

**ON TUESDAY EVENING: TONE VIII
AT VESPERS**

On “Lord, I have cried ...,” 3 Stichera of the precious Cross, in Tone VIII:
Spec. Mel.: “The martyrs of the Lord ...”:

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

When Thou wast nailed to the Cross, Thy hands and feet run through, Thy holy side was pierced, pouring forth drops of blood and water, our divine salvation, O Supremely good One, that Thou mightest wash away my defilement and pollution. Glory to Thy goodness, O all-Compassionate One!

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

Thou didst endure suffering, O Master, that Thou mightest bestow dispassion upon all who worship Thy sufferings and voluntary sacrifice: the spear, nails and reed, which Thou didst willingly endure with long-suffering: that for the sake of Thy sufferings, O Lord, Thou mightest win dispassion for me.

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

The unblemished heifer, beholding her Bullock willingly lifted up upon the Tree, cried out with compunction, lamenting: “Woe is me, O my most beloved Child! How hath the ungrateful assembly of the Jews rewarded Thee, desiring to leave me bereft of Thee, O all-Beloved!”

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

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.

I cannot bear to see Thee Who givest wakefulness to all, asleep upon the Tree, that Thou mightest give divine and saving watchfulness to those who have fallen into pernicious sleep through the fruit of disobedience!”, said the Virgin, whom we magnify, weeping.

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

The unrighteous council lifted Thee the Lamb Who taketh away the sins of the world up upon the Cross, and they pierced Thy side with a spear, and ran Thy hands and feet through with nails, O Long-suffering One. O the wicked savagery! O the audacity!”, cried the most pure one, weeping with compunction.

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

“**W**hat is this thing that I now behold, O Master? Thou Who most wondrously holdeth all creation in the palm of Thy hand art suspended unjustly upon the Tree as a lamb, O Word of God, hung there by disobedient servants. O the patience! O Thy goodness, O Compassionate One!” the most immaculate one said, weeping.

Glory ..., Both now ...,

Stavrotheotokion: **W**hen the most pure one beheld Thee led to the slaughter, * following Thee with tears she cried aloud: * Whither hast Thou gone, O my Son,? * I can no longer bear not beholding Thee ** O my abundantly merciful Jesus!

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

O Christ God Who wast lifted up upon the Cross, Thou didst save the race of mankind. We glorify Thy sufferings!

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.

Thou wast nailed to the Cross, O Christ God, and opened the gates of paradise. We glorify Thy divinity!

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: **T**hy martyrs, O Lord, putting aside the things of life, ignored their tortures for the sake of the life which is to come, and were shown to be inheritors thereof; wherefore, they rejoice with the angels. By their supplications grant great mercy to Thy people.

Glory ..., Both now ...,

Spec. Mel.: “O Lord, though Thou didst stand forth before the tribunal ...”:

Stavrotheotokion: **O** Lord, when the sun beheld Thee * the Sun of righteousness, hanging upon the Tree, * it hid its rays, and the light of the moon was changed to darkness; * and Thine all-immaculate Mother ** was pierced in the depths of her soul.

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

ON TUESDAY NIGHT: TONE VIII
AT COMPLINE

Canon of supplication to the most holy Theotokos

ODE I

Irmos: Having passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

Beset by many perils, I flee unto thee, seeking salvation. O Virgin Mother of the Word, save me from every grievous and cruel circumstance.

Assaults of the passions disquiet me and fill my soul with great despondency. Bring peace to me with the tranquility of thy Son and God, O all-immaculate Maiden.

Glory ..., **I** entreat thee, O Virgin who hast given birth to God the Savior, that I may be delivered from grievous circumstances; for, fleeing now unto thee, I raise unto thee my soul and mind.

Both now ..., **I**n that thou art good, O only Mother of God who hast given birth to Him Who is good, unto me who am sick in body and soul grant divine visitation and providence.

ODE III

Irmos: O Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

I count thee the intercession and protection of my life, O Virgin Birthgiver of God. Guide me to thy haven, O cause of good things, confirmation of the faithful, who alone art all-hymned.

I beg thee to quell the tumult of my soul and the tempest of my grief, O Virgin; for thou hast given birth to Christ, the Origin of tranquility, O Bride of God who alone art most pure.

Glory ..., **O** thou who hast given birth unto the Benefactor, the Cause of good things, pour forth the riches of beneficence upon all; for as thou hast given birth to Christ Who is mighty in strength, thou art able to accomplish all things, O thou who art blessed of God.

Both now ..., **W**hen I am wracked by cruel afflictions and painful sufferings, O Virgin, do thou help me; for I know thee to be an inexhaustible and never-failing treasury of healings, O most immaculate one.

ODE IV

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

O Bride of God, who hast given birth to the Lord and Helmsman, still thou the tumult of my passions and the tempest of my transgressions.

O thou who hast given birth to the compassionate Savior of all who hymn thee, bestow the abyss of thy tender compassion upon me who invoke thee.

Glory ..., **D**elighting in thy gifts, O most pure one, we chant hymnody of thanksgiving unto thee, knowing thee to be the Mother of God.

Both now ..., **A**s I lie upon my bed of sickness and infirmity, help me, O only Ever- virgin Theotokos, in that thou art full of love.

ODE V

Irmos: **I**llumine us **O** Lord with Thy commandments, * and with Thine arm raised on high * grant us Thy peace, * **O** Lover of mankind!

Fill thou my heart with gladness, O pure one, granting me thine unfading joy, O thou who hast given birth to the Cause of gladness.

Deliver us from misfortunes, O pure Theotokos, who hast given birth to eternal Deliverance, the Intelligence which passeth all understanding.

Glory ..., **D**ispel thou the gloom of my transgressions with the radiance of thy splendor, O Bride of God who hast given birth to the divine and pre-eternal Light.

Both now ..., **O** pure one, heal thou the sickness of my soul, granting me thy visitation, and By thy prayers giving me health.

ODE VI

Irmos: **I** will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * **R**aise me up from corruption, **O** God.

He Who gave Himself over to death hath saved from death and corruption my nature which hath been held captive by corruption, O Virgin. Entreat thy Lord and Son, that He deliver me from the wickedness of the enemy.

I know thee to be the intercessor and steadfast guardian of my life who doeth away with the tumults of temptations and repelleth the onslaughts of the demons; and I ever pray to be delivered from the corruption of my passions.

Glory ..., **O** Maiden, we have acquired thee as a bulwark of refuge, the perfect salvation of our souls, and latitude amid tribulations; and we ever rejoice in thy splendor. O Lady, even now save us from sufferings and misfortunes.

Both now ..., **I** lie now, sick, upon my bed, and there is no healing for my flesh; but to thee, the good one who gave birth to God, the Savior and Redeemer of the world, do I pray: Raise me up from the corruption of infirmities.

Lord, have mercy, (Thrice).

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

Beholding Thee, the Lamb and Shepherd, * the Savior of the world, upon the Cross, * she that gaveth birth to Thee said, weeping: * The world rejoiceth, having received deliverance; * but my womb doth burn, beholding Thy crucifixion, ** which Thou dost endure on behalf of all, O my Son and God!

ODE VII

Irmos: The Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: 'O God of our fathers, blessed art Thou.'

As Thou didst desire to arrange our salvation, O Savior, Thou madest Thine abode within the womb of the Virgin, and hast shown her to be an intercessor for the world. O God of our fathers, blessed art Thou!

Thou hast given birth to Him Who willeth mercy, O pure Mother. Him do thou beseech, that He deliver from transgressions and defilement of soul those who cry out with faith: O God of our fathers, blessed art Thou!

Glory ..., **Thou** hast shown her who gave birth to Thee to be a treasury of salvation, a wellspring of incorruption, a tower of safety and a portal of repentance for those who cry: O God of our fathers, blessed art Thou!

Both now ..., **O** Virgin Birthgiver of God who hast given birth for us to Christ the Savior, grant healing of bodily weakness and infirmity of soul unto those who with love have recourse to thy protection.

ODE VIII

Irmos: The King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.

O Virgin, disdain not those who are in need of thine aid, and who hymn and supremely exalt thee throughout all ages.

Thou healest, the infirmity of my soul and my bodily pangs, O pure Virgin, that I may glorify thee throughout all ages.

Glory ..., O Virgin, thou pourest forth a wealth of healings upon those who with faith hymn thee and supremely exalt thine ineffable offspring.

Both now ..., O Virgin, thou drivest away the assaults of temptations and the attacks of the passions; wherefore, we hymn thee throughout all ages.

ODE IX

Irmos: Saved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

Turn not away from the torrent of my tears, O Virgin who hast given birth unto Christ, and wiped away every tear from every face.

Fill thou my heart with joy, O Virgin who received the fullness of Joy, setting at naught the grief of sin.

Glory ..., **W**ith the rays of thy light, O Virgin, illumine those who in an Orthodox manner confess thee to be the Theotokos, dispelling the darkness of ignorance.

Both now ..., **H**eal thou the infirmities of one who hath been brought down to a place of affliction, O Virgin, transforming illness into health.

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

**ON WEDNESDAY MORNING: TONE VIII
AT MATINS**

After the 1st chanting of the Psalter,

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

Beholding the Author of life hanging upon the Cross, the thief said: “If Thou, Who art crucified with us, hadst not become God incarnate, the sun would not have lost its brightness and the earth would not have quaked with trembling. Remember me, O Lord, in Thy kingdom!”

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

Thy Cross is found to be a scale weighing the two thieves; for the one was brought down to Hades by the burden of his blasphemy, while the other was borne up out of transgressions to the knowledge of theology. O Christ God, glory be to Thee!

Glory ..., Both now ...,

Stavrotheotokion: **B**eholding the Lamb, Shepherd and Redeemer unjustly lifted up upon the Cross, the Ewe-lamb cried out, bitterly weeping: “The world rejoiceth, receiving deliverance through Thee; but my womb doth burn as I behold the crucifixion Thou dost endure in the tender compassion of Thy mercy, O supremely good God, O sinless Lord!” Wherefore, we cry out to her with faith: Show thou compassion to us, O Virgin, and grant remission offenses unto those who worship His sufferings.

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

The tree in the midst of Eden blossomed forth death, but the Tree in the midst of the whole world hath produced life; for they who of old tasted the fruit, while incorrupt, became corrupt, but those who have obtained the latter have inherited incorruption. For by the Cross Thou savest the race of mankind, in that Thou art God.

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

In paradise of old the tree stripped me naked, and by my tasting the enemy brought mortality upon me; but when the tree of the Cross was planted in the ground, it brought forth the raiment of life everlasting, and filled the whole world with all joy. Beholding it uplifted, O ye people, with faith let us cry out together to God: Thy house is full of glory!

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

To the Martyrs: Through faith ye were shown to be ever-radiant beacons for the whole world; and placing all your martyric faith in God, with the noetic oil of the Holy Spirit ye fed the lamps of your souls. Wherefore, ye have been revealed to the Church as noetic cups pouring forth healings like water upon all, O all-praised passion-bearers. Entreat Christ God, that He grant remission of sins unto those who with love celebrate your holy memory.

Glory ..., Both now ...,

Stavrotheotokion: O Virgin, when thou didst behold Him Who became incarnate from thee lifted up upon the Cross in the midst of two thieves, overcome with weeping, thou didst cry aloud: “Woe is me, O my most sweet Child! How is it that Thou Who, in that Thou art compassionate, takest away the sins of the world art willingly crucified, desiring, as God, that the hymnody of mortals be offered to Thee in praise?”

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

Spec. Mel.: “Pondering what was mystically commanded ...”:

Beholding Thee, O Christ, the never-setting Sun, lifted up upon the Cross, the sun straightway dimmed its rays in fear, the earth quaked, the rocks split asunder with trembling, the veil of the temple was rent in twain, and the dead arose from the graves, glorifying the awesome and divine condescension of our one God.

The tree in Eden once gave rise to bitterness, but the tree of the Cross hath blossomed forth sweet life; for Adam, eating, fell headlong into corruption, but we, enjoying the fruit of Christ, are enlivened and mystically deified, receiving the eternal kingdom of God. Wherefore, we cry out with faith: Glory to Thy sufferings, O Word.

Glory ..., Both now ...,

Stavrotheotokion: Ever protected by the Cross of thy Son and God, O Virgin, we vanquish the assaults and wiles of the demons, hymning thee who art truly the Theotokos; and all generations bless thee with love, O most pure one, as thou didst foretell. Wherefore, by thy supplications grant us forgiveness of sins.

ODE I

Canon of the precious and life-creating Cross, the acrostic whereof is, “Grace be to God, Who was nailed to the Tree,” the composition of Joseph, in Tone VIII:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

O Word, having died on the Cross, Thou hast given life to me who was slain by the tree through pleasing food, and thereby adorned me with glory. I worship Thy dominion, glorifying Thy sufferings and infinite tender compassion.

When the uncultivated Grape hung upon the Tree, He exuded for us the wine of divine grace which gladdeneth our hearts, wholly doing away with the drunkenness of error, and washing away sins.

To the Martyrs: **A**rrayed in wounds and adorned with the pangs of your sufferings, O great martyrs, ye stood with glory before the beneficent Master, rejoicing most gloriously, recognized as godlike.

To the Martyrs: **M**anifestly strengthened by divine power, ye manfully cast down all the pernicious power of the mighty one; and beautifully invested with crowns of victory, ye stand before God, rejoicing.

Theotokion: **S**tanding before Thy Cross, O Lord, she who knew not wedlock, beholding Thy wounds, O Master, was wounded, and said: "Woe is me, O my Child! I escaped pain at Thy birth but am now rent apart by pain!"

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

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

In thee, O Virgin, I have placed my hope of salvation. Wash me clean of all the filth of sin and make me pure, that I may act and be well-pleasing to thy Son and God and His all-holy name.

O portal of the Light, enlighten mine eyes which the gloomy serpent hath enshrouded with the darkness of transgressions. Open unto me the doors of repentance, O Virgin; guide me to life, and rescue me from the flame and darkness.

As thou hast boldness before Him Who was born from thee: the only-begotten Word Who with the Father is without beginning: pray thou, O all-immaculate one, that He deliver my soul from the oppression of the demons, from fire and every torment.

O blessed and most pure Bride of God, blessed is the Fruit of thy womb whereby all of us mortals have been delivered from the curse: an ineffable wonder, incomprehensible knowledge, the salvation of all the faithful!

ODE III

Canon of the precious Cross

Irmos: **O** Christ fortify me on the rock of Thy commandments, * Thou Who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

O Thou Who established the heavens, Who set the foundations of the earth and set the boundaries of the sea by Thy word, Thou wast bound for my sake and nailed to the Cross, that Thou mightest release me from the bonds of sin, O Lover of mankind.

Hurling himself against the tree of the Cross, the enemy and his pernicious demons were slain; he who was condemned for wickedly eating hath found mercy; and creation hath been made steadfast by the confirmation of piety.

To the Martyrs: The godly and valiant spiritual athletes had their naked bodies subjected to all manner of wounds, sharp blades, and wild beasts by the wicked persecutors; but, protected by God's hand, they remained undaunted.

To the Martyrs: Looking in thought with watchful mind toward things to come, the glorious martyrs of Christ utterly spurned transitory things; wherefore, rejoicing, they endured unbearable wounds.

Theotokion: The greatly hymned Ewe-lamb, beholding the Lamb unjustly lifted up upon the Tree, cried out, weeping and shedding maternal tears. And she hymned and glorified His long-suffering.

Canon of the most holy Theotokos

Irmos: **O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.**

All my desire is directed toward thee, O pure Lady: quickly free me of carnal desires.

O Lady, portal of the Light, shine upon me the pure rays of repentance, and dispel the gloom of my sins.

O only all-immaculate one, deliver us from every lust, from the temptations which assail us, and everlasting fire.

Haste thou, O most pure one, to visit me who am sick, and deliver me from grievous wounds and every affliction.

ODE IV

Canon of the precious Cross

Irmos: **Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * 'Glory to Thy power, O Lover of mankind!'**

The race of mankind hath been recalled from the fall which the first-formed man suffered of old; for the Creator of all was lifted up upon the Tree, His fingers bloody, His hands run through with nails of His own will, His side pierced by a spear.

When the Cross was set up, all deceit was felled; when Thy garments, O Savior, were removed, the alien one was stripped naked, and Adam was arrayed in a robe of divine incorruption. Creation was enlightened when Thou wast crucified on the Tree, O Christ, and the sun dimmed its rays.

To the Martyrs: Like sheep, O martyrs, ye offered yourselves to the slaughtered Word as a new sacrifice; and drying up the sea of falsehood with streams of blood and divine grace, ever halting the outflow of the passions with the rain of miracles, O glorious ones.

To the Martyrs: Ye endured the mutilation of all your members, O martyrs: the uprooting of your teeth and nails, the pitiless amputation of your hands, tongues, feet and bodily extremities: wherefore, ye have been deemed worthy of the greatest glory, and stand before the God of all.

Theotokion: Seeing her Bullock lifted up upon the Tree, the unblemished heifer cried out, exclaiming: “O my Child, how hath the assembly of the iniquitous failed to have pity on Thee Who had pity on them, but instead by a deceitful plot they unjustly willed to murder Thee?”

Canon of the most holy Theotokos

Irmos: O Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

With light illumine my soul, which hath been darkened by transgressions, O Ever-virgin, for thou hast given birth to the Sun of righteousness.

Rescue me from temptations and the soul-destroying tempest of life, O Bride of God, and free me from everlasting fire.

O sacred vessel of virginity, habitation of Him Who by nature is uncontainable: Enlighten my soul, which hath been darkened by many passions.

O all-holy Bride of God, Sovereign Lady of the world: Save me, delivering me from misfortunes and dispelling the tumult of the passions.

ODE V

Canon of the precious Cross

Irmos: O Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

That Thou mightest deliver me from the beguiling taste (of the fruit), Thou didst deign to taste gall, O Long-suffering One; and that Thou mightest strip me of the mortality of the passions, O Jesus, Thou didst will to be nailed, naked, to the Tree. I hymn Thy loving-kindness!

Making new my soul, which had been corrupted by the passions, O Word, Thou didst commit Thy soul to the Father, whilst hanging on the Tree. Perceiving this, the inanimate earth could not bear it, but quaked in fear, hymning Thee.

To the Martyrs: **A**rrayed in divine sufferings, having followed in the steps of Him Who by His sufferings hath granted dispassion unto all: the only-begotten Word of the beginningless Father: ye were adorned, O martyrs; wherefore, ye are glorified with Him.

To the Martyrs: **H**aving rejected things below, ye inherited invisible things, making your abode in the divine habitations of heaven, immaterially deified by divine communion, O invincible martyrs of the Savior.

Theotokion: “**A** strange sight do I see,” the all-hymned one cried; “How hast Thou, at the sight of Whom the whole earth doth quake, fallen asleep lifted up upon the Tree, desiring to wake those asleep from all ages? I bow down before Thy long-suffering, O my Son!”

Canon of the most holy Theotokos

Irmos: **R**ising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

We hymn thee, O all-hymned and most immaculate Virgin, who contained the Word of God in thy womb.

As thou hast the power to spare and to cure, deliver me from the unquenchable fire and the worm, O Mother of God.

Thou art the bulwark and might of the faithful, O all-holy one, from temptations saving those who hymn thee.

Heal thou mine ailing soul, O most pure Lady who hast given birth to the Salvation of all Who taketh away our infirmities.

ODE VI

Canon of the precious Cross

Irmos: **T**he abyss of my sins and the storm of my transgressions * disquieten me and thrust me down * into the depths of despondency; * but do Thou stretch forth Thy mighty arm, * unto me as Thou didst to Peter, * and save me, O my Guide.

All the hosts of heaven sang and were amazed, seeing Thee hanging upon the Cross, O Word, for by Thy wounds Thou didst heal wounded Adam, and the curse hath been annulled

Mankind was released from unbreakable bonds when Thou wast bound in the flesh, O Word; and the tyrant is bound like a bird, reviled by all the faithful. Glory to Thy tender compassion, O Christ!

To the Martyrs: Ye were shown to be like burning coals consuming all the tinder of ungodliness with grace, O godly passion-bearers, for seared on burning coals of fire, ye received divine coolness.

To the Martyrs: As sheep of the true Shepherd, ye remained unharmed even in the midst of wild wolves, O passion-bearers; and having finished your race well, O divine ones, ye now dwell in the fold of heaven.

Theotokion: “I gave birth to Thee, the Lord of my life, Who art comely in beauty more than the sons of men,” the Virgin cried out; “How dost Thou now die crucified, bereft of beauty, O my Son Who by Thy hand didst make all beautiful?”

Canon of the most holy Theotokos

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

○ Mary, pure and most honorable habitation of the Creator of all, grant me tears to purify my soul, and rescue me from the judgment and torment to come.

○ Theotokos, thou gate of God, reveal to my lowly soul the divine entry, that entering therein with confession, I may receive remission of mine evil deeds.

My mind is tempest-tossed in the deep of sins amid the waves of despair. Have pity, O Lady, extend thy hand to me, and save me, O thou who hast given birth to the Savior.

Amid the depths of evils, ever beset by turmoil and tribulations, all of us, the faithful, have thee as an intercessor and support, O Theotokos, thou only refuge of the faithful.

ODE VII

Canon of the precious Cross

Irmos: Once in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

The hands wherewith Thou didst work wonders were wounded, O Christ; and Thou didst endure wounds, healing all my wounds. O only Long-suffering One, I hymn Thee, crying out: Blessed is the God of our fathers!

Crucified, Thy hands and feet were run through with nails, and Thy side, pierced, poured forth drops of remission upon all who unceasingly chant and say: Blessed is the God of our fathers!

To the Martyrs: **L**et us form a choir, hymning the martyrs of God, who are numbered with the angelic choirs, enlighten those on earth, who ever chant: Blessed is the God of our fathers!

To the Martyrs: **S**anctified, ye have come to dwell amid the splendors of the saints, O divine martyrs, sending down upon all who praise you, sanctification and deliverance; wherefore they sing unto Christ: Blessed is the God of our fathers!

Theotokion: “**O** never-setting Sun, how hast Thou set, crucified on the Tree?”, the Virgin cried out to Thee, O Word; “The sun, seeing this, hath halted in its circuit, unable to shine when Thou art suffering, O Master. I hymn Thine innocence, O my Son!”

Canon of the most holy Theotokos

Irmos: **The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * 'Blessed art Thou, O Lord our God, throughout the ages'.**

I beseech thee, O most pure Virgin: Slay the sin which liveth in me, grant that I may receive life, and deliver me from the lot of those who are tormented in the life to come.

Divers passions disquiet me, O pure one who hast given birth to the Source of dispassion. By thy prayers O Theotokos, deliver me from their oppression and from everlasting fire.

I sin of mine own free will, and, enslaved to unseemly habits, I flee now to thy customary mercy. Save me who am despairing, O all-holy Theotokos.

Quench thou the flame of my passions, and still the tempest of my heart, O pure Mother of God; and deliver me from the tyranny of the demons and from everlasting fire, O most pure one.

ODE VIII

Canon of the precious Cross

Irmos: **In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.**

Thou didst spring forth, incarnate, from the root of Jesse, and, wearing the crown of thorns, uprooted the burgeoning thorns of Adam's crime. Nailed to the Tree, Thou hast healed the curse which sprang forth from a tree, and saving those who chant: Hymn O ye priests! Supremely exalt Him O ye people, throughout all ages!

That Thou mightest make man god, Thou didst become man, O Lover of mankind; and affixed to the Cross, Thou wast pierced in the side and given vinegar and gall to drink. But saved by Thy sufferings, O Word, we cry out in thanksgiving: O ye priests! Supremely exalt Him O ye people, throughout all ages!

To the Martyrs: Bound, and slaughtered like lambs, mercilessly roasted in the fire, cast to the wild beasts, your heads cut off, ye rejoiced with indescribable joy, O martyrs, crying out: Ye children, bless; ye priests, hymn; ye people, exalt Christ supremely forever!

To the Martyrs: O crowned martyrs, companions of the angels, who trampled the incorporeal foe underfoot: make entreaty for us to the Lord, that we may live in love and great oneness of mind, crying out with unwavering heart: Ye children bless; ye priests hymn; ye people, supremely exalt Christ throughout all ages!

Theotokion: Groaning with pain, thou didst cry out maternally; and unable to bear the turmoil in thy womb, thou didst look upon Him Who was born from thy womb hanging upon the Cross, and didst cry out: "What is this sight, O my Child? How is it that Thou sufferest, Who art by nature dispassionate, desiring in every way to free the race of mankind from the passions?"

Canon of the most holy Theotokos

Irmos: The King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.

O Virgin Birthgiver of God, ease thou the burden of my sins and transgressions, that I may magnify thee.

O pure one, who hast given birth to God the Judge, by thine appeasing supplications show Him to be merciful unto me, that He may deliver me, from everlasting fire.

My many transgressions have increased, O Theotokos. Grant me now a helping hand, and deliver me, the useless one, from the ever-burning flame.

O most pure one, I pray thee: Enlighten the eyes of my heart, which have been blinded by the blackness of sin; and show them to be receptive to divine radiance, that for thy sake I may be shown to be pure for thy Son.

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

ODE IX

Canon of the precious Cross

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

With Thy wounded and blood-stained hands Thou didst heal my wounds, O Master and Lord, in that Thou art good; and Thou didst show me how to walk the paths of salvation, Thy feet affixed to the Cross - those feet at the sight of which, our first parents of old they hid themselves when they beheld Thee walking in paradise.

When Thou wast set upright on the Cross, the first-formed man, who had suffered a great fall, was set aright, all the might of the enemy fell, and the whole earth was sanctified by the blood and water which flowed from Thy side. Wherefore, we magnify Thee unceasingly, O most Compassionate One.

To the Martyrs: Bound, O holy martyrs, ye loosed the bonds of the evil one, and with the bonds which ye patiently endured ye bound him and set him under your feet, full of shame, and by divine grace made him a mockery for those who saw him.

To the Martyrs: By the deposition of the sacred relics of the martyrs the earth hath been sanctified; for having acquired them as a divine wellspring, they pour forth all manner of healings, unceasingly healing the passions of soul and body, and with divine grace annulling the bane of the demons.

Theotokion: Having escaped maternal pangs when I gave birth to Thee, O Long-suffering One, I now suffer pangs in my womb, and my soul is filled with pain, as Thou now willingly partakest of suffering, and dost accept pain!”, cried the most pure one, whom we magnify as is meet.

Canon of the most holy Theotokos

Irmos: Every ear is awestruck at hearing of God's ineffable condescension, * for the Most High voluntarily descended and assumed flesh, * becoming man in the Virgin's womb; * wherefore we the faithful magnify the most pure Theotokos.

Take pity on my wretched soul, O most pure one, mortify my destructive passions, and dispel the perplexity which torments me; and grant me holy and ever-vivifying streams of tears, whereby I may be delivered from the grievous condemnation which awaits me.

O pure Virgin Bride of God, thou art a bulwark for Christians and a safe refuge for the world, wherein we are saved; for God, having become incarnate from thee, hath given thee to all as a saving protection. Wherefore, save me who am unworthy, O pure one.

“**O** my Son, beginningless Word of the Father, Who art co-enthroned with the Holy Spirit, how is it that Thou hast stretched out Thy most precious feet upon the Cross? What is this great abasement, O Supremely good One?”, the all-immaculate one cried out, standing before Thee as Thou wast crucified.

O thou who hast given birth to the Sweetness of all, letting drops of divine sweetness fall, sweeten my soul, which hath been made bitter by the venom of the serpent, O sure intercessor of the faithful, ever estranging me to bitter sin by thy mediation.

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

Small litany, Exapostilarion, and the usual psalms.

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

On the Aposticha, these Stichera of the precious Cross, in Tone VIII:

The staff of Moses prefigured Thy precious Cross, O our Savior; for thereby Thou didst save Thy people from the depths of the sea, O Lover of mankind.

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.

Of old the Garden of Eden put forth in its midst the tree whose fruit was eaten; but Thy Church, O Christ, hath caused the Cross to spring forth, pouring out life upon the world. The one brought death upon Adam, who ate of its fruit, but the other gave life to the thief, who was saved by faith. O Christ God, Who by Thy suffering didst break the snares laid for us by the enemy, show us to share in his salvation, and grant us Thy kingdom, 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** invincible martyrs of Christ, having vanquished error with the power of the Cross, ye received the grace of eternal life; and undaunted by the threats of the tyrants, ye rejoiced as ye were wounded with tortures: and your blood hath now become healing for our souls. Pray ye, that our souls be saved.

Glory ..., Both now ...,

Stavrotheotokion: Beholding Thee hanging upon the Cross, O Lord, the pure one who gave birth to Thee, standing nearby, said, weeping: “O my Child, why dost Thou suffer these things in the flesh and hasten to leave me childless? Hasten Thou, and glorify Thyself, that I may be magnified by Thy suffering!”

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

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

**ON WEDNESDAY MORNING: TONE VIII
AT LITURGY**

On the Beatitudes, these Troparia, in Tone VIII:

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and grant unto all Thy heavenly kingdom, O only Compassionate One.

Forming a cross with his staff, Moses parted the deep and led the people of Israel across; and we, making the sign thereof, vanquish the noetic foe.

Jacob of old, blessing the children, the sons of his sons, crossed his arms as he extended them, making the sign of Thy Cross, whereby all of us have been freed from the curse, O Christ our Savior.

To the Martyrs: **E**mulating the sufferings of Christ, O passion-bearers, ye manfully endured bitter torments; and crowned with wreaths of incorruption, ye live in the heavens.

Glory ..., Glory to the one immortal Father! Glory to the Son, Who liveth forever! Glory also to the all-holy Spirit, Who sanctifieth all creation!

Both now ..., From thy virgin womb the Creator of the sun and moon shone forth, O pure one; and beholding Him hanging upon the Tree, all creation trembled.

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.