

THURSDAY EVENING: TONE I
AT VESPERS

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

Spec. Mel.: “O all-praised, martyrs ...”:

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

Thou didst stretch forth Thy most pure hands upon the Cross, O Christ, summoning those who had departed far from Thee and settling them near Thyself; wherefore, I pray to Thee: Unite me to Thee, though I have been made captive by the passions, and grant unto me the repentance which washeth away all the defilement of the passions.

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 uplift Thy most pure hands upon the Tree, O Christ, and didst bloody Thy fingers, desiring to deliver Adam, the work of Thy divine hands, who because of disobedience was held fast in the realm of death, O Lover of mankind; and Thou didst raise him up by Thine authority, O Almighty.

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

Thou didst endure suffering for our sake, O Savior Who art immutable by nature and dispassionate in Thy divinity; and Thou wast crucified with thieves, O sinless and beginningless Christ. The sun, unable to bear the audacity, dimmed its rays, and the whole earth quaked, acknowledging Thee to be the Creator of the world.

Then the Stichera of the saint, from the Menaion; or if there is no Menaion, these Stichera of the Cross & the Theotokos, in the same melody:

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

Once, beholding on the Tree Him to Whom she had given birth from her seedless womb, the immaculate Virgin, unable to bear the wounding of her womb, said, tearing her hair: “O Thou Who holdest all creation in Thy hand, how hast Thou been lifted up upon the Cross as one condemned, desiring to save mankind in every way?”

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

Once, beholding on the Tree Him to Whom she had given birth from her seedless womb, the immaculate Virgin, unable to bear the wound-ing of her womb, said, tearing her hair: “O Thou Who holdest all creation in Thy hand, how hast Thou been lifted up upon the Cross as one condemned, desiring to save man in every way?”

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

“**O** ineffable Son of the beginningless Father,” said the most pure one, “When I behold my Child upon the Cross, how can I not understand for what deeds the ungrateful people have thus rewarded Thee? Yet as Thou dost desire to save Thy creation, Thou dost endure all with long-suffering, O Compassionate One.”

Glory ..., Now & ever ..., Stavrotheotokion:

“**L**ifted up upon the Tree, O my most sweet Child, and having tasted gall and vinegar, Thou didst sweeten the bitter taste of Adam of old; wherefore, as the righteous Judge, O Master Who arose as Almighty, sweeten me with Thy healing Passion,” said the Virgin, weeping.

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 I:

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

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her Mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

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

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

To the Martyrs: **B**y the supplications of all the saints and the Theotokos, O Lord, grant us peace, and have mercy upon us, in that Thou alone art compassionate.

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

Stavrotheotokion: **U**pon beholding Thine unjust slaying, O Christ, * the Virgin, cried out to Thee, weeping: * “O my sweetest Child! * How is it that Thou diest unjustly? * How is it that Thou Who hast suspended the whole earth upon the waters * dost hang upon the Tree? * Leave me not alone * who am Thy Mother

and handmaiden, ** I pray, O greatly merciful Benefactor!”

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

THURSDAY NIGHT: TONE I
AT COMPLINE

Canon of Supplication to the Most Holy Theotokos

ODE I

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

I am held fast in despondency as I consider the multitude of my transgressions and the answer I must make to the Judge, O Lady Theotokos. Yet be thou for me a divine mediator, placating Him by thy loving-kindness.

O most pure one, thou refuge of Christians, setting aright of the fallen and cleansing offenses; at the hour of the dread judgment deliver me from the ever-burning fire, granting me life everlasting.

Glory ..., Thee, O Virgin, have we all, the faithful, acquired as our only sure helper; for thou hast given birth unto God. Wherefore, all of us, all the generations of the earth, bless thee, as thou didst foretell, O pure one.

Now & ever ..., Beholding thy Creator and Son upon the Cross, O pure and all-immaculate one, thou wast filled with awe and didst say: “What is this, O my Child? How have the wicked repaid Thee with evil for the good which Thou didst show them?”

ODE III

Irmos: To the Son who was begotten of the Father * without change before all ages, * and in the last times, without seed, was made flesh of the Virgin, * to Christ our God let us cry aloud: * Thou hast raised up our horn, holy art Thou, O Lord.

All the prophets proclaimed thee the Mother of God in most glorious images; and we, clearly beholding their fulfillment, also believe, and ask that through thee we may receive divine serenity.

O Sovereign Lady of the world, salvation and help of the faithful; accepting the signs which issue forth from the depths of my heart and the streams of my tears, deliver me who am bound by many transgressions, and save me, O pure one.

Glory ..., Possessed of boldness before Christ God, in that thou art His Mother, O pure one, pray thou ever that we be delivered from the children of Hagar and from all harm, and make us steadfast, that we may glorify Him with thanksgiving, O most immaculate one.

Now & ever ..., Beholding her Son lifted up upon the Cross, the most pure one exclaimed, and, crying out, gave utterance from the depths of her heart: “What have the wicked and iniquitous ones, who were filled to repletion with Thy gifts, done to Thee, O my Son?”

ODE IV

Irmos: Rod of the root of Jesse, * and flower that blossomed from his stem, * O Christ, Thou hast sprung from the Virgin. * From the Mountain overshadowed by the forest * Thou hast come, made flesh from her that knew not wedlock, * O God who art not formed from matter. * Glory to Thy power, O Lord.

Cast down the savagery of the wicked foe and the machinations they direct against me, and invest me with thy might, O all-immaculate one, ever preserving me unharmed, whole and unvanquished, who radiantly hymn thee.

Vanquished by the law of the flesh, full of the passions, I do unseemly and iniquitous things. And I dare not in anywise lift up mine eyes to thee, O pure Lady. But do thou save me, wretch that I am, by the law of thy tender compassions. Do thou save me!

Glory ..., O Lady, we the faithful have thee and God alone as our hope unashamed and our help. By thy supplications deliver us from all enemies, visible and invisible, from harm and temptations, that we may unceasingly glorify thee.

Now & ever ..., Beholding the Son to Whom thou hast given birth without seed nailed to the Cross, O all-immaculate one, thou didst cry out maternally and, lamenting, didst say: “What is this new, most glorious and incomprehensible wonder which I behold in Thee, O my Son?”

ODE V

Irmos: As Thou art the God of peace and Father of compassions, * Thou hast sent unto us Thine Angel of great counsel, * granting us peace. * Wherefore guided towards the light of the knowledge of God, * and watching by night we glorify Thee, * O Lover of mankind.

As thy supplication is tireless and thy helping of thy servants fervent, O Virgin, rescue and save us, anticipating our needs amid all the perilous misfortunes of life, that we not fall victim to grief and become corrupt.

O Mary, dwelling-place of God, show me forth through repentance to be a habitation for God, for I have become the haunt of wicked demons through my vile deeds, mindlessly carrying out their will.

Glory ..., **A**s thou art the compassionate Mother of God, heal us, who are cruelly afflicted in body and soul with sinful passions; for thou truly hast given birth to Christ, the Physician of souls and bodies, the abundant Wellspring of life.

Now & ever ..., **B**eholding her Son upon the tree of the Cross, the most immaculate one was stricken with pain in her womb, and with tears she cried out: I am in awe to see Thy long-suffering, O my Son, beholding this new wonder! How is it that Thou, Who art sinless, dost endure an unjust death?”

ODE VI

Irmos: **T**he sea monster spat forth Jonah as it had received him, * like a babe from the womb: * while the Word, having dwelt in the Virgin and taken flesh, * came forth from her yet kept her incorrupt. * For being Himself not subject to decay. * He preserved His Mother free from all harm.

Thou wast the receptacle of the noetic Myrrh Who hath perfumed the whole earth with the sweet fragrance of His divinity, O most holy Bride of God. Wherefore, with the fragrance of thy supplication dispel all the stench of my transgressions from my soul.

The fire of pleasures doth utterly consume me, afflicting my lowly heart, and iniquitously moving me to commit unseemly deeds. Hasten thou to extinguish it, in that thou hast given birth to the divine Fire, my salvation, O Bride of God.

Glory ..., **D**eliver us from the temptations of enemies visible and invisible, O all-hymned Virgin, and preserve those who with Orthodox Faith truly confess thee to be the Theotokos, O Mother of God; for thou dost ever possess might, in that thou hast given birth to Him Who hath created all things.

Now & ever ..., **S**tanding before the Cross and beholding her Son hanging thereon in the flesh, the most immaculate one felt her womb burn with grief, and, shedding tears, she cried: “O my Child, truly ineffable is Thy compassion for all men!”

Lord, have mercy, (Thrice).

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

Spec. Mel.: “Thy tomb, O Savior ...”:

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

ODE VII

Irmos: Scorning the impious decree of the godless one, * the Children brought up together in godliness * feared not the threat of fire, * but standing in the midst of the flames, they sang: * O God of our fathers, blessed art Thou.

I cannot bear the assaults and tumult of the demons, for the flame of carnal passions darkens my mind. Yet disdain me not, O holy Theotokos, for I set all my hope on thee.

O Virgin who knewest not wedlock, O all-holy Bride and Lady of God, through thy prayers loose thou the bonds of my transgressions, and bind me to Christ with bonds of love, that I may bring forth the virtues as fruit.

Glory ..., Thou art the helper, the bulwark and sure refuge of all Orthodox Christians, O pure Mary. Wherefore, honoring thee with faith, we cry out to Christ: O God of our fathers, blessed art Thou!

Now & ever ..., The most holy virgin, beholding her Son suspended upon the Cross, was stricken with awe, and marveling, said: “How can I bear the sight of Thee slain, Who art the Author and Bestower of life?”

ODE VIII

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

O Theotokos, Sovereign Lady of the world, do thou alone, by thy loving-kindness, lead me up, who by my wicked mind have been plunged into the abyss of perdition and evils by carnal pleasures and my passionate attachment to the things of life. For I in nowise have any hope of salvation, being wholly despondent, O pure one.

Thou art the salvation of all, having given birth ineffably to God. Thou art the savior of the faithful, O Theotokos, the guide of the blind and the setting aright of the fallen. Wherefore, praising thee, we cry out to Christ: Bless the Lord, all ye works! Hymn and supremely exalt Him throughout the ages!

Glory ..., Having acquired thee as a most firm bulwark, we have placed in thee our hope of salvation, O Mother of God. Be thou for thy servants a haven and an unshakable rampart, and guide us continually, that we may chant: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Now & ever ..., **H**er womb was rent maternally, and filled with a multitude of tears, when she who gave birth to Thee in purity beheld Thee on the Cross, she cried out with inconsolable groaning: “Having escaped pain in Thy birth, O my Son, I am now held fast by pain, beholding Thy countenance dishonored.”

ODE IX

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

I have besmirched my soul with dishonorable passions, wretch that I am, and have defiled all my flesh with soul-corrupting passions; yet as thou art pure and undefiled, cleanse me by the magnitude of thy mercy.

I have not acquired any other refuge than thee, O pure Lady, neither do I know any other steadfast helper and protection on earth. Wherefore, I have fled with fervor to thee, asking that through thee I might receive deliverance from offenses.

Glory ..., **F**rom on high thou dost now look mercifully upon thy servants, O all-hymned one, preserving us with pious faith and delivering from every evil circumstance by thy prayers those who honor thee as the true and honored Theotokos.

Now & ever ..., **W**hen she who knew a seedless birthgiving saw Thee suspended upon the tree of the Cross, O Thou Who lovest mankind, she cried aloud: “O my Son and almighty God, in Thy desire to save mankind how hast Thou now accepted crucifixion?”

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

ON FRIDAY MORNING: TONE I
AT MATINS

After the 1st chanting of the Psalter, these
Sessional hymns of the Cross, in Tone I:

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

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

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

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

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

After the 2nd chanting of the Psalter, the Sessional hymns of the Cross,
In Tone I:

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

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

O Compassionate One Who of old fashioned Adam from dust, a hand of clay smote Thee, and Thou didst endure crucifixion, mockery and wounding. O the wonder! O Thy great long-suffering! Glory, O Lord, to Thy life-bearing sufferings, whereby Thou hast saved us!

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

To the Martyrs: Invested by Thee with the boast of suffering and the crown of honor, O Lord, the glorious passion-bearers patiently endured the wounds inflicted by the iniquitous, and with divine power received victory from the heavens. By their supplications free us also from the invisible foe, O Savior, and save us.

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

Stavrotheotokion: Beholding Thee stretched out dead upon the Cross, O Christ, Thy all-immaculate Mother cried aloud: “O my Son, Who with the Father and the Spirit, art beginningless, what is this ineffable dispensation, wherewith Thou hast saved the work of Thy most pure hands, O Compassionate One?”

After the 3rd chanting of the Psalter, the Sessional hymns of the Cross;

In Tone I: “Spec. Mel.: Thy tomb, O Savior ...”:

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

Thou wast willingly nailed to the Cross of, O Compassionate One, deifying our corrupted essence, and killing the serpent, the slayer of mankind. By Thy precious Cross establish Orthodoxy in peace, and put down the uprisings of heretics.

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

Stavrotheotokion: Having acquired thine aid, O most pure one, by thy supplications we are delivered from misfortunes; for, preserved everywhere by the Cross of thy Son, we all piously magnify thee as is meet.

ODE I

Canon of the precious & life-creating Cross, the acrostic whereof is “I praise the honorable Passion of the Master”, the composition of Joseph, in Tone I:

Irmos: Let us sing a triumphant hymn unto God, * who came to Moses’ aid in Egypt, * and drowned Pharaoh with all his host: * for He hath been glorified.

O Word Who art dispassionate by nature, yet didst endure sufferings for our sake and wast crucified with thieves, Thou didst slay the serpent, the author of evil, saving those who worship Thee.

Though Thou art the dawning of the East, O Jesus, Thou didst come to the parts of the West, our rejected nature; and the sun, seeing Thee crucified, hid its light.

To the Martyrs: Trading well a temporal death for life everlasting, O glorious spiritual athletes, ye were deemed worthy of the kingdom of heaven; wherefore, ye are glorified and called blessed.

To the Martyrs: O ye who valiantly emulated the sufferings of Christ, ye cure the sufferings of those on earth with a mystic therapy, O holy martyrs, and drive away evil spirits by your words.

Theotokion: When the Ewe-lamb beheld Christ the Lamb lifted up upon the Cross, she exclaimed, crying aloud: “Whither hath Thy beauty set, O long-suffering Son Who art without beginning?”

Another canon, of the Most Holy Theotokos, in Tone I:

Irmos: Let us all chant a triumphant hymn unto God * Who wrought wondrous miracles * with His upraised arm, * and saved Israel, * for He hath been glorified.

In that thou hast given birth in time to the only timeless God, Who became incarnate, O all-holy and most pure one, heal thou the chronic passions of mine all-accursed soul.

As thou art merciful, O most pure one, by thy supplications do away with the wounds of my soul, the perversity of my heart, the darkening of my thoughts and the turning away of my mind.

O most pure one, who hast given birth to the Light, my Redeemer, deliver me from everlasting torments, that, saved, I may hymn thy tender compassion.

I am engulfed in the abyss of evils and the tumult of the passions, yet I call upon thy tranquility, O most pure one: Save me, for thou art the haven of the faithful!

ODE III

Canon of the Cross

Irmos: Let my heart be established in Thy will O Christ God, * Who hath established a second heaven over the waters, * and founded the earth upon the waters, * O all-powerful One.

Thou didst stretch out Thy hands upon the Cross, staining Thy divine fingers with blood, and delivering Adam, the work of Thy hands, O Master, from the hands of the slayer, in that Thou alone art good and the Lover of mankind.

Thou wast lifted up upon the Tree and wast pierced in the side by a spear, O Master, setting aright the fall caused by Eve, Adam’s rib, whom of old misfortune befell through the fruit of the tree; and thou didst lead them into paradise with the honest thief.

To the Martyrs: With pure minds and chanting let us hymn the martyrs of the Lord: the confirmation of the Church, the rampart and towers of piety, the destroyers of the enemy.

To the Martyrs: As divine branches of the noetic Vine, the martyrs manifestly produced for us the grapes which pour forth the wine which gladdeneth the hearts of all the faithful.

Theotokion: Through His Cross, the blessed Fruit of thy womb O all-hymned Virgin, hath made those corrupted by the fruit of the tree partakers of incorruption, for the sake of His Cross.

Canon of the Theotokos

Irmos: Let my heart be established in Thy will O Christ God, * Who hath established a second heaven over the waters, * and founded the earth upon the waters, * O all-powerful One.

Do away with all the barrenness of mine unfruitful thoughts, and show my soul to be fruitful through the virtues, O most pure Theotokos, helper of the faithful.

O all-immaculate one who hast given birth to the paternal Light, deliver me from every evil circumstance, from the many temptations of the serpent, and from eternal fire and darkness.

Wholly condemned am I by the dread tribunal, the unquenchable fire and the stern sentence, O most pure one. Hasten thou, O most pure Lady, to save me, thy servant.

To deify mankind, God became a man through thee, in a manner past all telling and understanding, O pure Virgin; wherefore, all of us the faithful together call thee blessed.

ODE IV

Canon of the Cross

Irmos: I have heard report of Thee, O Lord * and I am afraid. * Having understood Thy works, * I have glorified Thy might, * thus said the prophet.

Though Thou art the righteous Bestower of the law, Thou wast reckoned among the lawless, and wast lifted up upon the Tree, desiring to justify all, O Lord our Benefactor.

All the angelic hosts marveled, beholding Thee, the Sun, uplifted upon the Cross; and the hordes of the prince of darkness were vanquished.

To the Martyrs: Having drawn forth the grace of healings from the gifts of the Spirit, by the grace of God the martyrs wash away soul-corrupting passions for all.

To the Martyrs: Having shaken off the slumber of indifference, with godly vigilance and faith the passion-bearers tamed the savagery of the wild beasts and suffered, rejoicing.

Theotokion: “Woe is me, O my Child! What shall I do? How can I bear to see Thee, Who givest life, suspended upon the Tree, unjustly put to death?” said the Virgin, weeping.

Canon of the Theotokos

Irmos: Foreseeing in the Spirit O Prophet Habbakuk, * the incarnation of the Word, * thou didst proclaim, crying aloud: * When the years draw nigh, Thou shalt be known; * when the season cometh, Thou shalt be shown forth! * Glory to Thy power, O Lord!

O Virgin Theotokos, thou undefiled tabernacle, by thy compassions, as with outpourings of great purity, cleanse me who am defiled by transgressions, and grant me a helping-hand, that I may cry: Glory to thee, O pure Bride of God!

Thou wast shown to be a temple dedicated to God Who made His abode within thee in a manner transcending understanding. Him do thou entreat, that He cleanse us of the defilements of sin, that we may be known to be the temples and habitations of the Spirit.

Have mercy on me, O Theotokos, who alone hast given birth to the Wellspring of mercies; and do away with the grievous illness of my soul and the perplexity of my heart. Before the end grant me compunction, a stream of tears, and deliverance from evils.

O holy Theotokos who hast given birth to the Most Holy One in the flesh, sanctify us, that we may emulate Him Whose desire it was to become like men; and by thy supplications show us all to share in the kingdom of heaven, O most pure one.

ODE V

Canon of the Cross

Irmos: Shine forth thy radiant and everlasting light * upon us who rise early at dawn, * unto the judgments of Thy commandments, * O Master, Lover of mankind, * Christ our God.

Uplifted upon the Cross in the flesh, Thou didst call to the knowledge of Thee the nations who knew Thee not, O Judge of all, O only merciful Christ our God.

When Thou didst stand before the unjust tribunal, O righteous Lord, Adam, who before was condemned, was justified; and he crieth out: Glory to Thy crucifixion, O long-suffering Lord!

To the Martyrs: Ye were shown to be like a divinely planted garden of paradise, O martyrs, having your honored sufferings as fragrant flowers, whereby the soul of each of the faithful is filled with sweet fragrance.

To the Martyrs: Let us hymn the martyrs of the Lord, the blossom-laden and right fruitful trees which put forth the fruit of faith in immortality, and pulled up the roots of evil.

Theotokion: When the precious rod who produced the never-fading Bloom beheld Him uplifted upon the Tree, she cried: “O Master, leave me not childless!”

Canon of the Theotokos

Irmos: Grant us Thy peace, O Son of God, * for we know no other God than Thee, * and we call upon Thy Name, * for Thou art the God of the living and the dead.

The wicked tasting in Eden once made me subject to mortality, but do thou, O most pure one who hast given birth unto Life, enliven me now who of old was slain by the tree, and grant me compunction.

Save me from cruel misfortunes, O most pure one, raise me up out of the mire of the passions, and deliver me, Thine useless servant, from the captivity and oppression of the evil demons.

Enlighten the eyes of my soul, that I may ever gaze upon thy divine radiance and glory, O pure and all-immaculate one, and may receive mercy and everlasting glory.

O pure Virgin Mother, we know thee to be the cloud and garden of paradise, the portal of the Light, the table, the fleece, the jar containing manna, the sweetness of the world.

ODE VI

Canon of the Cross

Irmos: Thou didst save the Prophet from the sea monster, O Lover of mankind; * lead me up also I pray, * from the abyss of transgressions.

O Christ Who dost surpass all honor, lifted up upon the Cross Thou didst endure dishonor, desiring to honor mankind.

O supremely good Christ our God, Who wast beaten with a reed, Thou hast signed an emancipation edict for me who have been enslaved to delusion.

To the Martyrs: Through painful sufferings ye passed over to the end which is devoid of pain, O holy ones, and have been deemed worthy of ineffable joy.

To the Martyrs: Ye were set afire by the burning coals of the love of Christ, O most wise ones; wherefore, cast into the fire ye remained unconsumed.

Theotokion: After giving birth, O all-immaculate one, thou didst remain as thou wast before birthgiving; for thou hast given birth unto God Who saved mankind by the Tree.

Canon of the Theotokos

Irmos: Emulating the Prophet Jonah, I cry aloud: * Free Thou my life from corruption, O Good One; * and save me who crieth out: * O Savior of the world, Glory be to Thee!

I pray to thee, the only good one, the undefiled tabernacle: By your mediation wash away all defilement from me who have been defiled by many sins.

Be thou a guide for me who am tossed about on the deep of evils by the needs of life, O pure one; steer me to the true harbor, and save me.

Threefold billows of wicked thoughts, assaults of the passions and the abyss of sin overwhelm my wretched soul. Help me, O holy Lady!

O Mary, thou sacred tabernacle which hath been revealed, sanctify my wretched soul, which hath been defiled by pleasures.

ODE VII

Canon of the Cross

Irmos: The furnace became bedewed, O Savior, * and the children dancing, chanted: * O God of our fathers, blessed art Thou!

When Thou wast crucified, Thou didst shake creation; and when Thou didst die, Thou didst slay the serpent. Blessed art Thou, O Christ, God of our fathers!

Thou didst taste gall, O Long-suffering One, pouring forth the sweetness of salvation upon me who was deprived of the food of paradise through pleasurable eating.

To the Martyrs: Having their nails torn out, and having set aside the coarseness of mortality, the martyrs received divine beauty from God.

To the Martyrs: Emulating the most pure sufferings of Christ by your own sufferings, O valiant martyrs, ye easily bore the wounds inflicted by the enemy.

Theotokion: Seeing Thee, the Lord, crucified, the immaculate Theotokos said: "Woe is me, O my Son! How is it that Thou diest, O Life and Hope of the faithful?"

Canon of the Theotokos

Irmos: When Thy children were in the furnace O savior, * and remained untouched by the flame, * with one voice the three chanted * and blessed Thee saying: * O God of our fathers, blessed art Thou!

Sanctify my soul, which hath been defiled by the passions, O most pure Bride of God, and quickly bring an end to the grievous captivity of my mind, the perplexity of my heart and the onslaughts of the demons.

Enliven my mind, which hath been driven to death by carnal passions, O all-immaculate one, and strengthen me to do works pleasing unto God, that I may magnify thee and ever glorify thy compassion.

O Virgin Mother, who alone hast given birth unto God, mortify my carnal pleasures and quickly remove the defilement of my soul. Deliver me from the inquisition of the demons, and save me.

Arrayed in godly virtues, thou hast given birth to the Word Who with the Father is equally without beginning, and Who hath truly covered the heavens with virtues, O pure Virgin. Him do thou ever entreat, that He have pity on us.

ODE VIII

Canon of the Cross

Irmos: **U**nto Christ who saved the children * that sang His praises * and who bedewed the raging furnace, * let us hymn and supremely exalt throughout all ages.

When Thou wast nailed to the Cross, O Savior, creation was shaken, the sun stopped its shining, and the rocks split asunder; and Hades was soon emptied, unable to withstand Thy might.

O Compassionate One, Thou didst hang naked on the Tree, suffering condemnation for the condemnation of him who was cast out, receiving nakedness. Great is Thy might and long-suffering!

To the Martyrs: **A**rmed with the Cross as with a breast-plate, the warriors of Christ, who dwell with the incorporeal ones, arrayed themselves against the adversary and trampled him beneath their beautiful feet.

To the Martyrs: **T**heir members broken, the valiant ones stood with hammers in the midst of the tribunal, demolishing the edifice of deception and razing the temples of the demons.

Theotokion: **B**eholding Him Who alone is most high uplifted upon the Tree and putting down the uprisings of the enemy, she who is more exalted than the heavens hymned Him aloud.

Canon of the Theotokos

Irmos: **H**im of whom the angels and all the hosts of heaven are in awe * as their Lord and Creator, * ye priests hymn, ye children praise, * ye peoples bless and supremely exalt * throughout all ages.

In a godly manner He Who is incorporeal became incarnate from thee. Him do thou beseech, O most pure one, that He slay my carnal passions and give life to my soul, which hath been slain by my sins.

O most pure one, thou hast given birth to God the Savior, Who healeth the contrition of Adam, who had been fashioned from dust. Him do thou entreat, that He heal the incurably painful wounds of my soul.

Raise me up who lie in the depths of evils, vanquish now him who wageth war against me, O pure one, and disdain not my soul, which hath been wounded by unseemly pleasures. Have pity, O most pure one, and save me.

By thy vigilant prayers unto God we, who know thee to be the blessed and joyous Theotokos, are delivered from all manner of temptations, O most pure one.

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: **M**oses saw thee as the bush * unconsumed by fire, * and Jacob beheld thee as the living ladder * and the gate of heaven, * through which Christ our God hath passed. * In our hymns, O pure Mother, thee do we magnify.

O how the disobedient people gave over to the Cross Thee, the only Long-suffering One, Who didst willingly impoverish Thyself, accepted sufferings, and by dispassion became a Mediator for all who had stumbled, from Adam on.

Thou didst undergo a shameful crucifixion in the flesh, O Christ, desiring to honor man who was dishonored by irrational passions and had marred his ancient beauty. Glory be to Thy tender compassion, which transcendeth understanding!

To the Martyrs: **T**o the light of Thine ineffable glory and radiance didst Thou guide those who rose at dawn unto Thee, and who, led by Thy hand, traversed the darkness of sufferings, O Christ, Thou never-setting Sun. Wherefore, by their supplications enlighten us.

To the Martyrs: **T**he company of the sacred martyrs vanquished the myriads of the noetic foe; they enrolled among the myriads of the holy powers, and at the command of the Creator of all ever heal the myriad passions of our souls.

Theotokion: **W**ith the light of the Light Who shone forth from thee in the flesh, O Virgin, illumine my mind and enlighten my heart, driving away the darkness of sin and dispelling all the gloom of my despondency.

Canon of the Theotokos

Irmos: The light-bearing cloud upon whom * the beginningless Master of all descended from heaven, * like the dew upon the fleece, * and of whom He was incarnate, * becoming a man for our sake, * let us all magnify as the pure Mother of God.

Loving sin, I abide in slothfulness, O pure one, and I tremble before the inescapable tribunal. Keep me uncondemned thereat by thy holy supplications, O most pure Bride of God, that I may bless thee as mine intercessor.

I am terrified of the tribunal and the unforgettable eye of thy Son, O Virgin, for I have committed many sins on earth; wherefore, I cry unto thee: O most loving Lady, help me, deliver me from tribulations then, O pure one, and save me.

How terrible is the day of trial, O Maiden! How horrible the sentence! How bitter the misfortune! How can I endure more, O most pure Lady? Have mercy upon my passion-fraught soul, and before the end grant me remission, O most pure one.

O thou who hast given birth to the divine Light Who shone forth from the Father, have pity on my soul, which hath been darkened by the deceptions of life and hath become an object of the mockery of the demons, O all-immaculate one; and grant unto me the light of saving repentance, O pure one.

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 I:

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

Verse: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, * and do Thou guide their sons.

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

Verse: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, * yea, the work of our hands do Thou guide aright.

To the Martyrs: **O** ye people, come, let us all honor the passion-bearers of Christ with hymns and spiritual songs: the luminaries of the world, the preachers of the Faith, the ever-flowing wellsprings from whence healings pour forth upon all peoples. By their supplications, O Christ our God, grant peace to Thy world and great mercy to our souls.

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

Spec. Mel.: “O all-praised martyrs ...”:

Stavrotheotokion: **W**hen she beheld the Lamb upon the Cross * bereft of form and beauty, * the all-immaculate ewe-lamb and Lady * said weeping: “Woe is me! * Where hath Thy comeliness gone, O Thou Who art most sweet? * Where is the shining grace * of Thine image, ** O my Son most beloved?”

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

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

FRIDAY MORNING: TONE I
AT LITURGY

On the Beatitudes, these Troparia, in Tone I:

By food did enemy led Adam out of paradise, but by the Cross Christ led back into it the thief who cried out: Remember me, O Lord, when Thou comest in Thy kingdom!

When Thou wast crucified, O sinless Christ, Thou didst take the sins of all upon Thyself; and when Thou wast pierced in the side, Thou didst pour forth blood and water; torrents of salvation, rebuilding that which had been broken down by corruption.

O compassionate Jesus our God, Who wast nailed to the Tree of Thine own will, Thou didst take away all the passion-fraught understanding of Adam; and by Thy precious wounds didst wound the multitude of the demons.

To the Martyrs: Having emulated the sufferings of Him Who suffered willingly in the flesh, O glorious martyrs, ye ever heal incurable sufferings and drive ailments away from all by the power of the Spirit.

Glory ..., Thee do we glorify, the Trinity equal in power and one in honor, the beginningless God; and with faith we magnify the Father, the Son and the Holy Spirit, the single Godhead in three Hypostases.

Now & ever ..., When she who gave Thee birth in the flesh saw Thee nailed to the Cross, O Christ God, she exclaimed, weeping: “How hath the iniquitous assembly of the Jews rewarded Thee, O my Son?”

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.