THURSDAY EVENING: TONE V
AT VESPERS

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

Spec. Mel.: "O venerable father ... ":

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

Let all the groves of trees rejoice, beholding the most precious Tree which was made joyous by the suffering of the Master, shining forth grace like a flame of fire, pouring forth gifts upon all like water, and enlightening the thoughts of our souls, washing away infirmities and driving away invisible passions, and manifestly vanquishing foreign nations, ever granting to the faithful victories, blessing and great mercy.

Verse: **F**or 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.

Worshipping with faith the place where the feet of the Lord stood, as the prophet said, let us glorify Christ Who was crucified, and with Himself crucified our transgressions, Who abolished the curse which originated with a tree, and reconciled with the Father those who had withdrawn far from Him through evil thoughts; and venerating the nails of his hands and feet, the spear and the reed, the sponge and the crown of thorns, and the insults and mockery, and all else He endured, let us venerate them with honor, for by them we are saved.

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

Let us crucify all our members with Christ, and let us die unto the world; and desiring to walk in the footsteps of Christ, the Ruler of this world, let us take His divine Cross upon our shoulder by rejecting the uprisings of the flesh and the evil lusts which draw our souls into sin, thinking to stand before Him and to behold Him nailed to the Cross, breathing His last and surrendering His soul into the hands of the Father, that we may never be separated from Him.

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

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

When thou didst behold hanging upon the Tree, the planted Cluster of grapes Whom, like a vine, thou didst bring forth, with His divine side pierced by a spear, thou didst exclaim crying aloud O most pure one: "What is this, O my Son and

God? How is it that Thou Who dost heal all infirmities and sufferings, hath undergone suffering, though Thou art dispassionate according to Thy divine nature? How have the thankless people thus rewarded Thee for Thy benefactions, O Benefactor?". By His sufferings pray thou that I may ever be free from sufferings, that I may glorify thee.

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

Let us all weep and lift up our hands, beating our breast, shedding fervent tears, bending our knees, earnestly smiting our foreheads on the ground; and let us who have angered God by unseemly deeds and the rejection of His commandments send sighs on high, crying out: By the supplications of Thy Mother, deliver from all torment at the coming judgment those who have grieved Thee but have converted, for whom, incarnate, Thou didst endure the Cross; and grant them a share in Thy kingdom.

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

Unto whom hast thou likened thyself, O my soul, ever prospering in bitter works, and mindlessly adding so many stripes to thy wounds that thou art covered with sores, giving no thought to the approach of the Judge, before Whom thou must needs stand to receive retribution for thy guilt according to thy deeds? But turning, fall down before the Virgin, crying out: O Lady, O Lady, disdain me not who have angered the right merciful God Who was born from thee for the salvation of all, and was crucified in the flesh!

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

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

Then, O gladsome Light...; the Prokeimenon in Tone VI:

Prokeimenon: **M**y 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:

Aposticha Stichera of the Cross, in Tone V:

Spec. Mel.: "Rejoice ...":

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

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

Though a tree visible by nature, Thy Cross, O Christ, is invested with divine power; and tangibly revealed to the world, it wondrously and noetically worketh our salvation. Bowing down before it, we glorify Thee, O Savior. Have mercy on us!

Verse: **H**ave 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.

Martyricon: **D**espising all the things of earth, and manfully braving tortures, ye did not fail to attain your divine hopes, but became heirs to the kingdom of heaven, O most lauded martyrs. And as ye have boldness before God Who is the Lover of mankind, ask peace for the world and great mercy for our souls.

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

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

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

THURSDAY NIGHT: TONE V
AT COMPLINE
Canon of Supplication to the Most Holy Theotokos
ODE I

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

We know thee to be another, noetic garden of paradise, O Virgin Bride of God, beyond compare surpassing the Garden of Eden, O Mother of God; for thou hast budded forth incorruption for mankind.

In paradise Adam was hindered from touching the tree of life, having partaken of the fruit of knowledge; but the Fruit received from thee hath given him immortality.

Glory ..., Adam was the first man created from earth by the most pure hands of the Almighty; but thou, O Virgin Theotokos, hast given birth without seed to the new Adam, the Creator of mankind.

Now & ever ..., The uttermost abyss of boundless transgressions hath engulfed me, and led me down into the depths of grievous despondency. O thou who hast given birth to the Abyss of loving-kindness, hasten thou and save me!

ODE III

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

O immutable Word of God, Who didst make the earth the mother of living plants which did not exist on it in the beginning: Thou hast straightway come forth, seedlessly incarnate, from the woman who knew not a man, as from the earth.

Thou art the hope and help, the joy, protection and refuge of mortals, O Lady and Mother of life; wherefore, we pray: Send down thine aid upon all who hymn thee.

Glory ..., Afflicted and stuck fast by grievous perils, O compassionate Accomplisher of all, Who art the God of all, we all set Thy thrice-holy tabernacle to pray before Thee, and we cry unto Thee: Loose Thou the bonds of Thy servants!

Now & ever ..., **T**he billows of sin cruelly batter me and drag me down into the abyss of transgressions; and the tempests of adverse thoughts batter my soul. O thou who hast given birth to the Helmsman, hasten thou to rescue thy servant.

ODE IV

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

In submitting to the serpent, Eve begat grief for women; but having believed the tidings of God, O Virgin, thou didst cause Joy to blossom forth for the whole world.

Eve was first formed from the rib of Adam of old; and now God is begotten of the Mother and Bride of God: He is born, incarnate without a father, from the Virgin.

Glory ..., **E**ve rejoiceth, for the Maiden who incorruptly conceived the Judge and gave birth to the Compassionate One, hath shown her first mother to be free from the ancient curse.

Now & ever ..., **M**y life hath been filled with transgressions, my mind is plagued with passions, and my soul is condemned; wherefore, in thy compassion, have mercy and save me, O Lady.

ODE V

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

Having found thee to be a pillar and cloud of light, O Virgin Mother of the Bestower of light, we who walk in the wilderness of deception escape evils.

Rejoice, O thou who hast given birth in the flesh to God Who before the ages was incorporeally begotten of the Father, and hath been well-pleased to appear to us openly.

Glory ..., **T**he sun hath been surpassed by thy radiance, O Mary; for thou hast held in thine arms Him Who adorned the sky with luminaries, and didst feed Him at thy breast.

Now & ever ..., **C**ondemn me not to the unquenchable fire, O Christ my Savior, by the supplications of the pure one who gave birth to Thee.

ODE VI

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

O pure Ever-virgin, without sustaining harm thou didst bear in thy womb the wondrous God Who of old saved the Prophet Jonah in the sea monster.

Bearing the Lord God of hosts Who restraineth the storms of the sea, O most pure Virgin, thou didst still the briny billows of delusion.

Glory ..., **H**aving given birth to Christ, the Peace of all, O most pure one, by thy prayers to Him tame the raging storms of the passions which assail me.

Now & ever ..., **O**n the day of grief, when the bonds holding soul and body together will be severed, intercede for me, and rescue me from the surrounding demons.

Then, "Lord, have mercy!", (Thrice).

Glory ..., Now & ever ..., Sedalion, in Tone V:

Beholding Thee willingly hanging upon the Cross between two thieves, O Christ, Thy Mother, her maternal womb rent with pain, exclaimed: "O my sinless Son, how have they unjustly crucified Thee on the Cross as a malefactor, Thee Who desireth to bring life to the race of mankind, in that Thou art supremely good?"

ODE VII

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

God Who made a journey to meet with Abraham the forefather became thy Son, O blessed one; and He made his seed a blessing for the nations.

Thou art the ladder of Jacob, O undefiled one; for God depicted thee as the one Mother, for whose sake God gathered together his children.

Glory ..., **T**he incarnate Son, Who is supremely exalted with the Father and the Spirit, having chosen thee, O pure one, loved thee exceedingly, that thou mightest become a dwelling-place for Him.

Now & ever ..., **D**o thou ever entreat the God to Whom thou hast given birth, that He save me, wretch though I am, and accept me, the simple one who cries out with faith: Blessed art Thou, O God!

ODE VIII

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

Thy birthgiving eludes examination, O Virgin, and is revealed to those who cry out with faith: All ye works of the Lord, hymn ye the Lord, and supremely exalt Him throughout the ages!

In nowise having fallen from the glory of virginity, thou hast been enriched also with the honor of motherhood, O thou who knewest not wedlock. He Who worketh wonders hath made this clearly known, and we supremely exalt Him throughout the ages.

Glory ..., **B**ehold the affliction of my lowly soul, O most pure one, and quickly deliver me from pain, that I may glorify thee throughout the ages.

Now & ever ..., **M**ercifully accept Thy Mother, who prayeth that Thou save Thy people, whom Thou hast acquired by Thy precious Blood, O good Word, that we may call Thee blessed throughout all ages.

ODE IX

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

O Lady Theotokos, entreat the adored Trinity, to Whom alone thou hast given birth for us without suffering in the flesh, that He grant peace to those on earth, and that remission of sins be granted to those who hymn thee.

Even though Emmanuel is understood to be a single Person, yet He hath two natures; for, lo! we proclaim two wills and activities in Him, and we confess thee, His Mother, to be the Theotokos.

Glory ..., **I** utter lamentation for myself, pondering the multitude of my sins, the uprisings of my passions, the despondency of my soul and the inconstancy of my mind. Grant salvation to me, wretch that I am,

Now & ever ..., **A**ssailing me like brigands, and stripping me of my radiant and luminous vesture, mine enemies have inflicted many wounds upon me. O Lord, raise me up who am barely alive.

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

ON FRIDAY MORNING: TONE V
AT MATINS

After the first chanting of the Psalter, these Sessional hymns of the Cross, in Tone V:

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

Verse: **E**xalt ye the Lord our God, * and worship the footstool of His feet, for it is holy.

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

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

Stavrotheotokion: **B**eholding Thee hanging willingly on the Cross between the thieves, O Christ, Thy Mother said maternally, her womb rent with pain: "O my sinless Son, how is it that Thou art unjustly nailed to the Cross as a malefactor, Who desirest to give life to the race of mankind, in that Thou art compassionate?"

After the second chanting of the Psalter, these Sessional hymns, in Tone V:

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

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

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

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

Martyricon: **T**oday the memory of the passion-bearers shineth forth with radiance from the heavens; the choir of the angels keepeth festival, and the race of mankind celebrateth with them. Wherefore, they pray unto the Lord, that our souls find mercy.

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

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

After the third chanting of the Psalter, these Sessional hymns, in Tone V:

Spec. Mel.: "The co-beginningless Word ...

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

Adam received bitterness from the tree, falling headlong into corruption through the envy of the serpent; but when Thou wast nailed thereto O Jesus, life was planted, and because of the tree of the Cross we have once again made our abode in the heavens, the serpent hath been set at naught, corruption hath been slain, and we all offer Thee glory.

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

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

ODE I

Canon of the precious and life-creating Cross, the acrostic whereof is "By Thy Passion Thou dost save me from the passions, O my Christ", the composition of Joseph, in Tone V:

Irmos: Unto God the Savior * Who made His people pass dryshod through the sea, * but drowned Pharaoh with all his host, * unto Him alone let us sing: * For He hath been glorified.

It was Thine own desire to didst endure the passion-slaying Passion, O Christ, and thereby slay him who of old brought death upon us in paradise; wherefore, we glorify Thy goodness.

Thou wast lifted up upon the Cross, and the enemy fell headlong; and we, who are fallen, have been raised up and been made inhabitants of paradise, O Christ, glorifying the might of Thy kingdom.

Martyricon: **W**ell armed with the shield of the Cross, ye arrayed yourselves for every battle with the demon, O most wise great-martyrs; and having vanquished him, ye have received glory.

Martyricon: **L**ike honored sheep ye offered yourselves unto the Lamb Who was slain for our sake, O spiritual athletes, manifestly abolishing the sacrifices of the ungodly; wherefore, we call you blessed, O all-praised ones.

Theotokion: **F**or us, O pure Virgin, thou hast given birth to a little Babe, the Ancient of days, Who by His divine sufferings hath renewed human nature, which had grown old, O all-immaculate one.

Another canon, of the Theotokos, in Tone V:

Irmos: Same as the foregoing.

I know thee, O all-immaculate Mary, Virgin and Mother, to be a wellspring of compassion and a fervent intercessor; and I cry out to thee: Have mercy and compassion upon my humbled soul.

Making His abode within thy womb, and taking human essence upon Himself, in that He is good, O pure one, the Son of God hath delivered all from the corruption of the serpent.

Be mine enlightenment and hope of salvation, O all-immaculate Theotokos, loosing the bonds of my transgressions, and delivering me from the torments and condemnation which are to come.

Free my lowly soul from wicked thoughts, O Theotokos, and make it a dwelling-place of God, that I may always glorify thee as is meet.

ODE III

Canon of the Cross

Irmos: By the power of Thy Cross, O Christ, * do Thou make steadfast mine understanding, * that I may hymn and glorify Thine arising on the third day.

Nailed to the Tree, O Savior, Thou dost cause the fruit of corruption to wither away, and from Thy side poured forth upon us streams of incorruption, O Master.

Thou wast slaughtered on the Tree like a lamb, O Master, marking the linings of our souls with Thy divine blood; wherefore, we glorify Thee with fear.

Martyricon: **B**ound with bonds, wounded in many and various ways, and cast to the wild beasts, O spiritual athletes, ye remained unshaken.

Martyricon: **A**s grapes of the Vine of life ye poured forth the wine of martyrdom which gladdens the hearts of the faithful, O martyrs of our God.

Theotokion: **D**ying upon the Cross, thy Son and Lord was shown to be the Mediator of life for us, O pure one, glorifying those who hymn thee.

Canon of the Theotokos

Irmos: Same as the foregoing.

By thy compassionate goodness, O Theotokos, lead me up who have fallen into the destructive pit of grievous offenses.

Arriving at the eventide of life, I am held fast by perplexity, O all-hymned one, and I cry out to thee: Show thyself to be my helper!

O pure and holy Theotokos, grant me remission of sins, and ask for me salvation and everlasting joy.'

Grant me tear-drops, O pure one, that I may drive doubt from my heart and earnestly hymn thee.

ODE IV

Canon of the Cross

Irmos: I have heard report of the mighty deed * of Thy Cross, O Lord, * how Paradise was opened thereby, and I cried: * Glory to Thy power, O Lord.

When Thou didst set upon the Cross, O Christ, Sun of righteousness, Thou didst shine forth never-waning light upon us who hymn Thine awesome dispensation, O Word.

When once thou didst stand before the judgment-seat, O Christ our Judge, Thou didst condemn the unjust foe; and Thou wast crucified between the unrighteous thieves, justifying us.

Martyricon: **C**rowned with victory, the spiritual athletes of the Lord put the invisible enemy to shame, and cried aloud: Glory be to Thy power, O Lord!

Martyricon: **A**ssembling with faith, let us honor the passion-bearers of Christ, the never-fading flowers of the noetic paradise, the most precious vessels.

Theotokion: **W**hen thou didst behold on the Cross Christ to Whom thou hast given birth, O pure one, thou didst marvel at His ineffable long-suffering; wherefore, with Him we glorify thee.

Canon of the Theotokos

Irmos: Same as the foregoing.

Who can entreat the Judge concerning my wicked deeds and my transgressions if not thee, O pure one, thou only helper of the sinful?

By thy power, O most pure one, raise me up who have fallen through many transgressions and enslaved my soul through sins, and free me from slavery by thy prayer.

As thou hast given birth to the Creator and King of all, O all-immaculate and pure Theotokos, deliver me from every vile offense.

I weep over myself when I bring to mind my many transgressions and the unquenchable fire; and I pray: Grant me time to repent, O most pure one.

ODE V

Canon of the Cross

Irmos: Waking at dawn, * we cry unto Thee, O Lord: * Save us, for Thou art our God; * we know none other besides Thee.

When the rocks felt Thee lifted up upon the Tree, O Christ, they split asunder, and the foundations of the earth were shaken.

The sun set aside its radiance when Thou wast lifted up upon the Tree, O long-suffering Sun of righteousness.

Martyricon: The saints shine forth with the radiance of miracles, by the Spirit dispelling the darkness of sicknesses.

Martyricon: Your bodies were dismembered with the sword, O martyrs, but the spirit of divine love was never severed from you.

Theotokion: Seeing the Savior lifted up upon the Cross, O all-immaculate Virgin Mother, thou didst lift up thy voice in lamentation.

Canon of the Theotokos

Irmos: Same as the foregoing.

O Lady, apply the bandages of thy tender compassion to the bruises which through sin have come to cover my whole body.

Of old thou didst halt the advance of corruption by thy divine birthgiving, O most immaculate one, and thou hast now staunched the progress of my sins.

Have mercy and compassion upon my soul, O Lady, and deliver it from condemnation and eternal torment.

Look down and hearken unto my voice, O Lady, and deliver me from everlasting torment, I pray.

ODE VI

Canon of the Cross

Irmos: The abyss hath encompassed me, * the sea monster is become my grave; * but I cried unto Thee, the Lover of mankind, * and Thy right hand saved me, O Lord.

When the Cross was planted in the ground, the fall of the demons came about, faith received the beginning of its confirmation, and evil hath been driven from our midst.

The sun was extinguished when Thou didst light Thy flesh like a lamp upon the Tree, O Lord; and the coin was found which had been lost through the dark passions.

Martyricon: When Thou wast lifted up upon the Tree, Thou didst have the choir of martyrs following in Thy steps, emulating Thy Passion as the mediator of dispassion, O Lover of mankind.

Martyricon: With the streams of your blood ye dried up the torrents of delusion, O crowned martyrs, and ye extinguished the alien fire of the demons with divine dew.

Theotokion: A sword pierced thy heart, O all-immaculate Virgin, when thou didst behold the Creator crucified, His divine side pierced by a spear.

Canon of the Theotokos

Irmos: Same as the foregoing.

The deep of transgressions hath surrounded me, and the abyss of sin hath firmly gripped me, and bringeth me to pernicious despair. But save me now, O holy Lady!

Raise me up who lie upon the bed of offenses, O most holy Lady, and grant me the effulgence of salvation through repentance.

Through the supplications of her who in purity gave birth to Thee, cleanse me, O Lover of mankind; and deliver Thy world from all tribulation, and vouchsafe us everlasting glory.

I ever promise to cease mine evil deeds, yet I always lie, and grieve my Master. O most pure Lady, grant me correction.

ODE VII

Canon of the Cross

Irmos: The children were saved * in the burning furnace, * chanting: Blessed art Thou * O God of our fathers.

That we might be delivered from pleasurable sin, Thou didst taste gall, O Christ, Thou sweetness of life.

When Thou wast wounded on the Tree, O Christ, Thou didst heal the wounds Adam had suffered for many years.

Martyricon: **W**ith eagerness of will ye set yourselves apart for suffering, O passion-bearers, and were shown to be victors.

Martyricon: **H**aving honored God by enduring painful dishonor, O spiritual athletes, ye received honor on high.

Theotokion: **A**fter giving birth thou hast remained as thou wast before birthgiving, O pure one; for God was born, that He might deify mankind.

Canon of the Theotokos

Irmos: Same as the foregoing.

O pure Theotokos, disdain me not who with faith ever flee beneath thy protection.

O Theotokos who ever driest up the pasture of my passions, grant that I may shed abundant drops of tears.

By thy supplications release me who am bound with the chains of my sins, O most immaculate one, for thou hast given birth to our all-hymned God.

Unto thee do I flee with faith, O pure one, and to thee do I cry: Deliver me from everlasting fire, O Virgin!

ODE VIII

Canon of the Cross

Irmos: The Son of God who before all ages * wast born of the Father * hath in these last times * become incarnate of the Virgin-Mother, * O ye priests hymn, * and ye peoples supremely exalt Him throughout all ages.

O Savior, Who healed the curse of the tree by the Tree and hast poured forth blessing upon mankind, we hymn and glorify Thee throughout the ages!

By Thy Cross Thou didst bring down the serpent who exalted himself, and when Thou wast laid low Thou didst raise up him who had grievously fallen. Thee, O Savior, do we hymn and supremely exalt throughout all ages!

Martyricon: **W**ith faith let us hymn the passion-bearers in the heavens: the destroyers of delusion, the champions of the divine Faith, the pillars of the Church, the truly hard diamonds, the warriors of Christ.

Martyricon: **T**he glorious passion-bearers shone forth like the sun, through grace driving away the clouds of sicknesses; and by faith in the Trinity they dispelled the gloom of ungodliness.

Theotokion: **G**abriel was sent as an escort for the bride, O Virgin, and he cried out to thee, saying: O most splendid palace of Christ, the King of all, when He shall make His abode within thee, He shall deify all mankind!

Canon of the Theotokos

Irmos: Same as the foregoing.

At a loss, I have no fear of the threat of Gehenna in either heart or mind, and I ever commit sins; but do thou, O Virgin, free me from vexation, and deliver me from the fire.

I am often dragged out and sold like a captive by the pleasures of my flesh, and I ever anger God. O Theotokos, thou only help of the helpless, do thou thyself have mercy upon me!

Thy prayer is sure and certain, O all-immaculate one, for whatsoever things thou desirest thou givest, entreating thy Son and God. Wherefore, I pray thee: Have mercy and save my lowly soul!

I am cruelly tested by bodily sickness, rising passions and wounds of soul. O thou who hast given birth to the only Benefactor, by thy supplications restore my health.

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: Thee the true Mother of God, * who above all understanding * and beyond all description, * ineffably brought forth in time * the Eternal One, * with one mind do we the faithful magnify.

The might and dominion of the enemy were taken away, O only mighty Lord, when Thou wast lifted up upon the Cross and didst bloody Thy fingers thereon.

O my Christ, the iniquitous ones who crucified Thee impaled Thy hands and feet and reckoned the number of Thy bones; and they gave thee vinegar with gall to drink.

Martyricon: **B**efore the tyrants ye preached God Who became man with radiant mouths, O passion-bearers, and have inherited glory.

Martyricon: **B**eating you, the enemies who wounded you with stripes and divers tortures became sick, O divine martyrs, all-honored physicians of illnesses.

Theotokion: **J**esus the Light shone forth upon us from thee, O pure one, and enlightened all creation by His crucifixion, dispelling the darkness of the demons.

Canon of the Theotokos

Irmos: Same as the foregoing.

Grant me tears of repentance before the end of my life arrives, O most pure one, that I may weep over my grievous and unjust deeds.

Why dost thou offend thy Master, O my soul, committing unrighteous deeds? Why dost thou not arise? Wherefore, before the end hasten thou to repent.

Deliver me from evil transgressions and tribulations. Grant me mercy, O all-pure Virgin, and a divine share in incorruptible life.

Thee have we acquired as the intercessor who hast ineffably given birth unto God, the insurmountable rampart and salvation of our souls, and a wellspring of miracles.

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

Litany, Exapostilarion, and the usual psalms.

Aposticha Stichera of the Cross, in Tone V:

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

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

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

Verse: **A**nd 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.

Martyricon: **B**lessed is the army of the King of heaven, for even though the passion-bearers were mortal, yet they strived to attain the dignity of the angels; and having spurned their bodies, for the sake of their passions they have been deemed worthy of honors. By their supplications, O Lord, save Thou our souls!

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

Stavrotheotokion: **S**tanding at the foot of the Cross, O Jesus, she who gave birth to Thee lamented, weeping and cried aloud: "I cannot bear these things, seeing Thee to Whom I gave birth nailed to the Tree! I escaped the pangs of

childbirth, since I never knew a husband, so how now am I wracked with pain and wounded in heart? For now the words spoken by Symeon have been fulfilled: 'A sword shall pierce thy heart, O immaculate one!' Yet now arise, O my soul, and save those who hymn Thee!"

Then, "It is good to give thanks... " Trisagion through Our Father... Troparion. Litany. First Hour, and Dismissal.

ON FRIDAY MORNING: TONE V
AT LITURGY

On the Beatitudes, these Troparia, in Tone V:

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

Dying on the Cross, O compassionate Bestower of life, Thou gavest life unto Adam, upon whom death had come through eating, and Thou didst show him to be a dweller in paradise, O Good One.

Thou wast nailed to the Cross, O Christ, Thou true vine, and hast poured forth the fluid of salvation, giving drink through grace unto the hearts of all the faithful.

Martyricon: **W**hen ye were beaten and dismembered, O wise ones, ye emulated the sacrifice of the Master; wherefore, ye are ever called blessed, O martyrs of Christ.

Glory ..., **W**ith faith we worship Thee, the one God in three Hypostases, the indivisible and supremely divine Essence; and we cry out to Thee: Glory be to Thee, O Trinity and Unity, our God!

Now & ever ..., **S**he who beheld our Life dead of His own will upon the tree of the Cross, beat her breast, weeping; wherefore, we all ever bless her with divine voices.

On Friday, the Prokeimenon in Tone VII:

Prokeimenon, in Tone VII: **E**xalt ye the Lord our God, * and worship the footstool of His feet, for it is holy.

Verse: **T**he Lord is King, let the peoples rage.

Alleluia, in Tone IV: **R**emember Thy congregation which Thou hast purchased from the beginning.

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

Communion Verse: **T**hou hast wrought salvation in the midst of the earth, O God.