

ON TUESDAY EVENING: TONE: II

AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the precious Cross, in Tone II:

Spec. Mel.: “When from the Tree ...”:

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

When Thou didst set upon the Cross, O Word, * the luminaries, not bearing to shine, dimmed their rays; * the earth quaked, and the rocks split asunder; * the majesty of the temple was rent in twain; * the graves opened, and the dead arose; * Hades released all who were below, * and the demons were vanquished; * and death was reckoned by all ** to be but sleep.

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.

When the good-hearted thief beheld Thee, * the fruitful Vine, O Christ, * he became a better thief * and yet more skilled, * for with a few words * he quite simply * stole the forgiveness of ancient offenses. * Let us all, then, make haste to emulate him, crying aloud: ** Remember us also, O Lover of mankind!

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

Truly Thy divine Cross * shineth like a star in the sky, O Christ, * burning up the demons, shedding light upon the faithful, * and casting shame upon the faces of those who crucified Thee. * By it Thou didst lead our first parents forth * from the slavery caused by the tree * which was the image of the Cross, * and in the desert didst cause Thy people ** to suck forth honey from the rock.

Then the Stichera from the Menaion; or if there is no Menaion, these Stichera of the most holy Theotokos, 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.

He Who in His loving-kindness * clothed Himself in our nature through thee * and underwent crucifixion and death for our sake, O Lady, * hath shown thee to be the intercessor for all mankind, * the great refuge of all, * the helper of all Christians. * Wherefore, unceasingly entreat Him, * that He send down upon all the cleansing of transgressions, ** O Bride of God.

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

Of old, beholding Him * Who was born from her womb * hanging upon the Tree as one condemned, * between two thieves, * the Virgin and Ewe-lamb said, exclaiming: * “O my Son and God, * strange is this awesome mystery to behold, * and none is able to fathom the depths of Thy wisdom. ** wherefore I hymn Thy long-suffering!”

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

“Where is the majesty of Thy countenance? * Where hath the beauty of Thy comeliness hidden itself, O my Son? * How is it that Thou, O God * Who in Thy goodness hast wrought ineffable things * and art beauteous in good things, * dost hang suspended upon the Tree, * inglorious and dishonored, bereft of form and beauty * for the sake of all mankind, O my Son?” ** thus cried out the most virtuous Virgin, groaning and weeping.

Glory ..., Both now ...,

Stavrotheotokion: The light of the sun and moon dimmed, * obscured by the noetic Light * Who hung naked upon the Cross; * for that which is lesser is ever vanquished by the greater, * and the lower giveth place to the higher. * “How then can it not be fitting * for perceptible radiance to hide itself before the radiant Christ?” * the most pure one asked the worthy bodies of light, ** when she gazed upon Thee.

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 II:

O Christ God my Savior, Who saved Peter in the sea, save me by the power of the Cross, and have mercy on 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.

Those who ever enjoyed Thy gifts cried out, “Crucify Him!”; those who slew the righteous ones asked that a malefactor be given to them in place of the Benefactor. But Thou didst keep silence, O Christ, enduring their savagery, desiring to suffer and thus save us, in that Thou lovest 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: The choirs of the martyrs opposed the tyrants, saying: “We fight for the King of hosts! And even if ye have subjected us to fire and tortures, we will not reject the power of the Trinity!”

Glory ..., Both now ...,

Spec. Mel.: “When from the Tree ...”:

Stavrotheotokion: **H**aving endured many pangs during the crucifixion of thy Son and God, * O most pure one, * thou didst groan, weeping and crying aloud: * “Woe is me, O my sweet Child! * How is it that thou sufferest unjustly, * desiring to deliver the mortal descendents of Adam?” * Wherefore, O most pure Virgin, * we entreat thee with faith: ** Render Him merciful unto us!

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

TUESDAY NIGHT: TONE II

AT COMPLINE

Canon of supplication to the most holy Theotokos

ODE I

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

The discourse granted me is in nowise capable of hymnody, O all-pure one, for the darkness of my sins doth cover me; yet accept my limitations, O Birthgiver of God.

I finally flee from my countless sins to thy protection, O most pure one. Render our God and Master easily reconciled with me, and save me, O pure one.

Glory ..., Thou art my fervent mercy-seat, Lady, and, fleeing to thee, I am saved and obtain salvation of soul; for thou canst do all things, in that thou art the Mother of the God of all.

Both now ..., The deceiver of souls hath lured me into the pit of destruction; but stretch forth to me thy mighty hand, O Virgin Theotokos, and quickly lead me up to the light.

ODE III

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

Having fallen among many thieves, wretch that I am, I have been stripped naked, wounded and left for dead; but disdain me not, O pure Theotokos.

The serpent who wrought deception through the tree stripped Adam naked, and hath now easily made my soul captive. Yet I entreat thee, O Lady: Have pity on me!

Glory ..., I now bring my secret deeds before thee, my true intercessor and protection, that thy Son may not denounce me with them at His righteous judgment.

Both now ..., Have mercy, O pure one, have mercy, for we derive no salvation from our deeds. Wherefore, with ardent faith we cry out to thee: Have mercy upon thy servants!

ODE IV

Irmos: I hymn Thee, O Lord, for I have heard report of Thee, * and I was afraid; * for Thou comest to me, seeking me who am lost. * Wherefore, I glorify Thy great condescension towards me, * O greatly Merciful One.

Disdain me not who am incurably ill and infirm, O Lady; but grant unto me the oil of thy goodness, O Virgin, and enrich me with thoughts of thee, as with incorruptible gold from God.

I have been stripped bare of all good works and lie arrayed in evils more than all who fell of old; but do thou now adorn me with good deeds and deliver me from wickedness, O Bride of God.

Glory ..., **I**n word and with my will, I have surpassed the harlot in fornication and the publican in usury; yet before the end grant that I may acquire the repentance of both, O Lady.

Both now ..., **I** have dwelt in the desert of grief and have withdrawn from thee, O Birthgiver of God. Who shall give me wings, that I may fly and go to thee, my hope, who dost save me from faintheartedness, wretch that I am?

ODE V

Irmos: O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

In that the never-waning Light shone forth from thy womb upon those on earth, O Lady, illumine my fetid soul, and drive all darkness from my heart, O pure one.

The cruel night of my wicked and evil deeds covereth me, O Lady; yet I cry out to thee: Guide me to the divine light of thy Son and Master, O all-hymned one.

Glory ..., **O** pure one, accept me as thy Son, the Creator of all, accepted the prodigal son, for I cry out with him: I have truly sinned! Save me, O Lady!

Both now ..., **I**n that thou art merciful, O most pure one, heal thou my heart, which hath been wounded by the assaults of the evil one, for thou hast ineffably given birth to Him Who was wounded in the flesh upon the Cross.

ODE VI

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

I have fallen into the pit of sin and, held fast by fear, I cannot lift my gaze to our unforgettable God; yet I cast myself down before thee, O Bride of God.

By thine omnipotent supplication, O Virgin Theotokos, pilot my heart, which hath been grievously covered by the waves of mine incomprehensible transgressions.

Glory ..., In that thou art my confirmation, O Lady, grant that I may behold the beauty of thy glory when my soul shall be separated from my flesh, that I may thus know remission.

Both now ..., By thy prayers to God deliver thy servants, who have recourse to thee with faith, from perils, misfortunes and sorrows, O holy Lady.

Lord, have mercy, (Thrice).

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

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

ODE VII

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

Gaping wide, the enemy now strives to devour me, for from every quarter he brings temptations and snares to bear upon me, wholly cutting off my progress; yet anticipating my need, O Virgin Mother, deliver me from his wicked assaults.

The adversary defiles and vexes my senses and mind, striving to drag me down into the pit of despair; wherefore, I cry out to thee alone: O Bride of God, my refuge, deliver me from the hands of the evil one!

Glory ..., O my Christ Who art Thyself the Word, Who of old delivered the three youths from the furnace, by the supplications of Thy Mother who knew not wedlock, bedew me and deliver me from the flame which I have enkindled by my boundless evil deeds.

Both now ..., Coming upon my material heart, the corrupter hath slain it; but by thy divine power cause rain to fall upon me, O Mother who knewest not wedlock, and grant that I may vanquish him, that I may cry out to thee with faith: Blessed art thou who hast given birth to God in the flesh.

ODE VIII

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

Crueilly buried beneath my many evils and weighed down by the multitude of sins, I dare not in anywise lift up mine eyes to heaven, but cry out to thee: Have mercy upon me who have fallen, O only Theotokos!

I have fallen under the wrath of thy Son and God, O pure one. Deliver me, and in the hour when He shall conduct the trial, be thou my helper, O most pure one, and deliver me from standing with the goats on the left side.

Glory ..., O Maiden Bride of God, raise me up who have been spiritually slain by my countless sins, and by thy supplication deliver me from all the deception of the soul-corrupting enemy and murderer.

Both now ..., How hast thou besmirched thy pristine beauty with evil, O my incorrigible and wicked soul? How hast thou broken all thy promises to thy Creator and accepted evils? Yet go thou and hasten with piety to the Theotokos.

ODE IX

Irmos: God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

I have truly defiled my senses with grievous actions and am wholly filled with shameful deeds; but cleanse me, O most pure one, asking that I be granted time for goodly compunction, that I may unceasingly magnify thee.

When the hidden deeds of everyone shall be revealed, O Theotokos, be my justification, since thou truly hast the power to do so, and deliver me from darkness, that by thy prayers I may dwell in the land of light, where there is ineffable joy.

Glory ..., **I** beseech Thee, O Word: Before Thy final coming grant me fervent repentance, tearful compunction, chastity and humility, divine love, and a place in Thy flock, through the prayers of her who gave birth to Thee.

Both now ..., O Virgin who dost surpass all noetic and material beings in glory and honor, except for God, disdain me not who have surpassed in transgressions all people, past and present, who have sinned on the earth; and by thy prayer save me.

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

ON WEDNESDAY MORNING: TONE II
AT MATINS

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

Thou didst work salvation in the midst of the earth, O Christ God, and on the Cross, stretched out Thy most pure hands, gathering to Thee all the nations, who cry aloud: Glory be to Thee, O Lord!

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

Just as the enemy made Adam captive by the fruit of the tree, so didst Thou Thyself make the enemy captive by the tree of the Cross and Thy suffering, O Lord; for, for this reason Thou didst come as the Second Adam, seeking out the lost and bringing life to the dead. Glory be to Thee, O Lord!

Glory ..., Both now ...,

Stavrotheotokion: We magnify thee, O Theotokos, * crying aloud: * Rejoice, thou cloud of the unwaning Light, * who bore, within thy womb, ** the Lord of glory.

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

The life-creating Cross of Thy goodness, which Thou hast bestowed upon us, the unworthy, O Lord, do we offer unto Thee in supplication: Save Thy city, granting it peace for the sake of the Theotokos, O Thou Who alone lovest mankind.

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

O good Shepherd, Who hast enlightened mortals and summoned sinners by the Cross, cut me not off from Thy flock, but seek me out who am lost, O Master, and number me among Thy flock, O Thou Who alone art good and the Lover of mankind.

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

To the Martyrs: O Christ God Who, in that Thou art good, hast made Thy saints shine more brightly than gold and hast glorified Thy holy ones: Entreated by them grant peace to our lives, in that Thou lovest mankind, and set their supplication before Thee like incense, O Thou Who alone retest in the saints.

Glory ..., Both now ...,

Stavrotheotokion: Beholding Thee, O Christ, stretched dead upon the tree, * Thy virgin Mother cried out with bitter tears: * O my son, what is this fearful mystery? * How dost Thou give eternal life to all, ** and yet suffer willingly a shameful death upon the Cross?

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

Spec. Mel.: “As the wellspring of loving-kindness ...”:

For our sake Thou didst endure crucifixion and death, O Jesus, Bestower of life, that in the multitude of Thy compassions Thou mightest deliver the creation of Thy hands from condemnation to death, in that Thou art the compassionate God and Lover of mankind, and alone art sinless.

Like the thief do I confess and cry out to Thee, O Good One: Remember me, O Lord, in Thy kingdom! Reckon me with him, O Thou Who didst willingly accept sufferings for our sake.

Glory ..., Both now ...,

Stavrotheotokion: **G**uarded by the precious Cross of thy son, * O pure Lady Theotokos, * we easily turn away all the assaults of the enemy! * Therefore we rightly call thee blessed, * for thou art the mother of light ** and the only hope of our souls!

Canon to the precious and life-creating Cross of the Lord, the acrostic whereof is: “The setting up of the Cross is the fall of the demons,” the composition of Joseph, in Tone II:

ODE I

Irmos: **I**n the deep of old the infinite Power overwhelmed Pharaoh's whole army. * **B**ut the Incarnate Word annihilated pernicious sin. * **E**xceedingly glorious is the Lord, * **f**or gloriously hath He been glorified.

Of old, through the tree death befell the first-formed man, when he broke the first commandment; but the Immortal One, Who was lifted up upon the Tree and tasted death, hath given immortality to all mankind.

When the Cross was planted in the earth the arrogance of the enemy fell and was thus destroyed; and man, who before was cast out, entereth again into paradise. Glory be to Thee, our only God, Whose good pleasure this was!

To the Martyrs: **S**laughtered like lambs, as reason-endowed sheep, your members pitilessly severed, O all-famed martyrs, ye offered yourselves as sheep unto Him Who was slain, and now illumine the Holy Church of the firstborn.

To the Martyrs: **E**ver making a mighty stand, O wise ones, hewn down by the sword and cast into fire and water, ye brought low the wicked enemy; wherefore, ye were deemed worthy to receive a good end, O passion-bearers.

Theotokion: **T**he sacred choir of the prophets called thee the impassable gate, the chosen land and the unquarried mountain, O most pure Lady; for thou hast given birth to the Master of all, Who of His own will deigned to be crucified in the flesh.

Another canon, of the most holy Theotokos, in Tone II:

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

Come, all ye faithful, and together let us chant unto the Theotokos; for she gave birth to Christ in a manner transcending all human understanding, and unceasingly prayeth that He save us all.

He Who is the image of the Hypostasis of the Father took on matter from thee, O Birthgiver of God, and hath glorified our corrupted nature and restored it.

As one higher in honor than the cherubim, thou hast exceeded the circles of heaven; for in a manner transcending understanding thou didst contain God within thy womb without suffering.

Thou hast given birth unto the Lord and Benefactor, the deliverance from our sins, changing the mortality of our forefather Adam, and lifting up our nature to the heavens.

ODE III

Canon of the precious Cross

Irmos: The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established.

When Thou wast crucified, Thou didst shake all creation, O Lord, but hast made steadfast the faithful, who hymn Thy power and Thine ineffable condescension, O Word.

By Thy Cross Thou didst open paradise, O Master, and lead therein the thief who acknowledged Thy kingship and the richness of Thy divine loving-kindness.

To the Martyrs: In the noetic vales the martyrs blossomed forth like fragrant roses: having dispelled the fetor of delusion and perfumed the hearts of the faithful.

To the Martyrs: O beacons for the whole world, ye holy saviors of the faithful, with the radiant beams of the Spirit enlighten all who bless you as is meet.

Theotokion: When she beheld the Bestower of life lifted up upon the Tree, of His own will dying and granting life unto all, the womb of the all-immaculate one was engulfed in pain.

Canon of the most holy Theotokos

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

O Virgin, we all truly call thee the golden censer, the jar of manna, the mountain of God and the divine and beautiful palace.

In that thou art the temple and sacred dwelling-place of the Word, O most pure and Ever-virgin Theotokos, be thou for me the cleansing of offenses.

Neither the tongue of mortals nor the mind of the incorporeal beings are able to describe thy birthgiving, O Theotokos, for thou hast given birth to the Creator in a manner transcending nature and comprehension.

O Virgin Birthgiver of God, be thou the confirmation and refuge of those who have recourse unto thee with faith and declare thee to be the Mother of God.

ODE IV

Canon of the precious Cross

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

When Thou wast lifted up upon the Tree Thou didst abolish the rule of the cruel prince of this world, annulling the curse. Wherefore, saved by Thee, O only Lord, we glorify Thee.

Beholding Thee stretched out upon the Tree, the sun hid its light, the mountains and rocks split asunder, and the veil of the temple was rent in twain, O Almighty One.

To the Martyrs: **S**lain, ye utterly slew the enemy; and lacerated with implements of iron, ye stripped away the grossness of mortality as it were a skin, O martyrs of the Lord, and were thereby clothed in glory.

To the Martyrs: **W**ith their severed heads the martyrs beheaded the evil powers in an awesome manner; and, rejoicing, they have inherited lasting glory.

Theotokion: **C**hrist, the Effulgence of the Father, shone forth from thy womb, O Maiden who knewest not wedlock; and, crucified, He hath enlightened the whole world, and destroyed the darkness of the demons.

Canon of the most holy Theotokos

Irmos: **F**rom a Virgin didst Thou come forth ...,

Rain down upon me drops of compunction, O Lady, removing all corruption from my heart and staunching the turbid torrents of my mind.

O most pure one, disdain me not who have been stabbed by the sword of pleasures and lie wounded; and heal me with the spear and Blood of thy crucified Son and our God.

O all-immaculate one, who hast been enriched by dominion over all creation, with divine grace have pity on me who have been sorely impoverished, that I may magnify thee as my good intercessor.

Cool me with repentance, O Virgin, and send down rain to bedew my heart, which hath dried up under the burning heat of the passions, pouring out upon me the oil and healing of thy mercy.

ODE V

Canon of the precious Cross

Irmos: O Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led from the night of ignorance, * to Thy Father, the Source of light.

Nailed to the Cross, Thou didst shake the foundations of the earth; and pierced by the spear, Thou didst slay the serpent, the author of evil, pouring forth streams of salvation upon all, O Christ.

Thou couldst not bear to see that which Thou didst create with Thine own hands be lost and slain, wherefore Thou didst stretch out Thy hands upon the Tree, O Word; and by the Tree bring life unto him who died of old.

To the Martyrs: O friends of Christ, fervent helpers of all, precious flowers, exceedingly adorned vessels of the Spirit, wise passion-bearers: ye are worthily called blessed.

To the Martyrs: The choir of Thy holy spiritual athletes suffered lawfully, O only Bestower of the law; putting the iniquitous to shame by Thy power and, having finished their race, as martyrs, they received crowns.

Theotokion: Thou wast revealed to be incorrupt even after giving birth, O pure one, for from thee God was born in the flesh. Yet upon seeing Him crucified, thou didst cry out in pain from thy womb, unable to bear the sight.

Canon of the most holy Theotokos

Irmos: O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

O Birthgiver of God, we, the faithful, have come to know the Son Who was born, incarnate, from thee without seed: true God and man by nature. Wherefore, we glorify thee.

Ever fleeing with faith beneath thy protection and help, O most pure Virgin, because of thee we are delivered from every grievous circumstance.

Deliver us from temptations, from the tempest of thoughts, from all wrath and every sin, from famine and plague, and from everlasting torment, O most pure Virgin.

As thou art our intercessor, salvation and the hope of Christians, O Lady, save those who ever hymn thee with faith and love, O all-hymned Virgin.

ODE VI

Canon of the precious Cross

Irmos: **F**rom within the sea monster Jonah cried unto the Lord: * “Lead me up from the abyss of Hades, I pray Thee; * for with a voice of praise as to my Redeemer, * in the spirit of truth * I offer myself to Thee.”

Jacob once laid his hands upon the heads of his grandsons, prefiguring the Cross on which Thou, O Word, didst stretch out Thy hands; and Thou didst deliver mankind from the hand of the lying adversary, O Christ.

When Thou wast willingly crucified, O Christ our King, reigning sin was overthrown; and Adam, who once, of old, was driven out of paradise, was brought to dwell therein again, hymning Thee.

To the Martyrs: **W**ith unwavering hearts let us hymn the truly beloved martyrs of the Lord, sacred and beautiful in their wounds, who are adorned with celestial majesty.

To the Martyrs: **K**eeping their lamps burning continuously, the divine martyrs filled them abundantly with their own blood, and, rejoicing, have obtained entry into the bridal-chamber of God.

Theotokion: **O** all-hymned one, we hymn thee as the one who gave birth to the all-hymned God, Who on the Tree destroyed the adverse foe, delivering from corruption those who hymn His sufferings.

Canon of the most holy Theotokos

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

He Who of His own will created all things deigned to make His abode within the womb of her who knew not wedlock; and, in that He is full of loving-kindness, He enriched with incorruption those Sick with corruption.

O most immaculate One, who art more exalted and holy than the hosts on high, in a supra-natural manner thou didst contain within thy womb the uncontainable Word.

O Lady, guide me who have strayed from the path of life unto the ways of repentance, for I often wander lost amid the trackless wilderness of sin.

Disdain not the entreaties of us, thy servants, who place our hope in thee, O pure one; for thou art the refuge and cleansing of the souls of all, O Lady.

ODE VII

Canon of the precious Cross

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

The sword which before was unsheathed hath now been withdrawn for me since Thou, O compassionate Lord, wast lifted up upon the Cross and pierced with a spear; wherefore, finding dispassion through thy precious suffering, I magnify thee.

The serpent who was lifted up by Moses on a tree prefigured the divine lifting up of Christ, Who slew the lying serpent granting life unto all mankind, who became dead through disobedience.

To the Martyrs: By divine communion ye became children of the beginningless Father, O saints, emulating the most pure sufferings of the Son Who is equally without beginning; wherefore, He calleth you brethren and heirs to His kingdom.

To the Martyrs: Hung upon crosses like their Master, pierced by spears, run through with swords, cast into fire and water, and broken on the wheel, the God-bearing martyrs rejoiced.

Theotokion: As the pure one beheld hanging on the Tree the ripe Grapes which she had produced without being cultivated, the pure one cried aloud: O my sweet child, pour forth the juice which removes the drunkenness of the passions!"

Canon of the most holy Theotokos

Irmos: The godless order of the lawless tyrant ...,

O Lady, thou who art my might, hymn and salvation, famous aid and unassailable bulwark; vanquish the demons who war against me and who ever seek to slay me. (Twice)

From Thy virginal blood thou hast given flesh unto God Who hath deified mankind, O Virgin; wherefore, by thy supplications deliver me who have been defiled by the passions and made corrupt by the wiles of the enemy.

The furnace, O all-immaculate one, prefigured thy birthgiving; for the flickering fire did not consume the youths, just as the Fire of the Godhead did not consume thy womb. Wherefore, we beseech thee: Deliver thy servants from everlasting fire.

ODE VIII

Canon of the precious Cross

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

By the blood which flowed from Thine incorrupt side creation hath been sanctified, O Long-suffering One, the rivers of polytheism have been dried up, and showers of piety have appeared ending the drought of delusions.

The sun was appalled by Thy crucifixion and hid its rays; the rocks split asunder, and Hades, below, was terrified; and the souls of the righteous leapt up, trusting in their ultimate deliverance, O Word.

To the Martyrs: The remains of the passion-bearers pour forth healings upon the faithful, ever healing the ill affects of all but incurable diseases; for “Wondrous art. Thou in Thy holy martyrs!” we cry, O Lord.

To the Martyrs: O passion-bearers, ye steadfastly braved the mouths of wild beasts, the boiling of cauldrons, freezing cold and ice, the burden of the heat of day, and violent death; wherefore, ye are glorified with Christ.

Theotokion: Thy Son, the Invisible One, desiring to receive flesh from thy womb, O divinely joyous one, became visible, and accepted crucifixion, and though He was called accursed, He hath delivered all from the curse.

Canon of the most holy Theotokos

Irmos: In Babylon, the activity of the fire ...,

O unblemished Ewe-lamb, who hast given birth unto the Lamb of God, the living and abundant salvation of us mortals: Spurn me not who cry out: Bless the Lord, all ye works of the Lord!

O most pure one, thy divine Offspring hath renewed us and shown us all to be sons and children of the day and light; and, saved, we cry aloud: Bless the Lord all ye works of the Lord!

O pure one, from thy virginal womb thou hast given birth to the living Water, and poured forth remission upon the faithful from thy well-spring of healings; wherefore, we all cry aloud: Bless the Lord, all ye works of the Lord!

Thou gavest rise to the ripe Grapes of life, O pure one; for thou art the vine which sweeteneth the earth with good things, and hymning thee, we cry aloud: Bless the Lord, all ye works of the Lord!

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: **The Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify**

By Thy wounds mend my broken and contrite state, O unfathomable Word, and by Thy suffering, O Lord God of my salvation, cleanse mine image, which hath been buried under wicked passions.

In Thy goodness Thou wast seen to be uplifted upon the cypress, the pine and the cedar, that Thou mightest save mankind, O Master, Who art One of the Holy Trinity, possessed of a single Hypostasis in two natures.

To the Martyrs: **A**rmed with the Cross as with a shield, O martyrs, ye were shown to be unharmed by all the arrows of the author of evil; wherefore, ye now trample him underfoot, ever mocking him as a bird of ill omen.

To the Martyrs: **G**aping wide, the earth received your blood, but heaven received your divine spirits, and ye stand before the throne of God with the fiery ranks, O passion-bearing martyrs, unshakable pillars of the Church.

Theotokion: **H**aving supra-naturally given birth to the Author of all creation, yet remaining a virgin, thou didst restore the corrupted nature of our first father. And, beholding Him suspended on the Cross of old, thou didst cry aloud in exclamation, O most pure Virgin Mother.

Canon of the most holy Theotokos

Irmos: **The Son of the Beginningless Father ...,**

Grant unto me the love of God for all, O Maiden, who alone ineffably gave birth unto God the Lover of mankind, and Who assumed flesh from thee. And from the flame which is to come, and from all torment deliver me who glorify thee with love. **(Twice)**

Having acquired thee alone as a sure intercessor, our hope, bulwark and trust, steadfast protection, an unassailable foundation, a haven safe from storms, and a mighty refuge, O all-hymned one, we are all saved.

O Maiden who hast given birth to the divine Light, enlighten my heart, which hath been darkened by the many assaults of the passions and the plots of the alien one, and ever let fall upon me the drops which cleanse me from the defilements of sin, O Virgin.

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 II:

O Christ God, Thou hast shown the tree of Thy Cross to be a tree of life for us who believe on Thee; and thereby Thou hast abolished the dominion of death and brought life unto us who have been slain by sin. Wherefore, we cry out to Thee: O Lord, Benefactor of all, glory be to Thee!

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.

Having willingly impoverished Thyself for the sake of Adam's poverty, O Christ God, Thou didst come to earth and became incarnate from the Virgin, and accepted crucifixion, that Thou mightest free us from slavery to the enemy. 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: Every city and land honoreth your relics, O passion-bearers and martyrs; for, having contended lawfully, ye have received heavenly crowns: wherefore, ye are the boast of hierarchs and the majesty of the Churches.

Glory ..., Both now ...,

Spec. Mel.: "When from the Tree ...":

Stavrotheotokion: Upon beholding the ripe Cluster, * Whom thou didst bear in thy womb without being tilled, * hanging upon the Tree, O pure one, * thou didst exclaim lamenting and crying aloud: * 'I beseech Thee O my Child, * pour forth that sweetness * by which the drunkenness of the passions is taken away, * for my sake, O Benefactor, ** who didst bear Thee in Thy tender compassion!

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

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

ON WEDNESDAY MORNING: TONE II
AT LITURGY

On the Beatitudes, these Troparia, in Tone II:

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

When Thou wast lifted up upon the Cross, O Savior, Thou didst lift human nature up with Thyself, and it unceasingly hymneth Thee.

With Thy spear Thou didst rend asunder the record of Adam's sin, entering him in the book of the living, O Lover of mankind.

To the Martyrs: **A**s emulators of Him Who endured crucifixion, O martyrs, ye were shown to share also in His glory.

Glory ..., **L**et the beginningless Father, the Son Who is equally without beginning, and the Holy Spirit, be hymned in one worship and glory.

Both now ..., **W**hen thou didst behold on the Cross the One to Whom thou hadst given birth without seed, O Maiden, weeping, thou didst hymn His long-suffering.

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.