “Woe is me, O my Son! How is it that Thou diest upon the Cross? Woe is me, O my sweet Light! Where now hath the visage of Thy beauty gone, O Thou Who art more comely than all men?”

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

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

**ON WEDNESDAY 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!

Thou didst endure violent suffering, O Christ, and didst remove from us our reproach, O Good One. And Thou hast shown us to be sharers in the kingdom on high, who worship Thy condescension.

O Christ Who coverest the nakedness of Adam, Thou wast stripped naked in the flesh; and when Thou wast uplifted upon the Cross, Thou didst raise us up from the abyss of evils. Wherefore, we glorify Thy holy condescension, O Word.

To the Martyrs: O all-famed martyrs, who with your stripes lashed a multitude of the demons, with grace ever truly heal all the wounds and stripes of men.

Glory ..., The Trinity enlighteneth all who offer It pure worship, and acknowledge that It possesseth indestructible dominion. Wherefore, let us cry out thereto: O Trinity, save those who hymn Thee!

Both now ..., Standing by the Cross and beholding Christ nailed in the flesh, the most immaculate one cried aloud, exclaiming: “Where now hath the beauty of Thy glory gone, O loving Lord?”

On Wednesday, the Prokeimenon, in Tone III:

Prokeimenon, the hymn of the Theotokos, in Tone III: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Savior.

Verse: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Alleluia, in Tone VIII: Hearken, O daughter, and see, and incline thine ear.

Verse: The rich among the people shall entreat thy countenance.

Communion Verse: I will take the cup of salvation, and I will call upon the name of the Lord.