

**ON THURSDAY EVENING: TONE VII
AT VESPERS**

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

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

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

That Thou mightest make man a god, Thou didst become a man and wast crucified, O supremely good Christ. Glory be to Thy power!

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.

When the assembly of the Jews condemned Thee to die on the Cross, O Jesus, the earth quaked and the sun hid its light.

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

The iniquitous assembly crowned Thee with thorns, O Immortal and holy King, Who cuttest off the thorns of delusion at the root.

**Then the Stichera from the Menaion; or if there is no Menaion, these Stichera of
the most holy 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.

Beholding 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 the one who wast revealed to be a virgin after giving birth. And when thou didst behold 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 ..., Both now ...,

Stavrotheotokion: **O** all-holy Virgin Lady, who hast given birth unto the Lord Who in His loving-kindness 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 VI:

Prokeimenon: My help cometh from the Lord, * Who hath made heaven and the earth.

Verse: I have lifted up mine eyes to the Mountains, from whence cometh my help.

Vouchsafe, O Lord ..., Litany: Let us complete ..., Then:

On the Aposticha, these Stichera of the precious 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: **G**lory be to Thee, O Christ God, Thou boast of the apostles and joy of the martyrs, who preached the consubstantial Trinity!

Glory ..., Both now ...,

Stavrotheotokion: **W**hen the all-immaculate one beheld Thee willingly nailed to the Tree, weeping, she hymned Thy dominion.

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

ON THURSDAY NIGHT: TONE VII

AT COMPLINE

Canon of supplication to the most holy Theotokos

ODE I

Irmos: To God Who overthrew Pharaoh in the Red Sea * let us chant a hymn of victory, * for He hath been glorified.

Looking toward the impending end of my life, O Lady, I cry aloud: Grant me the cleansing of mine offenses, O Bride of God.

Hastening to the abyss of Thy beneficence, I cry aloud: O good Lady, deliver me from all torment.

Glory ..., O Lady, accept us who flee to thee with faith, and grant us deliverance from perils and tribulations.

Both now ..., In accordance with the prophecy thou hast restored the fallen tabernacle of Adam, O most pure one who didst bear God the Savior in thy womb.

ODE III

Irmos: My heart hath been established in the Lord; * my horn hath been exalted in my God; * my mouth hath been enlarged over the enemy; * and I am gladdened in Thy salvation.

O most pure one who didst ineffably conceive God the Master, deliver and save me who am beset by the tempest of sin.

With rays of repentance illumine me who am held fast in the night of unseemly offenses, O Maiden, ever granting that I may become a child of the light.

Glory ..., O Theotokos who hast given birth to the Bread of heaven, feeding the hearts of all the faithful, fill thou my starving and passion-plagued soul.

Both now ..., Acknowledging thy divine birthgiving, I have been made steadfast, O Virgin, and, enriched by thy help, I cry out: Holy art Thou, O Lord Who savest our souls!

ODE IV

Irmos: I heard report of Thee * and became filled with fear; * I understood Thy works * and became filled with awe, O Lord.

Disdain me not, neither put me to shame for I earnestly groan and cry out to thee from the depths of my heart, O Lady.

Utterly consume the thorns which pierce my wretched soul, the lusts of the flesh, O Lady who hast given birth to the divine Fire.

Glory ..., Grant me remission offenses, O most blessed and pure one, and deliver me from everlasting and terrible torment.

Both now ..., The Word Who made His abode within thee, O most pure one, hath transformed my nature, which had fallen through disobedience.

ODE V

Irmos: My soul riseth unto Thee at dawn, O God, * for Thou art light, and Thy commandments * have become healing for Thy servants, * O Lover of mankind.

I have made myself like unto the irrational beasts, utter wretch that I am, serving mine accursed flesh with irrational passions. But do thou, O Theotokos, grant that I may come to my senses.

Have mercy upon me who have sinned more than all mankind, and who flee to thy fervent protection, O Virgin Theotokos, and rescue me from torments.

Glory ..., **M**ay those who confess thee to be the Theotokos, O Virgin Mother of God, be deemed worthy to receive through thee the kingdom and sustenance which pass not away.

Both now ..., **O** blessed and most glorious Mother who knewest not a man, grant life to my soul, which hath been slain by my sins and buried beneath unrestrained passions.

ODE VI

Irmos: Jonah 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!

The tempest of sin assails me, leading me into the corruption of despair, O Virgin; but extend unto me a firm and mighty helping hand.

Pour forth upon me the oil of the fervent loving-kindness which is within thee, O Lady, delivering me from offenses and rescuing me from everlasting fire.

Glory ..., **O** Virgin Maiden who hast released Eve from pain by thy most pure birthgiving, release me also from the pain of the passions which assail my soul and body.

Both now ..., **T**hou dost hymn God Who was incarnate from thee, O pure and most immaculate Virgin Mother; and, gazing upon Him, thou dost lament Him Who was lifted up upon the Cross.

Lord, have mercy, (Thrice).

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

O pure one, the Fruit of thy womb hath planted the Cross in the ends of the earth and delivered the world from corruption; wherefore, we magnify thee, the most glorious one.

ODE VII

Irmos: **Cast into the fiery furnace, * the venerable children transformed the fire into dew, * crying aloud thus in hymnody: * Blessed art Thou O Lord, the God of our fathers!**

The threat of my manifold transgressions hath increased, O pure one, and, deserving condemnation, I fall down and cry unto thee: Before the end grant me cleansing, tears of compunction and the correction of my morals.

In that thou hast given birth to the Life of all, O pure and most pure one, by thy divine works grant life unto me who am in sore distress because of my vile transgressions, and approach the grave in despair.

Glory ..., O good Birthgiver of God, delivering from spiritual death those who with faith call upon thine immortal grace, grant them the kingdom by thy most pure prayers.

Both now ..., We glorify the unapproachable birthgiving of the Virgin, whereby we have been delivered from death; wherefore, reborn unto incorruption, we cry out: Blessed art Thou, O Lord God of our fathers!

ODE VIII

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.**

The furnace of the passions consumes me, O Virgin, and devours me with the fire of lusts; but, anticipating my need, quench it with the dew of thy mercy, imparting coolness unto my soul.

I have defiled my soul and rendered my flesh corrupt through lust, wallowing therein. And I have become the mockery of all, and an object of ridicule unto the enemy. O Lady Theotokos, be thou my helper!

Glory ..., Beseech God to Whom thou hast given birth, O Virgin, that He send down upon those who honor thee with faith salvation, release from misfortunes, speedy deliverance from grievous ailments, and eternal grace.

Both now ..., The Lord, Who created Adam according to His image, having assumed his substance and abolished the primal curse, hymn ye, O priests, and supremely exalt Him throughout the ages!

ODE IX

Irmos: **O all-hymned one, * who art higher in eminence than the heavens: * having seedlessly conceived the beginningless Word * thou hast given birth to the incarnate God for all mankind. * Wherefore, we all magnify thee.**

O most radiant Virgin Mother and Theotokos, with the light of thy supplications do thou radiantly guide to the fear of God my wretched soul, which hath been grievously darkened by carnal pleasures.

Despairing of salvation because of the multitude of mine offenses, I am at a loss, O all-holy Lady. Send down upon me thy benefactions and mercy.

Glory ..., **T**hy birthgiving, which transcendeth nature, O Theotokos, filleth the angels with wonder and mankind with awe; for it is ineffable and unapproachable to all. And hymning it, we piously glorify thee.

Both now ..., **T**hou hast stripped away my garments of mortality and corruption, O Virgin who for us gave birth to the incarnate Word, the robe of salvation. Wherefore, we all ever magnify thee.

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

**ON FRIDAY MORNING: TONE VII
AT MATINS**

After the 1st chanting of the Psalter,

The Sessional Hymns of the holy and precious 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 ..., Both now ...,

Stavrotheotokion: Protected by the Cross of thy Son, O Virgin, we evade the attacks of the demons; wherefore, hymning thee as is meet, we glorify thee, O unwedded Theotokos.

After the 2nd chanting of the Psalter, the Sessional Hymns, 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 consuming sins, it 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.

Ever gazing upon Thy Cross as it is exalted, O Lord, we faithfully hasten with hymns and songs, embracing it with fear and joy. Sanctify Thy servants, and bring peace to Thy world by its appearance, O only greatly Merciful One.

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

To the Martyrs: **O** holy martyrs, ask that we may be given remission of our sins, and be delivered from the torments which await us, and from bitter death, we pray.

Glory ..., Both now ...,

Stavrotheotokion: **O** pure Ever-virgin Theotokos, beholding thy Son hanging upon the Cross, weeping as a mother thou didst magnify His awesome condescension, O Lady unwedded.

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

Thy precious Cross, O Christ, is the sword and invincible victory of the world, and laying low the invisible foe thereby, we hymn Thee with thanksgiving.

O Thou Who by the tree of the Cross healed Adam's condemnation, heal our broken hearts, and save us.

Glory ..., Both now ...,

Stavrotheotokion: The Fruit of thy womb planted the Cross in the ends of the earth and delivered the world from corruption; wherefore, we magnify thee, O all-glorious one.

ODE I

Canon of the precious and life-creating Cross of the Lord, the acrostic whereof is "On the Tree Christ set at naught the ancient bane," the composition of Joseph, in Tone VII:

Irmos: To God Who overthrew Pharaoh in the Red Sea * let us chant a hymn of victory, * for He hath been glorified.

Lifted up upon the Cross, Christ drew all mankind to Himself, and cast down the enemy who had laid all low.

From Thy life-bearing side Thou didst pour forth water upon my life, O Master, and as a mortal didst slay the enemy.

To the Martyrs: Bear ye earnest prayer to Christ for us, O passion-bearers, that we all may be delivered from the dread judgment.

To the Martyrs: O most wise martyrs, ye humbled yourselves for Christ's sake; casting down the prideful foe with grace divine.

Theotokion: Beholding on the Cross Him Who had shone forth from thee in His exceedingly great loving-kindness, O Lady, thou didst weep, glorifying Him.

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

Irmos: Same as the foregoing.

In giving birth to God in the flesh, O most pure one, thou didst restore our first father Adam, who had fallen into the corruption of disobedience.

In gladness we cry out to thee with the voice of Gabriel, O pure one: Rejoice, O most pure one, thou hope of all! Rejoice, O Bride of God!

ODE III

Canon of the precious Cross

Irmos: The Church of Christ hath been confirmed by faith; * wherefore she crieth out unceasingly in hymns, chanting: * Holy art Thou, O Lord! * and my spirit doth hymn Thee!

O Thou Who dost breathe life into me, and art dispassionate in essence, how dost Thou endure suffering? How dost Thou die upon the Tree? Great is Thy mercy and long-suffering, O Savior!

Thou wast unjustly lifted up upon the Cross between two thieves, O Word, and didst justify him who by faith acknowledged Thee as the Author of all creation Who suffered of His own will.

To the Martyrs: **E**nduring the convulsions of their flesh, the severing of their hands and feet, and all their members, the passion-bearers were deemed worthy of glory, and pray for us.

To the Martyrs: **M**ade radiant in God by many and varied torments, ye have now inherited great glory, O wise ones, ever praying for our souls.

Theotokion: **B**y thy maternal supplications grant release from our debts, O pure Virgin who hast given birth to God the Word Who was nailed as a man to the Cross.

Canon of the most holy Theotokos

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

In the image of the all-holy tabernacle God foretold thee to the law-giver on the mountain; for thou didst become the habitation of Him Who sanctifieth all.

O Virgin, we have all understood thee to be the holy ground which without seed put forth for us Jesus Christ, the comely Grain Who feedeth those who bless thee with faith and love.

The ways of God Most High were seen in thee, O Virgin, when He ineffably became incarnate; for thou wast the Mother of Him Who reigneth over all.

Pondering thy divine birthgiving, O Virgin, enriched by thine aid, I cry aloud: Holy art Thou, O Lord, Who saveth our souls!

ODE IV

Canon of the precious Cross

Irmos: **I** heard report of Thee * and became filled with fear; * I understood Thy works * and became filled with awe, O Lord.

Thou wast lifted up upon the Cross like a most comely cluster of grapes, O Master and Lover of mankind, exuding the wine of gladness.

Willingly accepting sufferings in Thy flesh, O Master, Thou didst truly calm the greatly painful passions of mortals.

To the Martyrs: **S**hot through with arrows, the passion-bearers wounded the adversary and showed themselves to be physicians of our souls.

To the Martyrs: The passion-bearers arrayed themselves against the tyrants and, vanquishing them, were crowned with crowns of victory.

Theotokion: O Virgin, without seed thou hast given birth to the Word Who in His goodness destroyed corruption on the Cross.

Canon of the most holy Theotokos

Irmos: Same as the foregoing.

Habbakuk heard of thee, O most pure one, as the mountain illumined by the overshadowing of the Spirit; for from thee hath God revealed Himself incarnate.

The assembly of the Orthodox is set aright, hymning thee as the all-holy Mother of God, and crying out to thee with the angel: "Rejoice!"

Beaten is the face of Nestorius, who did not wish to consider thee the pure Theotokos; for thou didst truly give birth unto God, O most pure one.

The Bridegroom found thee to be comely and radiant in goodness, O all-pure one, and He abode within thee and made thee the Theotokos.

ODE V

Canon of the precious Cross

Irmos: My soul riseth unto Thee at dawn, O God, * for Thou art light, and Thy commandments * have become healing for Thy servants, * O Lover of mankind.

Lifted up upon the Tree in the flesh, O Master, Thou didst draw all creation out of the pit of evils unto the understanding of Thee, O Lover of mankind.

Iniquitous men asked to crucify Thee at the place of the skull, O Jesus, Who dost crush the pernicious head of the serpent.

To the Martyrs: Ye halted the flow of ungodliness with your divine blood, O martyrs, and drowned the tyrant pharaoh therein.

To the Martyrs: Their fingernails pitilessly torn away, the passion-bearers rent vain-minded hearts asunder with their rebuke, and have become victors.

Theotokion: God sanctified thy womb and dwelt therein, O holy and pure one; and lifted up upon the Cross, He raised up creation with Himself.

Canon of the most holy Theotokos

Irmos: Same as the foregoing.

Loving thy godly, comely, most sweet and goodly beauty, O Virgin Sovereign Lady, the Master made His abode within thee.

O Maiden, all-holy and splendid portal of grace, who hast illumined the whole world with thy most radiant light: Enlighten those who hymn thee.

Let those who confess thee to be the Theotokos receive through thy light the kingdom and food which pass not away, O Mother, Virgin and Theotokos.

Thou wast shown to be the temple of the Omnipotent One Who seeth all things; for, finding thy womb to be more honorable than the heavens, He dwelt therein, O all-pure Birthgiver of God.

ODE VI

Canon of the precious Cross

Irmos: Jonah 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!

Manifesting Thyself in the tender compassion of Thy mercy, O Physician of the infirm, by Thy Cross and sufferings Thou didst heal infirm human nature.

Of old Adam brought condemnation upon himself through the tree; but now he hath been justified by the tree of the Cross, gaining access to paradise and receiving delight.

We hymn Thee Who wast crucified in the flesh; we glorify Thee Who wast crowned with thorns and hast crowned us with glory, O supremely good King.

To the Martyrs: Having rejected the pernicious harm of the madness of idolatry, the spiritual athletes underwent tortures; and having died with Christ, they now reign.

To the Martyrs: Neither persecution, nor starvation, nor nakedness, nor tribulation, nor death could in anywise separate the godly passion-bearers from the love of Christ.

Theotokion: Thou didst glorify Him Who became incarnate from thee, and gazing upon Him Who was lifted up upon the Cross, thou didst weep for Him, O holy and all-immaculate Virgin Mother.

Canon of the most holy Theotokos

Irmos: Same as the foregoing.

Thou hast given birth to the only Benefactor as the God-man, Who dwelt among us, O Virgin Theotokos, that He might give life unto mankind.

Thou hast given birth in two natures to Emmanuel, Who was the perfect Word from the beginning, and is now God incarnate, Who granteth us redemption.

The word of God described thee beforehand as the ark which received the tablets of the law, O Theotokos, for thou didst receive in thy womb Him Who became incarnate for our sake.

Even the fulsome tongues of the angels are unable to proclaim thy praises, O pure one; but we, taking it up now as servants, offer thee Gabriel's cry: "Rejoice!".

ODE VII

Canon of the precious Cross

Irmos: Of 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'.

Lifting the burden of mine iniquities, Thou wast lifted up upon the Cross between the iniquitous, O supremely good Lord. Blessed art Thou, the supremely exalted Lord and God of our fathers.

Pierced by the spear in Thy divine side, O Savior, Thou didst set aright the fall of Eve, who was created from Adam's rib, ever commanding the fiery sword to grant me access to paradise.

To the Martyrs: Like stars affixed to the firmament of the Church, ye illumine creation with the splendor of your sufferings and the effulgence of healings.

To the Martyrs: The book of life ever offereth the recorded lives of the Lord's martyrs, who diligently preserved the written statutes of God and suffered mightily.

Theotokion: O all-holy one, beholding the most holy Word Who shone forth from thee, lifted up upon the holy Tree and sanctifying mortals, thou didst lament.

Canon of the most holy Theotokos

Irmos: Same as the foregoing.

Of old, thine Offspring saved those who were in the fiery furnace; and now He hath saved us who cry aloud at His coming which transcendeth all telling: Blessed art Thou, O God of our fathers!

David the ancestor of God described thy glory, O all-immaculate Virgin, and manifestly prophesied thee as the Queen of creation, who standeth at the right hand of the God of our fathers.

By the restoration of thy birthgiving thou didst renew the nature of mortals, O pure one; wherefore, we cry out to thee: Blessed is the Fruit of thy womb throughout all ages, O Sovereign Lady!

In His mercy the second Adam through thee, O most pure one, called to Him the first Adam, who had been condemned and held fast by death, and who now crieth aloud: Blessed art Thou, Who wast born and hast restored me!

ODE VIII

Canon of the precious Cross

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.

The tree of understanding rendered me mortal; but, having died upon the Tree Thou didst enliven me, O my Christ, and enlightened me to chant: Hymn the Lord, O ye priests, and supremely exalt Him throughout all ages.

O King, the law-breaking assembly crowned with thorns Thee, Who uprootest the thorns of first-formed Adam's disobedience; and they suspended upon the Cross Thee, Who hast delivered all from the abyss of deception.

Upon the Tree mindless men stretched Thee out, Who spread out the heavens with understanding, O Savior, Who healest our sufferings by Thy suffering, and causeth our pain to cease through the pain caused in Thy hands by the nails.

To the Martyrs: The relics of the martyrs emit the sweet fragrance of miracles for those who approach with undoubting heart, and they ever dispel the fetor of the passions, and in God impart health unto all.

Theotokion: The ranks of the saints pray to the Master, Who issued forth from thy womb, and on the Cross showed them the path of suffering, O pure one; and they glorify thee as the Queen of all.

Canon of the most holy Theotokos

Irmos: Same as the foregoing.

The unapproachable Master of all, Whom the heavens cannot contain, was contained within thy womb, O Birthgiver of God; wherefore, with love we the faithful, supremely exalt thee throughout the ages.

The Mind Who transcendeth all creation, and upon Whom human nature is unable to gaze, didst thou bear in thy most pure arms, O Maiden; wherefore, with love we, the faithful, supremely exalt thee throughout all ages.

Entreat God, Who was born of thee, O Virgin, that upon those who honor thee with faith He send down salvation, release from misfortunes, the speedy cure of grievous ailments, and eternal grace.

Knowing thee to be the splendid temple of the Most High, adorned with divers virtues, O all-holy Virgin, we piously hymn and glorify thee 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 precious Cross

Irmos: **O** all-hymned one, * who art higher in eminence than the heavens: * having seedlessly conceived the beginningless Word * thou hast given birth to the incarnate God for all mankind. * Wherefore, we all magnify thee.

When they saw Thee lifted up upon the Cross, O Jesus, almighty King of ages, the sun was darkened, the earth quaked, and the splendor of the veil of the temple was rent asunder.

The iniquitous ran Thy hands and feet through with nails, pierced Thy life-bearing side with a spear, and gave Thee gall and vinegar to drink, O my Christ, Thou true God and delight of all.

To the Martyrs: **T**hey who were broken by all manner of tortures, broke asunder the nets of the author of evil; and having been crowned with victory, the valiant spiritual athletes are called blessed.

To the Martyrs: **T**hrough the deposit of their relics the passion-bearers sanctified the whole earth and, cast into the midst of the fire and mystically consumed, they set at naught the vile stench of the sacrifices of the idols.

Theotokion: **O** blessed one, who art holier than the cherubim, and hast given birth in the flesh unto the Word of God, Who was willingly lifted up upon the Cross: Earnestly pray to Him on behalf of us all.

Canon of the most holy Theotokos

Irmos: **Same as the foregoing.**

Most perfect humanity was received from thee, O most pure Maiden, when the Word united Himself to animate flesh and a soul adorned with discourse; wherefore, all of us, the faithful, magnify thee.

Let the foolishness of the rhetors keep silence, but let the trumpet of the apostles sound forth, praising thee, O Virgin, with cries of truth, and declaring thee to be the true Theotokos.

Because of thee mercy was shown to mankind, which was hypostatically united to the true Word, O Virgin, and by God's gift became divine; wherefore, we all ever magnify thee.

The mystery of thy birthgiving was first understood through the visions of the prophets, O Maiden, who for the sake of mankind hast given birth to the incarnate God, Who delivereth us from perils By thy prayers.

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 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: Celebrating the memorial of Thy holy passion-bearers, O Christ, we hymn Thee, crying aloud: Glory be to Thee, O Lord!

Glory ..., Both now ...,

Stavrotheotokion: When thou didst behold thine own Son upon the Tree of old, O most pure one, thy heart was wounded by the sword of grief.

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

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

**ON FRIDAY 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!

Healing the sickness of Adam, which was caused by the counsel of the enemy, when Thou wast lifted up upon the Tree, Thy hands and feet pierced with nails, O King of all, Thou didst endure pain; wherefore, we glorify Thy long-suffering, O Word.

Between two outlaws the assembly of the Jews crucified Thee, O Christ, the only Bestower of the law and Redeemer, Who delivereth the race of mankind from all iniquity; wherefore, we magnify Thee.

To the Martyrs: Valiantly wearing the wounds of many tortures like beautiful ornaments, the spiritual athletes were shown to be the splendid adornment of the Church, ever praying for our souls.

Glory ..., O Holy Trinity, from torments deliver Thy faithful servants, who believe in Thee as a single Godhead, unceasingly glorified with piety; and grant us Thine everlasting kingdom.

Both now ..., Seeing Thee without form or beauty, suspended upon the tree of the Cross in the flesh, O Christ, the all-pure Virgin cried out in pain: Woe is me! How have the iniquitous wounded Thee, O my Child?"

On Friday, the Prokeimenon, in Tone VII:

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

Verse: The Lord is King, let the peoples rage.

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

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

Communion Verse: Thou hast wrought salvation in the midst of the earth, O God.