

**ON THURSDAY EVENING: TONE VI
AT VESPERS**

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

Spec. Mel.: “On the third day ...”:

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

O my long-suffering God and Lover of mankind, greatly merciful and compassionate, how didst Thou endure to be slain and put to death on the Tree for the race of mankind? I glorify Thy loving-kindness.

Verse: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, * my soul hath hoped in the Lord.

Thou didst endure smiting, crucifixion and mockery, O Long-suffering One, desiring to deliver all from the deceiver; and Thou didst bear them all, O only supremely good Bestower of life.

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

Thou didst ascend the Cross, O Shepherd, and stretch forth Thine arms, crying out: “Come unto me and be enlightened, O ye who have been darkened by deception, for I am the Light!” Glory be to Thee, O only Bestower of light!

Then the Stichera for the saint, from the Menaion; or if there is no Menaion, these
Stichera of the Theotokos, in Tone VI:

Spec. Mel.: “The accursed ...”:

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.

Raise up my soul, which is bowed down and bent low under the heavy burden of my transgressions, O Virgin, for thou hast the Savior, Who ever raises up those who have been cast down, readily responding to thy maternal boldness. And in thy great mercy rend asunder the record of my sin by thy mediation.

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

Look upon me, who have been brought to despair by sins, am defiled by iniquities, and have spurned the precepts of God; and turn me not away from thy face, for thou, O Theotokos, art my hope and protection. Wherefore, hearken unto my supplications, and in thy great mercy cleanse me of all defilement.

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

Open unto me the gates of repentance, grant me a wellspring of tears, and bestow upon me compunction and a chaste heart, O most holy one; for thee alone do I call mine excellent intercession, and in thee do I place mine every hope. Reject me not, who am put to shame, O Lady, but in thy great mercy accept and save me.

Glory ..., Now & ever ...,

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: Seeing Thee nailed to the Tree, the most pure one cried out: “O my Son and God, what is this exceedingly glorious and strange report of Thee, that Thou dost endure in Thy great mercy?”

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

Prokeimenon: My help cometh from the Lord, * Who hath made heaven and the earth.

Verse: I have lifted up mine eyes to the Mountains, from whence cometh my help.

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

On the Aposticha, the Stichera of the Cross, in Tone VI:

Thy Cross is the life and help of Thy people, O Lord; and trusting therein, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

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.

Thy Cross, O Lord, hath opened paradise to the race of mankind; and delivered from corruption, we hymn Thee, our God Who wast crucified in the flesh. Have mercy on us!

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: Thy martyrs, O Lord, did not deny Thee nor depart from Thy commandments. By their supplications have mercy on us.

Glory ..., Now & ever ...,

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: Standing with the virginal disciple before the Tree * during the crucifixion, * the Virgin cried out, weeping: * “Woe is me! * How is it that Thou dost suffer, O Christ, ** since Thou art the dispassion of all?”

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

**THURSDAY NIGHT: TONE VI
AT COMPLINE**

Canon of Supplication to the Most Holy Theotokos

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

O Virgin, accept mine entreaty, which I make bold to offer to thee from an unworthy mouth and defiled lips; and shine thou the light of compunction upon thy servant, O pure one.

By thy prayers grant me showers of tears, O pure Virgin Mother, that I may weep fervently for what I have done on earth, and through thee may escape every torment.

Glory ..., **R**eject not my lamentation, O thou who hast given birth to the Source of tender compassion, but look upon me with thy merciful eye, O good Theotokos, and cure the passions of my soul.

Now & ever ..., **W**eep with groaning, O my soul, and bewail thyself in every way, falling down before the Mother of God and saying: Deliver me, the guilty one, from dreadful torment!

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of The faithful O good One, * and strengthened us upon the rock * of Thy confession.

There is none that hath sinned as I have, becoming a slave to the evils of unbridled thoughts, O most holy and pure one; but, placing my hope in thee, I pray: Rescue me from them.!

Behold, all the evils of the enemy that have rained upon me like wounds, weigh me down; rendering me fetid and causing my soul to fall.

Glory ..., **M**any are my transgressions; wherefore, falling down before thee with faith, O most holy one, I, the lowly one, cry aloud: At the dread hour entreat Him to Whom thou hast given flesh.

Now & ever ..., **O** holy Theotokos, as thou hast maternal boldness before God, rescue me who am deserving of all condemnation, and make me to dwell in His dwelling-place.

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Grant me a wellspring of tears, O Lady, that I may wash away the defilement of my lowly soul and regain the beauty which I have lost through the lying counsel of the serpent.

O my compassionate God, O God Who lovest mankind and willest mercy, pour forth Thy mercy now upon me; for Thy Mother, my hope and ally, entreateth Thee.

Glory ..., Taking pity, O most immaculate one, save me, the terrible prodigal one, who have mindlessly and shamelessly sinned against thee; and free me from Gehenna.

Now & ever ..., Having given birth to the Life of all, thou hast destroyed the field of death; wherefore, I cry out to thee: I have sinned! Save me, by thy maternal supplications, O pure one!

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

O pure one, have mercy on me who have placed all my hope in thee, and take pity, overlooking all the grievous passions of my soul, for I cry out to thee with faith.

Save me from the passions, from tribulation and harm, and from the wicked adversaries; and deliver my lowly soul from their treachery, O Virgin, that they may not say: We have prevailed over him!

Glory ..., Having been revealed to be pure in body and soul, O most pure one, free thou my soul from defilement, granting me to live a pure life; and guide me in doing the divine will of the Lord.

Now & ever ..., Thee alone do I have as a refuge and my reconciliation with God, I who have wasted my whole life in many transgressions.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

O Lady, accept my sighs and the lifting up of my hands as a sacrifice of sweet savor, and grant that I may behold thy countenance with a pure conscience.

Disdain not my words of supplication, O good Lady, Mother of the merciful God Who shone forth from thy womb; but before the end grant me divine remission.

Glory ..., **Utter** wretch that I am, through fornication I have brought myself low and estranged myself from God. But do thou beseech Him to save me, O good one, for to thee have I fled. Clothe me in my former vesture.

Now & ever ..., **Jesus**, Who is fire, did not consume thy womb when He issued forth from thee in the flesh, pray thou to Him, O pure one, that He deliver from fire and all manner of torment those who hymn thee with faith.

Lord, have mercy, (Thrice).

Glory ..., Now & ever ..., Sessional hymn, in Tone VI:

O pure and glorious Virgin, thou glory of the angels, who alone art blessed: when thou didst stand at the foot of the Cross of thy Son and God, unable to endure the malice of the enemy thou didst cry aloud, lamenting with sighs: How can He Who is the Lover of mankind endure the abuse of these men?

ODE VII

Irmos: In Babylon the Children feared not the fiery furnace; * but cast into the midst of the flames * they were bedewed and sang: * ‘O Lord God of our fathers, Blessed art Thou.’

O my soul, awake from all the evils thou hast committed! Why sleepest thou still? Wherefore liest thou in the slumber of despondency? Cry aloud to the Theotokos: O all-holy one, help me!

I venerate the image of thy countenance, yet I dare not lift mine eyes unto thee, O most holy one. I pray that I may receive the forgiveness of my debts, and that in purity I may behold thy most pure icon.

Glory ..., **To** thine aid, O Birthgiver of God, do I flee and fall prostrate, begging to receive forgiveness. Disdain me not, O Lady, but taking pity, save me.

Now & ever ..., **I** have defiled my soul and mind with the many and various evils of the corrupter of souls, O most pure one, and I beseech thee: Disdain not thy servant, but rescue me from his temptations.

ODE VIII

Irmos: Suffering affliction for the sake of the laws of their fathers, * the blessed Children in Babylon * scorned the foolish decree of the King. * Standing together in the midst of the flames, they remained unharmed, * and sang a song fitting for almighty God: * ‘O ye works of the Lord, praise ye the Lord * and supremely exalt Him throughout all ages.’

Having sinned beyond measure and defiled my body with sins, fool that I am, I consider the day of inexorable judgment, and at a loss and afraid, I am filled with fear and trembling, and fall down before thy compassion, O Lady. Spurn me not, but behold my sorrow, and deliver me from all condemnation and the many and varied torments.

Having spurned the divine law, wretch that I am, I lie wholly in slothfulness. But, looking upon me, arise quickly, O most pure one, and cause me to receive the portion of the saved; that, rejoicing, I may cry unto thee: Rejoice, O joy of the world, only intercessor for those who with faith invoke thy steadfast protection.

Glory ..., **W**oe is me, O my soul! How can I stand, in fear and trembling, before the dread tribunal, where even the angels shall be afraid and quake? But, as thou hast the Theotokos as a good ally, bend thy knees and lift up thy hands, crying: Direct thy merciful gaze upon me and have pity in that hour, O Virgin!

Now & ever ..., **S**how forth now the sure might of thine aid, for like one in thy debt, thy Son is moved by thy maternal pleas, O Virgin. Wherefore, come now in mine hour of need, that I not depart unprepared, but may live on, O all-hymned and pure Theotokos.

ODE IX

Irmos: Weep not for Me, O Mother, * beholding in the tomb the Son Whom thou hast conceived * without seed in the womb; * for I shall arise and shall be glorified, * and as God I shall exalt with glory unceasing, * those that with faith and love magnify thee.

That I may receive the glory of heaven, I pray to thee, O Virgin: Absolve me, and deliver me from the debts of darkness, overlooking all that I have committed in knowledge or in ignorance, day or night, O most pure one; that, rejoicing, I may offer thee a hymn of thanksgiving.

Rescue me from all manner of tribulations, O Maiden, and set my feet upon the rock of divine salvation; for, having acquired thee now as an invincible intercessor, I trust that I may pass freely through the wall of separation erected by disobedience when the fruit of the tree was eaten.

Glory ..., **I** beseech thee, who hast given birth to the merciful Judge and Master: accept the boldness of my defiled lips and my wretched hymnody, and abhor me not, though I have sinned more than all others; for I, thy servant, have thee as my helper after God.

Now & ever ..., **I**n that thou art more exalted than all creatures, thou didst conceive in thy womb the incarnate God, O Theotokos. Him do thou earnestly entreat, O pure one, that He release thy servant from all care, that I may freely glorify thee with praise.

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

**ON FRIDAY MORNING: TONE VI
AT MATINS**

After the 1st chanting of the Psalter,
The Sessional hymns of the Cross, in Tone VI:

Today the words of the prophets are fulfilled; for, lo! we worship at the place where Thy feet stood, O Lord; and tasting of the Tree of salvation, we have received freedom from sinful passions through the supplications of the Theotokos, O Thou Who alone lovest mankind.

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

No sooner was the tree of Thy Cross planted in the ground, O Christ our Lord, than the foundations of death were shaken; and Thou Who hast slain Hades, with love dismissed its trembling minions. Thou hast shown us Thy salvation, O Holy One; and we glorify Thee, O Son of God. Have mercy on us!

Glory ..., Now & ever ...,

Spec. Mel.: “O hope of the world ...”:

Stavrotheotokion: **O** Virgin Theotokos, only unblemished Ewe-lamb, beholding Him Who became incarnate from thy precious blood willingly hanging upon the Cross, thou didst cry out with bitter tears, O Maiden: “O mine innocent Son, I hymn Thine awesome dispensation!”

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

Thy Cross, O Lord, hath been sanctified; for thereby healings are wrought for those who are sickened by sins. Wherefore, we fall down before Thee, crying: Have mercy upon us!

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

O Lord, the Jews condemned to death Thee, the Life of all; they who crossed the Red Sea by the staff of Moses nailed Thee to the Cross; they who sucked honey from, the rock offered Thee gall. Yet Thou didst endure, that Thou mightest free us from slavery to the enemy. O Christ our God, glory to Thee!

Glory ..., Now & ever ...,

Spec. Mel.: “O hope of the world ...”:

Stavrotheotokion: **S**tanding before the Cross of Him Who transcending understanding painlessly became incarnate from her, the Virgin Mother cried aloud, shedding maternal tears: “I cannot bear to see Thee hanging, dead, O my Son and God, Who givest breath unto those who live on earth!”

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

O Cross, expeller of the demons, physician of the ailing, strength and preserver of the faithful, true boast of the Orthodox, confirmation of the Church of Christ: Be thou for us a bulwark, rampart and protector, O blessed Tree!

In Thy mercy and tender compassion Thou wast lifted up upon the tree of the Cross and pierced in the side by the spear, rending asunder the evil record of our sins, in that Thou art God almighty. Wherefore, we piously hymn Thine ineffable dispensation, O Word.

To the Martyrs: Illumined by Thee, like lamps the saints ever continually shine forth light upon the righteous, extinguishing the lamps of the ungodly. By their prayers, O our Savior, light Thou my lamp and save me, O my Lord!

Glory ..., Now & ever ...,

Stavrotheotokion: O all-holy Theotokos, throughout my lifetime forsake me not, to human protection entrust me not; but do thou thyself defend and have mercy on me.

ODE I

Canon of the precious & life-creating Cross, in Tone VI:

Irmos: He Who in ancient times * hid the pursuing tyrant beneath the waves of the sea, * is hidden beneath the earth by the children of those whom once He saved. * But let us, like the children, sing unto the Lord, * for gloriously hath He been glorified.

By Thine honored Passion Thou didst honor the dishonored nature of mankind; wherefore, honoring Thee with fear, we magnify and glorify Thy might with faith; for gloriously hast Thou been glorified.

By Thy blood, O Word, Thou didst stanch the unrighteous outpouring of blood and thereby cleanse human nature of its evil defilement, O Almighty; wherefore, saved, we glorify Thy might.

To the Martyrs: The right laudable opposition of the martyrs truly vanquished the bestial shedder of blood; it tamed the nature of fire with the dew of divine grace, and stilling the terrible storm of polytheism.

To the Martyrs: Having dried up the downpours of delusion with the showers of your blood, ye pour forth showers of healings upon the world, repelling the flame of ungodly passions. Wherefore, ye are blessed, O martyrs.

Theotokion: When the Maiden who knew not wedlock, the adornment of the faithful, beheld Thee, Who art comely in beauty, bereft of comeliness and form when suffering, she exclaimed maternally and glorified Thee with love.

Another canon, of the most holy Theotokos, the acrostic whereof is the Greek alphabet, in the same tone:

Irmos: Same as the foregoing.

O most pure Virgin, gracious and glorious Mary, Mediatress of joy, impart grace with divine grace unto those who hymn thee, that we may send up to thee hymnody of thanksgiving.

O the wonder of thy mysteries, O Mother of God! For thou hast been revealed to be the Sovereign Lady of creation, bearing in thine arms Him upon Whom the armies of heaven dare not gaze. Wherefore, we call thee blessed.

The whole race of mankind hath been condemned to mortal corruption through our first mother's tasting of the tree; but it hath been restored by thee, O pure one, in that thou hast given birth to Life incorruptible.

ODE III

Canon of the Cross

Irmos: When creation beheld Thee, * Who founded the whole earth upon the waters, * covered in the flesh by the waters, * it was seized with awe, and cried aloud: * None is holy save Thee, O Lord!

Beholding Thee, Who suspended the whole earth unsupported upon the waters, lifted up upon the Tree, Thy side pierced, O Lord, the sun grew dark, understanding Thee to be the enlightenment of all.

The evil-doer who of old wounded Adam in paradise is wounded by Thy nails, O Long-suffering One; and having been wounded, he remaineth forever incurable; but we, the faithful, have found Thee to be the healing of all wounds.

To the Martyrs: When the angelic choir beheld the flock of the martyrs scattered for the Lamb Who was slain, they marveled at how, being material, they vanquished the immaterial foe, receiving crowns of victory.

To the Martyrs: Invested with the power of Him Who alone is the mightiest of all in strength, the saints wrestled with the enemy and trampled his feeble power underfoot, receiving crowns from God.

Theotokion: When thou didst behold Him to Whom thou hast given birth wounded by the spear, thou wast wounded in thy heart, O most pure and all-immaculate one; and, marveling, thou didst say: "How hath the exceedingly iniquitous assembly repaid Thee, O my Child?"

Canon of the Theotokos

Irmos: Same as the foregoing.

The enemy of old beguiled me through deception, with the desire for godhood, so that I must needs depart from Eden, O Mother of God; the serpent brought me down to the earth; but Christ took pity on me and, receiving flesh from thy womb, refashioned it.

To the Prophet Ezekiel of old, O Maiden, thou didst appear as the portal of life through which the Lord incarnate alone passed; and He kept thee closed, O pure one, in that He is the Most High.

The condemnation of the ancient curse hath been lifted by thy mediation, O Mother of God; for, having appeared to thee, O most pure one, the Lord hath poured forth all blessings in abundance upon all, in that He is supremely good.

ODE IV

Canon of the Cross

Irmos: **F**oreseeing Thy divine self-emptying upon the Cross, * Habakkuk, in amazement, cried out: * “Thou hast cut asunder the strength of the mighty, * O Good One, * and preached to those in Hades, * as the Almighty One.

Desiring to save our first parents, Thou wast slain dead upon the Tree, O Lord, pushing away the unrestrained outstretching of their hands toward the fruit of the tree; and from Thy side Thou hast poured forth remission of sins upon those bound.

Thou didst endure suffering, O Supremely good One, that Thou mightest loose us from the irrationality of the passions; Thou didst eat gall, O Master, pouring forth divine sweetness upon me; and Thou wast slain, granting me life.

To the Martyrs: **B**earing the fire of divine love in a rational soul, the passion-bearers of Christ quenched the flame of the most iniquitous ones, showing themselves to be radiant beacons.

To the Martyrs: **H**aving separated themselves from carnal friendship, the divine friends of the King of all hastened mightily to every torment, and prevailing, they were crowned with glory.

Theotokion: **I** gave birth to Thee without suffering. How it is that I now see Thee partaking of suffering? How dost Thou endure this?”, the Virgin cried. “O my Son, Who art without beginning, I glorify Thy long-suffering!”

Canon of the Theotokos

Irmos: **S**ame as the foregoing.

O thou who, alone from all generations, wast chosen and most pure, O honored and undefiled one who art resplendent in the virtues: With thy radiance enlighten those who hymn thee.

Of thy pure blood, O pure Virgin Mother, thou hast given birth unto God, the Savior Who delivereth from evils all who hymn thee, O Maiden full of divine grace.

The nature of the immaterial beings doth minister in sanctity to thy divine Offspring, O pure one, and the assemblies of mankind hymns thee with love. Do thou illumine us with thine effulgence.

ODE V

Canon of the Cross

Irmos: I seek Thee early in the morning, * Who for our sake didst mercifully empty Thyself * and willingly submit to be baptized by the hand of a servant, * O Word of God, * Grant Thy peace unto me the fallen one, * O Lover of mankind.

Thou wast seen to be dead at the place of the skull, slaying Hades by the suffering of Thy flesh; and hanging there, bereft of form or comeliness, O Christ, Thou didst desire to make me beautiful, in that Thou lovest mankind.

Desiring to nail the passionate disposition of the first Adam, Thou wast transfixed with nails; and pierced by a spear, and turned away the fiery sword, that it might not deny entry to Thy servants.

To the Martyrs: Following the sufferings of the Master, the choirs of the martyrs were nailed to trees and their hands were severed; but by their feet they were divinely directed to the way of honorable martyrdom.

To the Martyrs: Humbling yourselves with perfect mind and humility of heart, in emulation of Him Who hath exalted all, ye utterly cast down the mind of the prideful one who audaciously exalted himself, O martyrs of Christ.

Theotokion: Thou didst spring forth from the root of Jesse, O Virgin, and receiving the Planter of the world in the flesh, thou didst bud forth like a flower Him Who by the divine planting of the Cross dried up the offshoots of ungodliness.

Canon of the Theotokos

Irmos: Same as the foregoing.

The ladder extending up to the highest, which appeared figuratively unto Jacob, revealed the truly extraordinary nature of thy birthgiving, O Bride of God; for through thee God in His divine condescension truly came to dwell with us, granting us life.

Delivered by thee from the grief of our first mother, we have been filled with comfort, O Birthgiver of God, for thou hast given birth to the Gladness of all, the universal Joy; wherefore, O all-hymned one, By thy prayers preserve from tribulations those who hymn thee.

Of old Moses beheld the bush unconsumed by fire, and was thereby mystically taught thine image by divine vision, O all-immaculate Virgin; for the Creator, making His abode within thee, did not consume thee, the highest of all created beings, O Bride of God.

ODE VI

Canon of the Cross

Irmos: **J**onah was caught but not held * in the belly of the whale; * for, bearing the image of Thee, * Who hast suffered and wast given to burial, * he came forth from the sea-monster as from a bridal chamber, * and he called out to the watch: * “O ye who keep guard falsely and in vain, * ye have forsaken your own mercy.”

Of old, when he crossed His arms in blessing his grandsons, Jacob prefigured the Cross; wherefore, O Most High Who didst mount upon the Cross, Thou savest humanity from the ancient curse, and now pourest forth blessing upon those who bless Thee, O only blessed and supremely good Creator.

Prefiguring Thy suffering, O Word, of old the great Moses uplifted a brazen serpent upon a tree, delivering those who looked upon it from the venomous sting of the serpent; for when Thou wast crucified, O Master, all of us, the faithful, were delivered from the serpent’s harm.

To the Martyrs: **O**f old, the godly and honorable spiritual athletes suffered as though it were others suffering, looking forward to everlasting rewards and joy. By their prayers, O compassionate Christ, deliver from temptations, sins and evil circumstances those who hymn Thee.

To the Martyrs: **T**he honorable and divine passion-bearers caused the torrents of delusion to cease by the streams of their blood, and were truly shown to be wellsprings pouring forth the water of the knowledge of God upon the faithful. By their prayers, O Savior of the world, rain down remission, life, the cleansing of sins, and great mercy upon all.

Theotokion: **T**he Ewe-lamb, seeing the Chief Shepherd and Master lifted up upon the Tree, cried aloud, weeping maternally: “What is this new mystery, O my Child? How hast Thou, Who art immortal in essence, received death, desiring to deliver mankind from corruption?”

Canon of the Theotokos

Irmos: Same as the foregoing.

The images of the law and the predictions of the prophets clearly revealed thee, O Theotokos, who wast to bear the Redeemer of the world, the Benefactor of all creation, Who in many and divers ways worketh good for those who glorify thee with faith and love, O pure Lady.

O only Birthgiver of God, those who by the deception of the murderous enemy were of old separated from the first-given divine food of paradise, thou didst lead again into paradise when thou hast given birth to the Lord and Savior, Who endured crucifixion and burial in His divine power.

He Who by His divine will and creative power brought all things out of non-existence, O pure one, passed through thy womb, both God and man; and with divine radiance, O pure Lady, He illumined those who were before in the darkness of ignorance.

ODE VII

Canon of the Cross

Irmos: O ineffable wonder! * He, Who in the furnace delivered the holy children from the flame, * is laid in the grave devoid of breath, * for the salvation of us who chant: * O God our Redeemer, blessed art Thou!

When the council of the Jews condemned Thee to the Cross, the earth, beholding this, was stricken with fear and the sun hid its rays; but those in darkness beheld the light, chanting: O God our Redeemer, blessed art Thou!

O Savior, of Thine own will Thou didst endure mockery, being beaten with a reed and crowned as a king with thorns, O Christ God, for the salvation of us who chant: O God our Redeemer, blessed art Thou!

To the Martyrs: Ye were bound, O most lauded martyrs, manifestly loosing all the bonds of the devil's delusion; and ye endured torments and an unjust death, desiring the life of heaven, and crying aloud: O God our Redeemer, blessed art Thou!

To the Martyrs: Ye stood in the midst of the flame, O all-praised martyrs, manifestly burning up delusion; and unconsumed by the dew of divine grace, ye cry out, chanting; O God our Redeemer, blessed art Thou!

Theotokion: Seeing Thee Who desired to be crucified, O Son without beginning, the Theotokos cried out: "I am now overwhelmed by grief of soul, for dying, Thou givest life to those who chant: O God our Redeemer, blessed art Thou!"

Canon of the Theotokos

Irmos: Same as the foregoing.

Thy Son and Lord desired Thee, O Mother of God, who art all-adorned as with magnificent golden ornaments, for the salvation of us who cry out to thee: Blessed is the Fruit of thy womb, O pure one!

Having found thee like a rose among thorns, O most pure one, with the fragrant beauties of spiritual graces the Master hath filled us, who cry out to Him in compunction: O God our Redeemer, blessed art Thou!

The divine prophets, perceiving all the signs of thy divine birthgiving, O pure one, gloriously cried aloud: God shall come forth from a virgin to save those who cry out: O God our Redeemer, blessed art Thou!

ODE VIII

Canon of the Cross

Irmos: **B**e thou astonished and afraid, O heaven, * and let the foundations of the earth be shaken; * for lo, He Who dwelleth on high is numbered with the dead * and lodgeth as a stranger in a narrow tomb. * Him do ye children bless, * ye priests praise, and ye people supremely exalt throughout all ages.

Drinking the cup of Thy suffering on the Cross, which Thou didst desire, O Christ, Thou hast poured forth upon me springs of remission from Thy life-bearing side, for the sake of the rib of Adam who had died. And I hymn Thee, O Christ, chanting: Ye priests bless; ye people supremely exalt Him throughout all ages!

When the iniquitous men condemned Thee to be crucified between two malefactors, O Lord Jesus, Bestower of life, the earth quaked, and all chanted with fear: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

To the Martyrs: **Y**our death was precious in the sight of God, O spiritual athletes; for having partaken of many sufferings, ye were shown to share in the honored sufferings of Christ, crying out in oneness of mind: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout all ages!

To the Martyrs: **O** martyrs, the weapons ye used against the hordes of the enemy were truly not fleshly, but were the hope, faith and truth which ye received from God; and ye have joined the choirs of the angels, crying out to the Master: Ye priests bless; ye people supremely exalt Him throughout all ages!

Theotokion: “**O** Most High, beginningless Son, Thou didst endure to be spat upon, derided and crucified, and mockingly beaten with a reed,” the Birthgiver of God cried aloud; “I glorify the long-suffering of Thee Whom the children bless, the priests hymn, and the people supremely exalt throughout all ages!”

Canon of the Theotokos

Irmos: Same as the foregoing.

Thou hast now been foreseen by the divine Daniel as the unquarried mountain, O Maiden, for from thee alone Christ the Rock was cut, without the hand of man, O Virgin. Bless Him ye children; praise Him O priests; supremely exalt Him ye people, throughout all ages!

With hymns the heavenly warriors ever glorify thy birthgiving, O pure, Ever-virgin Maiden, and with us they joyously hymn thee as the Mother of God, whom the children bless, the priests praise, and the people supremely exalt throughout all ages.

With the rays of thy light, O pure Theotokos Mary, make radiant those who now acknowledge thee to be the true Theotokos; for thou, O Virgin, wast revealed to be the habitation of Light for those who cry out with faith: Rejoice, O blessed and exceedingly glorious one, 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 the Cross

Irmos: **Weep not for Me, O Mother, * beholding in the tomb the Son Whom thou hast conceived * without seed in the womb; * for I shall arise and shall be glorified, * and as God I shall exalt with glory unceasing, * those that with faith and love magnify thee.**

That Thou mightest deliver from corruption him who became corrupt by eating of the sweet fruit of the tree, O only Savior, Thou wast crucified in the flesh and deigned to die, in that Thou art good. O Jesus, we unceasingly hymn Thy great tender compassion and power.

O how didst Thou endure pain, stretched out upon the Cross, releasing me from cruel pangs, O Savior? How didst Thou, Who wast crowned with thorns, burn up all the thorns of my passions? How hast Thou, Who drank vinegar, mixed for us the cup of gladness?

To the Martyrs: Cast and held fast in prisons, your members cruelly severed, grievously stretched on the wheel, and thrown to the wild beasts as food, O all ye spiritual athletes, ye did not deny Christ, the Master of all.

To the Martyrs: The all-radiant and right renowned memory of the spiritual athletes shineth forth more brightly than the rays of the sun: ever enlightening the souls of the pious, driving away the darkness of passions and temptations, and dispelling the most profound gloom of the demons.

Theotokion: Thou hast borne Him Who beareth all things, and held in thine hands, as a babe, Him Who hath delivered us from, the hand of the adverse foe, O most pure Lady; and thou didst behold Him Who hath delivered us from the yoke of evil, lifted up upon the tree of the Cross.

Canon of the Theotokos

Irmos: Same as the foregoing.

Unto us thou hast supra-naturally appeared as the Mediatrix of everlasting joy and life, O pure Birthgiver of God, for thou hast given birth to the Savior of all, Who clearly wipeth ever tear from every mortal face, granting joy to all.

Chanting, David, thine ancestor, foretold thee in signs as the ark, and Moses as the golden jar of the divine Manna, O Theotokos; for thou alone didst contain Him Who is ever in the bosom of the Father. Wherefore, we glorify thee with hymns.

Thou wast truly more highly exalted than all creation, for thou hast given birth unto God in the flesh; wherefore, O Lady, we, who hope to receive salvation through thee, have thee as an intercessor, a sure hope and a firm bulwark.

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

Small litany, Exapostilarion, and the usual psalms.

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

On the Aposticha, the Stichera of the Cross, in Tone VI:

I trust in the Cross, O Christ, and, boasting therein, I cry aloud: O Lord Who lovest mankind, cast down the pride of those who do not confess Thee to be both God and man!

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.

Protected by the Cross, we array ourselves against the enemy, undaunted by his wiles and treachery; for the prideful one hath been trampled underfoot by the power of Christ Who was nailed upon the Tree.

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: All creation doth celebrate the memory of Thy saints, O Lord: the heavens rejoice with the angels, and the earth with all mankind is made merry. By their prayers have mercy on us.

Glory ..., Now & ever ...,

Stavrotheotokion: “**A**s a man I was nailed to the Tree and died; as one mortal I was placed in a tomb. But as God I shall rise again in glory on the third day, O pure Virgin Mother. “

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

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

**ON FRIDAY MORNING: TONE VI
AT LITURGY**

On the Beatitudes, these Troparia, in Tone VI

Remember me, O God my Savior, when Thou shalt come in Thy kingdom, and save me, in that Thou alone lovest mankind.

Stretching forth Thy hands upon the Tree, Thou didst embrace the nations, who hymn Thy tender compassion, O Christ our God.

Thou wast willingly nailed to the Tree, and by Thy power didst perfectly break the sting of the prideful one, O Christ.

To the Martyrs: Delighting in your torments, O passion-bearers, ye have been deemed worthy of the delights of paradise, praying unceasingly on behalf of the world.

Glory ..., Rescue us, Thy servants, from all torment, O Lord - Father, Son, and co-enthroned Spirit.

Now & ever ..., Seeing Thee stretched out upon the Cross, the Virgin sighed, weeping. By her prayers save us, O Lord.

On Friday, the Prokeimenon in Tone VII:

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

Verse: The Lord is King, let the peoples rage.

Alleluia, in Tone IV: Remember Thy congregation which Thou hast purchased from the beginning.

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

Communion Verse: Thou hast wrought salvation in the midst of the earth, O God.