

ON TUESDAY EVENING: TONE VII
AT VESPERS

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

Spec. Mel.: “No longer are we forbidden the tree of life ...”:

Verse: If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?

* For with Thee there is forgiveness.

Of old, a tree drove me from paradise, but now a tree hath restored me to paradise when Thou wast crucified, O Christ.

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.

O awesome wonder! How can the Creator, standing before a created being, be condemned and crucified for the salvation of mankind?

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

O Cross of Christ, the amazement of the holy angels and the great wounding of the demons: Save thy servants!

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

Spec. Mel.: “Today Judas keepeth vigil ...”:

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.

Behold her Lamb stretched out upon the Tree, the Virgin, the unblemished ewe-lamb, cried aloud: “Woe is me, O my most sweet Child! What is this strange and most glorious mystery? How hath the iniquitous assembly lifted Thee up upon a Cross, and given Thee gall to drink, Who fed me with manna?”

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

When Thy Virgin Mother beheld Thee nailed by the Jews to the Cross on Golgotha, condemned by an unrighteous verdict, O my Christ, she cried out: “Woe is me, O my most beloved Son! What is this strange sight? How can the senseless children of the Jews nail Thee, the Lord of all, to the Cross?”

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

O all-holy Lady, we have all come to know thee alone as her who was manifest as a virgin even after giving birth. And when thou beheldest Him to Whom thou hast given birth, with His hands willingly nailed to the Tree, thou didst cry out: “O Longsuffering One, Thou dost willingly die, delivering all who hymn Thee from death!”

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

Stavrotheotokion: O all-holy Virgin Lady, who hast given birth unto the Lord Who in His tender compassion was nailed to the Cross, pouring forth a stream of life upon the world: Entreat Him, that our souls may be saved; for thee alone do we the faithful have as a refuge, bulwark and aid. Wherefore, we flee to thy protection.

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 VII:

No longer are we forbidden the Tree of life, for we have Thy Cross as our hope. O Lord, glory be to Thee!

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.

Suspended upon the Tree, O Immortal One, Thou didst break the snares of the devil. O Lord, glory be to Thee!

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: Caring naught for all the things of earth, O holy martyrs, and having manfully preached Christ at the tribunal, ye received from Him rewards for your torments; but as ye have boldness, beseech Him, as the almighty God, that He save the souls of us who flee to you, we pray.

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

Stavrotheotokion: Once thou didst behold thy son upon the Tree, * thy heart was pierced by a lance of sadness, ** O most-pure One.

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

**ON TUESDAY NIGHT
AT COMPLINE**

Canon of Supplication to the Most Holy Theotokos

ODE I

Irmos: At thy command O Lord, * the nature of the waters that beforehand flowed freely was transformed * and became like the earth; * whereby Israel having traversed them dryshod * chanted unto Thee a hymn of victory.

With the serenity of thy divine prayer cause thou the tempest of my lusts and passions to cease, O most immaculate one, that with a calm heart I may glorify thine ineffable birthgiving.

Through thine Offspring hath all desire and sweetness come to be, O Lady Theotokos, for He driveth away all the bitterness engendered by the passions and transgressions of thy servants.

Glory ..., **D**eliver me from the delusion of the demons, from oppression, harm and temptation, O most pure one, that with faith I may glorify thee who, after God, art my helper and protection.

Now & ever ..., **O** Word of God, in the bush Thou didst reveal Thyself unto Moses, burning like fire, yet in nowise consuming it, showing forth an image of Thy nativity from the Virgin, through whom Thou didst assume human form.

ODE III

O Lord and Savior, * Who in the beginning established the heavens * by Thine all-powerful Word , * and by the divine and all-accomplishing Spirit * hath granted them all their strength, * do Thou establish me on the unshakeable rock of Thy confession.

Earnestly entreat Him Who was lifted up upon the Cross and hath cast down Hades, O Theotokos, on behalf of those who ever faithfully hymn thee with sacred songs and hymns, O hope of the world and help of the faithful.

Glory ..., **O** Lady who by thy birthgiving hast freed mankind from the corruption of death: Deliver me from the corruption of the passions, from infirmities and grievous transgressions, and by thy divine mediation grant me the life which groweth not old.

Now & ever ..., **H**aving immutably made Thyself like unto man in all things, O Word of God, thou didst manifestly issue forth from the pure Virgin, and hast revealed to all the thrice-radiant Godhead in the unchangeable Essence and immutable Hypostases.

ODE IV

Irmos: **H**aving never left the bosom of the Father, * **T**hou didst descend to earth **O** Christ God, * **I** have heard of the mystery of Thy dispensation, * and **I** have glorified Thee, * **O** only Lover of mankind.

Spread forth thy mercy and tender compassion upon thy servants who ever pray to thee, **O** pure one, delivering them from dreadful torment **B**y thy prayers.

With pure prayer and fervent love **I** flee unto thee, **O** most immaculate one. **B**e thou the remission of my many transgressions, delivering and saving me.

Glory ..., **B**y thy birthgiving, **O** most pure Lady, thou hast shown thyself to be the mediatrix of our Joy. Beseech Him, **O** most immaculate one, to deliver us from perils and grant unto me eternal life.

Now & ever ..., **O** Christ God, Who left not the bosom of the Father when Thou didst become incarnate from the Virgin: Preserve Thy flock which worshippeth the divine images of Thy dispensation.

ODE V

Irmos: **N**ight is bereft of light * for those without faith, **O** Christ, * but for the faithful there is enlightenment * in the sweetness of Thy words; * wherefore, **I** rise early unto Thee * and hymn Thy Divinity.

Thee do I entreat, **O** pure Virgin, to deliver my soul from gloomy sin, and to illumine it with the divine radiance of repentance and thy mercy.

By thy prayers and supplications deliver those who find themselves in the midst of an abyss of cruel temptations and violent passions, **O** most holy and pure one, and save those who praise thee.

Glory ..., **O** most holy Theotokos, who didst conceive God in thy virginal womb and hast given birth unto Him: from all eternal damnation deliver those who hymn thee.

Now & ever ..., **K**nowing thee to be the Mother of God and our helper, **O** pure one, we set thee before the compassionate Lord as the mediatrix of our salvation.

ODE VI

Irmos: **I** cried out to Thee, **O** Lord, when I was afflicted, * and Thou didst raise up my life, * **O** greatly Merciful One.

Entreat thy Son, Who was lifted up upon the Cross and hath delivered mankind from corruption, **O** Lady, that we be saved.

O most pure Lady, forsake me not who place my trust in thee; but hasten thou unto mine aid.

Glory ..., **F**rom grief deliver those who invoke thy divine name, and free them from dreadful torment.

Now & ever ..., **O** most pure Lady our steadfast hope, preserve those who with love hymn thee as the true Theotokos.

Lord, have mercy, (Thrice).

Glory ..., **Now & ever ...**, **Sessional hymn, in Tone VII:**

Christ God, Who was crucified for our sake and hath cast down the dominion of death, do thou unceasingly entreat, O Virgin Theotokos, that He save our souls.

ODE VII

Irmos: **O**f old the Children were shown to be * bedewed in the fiery furnace, * chanting and praising the one God saying: * 'Supremely exalted and exceedingly glorified is the God of our Fathers'.

In distraction and grief, and amid misfortunes, O most pure one, I fervently call upon thee with all my heart: Anticipate my need, and deliver me and grant me peace, O pure one.

The threefold billows of many transgressions and passions batter me and cause me to sink into the depths of destruction; but grant me thy hand and save me, O Theotokos, and have mercy upon me in thy might.

Glory ..., **I** bring Thy Mother before Thee, O Savior and Lover of mankind, to pray for me. Receiving her, deliver me from transgressions and the judgment which is to come, and rescue me from everlasting torment.

Now & ever ..., **P**ossessed of a soul deadened by grievous crimes, I beseech thee, O Lady, who hast slain Hades by thy birthgiving: Grant me life through examples of repentance.

ODE VIII

Irmos: **Christ** Who is truly God, * the Cause of the existence of all, * let us supremely exalt and glorify * throughout all ages.

From misfortunes, corruption and the passions save me, O most pure one; for I flee to thee, my hope and divine salvation.

Having delivered me from evil accusers at the last hour, O Lady and Virgin, do thou thyself guide me to the divine habitation.

Glory ..., **R**ouse thyself, O my soul, and, falling down, cry aloud unto the Theotokos: O hope and salvation of all, deliver me from eternal fire!

Now & ever ..., **L**et us hymn the Virgin who alone among women is blessed, glorifying and supremely exalting Christ throughout all ages.

ODE IX

Irmos: O Mother of God and Virgin, * thou hast given birth and yet remained a virgin, * not in accordance with nature, * but by the condescension of God; * wherefore, we ever magnify thee, * who alone wast deemed worthy * of the wonders of God.

The Theotokos offereth Thee entreaty on my behalf, O Christ my Master. Accepting it, deliver me from all torment.

I ever entreat thee, O Lady: Deliver my lowly soul from the judgment and torment which are to come.

Glory ..., **B**eseech my Creator and Fashioner, O Virgin, that He deliver me from the dread judgment and grant me life.

Now & ever ..., **O** all-immaculate and pure Virgin Mother, from spiritual defilement deliver thy flock which magnifies thee.

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

ON WEDNESDAY MORNING: TONE VII
AT MATINS

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

The Church crieth out to Thee, O Christ God, bowing down before Thee in the pine, cedar and cypress: Grant victories to the faithful for the sake of the Theotokos, and have mercy on us!

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

O Christ God, Who for my sake endured nailing to the Cross, accept my ready praise, and save me.

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

Stavrotheotokion: **O** Virgin Theotokos * unceasingly entreat Christ our God, * who wast crucified for us * and arose again destroying the dominion of death, ** that He save our souls.

After the 2nd chanting of the Psalter,
The Sessional hymns of the Cross, in Tone VII:

O Christ, Thou didst show the tree of Thy Cross to be more radiant than fire and more powerful than flame, for it consumeth our sins and illumineth the hearts of those who hymn Thy voluntary crucifixion. O Christ God, glory be to Thee!

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

O Christ God, Who hast dominion over the incorporeal hosts and knowest the slothfulness of my soul, save me by Thy Cross, in that Thou lovest mankind.

To the Martyrs: Rejoice, O ye righteous! Let the heavens be glad! For having struggled on earth, the martyrs trampled the enemy underfoot. Let the Church triumphant leap up, celebrating Christ God, the one Judge of the contest and Awarder of trophies, Who granteth the world great mercy

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

Stavrotheotokion: **W**hen the Virgin beheld Thee crucified, O Lord, she cried out to Thee weeping: “I hymn Thine ineffable longsuffering, O my Son, and Thine utter and divine condescension toward mankind!”

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

When Thou wast crucified, O Christ, the enemy was bound and death slain, and the souls held fast in the nether regions of Hades were loosed from their bonds.

O Thou Who for our sake willingly accepted crucifixion, crush the enemy who refuses to recognize Thee as the true God, and save us.

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

Stavrotheotokion: Ever preserved by the Cross of thy Son, O Virgin, we elude the attacks of the demons; wherefore, hymning thee as is meet, we glorify thee, O all-hymned Theotokos.

ODE I

Canon to the precious & life-creating Cross of the Lord, the acrostic whereof is: “When the Cross was planted it uprooted deception”, the composition of Joseph, in Tone VII:

Irmos: At thy command O Lord, * the nature of the waters that beforehand flowed freely was transformed * and became like the earth; * whereby Israel having traversed them dryshod * chanted unto Thee a hymn of victory.

Mocked, the Master endured crucifixion, removing the mockeries of mankind in that He is the Lover of mankind. He is pierced by a spear, thereby slaying the adverse foe.

Wielding Thy Cross like a bow, O merciful Savior, with the darts of the nails Thou didst wound the adversary, and heal us who of old were wounded by him.

To the Martyrs: By the blood of the saints the abominable defilements of blood offered to the idols were abolished; and the whole earth is sanctified, ever blessing the martyrs with praises.

To the Martyrs: The hosts of heaven lifted their voice in song, beholding those on earth doing battle against incorporeal foes. Wherefore, the Judge of the contest hath crowned them victors.

Theotokion: “The record of Adam was torn asunder when Thou wast pierced by the spear, O my Son,” the most pure Lady cried out; “Wherefore, I hymn Thy suffering, which poureth forth dispassion upon all, O Master.”

Another canon, of the most holy Theotokos. The composition of Joseph, in Tone VII:

Irmos: Same as the foregoing.

O Theotokos, preserve thy people, who hymn thy mighty works with love, and deliver them from harm; for thou art the intercessor, guide and confirmation of all, O pure one.

O Virgin who gavest rise to the Water of immortality, grant us the waters of healing, washing away all the deadly passions of our souls and bodies.

O Lady, full of the grace of God, thou wast shown to be the honored habitation of Him Who honored the nature of our forefather; wherefore, we beseech thee, O pure one: Deliver us from all dishonor.

Having given birth to the Sun of righteousness for the world, O all-immaculate Maiden, drive the darkness away from those who hymn thee with faith in this thy splendid and holy temple.

ODE III

Canon of the Cross

Irmos: O Lord and Savior, * Who in the beginning established the heavens * by Thine all-powerful Word , * and by the divine and all-accomplishing Spirit * hath granted them all their strength, * do Thou establish me on the unshakeable rock of Thy confession.

O Jesus, Who stretched out the heaven as it were a curtain, Thou didst stretch out Thy hands upon the Tree, healing the intemperance of Adam, in that Thou art merciful, snatching all from the hands of the lying enemy.

With thorns the iniquitous men crowned Thee, O Christ our King, Who hast crowned men with glory, uprooted the thorns of Adam's disobedience, and planted the plant of understanding for all.

To the Martyrs: Mortal in essence, therein ye deigned to teach immortality, O most wise ones; wherefore, wounds and tribulations, persecutions and beatings, and the severing of your members, did ye all endure, rejoicing, O martyrs.

To the Martyrs: With steadfast intent ye brought low the lying enemy who boasted that he will destroy all things, O ye spiritual athletes who humbled yourselves for Christ; and having arrayed yourselves against him, ye were exalted with divine might.

Theotokion: O Mother and ewe-lamb, beholding the Lamb Who is slaughtered of His own will going to His Passion, thou sheddest fountains of tears, saying: "What is this sacred thing, O my Child? How dost Thou die, intending to bring life to those who have died?"

Canon of the Theotokos

Irmos: Same as the foregoing.

In this thy divine temple, wherein thou hast shown forth a well-spring of miracles, O pure one, grant the salvific petitions of thy servants; and deliver them from torment, ever pouring forth thy divine visitation.

Having given birth to Christ, the Abyss of mercies and Bestower of all good things, in a manner transcending cause and all telling, O pure one, thou hast truly shown this thy divine temple to be the cleansing of all the passions, through thy divine overshadowing.

Blessed is the Fruit of thy womb, O Virgin Theotokos, joy of all; for thou hast truly given birth to the joy and gladness of the whole world, Him Who is the Lover of mankind, driving away sinful grief, O Bride of God.

O Virgin, thou noetic coffer, who hast truly given birth to the incorrupt Manna: Come among us at this hour; and of all defilement rid us who in a pure manner call thee blessed.

ODE IV

Canon of the Cross

Irmos: **H**aving never left the bosom of the Father, * Thou didst descend to earth O Christ God, * I have heard of the mystery of Thy dispensation, * and I have glorified Thee, * O only Lover of mankind.

Having appeared on earth as a man, Thou didst make mankind heavenly; and suspended upon the Tree, O Master, Thou didst exalt with Thyself all who hymn Thy sufferings.

For mortals Thou didst die, O Life, and for the unjust Thou didst endure violent suffering, O my righteous Jesus. We hymn Thine infinite tender compassion, O Long-suffering One.

To the Martyrs: **T**he onslaught of wild beasts, the raging of the fire, the severing of hands and feet, the mutilation of your members, and all other tortures which win divine delight, did ye endure, O martyrs.

To the Martyrs: **C**rying out to Christ, the God of all, from the extremities of your bodies, O spiritual athletes, ye were heard, and have now been set high upon the rock of divine perfection.

Theotokion: **M**ake entreaty for us to Him Who became incarnate from thee, O Theotokos, that we who glorify His sufferings may find help in time of peril.

Canon of the Theotokos

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

Of old, Habbakuk proclaimed thee the mountain overshadowed by the virtues, protecting all from the burning of the malice of our ancient foe, O most pure Lady Theotokos.

Offer supplication unto the Lord Who became incarnate from thy most pure blood, O Lady, that He save from all harm thy people, who bless thee as is meet.

This thy temple, full of the grace of God, hath become a source of healing for our souls and bodies, O most glorious one; for it causeth every disease to cease and washeth away the passions of those who with faith call thee blessed.

By thy fervent and honorable visitation, O Virgin Lady, save all who with love flee to thine aid, and visit and grant their petitions which lead unto life.

ODE V

Canon of the Cross

Irmos: **H**aving risen at dawn out of the night, * I entreat Thee O Lord my God: * grant me the forgiveness of my sins, * and guide my steps to the light * of thy commandments, I pray Thee.

Accepting crucifixion for the removal of evils, O Word of God, Thou didst taste gall, abolishing the bitter harm wrought by the pleasing fruit. Glory to Thy great loving-kindness!

By Thy suspension upon the Cross, Thou didst cause the whole earth to quake by Thy divine might and healed the abasement thereof, O Master; thereby making wavering hearts steadfast in the knowledge of Thee.

To the Martyrs: **B**elial everywhere spread his evil nets, yet he did not ensnare the martyrs of Christ; for, receiving wings of fire, they reached the divine mansions.

To the Martyrs: **D**eified by God with the hand of His abundance, O passion-bearers, ye were in nowise daunted by painful tortures, since for you it was as though others were suffering; and ye remained thus, O most wise ones.

Theotokion: **W**hen Thou wast hanging upon the Cross, the pure Virgin, wracked with lamentation, cried out: “With what eyes shall I look upon the burning Eye Who driest up all the depths, O my Son?”

Canon of the Theotokos

Irmos: **N**ight is bereft of light * for those without faith, O Christ, * but for the faithful there is enlightenment * in the sweetness of Thy words; * wherefore, I rise early unto Thee * and hymn Thy Divinity.

Keeping vigil, we are weighed down by the sleep of sin, O pure one; yet in thy most honored temple take pity on us by thy vigilant divine supplication, O Bride of God.

O pure one, grant a helping hand unto all of us who have recourse unto thee; wash away the defilement of all evil, and By thy prayers cleanse us of illness.

O most pure Theotokos, who conceived God in thy virginal womb and hast given birth to Him: From all everlasting condemnation deliver those who hymn thee.

The souls of those who come to thy temple with faith, having grown old through sins, are renewed, O most immaculate one, and they all glorify thee as is meet.

ODE VI

Canon of the Cross

Irmos: **S**ailing in the tempest of the cares of life, * together with the ship I have been submerged by sins, * and cast to the soul-corrupting beast, * wherefore like Jonah I cry to Thee, O Christ: * Lead me up from the deadly abyss.

O only Redeemer, Thou didst pay Thy saving Blood as our price, redeeming us who were held captive, and bringing us to Thy Father, slaying the tyrant by the Cross, O supremely good Christ.

Of old, through intemperance I suffered a grievous fall, but Christ, lifted up upon the Cross, His arms stretched out, exalted me, who had fallen, and manifestly healed all my wounds.

To the Martyrs: **I**n nowise sleeping the slumber of delusion, O martyrs, ye lulled to sleep every assault of the tormentors; and having fallen into the excellent sleep of the righteous, O blessed ones, ye became ever-watchful advocates for all.

To the Martyrs: **E**stablished firmly upon the rock of Christ's divine precepts, O most glorious martyrs, ye remained unmoved by the wiles of the enemy; and with divine wisdom ye trampled him underfoot, divinely hastening to God.

Theotokion: **O** Theotokos, thou hast given birth to a young Child, Who is known to exist timelessly with the Father, before all ages, and Who by His Cross hath renewed mankind, which had grown old through sins by the counsel of the author of evil.

Canon of the Theotokos

Irmos: **J**onah cried out from the belly of Hades: * Lead my life up from corruption! * And we cry aloud unto Thee: * O almighty Savior, have mercy on us!

Thou alone hast poured forth the Water of salvation upon us, O only pure one, drying up the burning of delusions; and bedewing the true understanding of thy servants.

O animate city of our God, free thy flock from godless barbarians, earthquake and want, and from every temptation.

With the application of thy prayers cure the sores of our souls, O Theotokos, that we may hymn thee with divine voices.

O Virgin Maiden, who by thy most pure birthgiving released Eve from pain: Release me from the pain of the passions of soul and body.

ODE VII

Canon of the Cross

Irmos: **O**f old the Children were shown to be * bedewed in the fiery furnace, * chanting and praising the one God saying: * 'Supremely exalted and exceedingly glorified is the God of our Fathers'.

The life of our first parents, devoid of pain, did I find when thou wast suspended upon the Cross and willingly died, slaying the serpent, O greatly merciful Jesus Christ.

We have all been delivered from the curse of the law; for the Bestower of the law was lifted up upon the Cross, pouring forth ever-flowing blessing, grace, mercy, and the abolition of corruption.

To the Martyrs: **A**pproaching tortures with willing haste, the martyrs voluntarily emulated Him Who suffered; and, crowned by Him, they now join chorus with the angels.

To the Martyrs: **G**iving your bodies over to various torments, O most lauded martyrs, ye drowned the incorporeal foe in the streams of your blood, pouring forth fountains of healing.

Theotokion: “**H**ow can I not weep, beholding Thee upon the Cross, O my most sweet Child? How can I not lament Thee Who sufferest unjustly, O most righteous Judge?”, the Virgin Mother exclaimed.

Canon of the Theotokos

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

O all-hymned Virgin, who hast given birth to the divine Fire, burn up the tinder of the passions of those who hymn thee, and illumine all with the light of repentance, we pray.

O incorrupt Maiden, deliver us from corruption; O animate palace of God, show us to be temples of the divine Spirit, that we may unceasingly hymn thee with faith in thy temple.

Thou pourest forth streams of healings upon all, for thou hast given birth to the Source of life, O Theotokos. By thy fervent supplication cleanse this thy flock of defilement, O Bride of God.

All the divine prophets, beholding the figures of thy divine birthgiving, chanted with joy, crying: O all-hymned God of our fathers, blessed art Thou!

ODE VIII

Canon of the Cross

Irmos: **U**nconsumed by fire, the bush on Sinai spake unto Moses, * slow of speech and stammering, * and revealed God unto him; * and zeal for God showed forth the three Children who chanted hymns * to be unvanquished

by the fire. * O all ye His works, praise ye the Lord * and supremely exalt Him throughout all ages.

The blood and water which flowed from Thy side renewed the whole world and poured forth incorruption, O Savior, and brought abominable sacrifices and the shedding of corrupt blood to an end. Wherefore, all of us, Thy works, hymn Thee as Lord and supremely exalt Thee throughout all ages.

Thou wast ringed about with a crown of thorns, wast given gall and vinegar to eat, wast spat upon, beaten and lifted up upon the Cross, Thy hands pierced with nails. And I, saved thereby, cry out to Thee: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

To the Martyrs: Most splendidly enriched from the inexhaustible treasures of truth, O spiritual athletes, ye spat upon all the poverty of the idols and showed yourselves to be enrichers of the poor, crying aloud: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

To the Martyrs: Having refused to obey the unlawful edicts of the tyrants, O martyrs, ye were cast into a fiery furnace like the youths, and therein found the dew of God which cooled you, as ye cried: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Theotokion: The ark of the law prefigured thee of old, O pure one, containing not the tablets of the law, but Christ, the Bestower of the law, Whom iniquitous men nailed to the Cross, and Who saveth us who cry: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Canon of the Theotokos

Irmos: The King of glory, who is alone without beginning, * Before Whom all the powers of heaven stand in awe * and the hosts of angels tremble: * O ye priests praise, and ye people * supremely exalt Him throughout the ages.

Pour forth an abyss of miracles upon the world, O all-hymned Virgin, dry up the stench of our passions, and pour forth the dew of remission upon us who honor thee with undoubting faith.

The Sun of righteousness, Who shone forth from thee upon those sitting in the darkness of the passions, made thee light, O all-hymned and pure one; wherefore, we hymn thee as is meet, O Theotokos.

As a most splendid temple of God, O pure one, show thy servants, assembled in thy holy temple, to be habitations of the Spirit; for we glorify thee throughout all ages.

With the light of thy birthgiving thou hast wondrously enlightened the whole world, O Theotokos, bearing in thine arms the true God Who ever enlightens

those who cry with faith: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

We then chant the Hymn of the Theotokos (the Magnificat), with the refrain: “More honorable than the cherubim ...”, and make prostrations.

ODE IX

Canon of the Cross

Irmos: O Mother of God and Virgin, * thou hast given birth and yet remained a virgin, * not in accordance with nature, * but by the condescension of God; * wherefore, we ever magnify thee, * who alone wast deemed worthy * of the wonders of God.

The might of the enemy in nowise failed until Thou didst cry out mightily on the Tree to Thine beginningless Father, and called Thy scattered sheep to the knowledge of Thee, O Christ, mighty Master.

Thou wast willingly lifted up upon the Cross like a lamb, O Master, snatching Thy reason-endowed sheep from the wolf, O Savior, and enclosing those who hymn thee in the fold of Thy precepts.

To the Martyrs: Shown to be emulators of Thy sufferings, the right glorious passion-bearers endured many and varied methods of torture, O Lover of mankind; wherefore, they received crowns of glory and have been deemed worthy of Thy kingdom, O Christ.

To the Martyrs: The solar rays of grace shine round about, illumining the faithful on the right laudable feast of the honored passion-bearers; wherefore, ever celebrating this, we are delivered from the darkness of grievous transgressions.

Theotokion: Thy Son, the noetic Light, shone forth on the Cross O most pure one, rebuking the princes of darkness; and darkening the light of the sun, illumining the fullness of the faithful, O most immaculate one.

Canon of the Theotokos

Irmos: Conceiving without knowing corruption, * and lending thy flesh to the Word, * O Mother unwedded and Virgin Theotokos, * thou art the vessel of the Uncircumscribable One, * and dwelling place of thy Creator, * thee do we magnify.

Thou wast shown to be more sacred than the hosts on high, for thou hast given birth to the Creator of all, O holy Theotokos, Mother who knewest not a man; wherefore, with the angels we glorify thee, unceasingly hymning thy mighty works.

Enlightened by the rays of the divine Spirit, the most sacred prophet of old beheld thee as a mountain overshadowed, O Virgin Theotokos; wherefore, we on

earth bless thee with the angels, as thou didst foretell, O thou who art blessed of God.

Thou wast shown to be the jar holding the divine Manna, and wast seen to be a ladder leading mortals up from earth, O Virgin Theotokos who alone knewest not wedlock; wherefore, we, the faithful, having assembled, glorify thee as is meet, O divinely joyous one.

O Maiden who wast the dwelling-place of the Godhead, bathing me with tears, cleanse me, who have become a den of soul-destroying thieves and a place where every iniquity is wrought; and show me to be an abode of the divine Spirit.

O Virgin Lady, who alone hast given birth to the pre-eternal Light: Deliver me from everlasting darkness, and enlighten my soul which hath become wholly darkened through the passions of life, that I may ever glorify thee with love.

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 VII:

O Master Who lovest mankind, Who art the Bestower of life, by Thy Cross Thou didst redeem the whole world. O Lord, glory be to Thee!

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

The Vine of life was nailed to the Cross, and the nations embraced paradise with the thief. This is the glory of the Church! These are the riches of the kingdom! O Lord Who suffered for our sake, glory be to Thee!

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: The all-praised passion-bearers of Christ were shown to be beacons for the world, crying aloud: Glory be to Thee, O Lord!

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

Stavrotheotokion: When the all-immaculate one beheld Thee willingly nailed to the Tree, weeping, she hymned Thy might.

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

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

ON WEDNESDAY MORNING: TONE VII
AT LITURGY

On the Beatitudes, these Troparia, in Tone VII:

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

Thou didst stretch forth Thy hands upon the Cross, in Thy great goodness setting aright the fall of Adam, who stretched out his hands to the fruit of the tree, O Compassionate One; wherefore, we glorify Thee, O Benefactor and Lord.

On the place of the skull the assembly of the Jews crucified Thee, O Christ our King, Who crushed the head of the wicked destroyer, pouring forth upon us rivers of remission from Thy holy side.

To the Martyrs: **E**mulating the honored and saving sufferings of Christ, O all-praised martyrs, ye endured many and varied tortures, and together have passed over into immortality; wherefore, ye are blessed.

Glory ..., **O** holy Trinity, preserve us, Thy servants, who hymn Thee, strengthen us with the power of the Cross, and instruct us how to reach the heavenly city, that, residing there, we may find mercy.

Now & ever ..., **B**ehold Him Who was born from thee, crucified, O pure Mother, thou didst shed tears, thy womb in turmoil, and cried aloud: “How dost Thou willingly suffer these things, O my Son, desiring to deliver mankind from the passions?”

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.