

TUESDAY EVENING: TONE V
AT VESPERS

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

Spec. Mel.: “Rejoice ...”:

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

Thou wast lifted up like a lamb upon the Cross, and didst lay low the uprisings of the deceiver; and when Thou wast slaughtered Thou didst sanctify the whole earth with Thy blood. Pierced by the spear, Thou didst command the flaming sword to turn away from me, that I might dwell in paradise and partake without fear of the tree of life. Wherefore, saved by Thy sufferings, I cry out, rejoicing: Glory be to Thy divine Cross, whereby we have been delivered from the ancient curse and receive from the Tree blessing and great mercy!

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.

Desiring to bring an end to the pain and afflictions of all, O supremely good Lord my Savior, Thou didst endure vile crucifixion; Thou didst taste of gall, O Innocent One, removing the bitter taste of evil; and wounded, O Word, by the thrust of the spear, Thou healest our wounds, in that Thou art Master. Wherefore, we hymn Thy glorious will, and bowing down, we honor the spear, the sponge and the reed, whereby Thou hast imparted to Thy world peace and great mercy.

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

“How did the iniquitous multitude of the Jews condemn Thee to be crucified on the Cross, O Jesus, taking no pity on Thee, the Compassionate One?”, exclaimed the Virgin, weeping, when she beheld lifted up upon the Cross Him Who was born from her womb without suffering; “and what hath the iniquitous council done to Thee, O my Child most desired, my most beloved Son? Haste Thou, and save those who glorify Thy crucifixion with faith, and those who magnify me, as Thou didst promise, in that Thou alone art supremely good!”

Then the Stichera for the saint, from the Menaion; or if there is no Menaion, these
Stichera for the Theotokos, in the same tone:

Verse: For with the Lord there is mercy, and with Him there is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Desiring to utterly lift from the first-formed Adam the most painful sentence, O sinless Christ Who lovest mankind, as the Creator of Adam Thou wast pierced

with nails; and Thy divine side wounded for our sake with a spear, Thou dost turn away the flaming sword, O Word, that it might no longer deny entry to us, Thy servants. Wherefore, glorifying Thee, we hymn Thy might, and honor and praise Thy Cross, whereby all nature hath found great mercy and an inheritance without pain, O Lover of mankind.

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

Once beholding her Lamb hastening to the slaughter, the Ewe-lamb followed ardently, crying out to Him these things: "Whither goest Thou, O Christ, my Child most sweet? Wherefore dost Thou run this course with haste, O long-suffering and most desired Jesus? O sinless and greatly merciful Lord, my most beloved Son, grant discourse unto me, Thy handmaid. Spurn not in silence me who gave birth to Thee in a strange manner, O God, Bestower of life, Who grantest the world great mercy!"

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

Thou wast truly the throne of the cherubim, in that thou art more exalted than all creatures: for the divine Word, desiring to restore our form, made His abode within thee, O pure one; and having issued forth from thee as a mortal man, He accepted the Cross and suffering for our sake, in that He is compassionate, and as God hath bestowed resurrection. Wherefore, giving thanks to thee who hast reconciled our condemned nature with the Creator, we cry out to Him and thee: By thy prayers grant us remission of transgressions and mercy!

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

Stavrotheotokion: Desiring that all receive salvation, O my sinless Christ, Thou wast pleased to pay a great price, Thy precious blood, for our deliverance. Wherefore, beholding Thee nailed, Thy Mother, lamenting, rent her hair, saying: "O Child, mine all-immaculate Lamb, Who desirest to deliver the world by Thy precious blood, how hast Thou set to whence I cannot see, O never-setting Sun, Who grantest unto all enlightenment, peace and great mercy?"

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, the Stichera of the Cross, in Tone V:

O Lord, of old, in the time of Moses the Prophet, the image of Thy Cross, having been precisely revealed, vanquished Thine enemies; and now, possessed of that same Cross, we ask Thy help: Strengthen Thy Church, for the sake of Thy great mercy, O Lover of mankind!

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.

Though a tree visible by nature, Thy Cross, O Christ, is invested with divine power; and being tangibly revealed to the world, it wondrously and noetically worketh our salvation. Bowing down before it, we glorify Thee, O Savior. 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: **P**ray for us, O holy martyrs, that we may be delivered from our iniquities; for unto you hath been given the grace to make supplication on our behalf.

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

Spec. Mel.: “O venerable father ...”:

Stavrotheotokion: **T**aking upon Himself my whole form, God the Creator clad himself therein, desiring to refashion the fallen form of Adam; and was willingly lifted up upon the Cross as one guilty. But now stretching forth His hands, He healeth our hands, which of old were rendered weak by stretching forth to pluck the fruit of the tree. And the all-pure one, beholding Him, exclaimed: “What is this Thine ineffable long-suffering, O my Son? I cannot bear to see Thee Who holdeth the ends of the whole earth in the palm of Thy hand, lifted up upon the Cross!”

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

TUESDAY NIGHT: TONE V
AT COMPLINE

Canon of Supplication to the Most Holy Theotokos

ODE I

Irmos: Christ, who with an upraised arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel hath He saved * as they chanted a song of victory.

O Theotokos, accept the supplications of thy servants, offered unto thee from the depths of our hearts, and, bearing them to thy Son, grant us remission of transgressions.

O Virgin Mother of God, who art truly the bestower of good things, who enrichest mortals, O portal of salvation leading them to life: Cease thou never to intercede for those who entreat thee.

Glory ..., Moved now by the entreaties of those who hymn thee, in that thou art mighty assistance toward salvation, O Lady, rescuing us from misfortune by thy supplications, preserve us whole, who honor thee.

Now & ever ..., Going quickly before us and interceding with fervor, O most holy Virgin, taking pity on us who are grievously beset by evil circumstances, deliver us and free us from grief.

ODE III

Irmos: By Thy command Thou didst establish the earth upon nothing * and suspended it unsupported; * do Thou establish Thy Church on the unshakeable rock of Thy commandments, O Christ, * who alone art good * and the Lover of mankind.

Illumining the dark cloud of my heart with the divine light of thy vigilant supplication, O Mother of God, show me forth as a child of the day, made radiant by the virtues, O thou who guidest our souls with light.

Ever desiring to hymn thee as is meet, yet at a loss how to do so, we offer thee praise from our base lips: accept it readily, and hearken to the entreaties of us who pray to thee with faith.

Glory ..., O Birthgiver of God, who showest barren souls to be right fruitful, and cleanse stony hearts by thy supplication, show thou my soul to produce the fruit of faith and an undefiled life.

Now & ever ..., How could He Who holdeth all the ends of the earth in His palm be contained by His Mother's womb? How could He be fed with milk from her breasts, Who feedeth every living thing at His good pleasure? Incarnate, He Who is rich hath made Himself poor, emptying Himself.

ODE IV

Irmos: Habbakuk, prophetically apprehending * Thy divine self-emptying, O Christ, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

Knowing thee alone, O most pure one, to be the mediatrix before God, with praises and hymns we honor thee who dost liberate the guilty from their debts offenses.

In making His abode within thee, O most immaculate Virgin, God showed thee to be a sanctified temple. Him do thou ever entreat, that He preserve thy servants unharmed.

Glory ..., Hearken unto the entreaty of the lowly who place their hope in thee O Theotokos, hasten to deliver us, since thou hast a mother's boldness.

Now & ever ..., O Mother of God, thou art the sweet assuagement of those in sorrows, the help of those in need, the mediator of those in troubles, and the deliverance of those in every evil circumstance.

ODE V

Irmos: O Thou Who hast clothed Thyself in light as with a garment, * I rise early unto Thee and cry out to Thee: * Enlighten my darkened soul, O Christ, * in that Thou alone art compassionate!

Having truly given birth in circumscribed flesh to Him Who is infinite in nature and was begotten before all ages, entreat Him unceasingly on behalf of thy servants.

Thou dost quickly draw nigh to those in need, ever helping and directing toward salvation those who call upon thee amid temptations, O most pure one.

Glory ..., Showing our compassionate God to be merciful by nature through thy supplications, O most immaculate one, grant a peaceful life and deliverance from transgressions to thy servants.

Now & ever ..., O all-immaculate one who hast given birth to the burning Ember which Isaiah beheld, utterly consume the tinder of mine offenses, and illumine me, I pray.

ODE VI

Irmos: Calm the raging sea of the passions, * O Master Christ, * with its soul-destroying tempest, * and lead me up from corruption * in that Thou art compassionate.

Raising us up who have been slain by the sinful passions, O Lady, enliven us by thy supplications, for thou hast given birth to the Destroyer of corruption.

Having thee as our sure hope, an invincible bulwark against the enemy, and a steadfast help, we do not fear the assaults made upon us.

Glory ..., **O** pure one, do thou ever intercede for mortals in pain, and preserve thy servants unharmed by the evils which wither us.

Now & ever ..., **O** Bride of God, illumine my soul which hath been darkened by the cloud of thoughts which assail me through the attacks of the man-slaying demons.

Lord, have mercy, (Thrice).

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

Through the Cross of thy Son, O thou who art full of the grace of God, hath the deception of idolatry been utterly vanquished, and the might of the demons hath fallen; wherefore, we, the faithful, ever hymn and bless thee as is meet, confessing thee to be the true Theotokos.

ODE VII

Irmos: **The supremely exalted Lord of our fathers * quenched the flame, * and bedewed the Youths * as they chanted in harmony: * O God, blessed art Thou!**

O Lady, accept the petitions of thy faithful servants, rescuing them from perils and saving from tribulations those who chant with faith: Blessed art Thou, O God!

O thou who hast given birth for us to God the Creator of good things, beseech Him with thy maternal supplications, O pure one, that He take pity on those who praise thee.

Glory ..., **H**aving acquired thee as an invincible intercessor and an unshakable foundation, O Lady, arrayed in thine assistance, we vanquish the wily attacks of the archer, which he directeth at us.

Now & ever ..., **L**ook upon the lowliness of thy servants, O Lady, and from everlasting fire free me who unceasingly chant: O God, blessed art Thou!

ODE VIII

Irmos: **Unto Thee the Fashioner of all, * the children in the furnace chanted a hymn: * All ye works of the Lord, * supremely exalt Him throughout all ages.**

Weaving words and thoughts into praise for thee, O Virgin, we the faithful cry: Hymn the Lord, all ye works, and supremely exalt Him throughout all ages!

Solomon described thee beforehand as the beauty wholly beloved of God, in that thou art closest to Him, O Virgin, delivering those in the world with thy maternal boldness.

Glory ..., Having thee, after God, as our hope of salvation amid perils, we the faithful cry aloud: Hymn the Lord, all ye works, and supremely exalt Him throughout all ages!

Now & ever ..., Acept this hymnody, O all-hymned Virgin, from the base lips of those who cry: Rejoice, O healing of sick bodies and salvation of despairing souls!

ODE IX

Irmos: O Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

Unto thee do we pour forth supplication from our pain: Have mercy on us sinners, lest we be put to shame on the day of trial, for we call upon thee, the all-merciful Theotokos.

Disdain not our kinship in dust, O pure Theotokos, but be thou our intercessor, protecting and strengthening us amid grief, and delivering all the infirm; for in thee do we trust, who art ready to save us.

Glory ..., O God, hearken now to the supplication of Thy people, and deliver us from the harm of the enemy, for lo! we bring before Thee true purification: her who gave birth to Thee, whom we bless with love.

Now & ever ..., Beneath the dominion of thy might do all of us mortals earnestly flee, asking thy mercies and merciful compassion; and, pouring them forth, sanctify us.

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

ON WEDNESDAY MORNING: TONE V
AT MATINS

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

The place of the skull became paradise, for no sooner was the tree of the Cross planted than straightway Thou, the grapes of Life, sprang forth, O Savior, unto our gladness. Glory be to Thee!

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

O ye faithful, let us hymn our Savior and Redeemer Who was willingly crucified, as He Himself knew and was well-pleased; and let us glorify Him: For He hath nailed our sins to the Cross, delivering the race of mankind from delusion, and hath granted us the kingdom.

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

Stavrotheotokion: When the Mother who bore Thee without the pangs of childbirth * beheld Thee lifted up upon the Cross, * weeping, she lamented crying aloud: * ‘Woe is me, O my sweetest Son! * I am wounded in depths of my soul, * seeing Thee now nailed upon the Cross ** as a malefactor, between two thieves.’

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

O Savior Who willingly endured crucifixion and freed us from corruption, we, the faithful, hymn and worship Thee, for Thou hast enlightened us with the power of the Cross; and with fear we glorify Thee as the Lord and Bestower of life, O Compassionate Lover of mankind.

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

The tree of Thy Cross hath been shown to be salvation for the world, for Thou wast willingly nailed to it, delivering mortals from the curse. O Lord, Joy of all, glory be to Thee!

To the Martyrs: Zealous for the cup of Thy sufferings, O Lord, the passion-bearers forsook the beauties of life and became communicants with the angels. Through their entreaties, O Christ, grant peace and great mercy to our souls.

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

Stavrotheotokion: Through the Cross of thy Son, * O thou who art full of the grace of God, * hath the deception of idolatry been utterly vanquished, * and the might of the demons hath fallen; * wherefore, we, the faithful, ever hymn and bless thee as is meet, ** confessing thee to be the true Theotokos.

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

Spec. Mel.: “The co-beginningless Word ...”:

The prophecies of the prophets have already been fulfilled; Thine ancient counsel hath reached its end; for of Thine own will, O Christ, King of all, Thou didst abase Thy self to assume the flesh, and for our sake didst deign to ascend the Cross and endure death. Wherefore, we glorify Thy condescension which passeth understanding, O Word.

When the ranks of the angels beheld Thee nailed to the Cross and having fallen asleep, O Jesus, King of all, they were stricken with awe; and straightway the hordes of the demons fled, and the gates of Hades were broken, the tyranny of death was cast down, and those dead in the grave arose.

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

Stavrotheotokion: **B**eholding Thee suspended on the Cross between two thieves of Thine own will, O Christ, Thy Mother, her womb rent asunder maternally, said: "O my sinless Son, how is it that Thou art unjustly nailed to the Cross like a malefactor, desiring to give life to the human race, in that Thou art compassionate?"

ODE I

Canon of the Cross, the acrostic whereof is “Raising up the world, O Christ Thou wast lifted up upon the Tree”, the composition of Joseph, in Tone V:

Irmos: **C**hrist, who with an upraised arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel hath He saved * as they chanted a song of victory.

Of old, the law-breaking assembly of the Jews lifted up upon the Tree Him Who is inconceivably understood to be incarnate, and Who appeared to the world in the flesh as He desired.

When the Jews lifted Thee up, suspending Thee, the fruitful vine, upon the tree of the Cross, O Christ, Thou didst exude the wine of gladness which taketh away all the drunkenness of evils, O Word.

To the Martyrs: **Y**our patience doth not fall under the laws of praise, O martyrs; for ye endured pain past all human nature, and, rejoicing, have made your abode in a rest which is devoid of pain.

To the Martyrs: **N**avigating the waves of tortures by the steering of the Word, O all-praised spiritual athletes of Christ, ye reached the harbors of heaven, delighting now in divine tranquility.

Theotokion: When thou didst behold the Lord Who had been born of thy womb uplifted unjustly upon the Tree, O Virgin, thou didst shed tears and hymn His truly ineffable condescension.

Another canon, of the Theotokos, the acrostic whereof is “This is now the fifth hymn to the Virgin”, in Tone V:

Irmos: Same as the foregoing.

O Portal of divine glory, who hast opened the gates of paradise, open unto me the doors of repentance, I pray, and enlighten my mind, that I may hymn thee, O divinely joyous one.

Thou didst restrain the onrushing of death, O all-immaculate one who hast given birth unto Him Who hath dominion over life and death. Him do thou entreat, that He restrain my soul and save me, O thou who puttest transgressions to death.

The Word Who with the Father is equally without beginning chose thee alone, the beauty of Jacob, from among the generations of mankind, and became incarnate from thy blood. O Lady, save me by thy mediations.

Like the fleece thou didst absorb the rain of heaven which descended upon thee, O all-pure one; wherefore, dry up the teeming of my passions, I pray thee, O Virgin Mother.

ODE III

Canon of the Cross

Irmos: By Thy command Thou didst establish the earth upon nothing * and suspended it unsupported; * do Thou establish Thy Church on the unshakeable rock of Thy commandments, O Christ, * who alone art good * and the Lover of mankind.

When Thou wast crucified, paradise was opened again and the thief was the first of all to enter therein, rejoicing; and when Thou didst die, O my Jesus, the enemy deceiver was slain, and slain Adam was given life. Glory to Thy surpassing loving-kindness!

Crucified upon the Tree in Thy goodness, O Jesus, Thou didst cause the flame of sin to wither away; bound, Thou hast released mankind from delusion; and stripped naked, Thou hast clothed us in the vesture of glory. Glory be to Thy surpassing compassion!

To the Martyrs: O Christ Who ever revealeth the martyrs to be shining stars dispelling the darkness of ungodliness: By their supplications drive away the night of mine evils, and enlighten my darkened heart.

To the Martyrs: O right glorious martyrs who suffered lawfully, by faith and the law ye were crowned with wreaths, and wisely turning away from the counsels of the iniquitous, ye have received divine sustenance and a dwelling-place in paradise.

Theotokion: The angelic choirs hymn thee who art indisputably more exalted than them, O all-hymned one; for thou hast given birth in the flesh to God, Who by the Tree annulled the curse of the tree and hath poured forth blessing.

Canon of the Theotokos

Irmos: Same as the foregoing.

O pure one, with the remedy inherent in thee wholly heal me, for I have been wounded by the darts of sin. Free me from the pangs which beset me, O thou who by thy birthgiving hast freed the race of mankind from pain.

O Lady, by thine aid cast down the invisible enemies who assail my lowly heart in vain and seek to slay me, that they may remain impotent and full of shame.

O Lady who hast poured forth upon the world the divine Water, fill me with life-creating waters, dry up the grievous torrents of mine iniquities, and with thy divine serenity still thou the waves of my heart.

The tabernacle of the law hath passed away, for thou hast given birth to Christ, the Bestower of the law, Who layeth down for us the grace of purification and enlightenment, annulling the curse, O most pure and immaculate Virgin.

ODE IV

Canon of the Cross

Irmos: Habbakuk, prophetically apprehending * Thy divine self-emptying, O Christ, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

Working never-ending deliverance for men's souls when willingly hanging of upon the Tree, O Christ, Thou didst commit Thy most holy soul into the hands of the Father.

The unjust judge condemned Thee, the righteous Judge, to die suspended upon the Tree, that Thou mightest justify us who unjustly submitted to the enemy.

To the Martyrs: The good things of all time were ye deemed worthy to behold, O martyrs, when ye were openly subjected to many tribulations and afflictions, and countless torments on earth.

To the Martyrs: Ye passed through the winter of trials, and reached the springtime of heavenly reward, O honored martyrs, and ye have been numbered with the angelic choirs.

Theotokion: The sword of divine sufferings pierced thy soul, O blessed one, when thou didst behold thy Son crucified and surrendering His soul into the hands of the Father.

Canon of the Theotokos

Irmos: Same as the foregoing.

I have no saving works; wherefore, with hope I flee under thy protection, O all-immaculate Virgin, By thy supplications save me who am desperate.

O pure receptacle of the Light, honored chariot of the Sun: Illumine my heart, which hath been darkened by the gloom of evils, and save me, I pray, O Lady.

O Maiden who of thy virginal blood didst weave a robe for Him Who covereth the sky with clouds: With a robe of incorruption clothe me who have been stripped naked by delusion.

The Creator took thee like a lily from the vales of life, and through thee He breathed forth a spiritual fragrance upon the world, O most holy Virgin Bride of God.

ODE V

Canon of the Cross

Irmos: O Thou Who hast clothed Thyself in light as with a garment, * I rise early unto Thee and cry out to Thee: * Enlighten my darkened soul, O Christ, * in that Thou alone art compassionate!

Thou didst stand condemned, O Christ, Thou righteous Judge, condemning the enmity of the flesh; and beaten with a reed, Thou hast signed for me a complete release.

When it beheld Thee suspended on the Tree in the flesh, O Christ, the sun turned its light into darkness, the earth quaked, and the rocks split asunder.

To the Martyrs: Ye sanctified the ends of the earth, O all-praised martyrs, suffering as fulfillers of the law of God; and ye have inherited sanctity.

To the Martyrs: Let the all-beauteous and divinely radiant martyrs be honored, who are clothed in divine glory and have laid bare the malice of the enemy.

We bless thee the all-immaculate Mother of God for whose sake the primal curse hath become infertile, and redemption and blessings have been given.

Canon of the Theotokos

Irmos: Same as the foregoing.

That I may obtain thine aid O Virgin, I turn to thee before the dread hour when I shall stand before the judgment-seat of Him Who was born from thee.

O pure one, convert me, who am vanquished by the law of sin, am oft beguiled by the deceptions of the deceiver, and am weighed down by the fetters of my transgressions.

O all-immaculate one, who hast given birth to the burning Coal which Isaiah beheld, consume the dross of mine offenses, and enlighten me, I pray.

O Virgin who lent Christ flesh from thy blood, wholly wash away my carnal passions, and show me the way of dispassion.

ODE VI

Canon of the Cross

Irmos: Calm the raging sea of the passions, * O Master Christ, * with its soul-destroying tempest, * and lead me up from corruption * in that Thou art compassionate.

Thou wast lifted up upon the Tree, O Long-suffering One, putting down all the uprisings of the enemy, and in Thy surpassing goodness saving me who have fallen.

No sooner did the souls of the righteous sense Thee surrendering Thy soul upon the Tree of old, O Word and Master, than they were released from everlasting bonds.

To the Martyrs: Like hard diamonds ye endured all the burning of torments with patience, and, humbled, ye cast down the enemy.

To the Martyrs: As emulators of the sufferings of Christ, ye endured every torture, O passion-bearers of the Lord; wherefore, ye have been deemed worthy of the beauties of heaven.

Theotokion: Wondrous is thine Offspring, Who worketh great miracles and is glorious in His saints, O Lady Theotokos, who alone art all-wondrous.

Canon of the Theotokos

Irmos: Same as the foregoing.

May I not be consumed in the depths of despair O Lady, and overwhelmed by the waves of sin, but by thy prayers may I be saved O only pure one.

O most pure one, the candle-stand of the law prefigured thee who gave birth to the Light, illuming all creation, wherefore we cry aloud to thee: Do thou enlighten me who am darkened.

O all-pure and compassionate Lady, who gave birth to our blessed Benefactor and Fashioner, do thou bless my wicked soul.

Thou hast given birth for us to the Bestower of life, the Author of salvation, Who truly granteth everlasting deliverance unto those who proclaim thee the Theotokos.

ODE VII

Canon of the Cross

Irmos: **T**he supremely exalted Lord of our fathers * quenched the flame, * and bedewed the Youths * as they chanted in harmony: * O God, blessed art Thou!

The iniquitous assembly crowned Thee with thorns, O immortal King, who cuttest off the thorns of delusion at the root. Blessed art Thou, O God!

That Thou mightest clothe me in the vesture of incorruption, O Word, Thou didst willingly allow Thyself to be stripped naked; and though dispassionate by nature, Thou didst deign to be spat upon, crucified and subjected to suffering.

To the Martyrs: **H**aving conformed to the sufferings of Him Who hath dominion over all things, O saints, ye truly became children and heirs to the unshakable kingdom.

To the Martyrs: **Y**e did not offer worship to irrational trees, worshipping instead as King and Master Him Who stretched out his hands upon the Tree.

Theotokion: **S**trange is thy birthgiving, O all-immaculate one; for thou hast given birth unto Him Who by the Tree caused the flame of delusion to wither away, enlightening the world.

Canon of the Theotokos

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

I hymn thee, O all-hymned and all-holy Virgin, for without seed thou hast given birth unto the all-hymned God Who deifieth those who chant: O God, blessed art Thou!

Mortify my passions, O thou who hast given birth to Life, and raise me up who lie in the grave of insensibility, that I may glorify thee with love, O Bride of God.

Mercifully regard the supplications of thy servants, O Lady, delivering from misfortunes and saving from tribulations those who chant with faith: O God, blessed art Thou!

O pure one, thou hast given birth unto Him Who is immeasurably powerful, yet Who bore our infirmity. Him do thou beseech, that He heal my soul which is grievously sick.

ODE VIII

Canon of the Cross

Irmos: **U**nto Thee the Fashioner of all, * the children in the furnace chanted a hymn: * All ye works of the Lord, * supremely exalt Him throughout all ages.

O Most High God, Thou wast lifted up upon the Cross and given gall to eat, O Sweetness of life; and Thou wast pierced by a spear, slaying the serpent who laid Adam low in paradise.

Bound of Thine own will, O Word, Thou freest me from the bonds of sin, binding the apostate foe with eternal bonds, O Savior. Wherefore, I glorify Thy sufferings throughout all ages.

To the Martyrs: **A**s secondary lights ye were shown to partake of the immaterial Light, O martyrs, removing the gloom of deception, and divinely illumining the hearts of all the faithful.

To the Martyrs: **Y**e became children of the free Jerusalem on high, O martyrs, enlightening the Church of the firstborn and supremely exalting Christ throughout all ages.

Theotokion: **T**hou didst stand at the Cross, seeing Him to Whom thou hadst given birth nailed thereto, O Maiden and Lady; wherefore, thou didst cry out: "Show me not to be childless, O Thou Who art beginningless, the Son and Word of the beginningless Father!"

Canon of the Theotokos

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

O Virgin who art all-beauteous and divinely radiant, with the vision of beautiful things do thou enlighten me, that I may cry aloud: Hymn the Lord and supremely exalt Him throughout the ages!

O portal of the Light, open unto me the splendid gates of repentance, showing me every straight path of righteousness which grants entry to the will of God.

To the holy Word Who sanctifieth the faithful didst thou ineffably give birth, O pure one. Him do thou entreat, O all-holy one, that He now sanctify my lowly soul which hath been defiled by evil.

The Lord of all, the Torrent of light and Wellspring of immortality, issued forth from thee, O holy Lady; wherefore, I cry to thee, O pure one: With the showers of thy prayers dry up the streams of mine evils.

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: **O** Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

Thou wast lifted up upon the Tree like a lamb, O Christ our Master, breaking the jaws of the noetic wolf, snatching Thy reason-endowed sheep from his jaws, and bringing them to the Father, O Master.

As King of kings Thou wast crowned with a crown of thorns, O Christ, abolishing the rule of the evil one, and cutting the thorns of delusion off at the root; wherefore, we glorify Thee with faith, O Good One.

To the Martyrs: **Y**our firm and steadfast opposition shone forth like the sun and dispelled all the gloom of the enemy, O right glorious ones, ye invincible martyrs, enlighteners of all the faithful, unshakable towers of piety.

To the Martyrs: **O** all-praised martyrs of the Savior, ye were revealed to be a divinely assembled regiment, a heavenly army, a chosen assembly, a holy encampment, who destroy the cities of the evil one with divine grace.

Theotokion: **T**hou hast given birth to the Gardener, the Planter of piety Who soweth true understanding on the earth and destroyeth the curse which grew from the garden. And magnifying Him, we call thee, the Virgin, blessed.

Canon of the Theotokos

Irmos: **Same as the foregoing.**

O pure one, thou hast given birth to the Savior, the unshakable Foundation, Who by His command founded the earth upon the waters. Him do thou entreat, that He make us steadfast who in a pure manner call thee blessed.

O pure one, cause me to walk, unerringly and without being led astray, the path of the humility of the precepts of God, driving far from me the turmoil of the demons and the assaults of the passions, and granting me tranquility.

The enemy, seeing me stuck fast in the slumber of indifference, mightily attacks me, hoping to carry me off by pleasurable dreams; but do thou thyself preserve me by thy tireless supplication, O pure Virgin Mother.

As one self-condemned I ponder the multitude of my sins and the dread tribunal of the Judge, at which I must needs be tried. But as she who gave birth unto God the Judge, O Theotokos, preserve me uncondemned at that time.

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

Litany: Let us complete ..., Exapostilarion, and the usual psalms.

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

No sooner was the tree of Thy Cross planted, O Christ, than the deception of idols was driven away and grace blossomed forth; for the tyranny of condemnation was no more, but the triumph of our salvation was made manifest. For the Cross is our boast, the Cross is our confirmation, the Cross is our joy!

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.

For our sake Thou wast led as a sheep to sacrifice and as an innocent lamb to voluntary slaughter, O Christ Immanuel, as one reckoned among the iniquitous. Come, O ye nations of the homeland, and hymn and worship the endless Life Who was lifted up upon the Cross!

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: Struggling on earth, the holy martyrs endured the cold and gave themselves over to the fire. And as the waters received them their cry was: “We went through fire and water, and Thou didst bring us out into refreshment!” By their supplications, O Christ God, have mercy upon us!

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

Stavrotheotokion: Of old, the Virgin Mother, the all-blessed Maiden, beholding the Lamb, her Son, lifted up upon the Cross, cried out, weeping: “Woe is me, O my Son! How is it that Thou diest Who art in essence God immortal?”

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

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

ON WEDNESDAY MORNING: TONE V
AT LITURGY

On the Beatitudes, these Troparia, in Tone V:

Believing Thee to be God, the thief on the cross confessed Thee, O Christ, crying out in purity from the depths of his heart: Remember me, O Lord, in Thy kingdom!

Pierced in the side, Thou didst pour forth torrents of remission, O Christ; and, Thy hands nailed to the Cross, Thou didst discomfit all the passionate mind of mankind.

Ascending the Cross, Thou didst fill the whole multitude of the demons with trembling, didst cast down the pernicious might of the tyrant, O Christ our Master, and didst save humanity.

To the Martyrs: As emulators of the sufferings of Christ, O blessed passion-bearers of the Lord, ye underwent every torture; wherefore, ye have been vouchsafed the beauties of heaven.

Glory ..., On the Cross Thou didst endure voluntary suffering, O Christ Who art inseparable from the Father and the divine Spirit, taking away all our corrupting passions.

Now & ever ..., She who stood before the Cross and beheld her Son wounded, was wounded in soul and hymned His truly great dispensation.

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.