

THURSDAY EVENING: TONE IV
AT VESPERS

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

Spec. Mel.: “Thou hast, given a sign ...”:

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

When all creation beheld Thee crucified, it was changed and trembled: the whole earth shook, quaking, O long-suffering Word; in fear the veil of the temple rent in twain and in terror the rocks split asunder when Thou wast insulted; and the sun, knowing Thee to be its Creator, hid its rays.

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.

How did the most iniquitous council dare to condemn Thee, O immortal Judge, Who of old in the desert gave the law to Moses, who beheld God? How could they fail to be filled with terror, beholding the Life of all dead upon the Cross? How could their mind not fathom that Thou art the one Lord and Master of creation?

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

With the piercing of Thy side, O greatly Merciful One, the ancient record of our forefather Adam was rent asunder; and by the shedding of Thy blood rejected human nature was sanctified, and cried aloud: Glory be to Thy loving-kindness! Glory be to Thy divine crucifixion, O almighty Jesus, Thou Savior of our souls!

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

Spec. Mel.: “As one valiant among the martyrs ...”:

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.

When she beheld Thee nailed to the Cross, O Lord, the Ewe-lamb, Thy Mother, marveled and cried aloud: “What is this that I see, O my sweetest Son? Thus art Thou repaid by the disobedient and iniquitous assembly, which enjoyed Thy many miracles. But glory to Thine ineffable condescension, O Master!”

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

The foregoing Sticheron is repeated.

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

When she beheld Thee, the Lamb and Shepherd, upon the Tree, the Ewe-lamb who gave Thee birth lamented and exclaimed to Thee maternally: “O my most beloved Son, how hast Thou been lifted up upon the tree of the Cross, O Long-suffering One? How have Thy hands and feet been pierced with nails by the iniquitous, O Word? How hast Thou shed Thy blood, O Master?”

Glory ..., Both now ...,

Stavrotheotokion: **W**hen she beheld Thee hanging upon the Cross, the Virgin Thy Mother marveled, O Lord, and, lifting up her eyes, said: “How have they who enjoyed Thy many gifts rewarded Thee, O Master? Yet I pray: Leave me not alone in the world, but hasten Thou to arise, raising up our forefather with Thee!”

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, these Stichera of the precious Cross, in Tone IV:

Thou hast given Thy Cross to us as an invincible weapon, O Christ; and therewith we triumph over the assaults of the alien one.

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.

Ever possessing Thy Cross as a help, O Christ, we easily trample underfoot the snares of the enemy.

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** Christ God, Who art glorified in the memorials of Thy saints, entreated by them send down upon us great mercy.

Glory ..., Both now ...,

Spec. Mel.: “Called from on high... “:

Stavrotheotokion: “**L**ament not for Me, O Mother, * beholding Me thy Son and God hanging upon the Tree, * Who hath suspended the earth upon the waters unsupported, * and hath fashioned all creation; * for I shall arise and be glorified, * and shall crush the kingdoms of Hades with strength; * destroying its power * and delivering those in bondage * from its wickedness, * for I am compassionate; * and I shall bring them to My Father, ** in that I am the Lover of mankind.”

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

THURSDAY NIGHT: TONE IV
AT COMPLINE

Canon of supplication to the most holy Theotokos

ODE I

Irmos: **I** shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

Thou alone art the help, refuge and preserver of thy servants, O pure Birthgiver of God. Wherefore, I fall down before thee and cry aloud: Save me, the accursed one, in that thou art merciful!

Vile deeds have wounded my conscience, holding up my guilt before my face. O Lady, hasten thou and help me! Before the end, deliver me and save me!

Glory ..., **O** Lady who hast given birth to the most holy Word and art more holy than all the hosts on high, O thou who alone art all-hymned, sanctify my defiled heart.

Both now ..., **I**n thee have I placed my hope of salvation, and to thee who art compassionate have I fled with faith. Disdain me not, O hope of the hopeless, neither show me to be a joy to the demons.

ODE III

Irmos: **O** Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

O pure one, grant the dew of thy tender compassion unto me who am melting under the burning heat of sin, cooling me with light, in that thou art good, and imparting divine joy.

Dispel the darkness of my mind with the Light which was within thee, O Theotokos, I pray, that thou mayest render me steadfast through examples of repentance, in that thou art compassionate and greatly merciful; that, saved I may call thee blessed.

Glory ..., **W**ith the sprinkling of thy mercy, O divinely joyous Virgin, extinguish the burning embers of my passions, and light the burning lamp of my heart, O all-immaculate golden lampstand.

Both now ..., **T**he billows of sin and the tempest of mine unseemly thoughts engulf me; yet take pity on me, O all-immaculate one, and stretch forth unto me thy helping hand, in that thou art merciful, that saved I may call thee blessed.

ODE IV

Irmos: Perceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * Glory to Thy power, O Lord!

O thou who art the most wondrous Mother of God, shine forth upon me beams of repentance and dispel the gloom of my wretched soul, driving away the wicked thoughts of my heart, O Virgin.

With faith I pray thee, the purification of all, O blessed one, and I pray: Render the Judge, thy Son, merciful unto me, that I may glorify thee with praises.

Glory ..., O only pure one, in that thou art a physician, heal thou my lowly heart which hath become leprous through exposure to unclean passions, and rescue me from the hands of the demons.

Both now ..., Of old, boding forth most manifestly, the blessed Habbakuk described thee with divinely inspired words as the pure and overshadowed mountain of Him Who came forth from Thae-man and assumed flesh through thee, O Lady.

ODE V

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

Slain by passions and evil thoughts, O all-immaculate Lady, I flee to thy compassions and hasten to thy fervent protection and aid. O thou who alone hast given birth to Life, enliven my heart.

With thine active healing cure me who have been bitten deep by the sword of sin, O pure one, for thou hast given birth to the Lord Who for my sake was pierced by a spear and thereby wounded the heart of the serpent.

Glory ..., Treat thou my broken heart, O most immaculate one, heal the sufferings of my soul, and dispel the darkness of despondency, that in praises I may hymn thee, the ever-blessed one, O all-hymned Theotokos.

Both now..., Beholding the Grapes of the vine Whom she had produced, hanging upon the Tree, the Virgin cried aloud: “O my Child, thou pourest forth the sweet new-wine, doing away with the drunkenness of the foes who have crucified Thee in vain, for Thou art long-suffering in all things!”

ODE VI

Irmos: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

O thou who alone art the help of all, help us who are in tribulation, grant us thy hand, and steer us to the haven of salvation, O thou who alone art full of the grace of God.

O most pure one, in the dread hour rescue me from the torture and delusion of the evil demons, from condemnation, fire, darkness and torment.

Glory ..., **I** hymn thee, O all-hymned one, glorify thine honored and mighty works. Do thou free me from, impure passions and grant unto me everlasting glory.

Both now ..., **We** must needs be sing of thee, yet are truly unable to do so as it meet; wherefore, we quietly hymn thee, O Virgin, honoring in silence the ineffable mystery wrought within thee.

Lord, have mercy, (Thrice).

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

Upon beholding Thee suspended upon the Cross, * O Word of God, * Thy most pure Mother exclaimed, lamenting maternally: * “What is this new and strange wonder, O my Son? * How is it that Thou, the Life of all, hast tasted death, * desiring to bring life to mortals, ** in so far as Thou art compassionate?”

ODE VII

Irmos: Refusing to worship created things * in place of the Creator, * The divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

O pure one, who alone art full of the grace of God, pray thou to the Immutable One to Whom thou hast given birth, that with His right hand He change my mind towards the good, for it hath been grievously altered by the temptations of the demons.

O Virgin Queen who hast given birth to Christ the King, have pity and save me who have been brought low by the passions. Establish me with faith and guide me to the path of salvation, O salvation of the faithful.

Glory ..., **O** most immaculate one, be thou mine advocate before Him Who was born from thee; grant me remission of my cruel debts and divine entry into the kingdom of God, that I may receive its food and partake of its light.

Both now ..., **O** all-immaculate Mary, pure Virgin who knewest not wedlock, who art infinite in goodness, having given birth to God in the flesh: Beseech Him, that He deliver us from all grief and sin.

ODE VIII

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

Having prodigally squandered my life and committed every vile deed, I tremble before the judgment, before the trial, before the sentence which will be pronounced. Have mercy upon mine accursed soul, O pure one, and, before I die, grant me illumination.

On thee have I set all my hope of salvation, O Mother of God who tasted not of wedlock, and ever call upon thee for help: Save me from grief, from the assaults of the enemy; loose thou the bonds of mine evils, and rescue me from everlasting darkness.

Glory ..., **T**hou hast been revealed to be more exalted than the angels, having ineffably given flesh unto God. Him do thou therefore beseech, O all-immaculate Lady, that I may transcend carnal temptations and be delivered from the coming judgment and everlasting torment, O Virgin.

Both now ..., **F**ill me with divine waters, O Virgin who didst bear the Wellspring in thy womb. Deliver me from the burning heat of my sins, guide me to the life of salvation, and dispel despondency from my wretched soul, O pure Virgin, and deliver me from the demons.

ODE IX

Irmos: **Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.**

With the power of thy prayer, O all-immaculate, divinely joyous and most pure Lady, mow down the meadow of my sins, granting me saving healing - the most pure fear of the Master.

Thou art mine enlightenment, thou art my deliverance and joy, thou art mine ally, thou art my glory, my boast, hope and my salvation, and I cry unto thee: Save me, thy wretched servant, and rescue me from the gates of Hades.

Glory ..., **S**ave me, O pure one who hast given birth to the most compassionate Savior, and take pity on thy servant; guide me to the path of repentance, dispel from within me the temptations of the evil one, deliver me from his pursuit, and rescue me from everlasting fire, O most immaculate one.

Both now ..., The Word, Who from the beginning was incorporeal, abased Himself, clothing Himself in flesh from thee and dwelt incarnate in the world, O most immaculate one; and with divine power He hath cast down him who from of old hath tormented all.

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

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

After the 1st chanting of the Psalter,

The Sessional Hymns of the holy and precious Cross, in Tone IV:

When Thou wast nailed to the Cross, and Thy side was pierced by a spear, Thou didst redeem us from the curse of the law by Thy precious blood and didst pour forth immortality upon mankind. O our Savior, glory be to Thee!

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

O Savior, the Hebrews nailed Thee to the Cross, from whence Thou didst call us from among the nations, O Christ, our God and Savior. Thou didst willingly stretch out Thy hands upon it, O Lover of mankind, and in the multitude of Thy compassions deigned to be pierced in Thy side by a spear.

Glory ..., Both now ...,

Stavrotheotokion: **O** most immaculate Virgin, * Mother of Christ God, * a sword pierced thy most holy soul * when thou didst behold thy Son and God * crucified of His own will. * Him do thou never cease to entreat, O blessed one, ** that He grant us the forgiveness of our transgressions.

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

Go Thou quickly before us, O Christ our God, before we are enslaved to the enemies who blaspheme Thee and seek to separate us. By Thy Cross destroy those who wage war against us, that they may understand what the Orthodox Faith may accomplish through the prayers of the Theotokos, O Thou only Lover of mankind.

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

When Thou wast wounded in Thy divine side by the spear, O Master, the weapons of the invisible foe utterly failed, and all the force of his malice was annulled; wherefore, we worship Thy saving sufferings, glorifying Thy divine dispensation.

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

To the Martyrs: **T**oday, the angelic armies have come for the memorial of the passion-bearers, to enlighten the thoughts of the faithful and to make the whole world radiant by grace. Entreated by them, O God, grant us great mercy.

Glory ..., Both now ...,

Stavrotheotokion: When Thy most pure Mother beheld Thee uplifted upon the Cross, O Word of God she exclaimed, lamenting maternally: “What is this new and strange wonder, O my Son? How is it that Thou, the Life of all, dost taste of death desiring to bring life to the dead, in that Thou art compassionate?”

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

In Thine infinite mercy, O Good One, Thou didst endure for us an unjust trial, the Cross and death, that Thou mightest free from the ancient curse and condemnation all who through delusion have fallen into corruption; wherefore, we worship Thy crucifixion, O Word.

When it perceived that it was Thee, the Sun of righteousness, suspended on the Cross, O Christ, the sun dimmed its light. Creation shook O Word, and the dead quickly arose from the grave as from sleep, hymning the divine might of Thy glory.

Glory..., Both now ...,

Stavrotheotokion: When she beheld Thee lifted up upon the Cross, O Christ, Thine unwedded Mother maternally exclaimed lamenting, such things as these: “What is this new and strange wonder, O my Son? How is it that the iniquitous assembly hath nailed to the Cross Thee Who bestowest life upon all, O my Light most sweet?”

ODE I

Canon of the precious and life-creating Cross, the acrostic whereof is “Nailed to the Cross, Christ freeth from deception,” the composition of Joseph, in Tone IV:

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

Thou didst stretch out Thy divine hands upon the Cross, O Long-suffering One, calling the perishing world to recognize Thy might. Wherefore, O Compassionate One, we magnify Thy loving-kindness.

Moses lifted up the brazen serpent, prefiguring Thy divine crucifixion, O all-beginningless Word, whereby the venomous serpent who caused the fall of Adam fell himself.

To the Martyrs: Ye have now been deemed worthy to dwell amid the splendors of the saints, O martyrs, having manifestly received the unshakable kingdom, as Paul said; and ye have come to share in the glory of Christ.

To the Martyrs: Your ship was not capsized by the mounting waves of your unendurable torments, O martyrs, for through the steering of the King of all ye reached the calm haven.

Theotokion: A sword pierced thy heart, as Symeon said, when thou didst behold the one Christ crucified and pierced by a spear, O Virgin Lady; wherefore, lamenting, thou didst endure pain.

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

Irmos: Same as the foregoing.

Thou alone art the help, refuge and protection of thy servants, O pure Birthgiver of God; wherefore, falling down, we cry to thee: Save us in Thy loving-kindness, O Lady!

O Lady who hast given birth to the most holy Word, O all-immaculate Maiden who art more holy than all the hosts on high, sanctify my defiled heart.

O all-immaculate one, thou art the restoration of the fallen and the confirmation of those who stand fast; wherefore, I pray to thee: Set aright my mind, which hath fallen through sin, O Lady, that I may glorify thee.

Extending thy helping hand unto me, who lie still and dead of sin, O Birthgiver of God, raise me up and show me to be full of divine gladness.

ODE III

Canon of the precious Cross

Irmos: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory..

All-iniquitous men led thee like a lamb to the slaughter, O Christ, who art the Lamb of God Who desirest to deliver from the cruel wolf the lambs whom Thou didst love.

Unjustly condemned, Thou didst stand before the judge, O Thou Who dost judge the whole earth with righteousness; and Thou didst endure smiting on Thy cheek, O Lord, desiring to free me, who am enslaved to the evil prince of this world.

To the Martyrs: Suffering lawfully, O saints, ye put the lawless enemy to shame; and willingly slain for the uplifting of all, ye waged war on the serpent who brought about death.

To the Martyrs: Having raised themselves above earthly things and achieved goodly glory through suffering, the holy martyrs, full of ineffable joy, were united to the immaterial ranks, though they are material.

Theotokion: Through thee, O Virgin, the restoration of Eve hath truly been made manifest: God who is born in the flesh and lifted up upon the Cross, casting down the demons, O Lady full of the grace of God.

Canon of the most holy Theotokos

Irmos: Same as the foregoing.

Have mercy upon me, who am cruelly drowning in the deep of life, O Virgin, and guide me to the calm harbor of salvation; for thee have I acquired as mine only hope.

With the light that is within thee dispel the darkness of my mind, O Theotokos, in that thou art good, I pray; and since thou art compassionate and greatly merciful, make me steadfast through examples of repentance, that, saved, I may call thee blessed.

With the sprinkling of thy mercy, O divinely joyous Virgin, quench the burning coals of my passions; and light the lamp of my heart, which hath been extinguished, O all-immaculate one, thou golden lampstand.

In that thou art merciful, O Birthgiver of God, visit my wretched soul, which is grievously sick from the passions, and save me by thy prayers, that, having received a higher life, I may magnify thee.

ODE IV

Canon of the precious Cross

Irmos: Perceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * Glory to Thy power, O Lord!

That Thou mightest release me from the bonds of sin, O Lover of mankind, Thou wast willingly bound and didst die on the Cross like a malefactor. Glory be to Thy great loving-kindness!

Thou didst endure wounds and a violent death, O Word of God, making immortal the essence of mortal man, which had been slain by the passions. Glory to Thy great loving-kindness!

To the Martyrs: The martyrs, who desired to inherit divine joys through the all-holy Spirit, with joyous souls endured wounds and a violent death, thereby wounding the evil one.

To the Martyrs: Your hands and heads severed, your tongues excised, your eyes put out, and your bodies dismembered, O divinely eloquent martyrs, ye remained un-separated from God.

Theotokion: “When Thou wast pierced by the spear, O Master, the record of Adam was rent apart,” exclaimed the Theotokos as she stood before the Cross, O Lord, crying out in pain.

Canon of the most holy Theotokos

Irmos: Same as the foregoing.

O all-immaculate Virgin Mother of God, shed upon me the radiance of repentance, dispel the gloom of my wretched soul, and drive wicked thoughts away from my heart.

O Virgin Mother, who hast given birth to the Master Who is easily reconciled and most kindly, ever entreat Him on our behalf, in that thou art good, that He deliver us from the alien one.

With faith I entreat thee, O blessed one, thou cleansing of all, and I ask: Render the Judge, thy Son, merciful unto me, that I may glorify thee in praise.

Ever having thee as my helper, O most pure one, I neither fear nor am afraid, of anyone. For who can desire to inflict woes upon thy servant and not be terrified?

ODE V

Canon of the precious Cross

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee..

Beholding Thee, the Sun, stretched out upon the Cross, the sun hid its rays, when Thou didst set, O Savior, enlightening those asleep in the night of delusion, who now worship Thy might.

Crucified in Thy loving-kindness, Thou hast saved me; and having tasted gall and vinegar, in that Thou art good, Thou hast delivered us from the taste of pleasures, whereby we were deceived and fell into corruption.

To the Martyrs: With the warmth of the Holy Spirit ye dispelled the winter of deception, O divine martyrs, and, rejoicing, together ye reached the springtime of rest, helping all who find themselves amid tribulations.

To the Martyrs: With the clouds of your divine blood, ye watered the whole earth, O holy martyrs, drying up the torrents of ungodliness; wherefore, ye have now made your abode by the water of life, praying for us all.

Theotokion: **W**hen the divinely joyous one beheld the Son to Whom she had given birth lifted up upon the Tree, she was filled with weeping and truly marveled at His long-suffering; wherefore, she magnified His condescension.

Canon of the most holy Theotokos

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

Slain by passions and defilements, O all-immaculate Lady, I flee to thy compassions and hasten to thy fervent protection and help. O thou who alone hast given birth to Life, impart life unto my heart!

Enlighten my darkened heart, O most pure one, who hast given birth to the Bestower of light: God and man. Him do thou entreat, as His Mother, to grant me deliverance before the dread day, O Sovereign Lady.

Cure the afflictions of my mind, O all-immaculate one, heal the sufferings of my soul and drive away the darkness of despondency, that in praise I may hymn thee, the ever-blessed one, O all-hymned Theotokos,

Lay low the arrogance of mine enemies, O Lady, for thee do I have as mine only intercessor, hope and mighty help. Preserve me, O pure one, delivering me from their every assault.

ODE VI

Canon of the precious Cross

Irmos: **C**elebrating the divine and solemn feast * of the Mother of God * **O** ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

By the pangs which Thou didst endure when Thou wast crucified Thou didst cause the pangs of mankind to cease, O loving Lord, leading all to the life which is devoid of pain.

The rays of the sun were hidden, the veil of the temple was rent in twain, the earth trembled and the rocks split asunder in fear, unable to bear the sight of the Creator on the Cross.

To the Martyrs: **T**he serpent fell dead, seeing the godly martyrs slain by tortures and truly inheriting life everlasting through divine grace.

To the Martyrs: **Y**e underwent many torments and have received many crowns, O innumerable multitude of martyrs, who live forever; wherefore, drive away the multitude of mine evils.

Theotokion: **B**e thou a haven unto me who navigate the deep of evils, O all-immaculate Birthgiver of God, who by thy birthgiving hast saved all creation, which is in distress.

Canon of the most holy Theotokos

Irmos: Prefiguring Thy three-day burial * Prophet Jonah praying in the belly of the sea-monster cried aloud: * Deliver me from corruption * O Jesus Thou King of hosts.

Shine upon me a ray of repentance, O Lady, and drive away the clouds of mine evil thoughts, O Ever-virgin, thou cloud of the Sun of righteousness.

Still the raging waves of my passions and calm the storm of mine evil thoughts, O Ever-virgin, thou calm haven of the tempest-tossed.

Give me to drink of compunction, O Lady, and grant me now rivers of tears, whereby I may quench the everlasting flame, O only all-hymned one.

O thou who truly hast given birth to the Abyss of goodness, and who driest up the raging deep of mine evils, guide me to the haven of the will of God.

ODE VII

Canon of the precious Cross

Irmos: Refusing to worship created things * in place of the Creator, * The divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

The adversary was vanquished and suffered a wondrous fall when Christ was lifted up upon the Tree; and that which before was condemned was saved, crying out to Him: Blessed art Thou, O Lord and God of our fathers!

O Christ Who died upon the Tree, Thou didst impart life unto me who was slain by the tree; and by thy divine wounds Thou didst heal the wounds of my heart. Blessed art Thou, O Lord and God of our fathers!

To the Martyrs: Having received the gift of healing, to cure illnesses and to drive the demons from mortals by the power of the Spirit, O invincible martyrs, by your prayers cure the passions of my heart.

To the Martyrs: Suffering shipwreck, the adversary and his myriad hosts perished in your blood; but ye, O all-praised martyrs, chant, rejoicing: Blessed art Thou, O Lord and God of our fathers!

Theotokion: O most pure one, thou hast been revealed to be the undefiled Bride, the palace of the Creator, the untilled land, the fiery throne; wherefore, we cry out to thee: Rejoice, O most pure Lady, who by thy divine birthgiving hast deified mankind!

Canon of the most holy Theotokos

Irmos: **Thou didst save the children of Abraham in the fire * and slay the Chaldeans, * who unjustly entrapped the righteous ones. * O supremely hymned Lord, God of our fathers, * blessed art Thou.**

With great love I flee beneath thy holy protection. Turn me not empty away, O most pure one, but grant me remission of sinns, and save me, that, seeing this, mine enemies may be filled with shame.

I fear no evil, for thou art with me, O Virgin; I repel the enemies who pitilessly persecute me, and, strengthened by thy power, O Mary, Birthgiver of God, I vanquish them.

Thou ever hast the power to do all things, in that thou hast given birth to the Master. Free me from the domination of pleasures and passions, O blessed one, that, rejoicing, I may sing: Rejoice, O throne of the Most High!

Thee alone do I, thy servant, have on this earth as an intercessor and a true and saving help, O most pure and divine glorious one; and unto thee do I flee. Save me from the snares of those who pursue me, O Birthgiver of God!

ODE VIII

Canon of the precious Cross

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

As the Timeless One, Who having entered into time, dost release me from the bonds of time; and willingly bound, O Master, Thou didst send the prideful one into unbreakable bonds, saving me by Thy Cross and sufferings. Wherefore, I bless Thee, O Christ, throughout the ages.

Willingly lifted up upon the Tree, Thou didst raise up all creation with Thyself, O all-hymned and invisible Word Who art beginningless; and by Thy suffering Thou didst rebuke the princes and powers of darkness, O Christ. Wherefore, we hymn Thee throughout all ages.

To the Martyrs: **O** most comely martyrs, ye mounted your blood like a chariot and were taken up to the habitations of heaven, receiving fitting honors from Christ, and crying aloud: Hymn the Lord and supremely exalt Him throughout the ages!

To the Martyrs: Lifted up upon trees, thrown into pits, given over to wild beasts, cast into fire and water, rejoicing, the passion-bearers and martyrs chanted: Hymn the Lord and supremely exalt Him throughout the ages!

Theotokion: Seeing Christ, Who imparteth divine and saving wakefulness unto all, asleep upon the Tree, the all-immaculate Mother exclaimed, lamenting, and crying aloud: “What is this most new wonder? Thou Who givest life unto all dost die of Thine own will!”

Canon of the most holy Theotokos

Irmos: Same as the foregoing.

Having wasted my life in fornication and having committed every impure act, I tremble before the judgment-seat, I tremble before the questioning, and I tremble before my sentence of condemnation. O pure one, since thou hast given birth to the Judge, stand before me then, and deliver me from necessity.

In thee have I placed all my hope of salvation, O Mother of God, who knewest not wedlock, and I ever call upon thee for help: Save me from grief and the temptations of the enemy, loose the bonds of mine evils, and rescue me from everlasting darkness!

At the hour of mine end, O Virgin, rescue me from the hands of the demons, from condemnation and retribution, from dreadful trials and the bitter toll-houses, and from the cruel prince and everlasting damnation, O Mother of God.

O Virgin, preserve thy servants from the every assault of the alien, for thee do I have as protection and help, refuge and confirmation, O Lady; and because of thee I hope to be delivered from the snares of the enemy, O only intercessor for the race of mankind.

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: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

O Lover of mankind, Who wilt come to judge all mankind, Thou didst stand condemned, and willingly desired to be crowned with the crown of thorns, O Christ our Savior, uprooting the thorns of disobedience, and delighting all with the knowledge of Thy loving-kindness.

O how can the iniquitous ones, darkened by envy, condemn Thee, the righteous and blameless Judge, to the Cross, O Bestower of light? Seeing Thy suffering, the sun was darkened, the veil of the temple was rent in twain, and the foundations of the earth trembled.

To the Martyrs: **Y**e conformed yourselves to the sufferings of Christ, O holy martyrs, and became fellow heirs of the kingdom and splendor; wherefore, enlighten us who hymn you, O most wise ones, freeing us from the gloom of sin and divers evil circumstances.

To the Martyrs: **H**aving already made your abode in the heavens, and received everlasting glory, O most wise ones, deified by sacred communion, remember all of us who with faith honor your all-sacred and honored memory, O ever-glorious ones.

Theotokion: **E**nlighten those who with love hymn and magnify thee, O pure Maiden, and dispel the darkness of our passions. Still the tempest of the evil one, and by thy prayers drive away his temptations from among us, O Maiden.

Canon of the most holy Theotokos

Irmos: Same as the foregoing.

Rejoice, O most pure one, who for those on earth hast truly given birth unto Joy! Rejoice, haven of salvation and protection of those who have recourse unto thee! Rejoice, O pure ladder who bearest up those who have fallen! Rejoice, O most blessed Theotokos, thou hope of our souls!

By thy powerful prayer rid my defiled soul and body of the weeds of my sins, O divinely joyous and most pure Lady, granting me the healing of salvation, the divine fear of the Master, O all-immaculate one.

Thou art mine enlightenment, thou art my deliverance and joy, thou art mine ally, thou art my glory and boast, my hope of salvation, O all-immaculate one; and unto thee do I bow down with faith and cry aloud: Save me, thy wretched servant, and rescue me from the gates of Hades.

Save me, O pure one, who hast given birth to the all-compassionate Savior! Have pity on me, thy servant, and direct me to the ways of repentance! Repel from me the temptations of the evil one, deliver me from his pursuit, and rescue me from everlasting fire, O most immaculate one.

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 IV:

Let Thy Cross be for us a bulwark, O Jesus our Savior; for we, the faithful, have no other hope save Thee Who wast nailed to it in the flesh, granting us great mercy.

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.

Thou hast given a sign unto those who fear Thee, O Lord: Thy precious Cross, whereby Thou didst put to shame the princes and rulers of darkness, and restored us to our primal blessed state. Wherefore, we glorify Thy loving dispensation, O almighty Jesus, Savior of our souls.

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: Who is not moved to awe, beholding the good fight which ye fought, O holy martyrs: how, though in the flesh, ye vanquished the incorporeal foe, confessing Christ and armed with the Cross? Wherefore, as is meet, ye were shown to be expellers of the demons and victors over the barbarians, praying unceasingly that our souls be saved.

Glory ..., Both now ...,

Spec. Mel.: "As one valiant among the martyrs ...":

Stavrotheotokion: Beholding Thee * nailed to the Cross, O Lord, * the ewe-lamb Thy Mother marveled * and cried out: "What is this that I see, * O my Son most desired? How hast Thou been rewarded * by the unfaithful and iniquitous assembly * which hath enjoyed Thy many miracles? ** Yet glory to Thine ineffable condescension, O Master! "

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

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

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

On the Beatitudes, these Troparia, in Tone IV:

Of old Adam was banished from paradise through the tree, but by the tree of the Cross hath the thief come to dwell in paradise: the one by tasting rejected the commandment of the Creator, but the other, crucified with Christ, confessed the hidden God, crying aloud: Remember me in Thy kingdom!

Beholding Thee stretched out upon the Cross, O only Long-suffering One, the hosts of heaven were at a loss and marveled; trembling, the earth quaked, O Lover of mankind, and the beauty of the heavenly lights was extinguished when Thou wast unjustly condemned; and Adam, who was condemned, was justified. I glorify Thy loving-kindness!

Lifted up on Golgotha, thou didst crush the head of the enemy; and having died on the Tree, O Master, Thou didst bring life to those who were slain by the fruit of the tree, and didst cause to dwell in paradise those who unceasingly glorify Thy goodness and cry aloud: Remember us in Thy kingdom!

To the Martyrs: Wielding the Cross as a weapon, O holy martyrs, with valiant resolve ye went forth to engage the foe; and having destroyed them, ye were crowned with a wreath of incorruption, and, rejoicing, have received higher glory, O right blessed ones; wherefore, we bless you with faith.

Glorify ..., That Thou mightest manifestly show us Thy loving-kindness toward us, Thou wast nailed to the Cross, O Savior Who art one with the Father and the Spirit; and Thou didst endure the sponge, the reed, mockery and stripes, desiring to deliver from everlasting fire those who cry: Remember us, O Savior, in Thy kingdom!

Both now ..., He Who is everywhere infinite and unconfined by space made His abode within thy holy womb, O most pure Lady, Birthgiver of God; and, suspended upon the Tree, He clearly poured forth life upon the world. Him do thou beseech, that He mortify our carnal-mindedness, and that He save all, in that He is the Lover of mankind.

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.