

FRIDAY IN THE FOURTH WEEK
AT MATINS

The usual beginning, with the Six psalms, the Great Litany and then:

Deacon (Priest): Alleluia, in the ___ Tone:

Verse: **O**ut of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth.

Choir: Alleluia, alleluia, alleluia.

Verse: **L**earn righteousness, ye that dwell upon the earth.

Choir: Alleluia, alleluia, alleluia.

Verse: **Z**eal shall lay hold upon an uninstructed people.

Choir: Alleluia, alleluia, alleluia.

Verse: **A**dd more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Choir: Alleluia, alleluia, alleluia.

Then the Choir sings the Triadicon (Hymns to the Trinity) in the Tone of the week, each one only once. followed by the 13th Kathisma, and then the Sessional hymns to the Cross in the Tone of the week (from the Oktoechos).

After the 14th Kathisma from the Psalter, the following Sessional hymns.

In Tone IV:

The all-honored Cross is seen set before us, * sanctifying the season of abstinence. * Falling down and worshiping it this day, let us cry aloud: * O Master who lovest mankind, * grant that aided by it, * we may traverse with compunction the remainder of the Fast, * and thereby behold Thy lifegiving Passion ** by which we have been redeemed.

Glory ..., Repeat.

Now & ever ..., in Tone IV:

Stavrotheotokion: **S**he who in the latter days * gave birth in the flesh unto Thee O Christ, * Who wast begotten of the beginningless Father, * upon seeing Thee hanging upon the Cross, cried aloud: * "Woe is me, O Jesus, most beloved Christ! * How is it that Thou Who art glorified as God by the angels * dost now consent to be crucified by iniquitous men O my Son? ** I hymn Thee, O Thou Long-suffering One!"

After the third reading from the Psalter (15th Kathisma), the following Sessional hymns:

In Tone IV:

Behold now the light of our souls O Christ, * Thy most honored Cross, * we joyfully fall down and worship it * and with gladness cry aloud: * Glory be to Thee whose will it was to be raised upon the Cross; * glory be to Thee who by the Cross hast illumined all creation; ** by which we ceaselessly glorify Thee.

Glory ..., Repeat.

Now & ever ..., in Tone IV:

Stavrotheotokion: When Thy most pure Mother beheld Thee lifted up upon the Cross, O Word of God she exclaimed, lamenting maternally: "What is this new and strange wonder, O my Son? How is it that Thou, the Life of all, dost taste of death desiring to bring life to the dead, in that Thou art compassionate?"

Then Psalm 50. We use the following Canon of the Cross, with six Troparia (including the Irmos), and the two three-canticle Canons from the Triodion; we sing the third Biblical Canticle as Katavasia. The Canon to the saint of the day from the Menaion is chanted at Compline.

The Canon

ODE I

Canon to the Cross 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.

Refrain: Glory to Thy precious Cross O Lord.

Come, let us fall down today and worship the Cross of the Lord, approaching with pure minds and a pious disposition. For set before us, it bestoweth sanctification and salvation, light and glory, and mercy, upon those who worship it.

Refrain: Glory to Thy precious Cross O Lord.

The lifegiving Cross hath been set before us, shining forth with the radiance of grace. Let us approach and receive the illumination of joy, salvation, and remission of sins, as we offer praise unto the Lord.

Refrain: Glory to Thy precious Cross O Lord.

Before us a strange and marvelous sight is seen; the precious Cross; like a fountain flowing with gifts of grace; hath caused sin to cease, destroying disease, and giving strength to the minds of those who approach it with purity.

Glory ..., The staff of Moses prefigured the Cross when it parted the sea, by which we also, with faith, traverse the troubled sea of life, and sailing unharmed, escape all the currents of sin and attain to divine tranquillity.

Now & ever ..., Stavrotheotokion: 'When, transcending description, I gave birth to Thee O my Son, I felt no pain. How is it then, that I am now utterly consumed by pain?' said the all-holy Virgin weeping. 'For I now see Thee, Who didst suspend the earth upon the waters, hanging as a malefactor upon the Cross.'

ODE III

Canon to the Cross in Tone VIII:

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 but Thee, O only Lover of mankind.

Refrain: Glory to Thy precious Cross O Lord.

We see the Cross, the Giver of all good gifts, worshiped before us; wherefore the whole of creation doth joyously keep festival, illumined by the grace of our God who hath been willingly elevated upon it.

At the mid-point of the season of sacred abstinence, illumined by the rays of the light of the Cross, let us flee from the darkness of sin and cry aloud: 'O enlightenment of all things, lovingly-compassionate Lord, glory be to Thee!'

Glory ..., We hymn Thy praises, O Cross, and adoring thee with faith we ask of Thee: By Thy mighty power deliver us who honour thee from the snares of the enemy, and guide us all to the haven of salvation.

Now & ever ..., **Stavrotheotokion:** Gazing upon Life, as One dead upon the Cross, and unable to bear the anguish in the depths of her soul, the holy Virgin cried out lamenting: 'Woe is me, O my Son! what is this that lawless men have rendered unto Thee?'

Katavasia: O Christ fortify me on the rock of Thy commandments ...,

Sessional Hymn in Tone VI:

No sooner had the wood of Thy Cross been raised up, O Christ, * than the foundations of death were shaken, O Lord. * Hades eagerly swallowed Thee, * but trembling let Thee go. * Thou hast revealed unto us Thy salvation, O Holy One, * and we glorify Thee, O Son of God; ** have mercy on us.

Glory ..., Now & ever ..., Today the words of the Prophet have been fulfilled: * for behold we worship at the place * upon which Thy feet have stood, O Lord; * and, partaking of the Tree of salvation, * we have been delivered from our sinful passions, * by the intercessions of the Theotokos, ** O Thou only Lover of mankind.

ODE IV

Canon to the Cross in Tone VIII:

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!'

Refrain: **Glory to Thy precious Cross O Lord.**

The mighty protection and the restoration of mankind, the unconquerable weapon of the Faith, the salvific Cross, hath been set before us; sanctifying and illumining with grace the hearts of all who approach it with faith.

Refrain: **Glory to Thy precious Cross O Lord.**

In the middle of the Fast we behold the most precious Cross set before us, upon which, in the middle of the earth, Thou didst willingly ascend, O Lover of mankind, by its veneration the world hath been sanctified, and the hosts of demons put to flight.

Refrain: **Glory to Thy precious Cross O Lord.**

The heavens and all the earth rejoice together; the passion-bearers, and martyrs, the apostles and the souls of the righteous are filled with joy. For all the faithful behold the grace-giving Tree set before them, sanctifying them with grace.

Glory ..., Thy laws, O Lord, have I shamelessly not kept, and shall thereby be condemned when Thou comest from heaven to judge the deeds of all mankind. Wherefore I cry to Thee: turn me back by the power of Thy Cross, save me and grant me tears of repentance.

Now & ever ..., Stavrotheotokion: **T**he all-pure one cried aloud saying ‘From a Virginal womb I gave birth to Thee, O my Child, and now I behold Thee suspended on the Tree. I am troubled, and cannot comprehend the loftiness of this mystery, and the depths of Thy great judgments’: Wherefore with never-silent voices we bless her as the Mother of God.

ODE V:

Canon to the Cross in Tone VIII:

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.

Refrain: **Glory to Thy precious Cross O Lord.**

Cry out with gladness, O ye nations; leap for joy, O ye peoples singing in praise to God who hath given you the Cross as an unshakable support; for taking delight in it during the present season of abstinence, we noetically feed our soul and understanding.

Refrain: **Glory to Thy precious Cross O Lord.**

All the noetic hosts of heaven attend thee, O all-holy Cross, and today we mortals kiss thee with lips of clay, with love drawing forth sanctification and blessing, glorifying Him who hath been crucified upon thee.

Refrain: Most holy Theotokos save us.

Stavrotheotokion: Beholding upon the Cross Him who was born from thee in a manner transcending understanding, O all-immaculate one, thou wast wounded in the depths of thy soul and cried aloud: ‘Woe is me, my divine Child! How dost Thou suffer pain for the sake of all? I worship Thy loving-kindness, O Lord.’

First Triode Canon, by Joseph in Tone IV:

Irmos: The whole world was amazed at thy divine glory ...,

Refrain: Glory to Thy precious Cross O Lord.

The lights of heaven hid their brightness when they saw Thee, Who alone art righteous, unjustly nailed upon the Tree, O longsuffering One; and by Thy might mocking the dark powers of the evil one.

Refrain: Glory to Thy precious Cross O Lord.

Let us wash our countenances in the waters of fasting and embrace the Tree upon which Christ was raised. For assuming our mortal flesh, He alone hath suffered for the sake of all, that He might put to death him who made us die.

Refrain: Glory to Thy precious Cross O Lord.

O all-honored Cross, glory of the apostles, weapon of the passion-bearers, splendor of priests, rampart of the venerable, guardian of all the faithful, protect and sanctify those who fall down and worship thee with faith.

Refrain: Most holy Theotokos save us.

Stavrotheotokion: Beholding the Cluster of grapes she had borne suspended upon the Tree, the Virgin cried aloud: ‘O My Child; Thou art the Sweet Wine consumed in the drunkenness of Thine enemies who vainly crucified Thee; Who art longsuffering on behalf of all.’

Second Triode Canon, by Theodore in Tone IV;

Irmos: From the night I seek thee early, O lifegiving Cross ...,

Refrain: Glory to Thy precious Cross O Lord.

Today Thy Cross, the Tree of Life, hath been set before us, and venerating it, the world rejoiceth at the coming of the Spirit.

Refrain: Glory to Thy precious Cross O Lord.

Gazing upon Thy Cross, set forth before us, the ministers of heaven hymn Thy praises, O Lord; and the demons tremble, unable to endure Thy power.

Glory ..., With Orthodox faith let us glorify the Trinity, the Father, Son and Holy Spirit, one Godhead, a Unity in three Hypostases.

Now & ever ..., **Stavrotheotokion**: With Orthodox faith we and all the faithful confess thee to be a Mother and Virgin: for in a manner beyond all telling, thou hast conceived Christ our God, who alone is abundantly merciful.

Refrain: **Glory to Thee, our God, glory to Thee.**

Thou wast crucified, O Son of God, on pine, cedar and cypress: sanctify us all, and grant us to worthily behold Thy life-giving Passion.

Katavasia: **From the night I seek thee early, * O lifegiving Cross of Christ, *, and with fear I fall down and worship thee. * Grant us light, and ever shine upon us * with the day of salvation.**

ODE VI

Canon to the Cross in Tone VIII:

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.**

Refrain: **Glory to Thy precious Cross O Lord.**

Having set the Cross in its place upon the earth, the demons fell; that which we now behold gloriously set before us, let us venerate, raising ourselves up from the fall into sin.

Refrain: **Glory to Thy precious Cross O Lord.**

We exalt Thee, O Christ, as King and Lord; for Thou hast given us the Cross as an unshakable rampart. Wherefore having reached the midpoint of the divine Fast we reverently adore it, rejoicing.

Glory ..., **T**he Cross of the Lord hath been set before us, bestowing great gifts on us all. Let us approach, and draw from it enlightenment of heart and soul.

Now & ever ..., **Stavrotheotokion**: **S**trengthen us, O pure one, to abstain from all evil, and ever help us to refrain from wicked deeds, for thou art the Protection of all mankind.

Katavasia: **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.**

Kontakion in Tone VII:

The fiery sword no longer guardeth the gates of Eden, * for it hath been wondrously quenched by the wood of the Cross. * The sting of death and the victory of hades have been vanquished, * for Thou art come, O my Savior, crying unto those in Hades: ** 'Enter again into Paradise.'

Ikos of the Cross: Pilate set up three crosses in the place of the Skull, two for the thieves and one for the Giver of Life. Seeing Him, Hades cried to those below: 'O my servants and my powers! Who is this that hath fixed a nail in my heart? A wooden spear hath suddenly pierced me, and I am rent asunder. Inwardly I am in pain; and anguish hath seized my senses. My spirit is troubled, and I am constrained to cast out Adam and his posterity. A tree brought them to me, but now the Tree of the Cross leadeth them back again to Paradise.'

ODE VII

Canon to the Cross in Tone VIII:

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!

Refrain: Glory to Thy precious Cross O Lord.

He who exists outside time hath taken flesh within time, and in His goodness hath healed our temporal passions in the season of fasting, during which the divine Cross hath been set before us, sanctifying us.

Refrain: Glory to Thy precious Cross O Lord.

We praise, glorify, worship and magnify Thy power, O Lord, for Thou hast given Thy servants the divine Cross, our unending joy and the guardian of our souls and bodies.

Refrain: Glory to Thy precious Cross O Lord.

Destroy me not with my sins in the day of judgment, O Lord, and cast me not away in shame from before Thy face, but have compassion upon me, and save me by Thy precious Cross, since Thou art supremely good.

Glory ... With the Tree Moses sweetened the bitter waters, prefiguring the grace that cometh through thee, O Cross: for by its might we are delivered from the bitterness of the passions. Wherefore, sweetened by it, we now reverently adore thee with compunction of heart.

Now & ever ..., **Stavrotheotokion:** By thine intercessions O Lady, enlarge thou my heart, sealing it from all the deceitful snares of the adversary; and guide me on the narrow path that leadeth to the heavenly life, O Mother of God.

ODE VIII

Canon to the Cross in Tone VIII:

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’.

Refrain: Glory to Thy precious Cross O Lord.

Of old the Prophet Elisha drew the iron axe-head from the river with a piece of wood, prefiguring thee O most honored Cross. For thou hast raised us from the depths of delusion to the firm ground of truth, and this day having been deemed worthy to behold and venerate thee with faith, we gain salvation.

Refrain: Glory to Thy precious Cross O Lord.

When of old Jacob blessed his children, he manifestly prefigured thee, O all-honored Cross. And we all, who have been deemed worthy by grace to behold thee, draw near with undoubting faith, and embracing thee, receive rich blessings, light and salvation, and the remission of our sins.

Refrain: Glory to Thy precious Cross O Lord.

Whitened by our virtuous actions, let us draw near rejoicing at the midpoint of the Fast; and embracing the Cross of the Lord with faith, let us be guided by its might, that we may complete the course with eagerness and be illumined by the divine Passion.

Refrain: Glory to Thy precious Cross O Lord.

Trinitarian: To the Holy Trinity: Single in Nature, co-beginningless, co-enthroned, simple in Essence yet distinct in Hypostases, unbegotten Father, Son and Holy Spirit, uncreated Substance and Godhead, we all praise Thee, singing: O ye priests bless, and ye people supremely exalt Him throughout all ages.

Refrain: Most holy Theotokos save us.

Stavrotheotokion: The all-holy One cried out lamenting: ‘Now I behold Thee as an innocent lamb, hanging and nailed upon the Cross by lawless men, O my pre-eternal Son, I am heavily weighed down by my lamentation, pained with a mother’s grief.’ Wherefore, with never-silent voices, we rightly hymn her throughout all ages.

First Triode Canon, by Joseph in Tone IV:

Irmos: The Offspring of the Theotokos saved the holy children ...

Refrain: Glory to Thy precious Cross O Lord.

Beholding the Passion of Thee who art passionless, creation suffered with Thee, O longsuffering One. The sun was quenched and the rocks were rent asunder; the whole earth was shaken and cried out in fear: 'O ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages'.

Refrain: Glory to Thy precious Cross O Lord.

Rebuke the wild beasts which trouble me within, hidden in the reeds of my soul, O my compassionate God; for Thou didst endure to be shamefully struck by a reed, desiring to restore to honor all who had fallen into disgrace through the transgression of old.

Refrain: Glory to Thy precious Cross O Lord.

When I call to mind, O most just Judge, Thy dread and righteous judgment seat, I am filled with fear and greatly troubled, I tremble and lament, for I know that my deeds deserve condemnation. But, O my Savior, let not the multitude of my sins prove greater than the wealth of Thy loving-kindness.

Refrain: Most holy Theotokos save us.

Stavrotheotokion: I gave birth to Thee without the pangs of childbirth, but now I suffer anguish at Thy Crucifixion, and my soul hath been set aflame. For Thou hast been pierced with nails, O longsuffering One, and wounded in Thy side', lamented the most pure One; wherefore with one accord we hymn her as the Theotokos.

Second Triode Canon, by Theodore in Tone IV;

Irmos: O all ye works of God and all creation ...,

Refrain: Glory to Thy precious Cross O Lord.

Let the mountains gush with righteousness, and the hills with rejoicing, upon beholding the veneration of the Wood of the Cross, which we supremely exalt, O Christ, throughout the ages.

Refrain: Glory to Thy precious Cross O Lord.

Fearful is the grace of Thy Cross: for it driveth away the hosts of demons, bringing the waters of healing to mankind. Wherefore we sing Thy praises, O Christ, throughout the ages.

Refrain: We bless the Father, Son and Holy Spirit, the Lord

Let us glorify the beginningless Father, and the Son with the Holy Spirit, the consubstantial Trinity, one sovereign power and God; and let us piously hymn His praises throughout the ages.

Now & ever ..., Stavrotheotokion: Every mortal tongue doth hymn thee, O Virgin, for from thee hath shone forth the unapproachable Light, Christ God, illumining the whole world; Whom we supremely exalt throughout the ages.

Refrain: Glory to Thee, our God, glory to Thee.

The ends of the earth rejoice at the veneration of Thy Cross, O Lover of mankind, and the Angels in heaven exult with us today, O Christ, and with us hymn Thee throughout the ages.

Verse: We praise, bless and Worship the Lord ...,

Katavasia: O all ye works of God and all creation, * bless ye the Lord, * for the Light hath shone forth, * illumining the inhabited earth, * granting eternal life to mankind: * O ye peoples praise Him * and supremely exalt Him throughout the ages.

ODE IX

Canon to the Cross in Tone VIII:

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.

Refrain: Glory to Thy precious Cross O Lord.

Heal my brokenness, O supremely good One, for Thou wast nailed upon the Cross, Thy hands and feet, and Thy side, were pierced O King of all. Thou Who art the joy of all mankind, their sweetness, glory and eternal redemption wast given vinegar and gall to drink.

Refrain: Glory to Thy precious Cross O Lord.

O divine Cross, more beautiful than sapphire and gold, shining forth upon us like the sun, for standing before us, surrounded by the ranks of noetic powers, thou dost illumine the whole inhabited world by the rays of Thy divine power.

Refrain: Glory to Thy precious Cross O Lord.

The Cross is the safe-haven of the tempest-tossed, the guide and firm foundation of those who have gone astray, the glory of Christ, the power of the apostles and the prophets, the strength of God's strugglers, and the refuge of all mankind. Wherefore, beholding it placed before us, we adore it in this time of fasting.

Refrain: Glory to Thy precious Cross O Lord.

When Thou shalt come upon the earth to judge the world which Thou hast fashioned O Lord, the army of angelic hosts will precede Thee, and the Cross shall shine more radiantly than beams of sunlight. By its power have compassion upon me and save me, who hath sinned more than all others.

Refrain: Most holy Theotokos save us.

Stavrotheotokion: 'From my womb I gave birth without corruption to Thee, Who wast begotten from the Father before all ages: how, then, O my Son, art Thou subject to corruption? For men rend Thy body, and cruelly pierce Thy side with a spear, and inhumanly nail Thy hands and feet.' cried the all-pure one; whom, as is meet, we magnify.

First Triode Canon, by Joseph in Tone IV:

Irmos: Let every mortal born on earth ...,

Refrain: Glory to Thy precious Cross O Lord.

By the Tree of the Cross, O Christ, Thou hast subdued the flame of sin: with Thy pierced hands Thou hast delivered from the hand of the adversary him who in his greed stretched out his hand, to partake of the fruit from the only tree in Paradise from which Thou didst forbid him to eat, O greatly merciful Christ.

Refrain: Glory to Thy precious Cross O Lord.

Grant us O Christ, to fall down and worship Thy precious Cross in purity, and to behold Thy Passion which freeth all mankind from the passions, and look not upon our sins, but make us true sons of Thy Resurrection.

Refrain: Glory to Thy precious Cross O Lord.

By Thy Resurrection Thou hast raised us up who were fallen into death; destroying death and reconciling us to Thy Father, having shed Thy blood for us, O Benefactor. Wherefore we glorify Thee as God, the almighty Redeemer.

Refrain: Most holy Theotokos save us.

Stavrotheotokion: Thee, who alone hast conceived the Hypostatic Wisdom of God, do I entreat; grant me wisdom that I may escape the snares and cunning of him who is falsely wise in evil, O unwedded Virgin Theotokos; the mighty refuge of all the faithful,

Second Triode Canon, by Theodore in Tone IV;

Irmos: O undefiled Theotokos, * with never-silent hymns ...,

Refrain: Glory to Thy precious Cross O Lord.

O precious Cross, attended to by the hosts of angels, and worshiped by us, thee do we magnify.

Refrain: **G**lory to Thy precious Cross **O** Lord.

The most pure Tree, whereby we who were once dead partake of life, the Cross of the Savior, Thee do we magnify.

Glory ..., **T**he beginningless Father, the coeternal Son, and the co-enthroned Spirit, the Holy Trinity, Thee do we magnify.

Now & ever ..., **Stavrotheotokion:** **O** unwedded Mother and Virgin, we hymn thee **O** pure one, for without seed thou hast conceived the Creator.

Refrain: **G**lory to Thee, our God, glory to Thee.

Having been deemed worthy to behold and worship thee, may we also reach the holy Passion, **O** Cross of Christ.

Katavasia: **O** undefiled Theotokos, * with never-silent hymns * we magnify thine Offspring born without seed, * Christ our God.

The Exapostilarion of the day from the Oktoechos; **Glory ...**, the Exapostilarion of the saint from the Menaion, if such is appointed; **Now & ever ...**, and the usual Theotokion.

At the Aposticha in Tone IV:

Discerner of truth and seer of hidden things **O** Lord, * Thou hast condemned the Pharisee who, overcome by vainglory, * imagined he could be justified by virtuous deeds; * but Thou hast justified the Publican * who condemned by the Pharisee, prayed with compunction. * Grant that we may follow the example of the Publican in his penitence * and grant us forgiveness, ** since Thou art the Lover of mankind.

First 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.

Repeat: **D**iscerner of truth and seer of hidden things ...,

Second Verse: **A**nd let the brightness of the Lord our God be upon us, and the works of our hand do Thou guide aright upon us, * yea, the works of our hands do Thou guide aright.

To the Martyrs in Tone IV:

Who is not filled with wonder, O holy martyrs, * at beholding the good fight ye have fought? * How in the body ye defeated the bodiless enemy; * armed with the Cross and confessing Christ, * Whereby ye put to flight hordes of demons * driving back the barbarians, ** ceaselessly intercede that our souls be saved.

Glory ..., Now & ever ..., in Tone VIII:

Today the Master of creation and the Lord of Glory * is nailed to the Cross and His side is pierced; * and He Who is the sweetness of the Church doth taste gall and vinegar. * A crown of thorns is put upon Him Who covereth the heavens with clouds. * He is clothed in a cloak of mockery, * and He Who formed man with His hands is struck by a hand of clay. * He Who wraps the heavens in clouds is smitten upon His back. * He accepts spitting and scourging, reproach and buffeting; * and all these things my Redeemer and God doth endure for me who am condemned, ** that in His compassion He may save the world from delusion.

Reader: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

Reader: Holy God, Holy Mighty, ... **O**ur Father ...

Priest: For Thine is the Kingdom, ...

Reader: Amen. **S**tanding in the temple of thy glory, we seem to stand in heaven; O Theotokos, gate of heaven, open the door of thy mercy.

Lord have mercy. (40 Times)

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

More honorable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, father (master) bless.

Priest: He that is blessed, Christ our God, always, Now & ever ..., and unto the ages of ages.

Reader: Amen. **O** Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this city (or habitation, or town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Then the Prayer of St Ephraim:

Priest: **O** Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. (Prostration)

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. (Prostration)

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

O God, cleanse me a sinner. (Twelve times)

O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

Then the reader immediately begins the first hour. Without the reading of a Kathisma. The 19th Kathisma is read at the Third Hour, the 20th at the Sixth Hour.

FIRST HOUR

In place of **O**rders my steps ..., we sing thrice, making three prostrations:

We venerate Thy Cross, O Master, * and we glorify Thy holy Resurrection.

(At this point it is also common to sing "**C**ome, ye faithful and let us venerate ..., " with the verses that follow, as on Sunday, while the faithful come up to venerate the Cross.)

During the Hours after **O**ur Father ..., we use the **Kontakion**:

Kontakion in Tone VII:

The fiery sword no longer guardeth the gates of Eden, * for it hath been wondrously quenched by the wood of the Cross. * The sting of death and the victory of hades have been vanquished, * for 'Thou art come, O my Savior, crying unto those in Hades: ** 'Enter again into Paradise.'

SIXTH HOUR

Troparion of the Prophecy in Tone I:

We venerate Thy Cross, O Master, * and we glorify Thy holy Resurrection.

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

Prokeimenon of the prophecy in Tone VI:

Prokeimenon: **H**e is compassionate and will be gracious unto their sins: * and He will not destroy them.

Verse: **G**ive heed, O My people, to My law: incline your ear unto the words of My mouth.

THE READING IS FROM THE PROPHECY OF ISAIAH (29:13 - 23)

The LORD said: Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the LORD, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.

Prokeimenon in Tone V:

Prokeimenon: **H**elp us, O God our Savior: * for the glory of Thy Name deliver us.

Verse: **O** God, the heathen are come into Thine inheritance.

Note: At the end of the Typika, we say as usual the final **H**oly God. ..., etc., and the Lord's Prayer. Then follows the final veneration of the Cross. We sing three times, making three prostrations, "**W**e worship Thy Cross, O Master...", " with the verses "**C**ome, ye faithful...", " and we all come up to venerate the Cross, as on Sunday. Then the priest takes the Cross into the sanctuary, and we continue with the rest of the Typika, with the usual conclusion.

FRIDAY IN THE FOURTH WEEK
AT VESPERS

After the Psalm of Introduction (Psalm 103) and the Great Litany, the 18th Kathisma of the Psalter. At **L**ord, I have cried ..., 10 Stichera are sung, 6 from the Triodion:

Six Stichera from the Triodion, by St. Joseph in Tone VIII:

Verse: **B**ring my soul out of prison: * that I may praise Thy Name.

I have enslaved my soul's dignity to the passions; * and have become like the wild beasts, * and have no strength to lift mine eyes to Thee in the highest. * But like the Publican, O Christ, with my head bowed down, * I pray to Thee, and cry aloud: ** O God cleanse me and save me.

Verse: **T**he righteous shall wait patiently for me: * until Thou shalt reward me.

Repeat: **I** have enslaved my soul's dignity to the passions ...,

Then four Stichera to the Martyrs in the Tone of the week, and four Stichera to the saint of the day from the Menaion.

Glory ..., Verse for the Dead in the Tone of the week.

Now & ever ..., Theotokion in the Tone of the week.

Entrance, **O** joyous Light ...,

Prokeimenon in Tone IV:

Prokeimenon: **O** Shepherd of Israel attend, * Thou that leadest Joseph like a sheep.

Verse: **T**hou that sittest upon the cherubim, manifest Thyself.

A READING FROM THE BOOK OF GENESIS (12: 1-7)

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their

substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.

Prokeimenon in Tone II:

Prokeimenon: Rejoice in God our helper: * shout with joy to the God of Jacob.

Verse: Take up the psalm, bring hither the timbrel.

A READING FROM THE BOOK OF PROVERBS (14:15 - 26)

The simple believeth every word: but the prudent man looketh well to his going. A wise man feareth, and departeth from evil: but the fool rageth, and is confident. He that is soon angry dealeth foolishly: and a man of wicked devices is hated. The simple inherit folly: but the prudent are crowned with knowledge. The evil bow before the good; and the wicked at the gates of the righteous. The poor is hated even of his own neighbor: but the rich hath many friends. He that despiseth his neighbor sinneth: but he that hath mercy on the poor, happy is he. Do they not err that devise evil? but mercy and truth shall be to them that devise good. In all labor there is profit: but the talk of the lips tendeth only to penury. The crown of the wise is their riches: but the foolishness of fools is folly. A true witness delivereth souls: but a deceitful witness speaketh lies. In the fear of the LORD is strong confidence: and his children shall have a place of refuge.

And the rest of the Liturgy of the Presanctified Gifts.

FRIDAY IN THE FOURTH WEEK

AT COMPLINE

In the modern Greek use, the Akathist Hymn is sung at Small Compline, exactly as on the previous Fridays, except that we sing the fourth section of the Hymn, beginning at the tenth Ikos, and ending with the first Kontakion: After Our Father ..., we say the Kontakion to the Martyrs: There is no reading from the Gospel at the end, as there was on the Friday of the first week.

For Convenience the service is presented below:

Priest: Blessed is our God, ...

Reader: Amen. **G**lory to Thee our God ..., **H**eavenly King ..., **H**oly God ..., Our Father.

Priest: For thine is the kingdom ...

Reader: Lord Have Mercy (12 times)... **G**lory ..., **N**ow & ever ..., **O** come let us worship ..., **Then:**

PSALM 50

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good

pleasure unto Zion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

PSALM 69

○ God, be attentive unto helping me; O Lord, make haste to help me. Let them be shamed and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils against me. Let them be turned back straightway in shame that say unto me: Well done! Well done! Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified. But as for me, I am poor and needy; O God come unto mine aid. My helper and my deliverer art Thou, O Lord; make no long tarrying.

PSALM 142

○ Lord, hear my prayer; give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

THE DOXOLOGY

Glory to God in the highest, and on earth, peace and good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and O Holy Spirit. O

Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen. Every night will I bless Thee, and I will praise Thy Name forever, yea, forever and forever. Lord, thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee. O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee. Vouchsafe, O Lord, to keep us this night without sin. Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy name unto the ages. Amen. Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes.. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes. O Lord, Thy mercy endureth forever; disdain not the works of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, Now & ever ..., and unto the ages of ages. Amen.

THE SYMBOL OF FAITH

I believe in one God, the Father Almighty, Maker of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; of one essence with the Father, by Whom all things were made; Who for us men and for our salvation came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man; And was crucified for us under Pontius Pilate, and suffered and was buried; And arose again on the third day according to the Scriptures; And ascended into the heavens, and sitteth at the right hand of the Father; And shall come again, with glory, to judge both the living and the dead; Whose kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets. In One, Holy, Catholic, and Apostolic Church. I confess one baptism for the remission of sins. I look for the resurrection of the dead, And the life of the age to come. Amen.

Then immediately:

It is truly meet to bless thee, the Theotokos, ever blessed and most blameless, and Mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

After which we chant the Fourth Stasis of the Akathist Hymn, beginning with the Canon:

Akathist Canon in Tone IV:

ODE I

Irmos: I shall open my mouth, * and the Spirit will inspire it, * and I shall utter the words of my song to the Queen and Mother: * I shall be seen radiantly keeping feast * and joyfully praising her wonders.

Refrain: Most holy Theotokos, save us.

Beholding thee, the living book of Christ, sealed by the Spirit, the great archangel exclaimed to thee, O pure one: Rejoice, vessel of joy, through which the curse of the first mother is annulled.

Refrain: Most holy Theotokos, save us.

Rejoice, Virgin bride of God, restoration of Adam and the death of Hades. Rejoice, all-immaculate one, palace of the King of all. Rejoice, fiery throne of the Almighty.

Refrain: Glory to the Father, and to the Son, and to the Holy Spirit.

Rejoice, O thou who alone hast blossomed forth the unfading Rose. Rejoice, for thou hast borne the fragrant Apple. Rejoice, Maiden unwedded, the pure fragrance of the only King, and preservation of the world.

Refrain: Both now & ever, and unto the ages of ages. Amen.

Rejoice, treasure-house of purity, by which we have risen from our fall. Rejoice, sweet-smelling lily which perfumeth the faithful, fragrant incense and most precious myrrh.

ODE III

Irmos: O Theotokos, thou living and plentiful fount, * grant strength to those united in spiritual fellowship, * who sing hymns of praise to thee: * and in thy divine glory * grant unto them crowns of glory.

Refrain: Most holy Theotokos, save us.

From thee, the untilled field, hath grown the divine Ear of grain. Rejoice, living table that hath held the Bread of Life. Rejoice, O Lady, never-failing spring of the Living Water.

Refrain: Most holy Theotokos, save us.

O Heifer that bearest the unblemished Calf for the faithful, rejoice!, Ewe that hast brought forth the lamb of God, Who taketh away the sins of all the world. Rejoice, ardent mercy-seat.

Refrain: Glory to the Father, and to the Son, and to the Holy Spirit.

Rejoice brightest dawn, who alone bearest Christ the Sun. Rejoice, dwelling-place of Light, who hast dispersed darkness and utterly driven away the gloomy demons.

Refrain: Both now & ever, and unto the ages of ages. Amen.

Rejoice, only portal through which the Word alone hath passed. By thy birthgiving, O Lady, thou hast broken the bars and gates of Hades. Rejoice, Bride of God, divine entry of the saved.

ODE IV

Irmos: Seated in glory * upon the throne of the Godhead, * Jesus most divine is come on a swift cloud, * and with His incorrupt arm hath He saved those who cry aloud: * Glory to Thy power, O Christ!

Refrain: Most holy Theotokos, save us.

With voices of song in faith we cry aloud to thee, who art worthy of all praise: Rejoice, butter mountain, mountain curdled by the Spirit. Rejoice, candlestick and vessel of manna, which sweeteneth the senses of all the pious.

Refrain: Most holy Theotokos, save us.

Rejoice, mercy-seat of the world, most pure Lady. Rejoice, ladder raising all from the earth by grace. Rejoice, bridge that in very truth hast led from death to life all those who hymn thee.

Refrain: Most holy Theotokos, save us.

Rejoice, most pure one, higher than the heavens, who didst painlessly carry within thy womb the Fountain of the earth. Rejoice, sea-shell that with thy blood didst dye a divine purple robe for the King of Hosts.

Refrain: Glory to the Father, and to the Son, and to the Holy Spirit.

Rejoice, Lady who in truth didst give birth to the lawgiver, Who freely washed clean the iniquities of all. O Maiden who hast not known wedlock, unfathomable depth, unutterable height, by whom we have been deified.

Refrain: Both now & ever, and unto the ages of ages. Amen.

Praising thee who hast woven for the world a Crown not made by the hand of man, we cry to thee: Rejoice, O Virgin, the guardian of all mankind, fortress and rampart, and sacred refuge.

ODE V

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb Him Who is the God of all; * and giving birth to the timeless Son, * thou grantest peace unto all who hymn thee.

Refrain: Most holy Theotokos, save us.

Rejoice, all-immaculate one, who hast given birth to the Way of life, and who didst save the world from the flood of sin. Rejoice, Bride of God, tidings fearful to tell and hear. Rejoice, dwelling-place of the Master of all creation.

Refrain: Most holy Theotokos, save us.

Rejoice, most pure one, the strength and fortress of all, sanctuary of glory, the death of Hades, most radiant bridal chamber. Rejoice, joy of angels. Rejoice, helper of those who pray to thee with faith.

Refrain: Most holy Theotokos, save us.

Rejoice, O Lady, fiery chariot of the Word, living paradise, having in thy midst the Tree of Life, the Lord of Life, Whose sweetness vivifieth all who partake of Him with faith, though they have been subject to corruption.

Refrain: Glory to the Father, and to the Son, and to the Holy Spirit.

Strengthened by thy might, we raise our cry to thee with faith: Rejoice, city of the King of all, of which things glorious and worthy to be heard were clearly spoken. Rejoice, unhewn mountain, unfathomed depth.

Refrain: Both now & ever, and unto the ages of ages. Amen.

Rejoice, all-pure one, spacious tabernacle of the Word, shell which produced the divine Pearl. Rejoice, all-wondrous Theotokos, who dost reconcile with God all who ever call thee blessed.

ODE VI

Irmos: As we celebrate this sacred and solemn feast of the Theotokos, * let us come, clapping our hands, * O people of the Lord, * and glorify God who was born of her.

Refrain: Most holy Theotokos, save us.

O undefiled bridal chamber of the Word, cause of deification for all, rejoice, all-honorable preaching of the prophet; rejoice, adornment of the apostles.

Refrain: Most holy Theotokos, save us.

From thee hath come the Dew that extinguished the flame of idolatry; therefore, we cry to thee: Rejoice, living fleece wet with dew, which Gideon saw of old, O Virgin.

Refrain: Glory to the Father, and to the Son, and to the Holy Spirit.

Behold, to thee, O Virgin, we cry: Rejoice! Be thou the port and a haven for all that sail upon the troubled waters of affliction, amidst all the snares of the enemy.

Refrain: Both now & ever, and unto the ages of ages. Amen.

Thou cause of joy, endue our thoughts with grace, that we may cry to thee: Rejoice, unconsumed bush, cloud of light that unceasingly overshadoweth the faithful.

ODE VII

Irmos: The holy children bravely trampled upon the threatening fire, * refusing to worship created things in place of the Creator, * and they sang in joy: * 'Blessed art Thou and praised above all, * O Lord God of our Fathers.'

Refrain: Most holy Theotokos, save us.

We sing of thee, crying aloud: Rejoice, chariot of the noetic Sun; true vine, that hast produced ripe grapes, from which floweth a wine making glad the souls of those who glorify thee in faith.

Refrain: Most holy Theotokos, save us.

Rejoice, O Bride of God, who hast given birth to the Healer of all; thou mystical staff, that didst blossom with the unfading Flower. Rejoice, O Lady, through whom we are filled with joy and inherited life.

Refrain: Most holy Theotokos, save us.

No tongue, however eloquent, hath power to sing thy praises, O Lady; for thou art exalted above the seraphim, having given birth to Christ the King, Whom do thou beseech to deliver from all harm those that venerate thee in faith.

Refrain: **Glory to the Father, and to the Son, and to the Holy Spirit.**

The ends of the earth praise thee and call thee blessed, and they cry to thee with love: Rejoice, pure scroll, upon which the Word was written by the finger of the Father. Do thou beseech Him to inscribe thy servants in the book of life, O Theotokos.

Refrain: **Both now & ever, and unto the ages of ages. Amen.**

We thy servants pray to thee and bend the knees of our hearts: Incline thine ear, O pure one; save thy servants who are always sinking, and preserve thy city from every enemy captivity, O Theotokos.

ODE VIII

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath since been born on earth, * and he gathers all creation to sing: * O all ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.**

Refrain: **Most holy Theotokos, save us.**

Within thy womb thou hast received the Word; thou hast carried Him who carrieth all; O pure one, thou hast fed with milk Him Who by His beck feedeth the whole world. To Him we sing: Sing to the Lord, all ye His works, and supremely exalt Him throughout all ages.

Refrain: **Most holy Theotokos, save us.**

Moses perceived in the burning bush the great mystery of thy childbearing, while the youths clearly prefigured it as they stood in the midst of the fire and were not consumed, O Virgin pure and inviolate. Therefore do we hymn thee and supremely exalt thee throughout all ages.

Refrain: **Most holy Theotokos, save us.**

We who once through falsehood were stripped naked, have been clothed in the robe of incorruption by thy childbearing; and we who once sat in the darkness of sin have seen the light, O Maiden, dwelling-place of Light. Therefore we hymn thee, and supremely exalt thee throughout all ages.

Refrain: **Glory to the Father, and to the Son, and to the Holy Spirit.**

Through thee the dead are brought to life, for thou hast borne the Hypostatic Life. They who once were mute are now made to speak well; lepers are cleansed, diseases are driven out, the hosts of the spirits of the air are conquered, O Virgin, the salvation of mankind.

Refrain: Both now & ever, and unto the ages of ages. Amen.

Thou didst bear the salvation of the world, O pure one, and through thee we were raised from earth to heaven. Rejoice, all-blessed, protection and strength, rampart and fortress of those who sing: O all ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages.

ODE IX

Irmos: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry: Rejoice! * Pure and blessed Ever-Virgin, * who hast given birth to God.

Refrain: Most holy Theotokos, save us.

Let us, the faithful, call to thee: Rejoice! Through thee, O Maiden, we have become partakers of everlasting joy. Save us from temptations, from barbarian captivity, and from every other injury that befalleth the sinful because of the multitude of their transgressions.

Refrain: Most holy Theotokos, save us.

Thou hast appeared as our enlightenment and confirmation; wherefore, we cry to thee: Rejoice, never-setting star that hast brought the great Sun into the world. Rejoice, pure Virgin who hast opened the closed Eden. Rejoice, pillar of fire, leading mankind to a higher life.

Refrain: Most holy Theotokos, save us.

Let us stand with reverence in the house of our God, and let us cry aloud: Rejoice, Sovereign Lady of the world. Rejoice, Mary, Sovereign Lady of us all. Rejoice, thou who alone art immaculate and fair among women. Rejoice, vessel that receivedst the inexhaustible myrrh poured out upon thee.

Refrain: Glory to the Father, and to the Son, and to the Holy Spirit.

Thou dove that hast borne the Merciful One, rejoice, ever-virgin! Rejoice, glory of all the saints. Rejoice, crown of martyrs. Rejoice, divine adornment of all the righteous and salvation of us the faithful.

Refrain: Both now & ever, and unto the ages of ages. Amen.

Spare Thine inheritance, O God, and overlook all our sins now, for as an intercessor in Thy sight, O Christ, Thou hast her who on earth gave birth to Thee without seed, when in Thy great mercy Thou didst will to take the form of a man.

Then the Choir chants the Kontakion: in Tone VIII:

To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving * as ones rescued out of sufferings, O Theotokos: * but as Thou art one with might which is invincible, * from all dangers that can be do Thou deliver us, that we may cry to Thee: * **Rejoice; Thou Bride Unwedded!**

The Fourth Stasis

IKOS X

A bulwark art Thou to virgins, and to all that flee unto Thee, O Virgin Theotokos; for the Maker of Heaven and earth prepared Thee, O Most-pure one, dwelt in Thy womb, and taught all to call to Thee:

Rejoice; Pillar of virginity:

Rejoice; Gate of salvation!

Rejoice; Leader of mental formation:

Rejoice; Bestower of divine good!

Rejoice; For Thou didst renew those conceived in shame:

Rejoice; For Thou gavest wisdom to those robbed of their minds!

Rejoice; Thou Who didst foil the corrupter of minds:

Rejoice; Thou Who hast given birth to the Sower of purity!

Rejoice; Bridal chamber of a seedless marriage:

Rejoice; Thou Who dost wed the faithful to the Lord!

Rejoice; Good nourisher of virgins:

Rejoice; Adorner of holy souls as for marriage!

Rejoice; Thou Bride Unwedded!

KONTAKION XI

Every hymn is defeated that trieth to encompass the multitude of Thy many compassions; for if we offer to Thee, O Holy King, songs equal in number to the sand, nothing have we done worthy of that which Thou hast given us who shout to Thee: **Alleluia!**

IKOS XI

We behold the holy Virgin, a shining lamp appearing to those in darkness; for, kindling the Immaterial Light, She guideth all to divine knowledge, She illumineth minds with radiance, and is honored by our shouting these things:

Rejoice; Ray of the noetic Sun:

Rejoice; Radiance of the Unsetting Light!

Rejoice; Lightning that enlightenest our souls:
Rejoice; Thunder that terrifiest our enemies!
Rejoice; For Thou didst cause the refulgent Light to dawn:
Rejoice; For Thou didst cause the river of many streams to gush forth!
Rejoice; Thou Who paintest the image of the font:
Rejoice; Thou Who blottest out the stain of sin!
Rejoice; Laver that washest the conscience clean:
Rejoice; Cup that drawest up joy!
Rejoice; Aroma of the sweet fragrance of Christ:
Rejoice; Life of mystical gladness!
Rejoice; Thou Bride Unwedded!

KONTAKION XII

When the Absolver of all mankind desired to blot out ancient debts, of His Own will He came to dwell among those who had fallen from His Grace; and having torn up the handwriting of their sins, He heareth this from all: **Alleluia!**

IKOS XII

While singing to Thine Offspring, we all praise Thee as a living temple, O Theotokos; for the Lord Who holdeth all things in His hand dwelt in Thy womb, and He sanctified and glorified Thee, and taught all to cry to Thee:

Rejoice; Tabernacle of God the Word:
Rejoice; Greater holy of holies!
Rejoice; Ark gilded by the Spirit:
Rejoice; Inexhaustible treasury of life!
Rejoice; Precious diadem of pious kings:
Rejoice; Venerable boast of reverent priests!
Rejoice; Unshakable fortress of the Church:
Rejoice; Inviolable wall of the kingdom!
Rejoice; Thou through whom victories are obtained:
Rejoice; Thou through whom foes fall prostrate!
Rejoice; Healing of my flesh:
Rejoice; Salvation of my soul!
Rejoice; Thou Bride Unwedded!

KONTAKION XIII

O all-praised Mother Who didst bear the Word, the Holiest of all Holies, accept now our offering, and deliver from all misfortune, and rescue from the torment to come those who cry out together: **Alleluia! Alleluia! Alleluia!** (This Kontakion is sung three times)

Then the first Ikos is chanted again:

IKOS I

An archangel was sent from Heaven to say to the Theotokos: Rejoice! (Thrice) And beholding Thee, O Lord, taking bodily form, he was amazed and with his bodiless voice he stood crying to Her such things as these:

Rejoice; Thou through whom joy will shine forth:

Rejoice; Thou through whom the curse will cease!

Rejoice; Recall of fallen Adam:

Rejoice; Redemption of the tears of Eve!

Rejoice; Height inaccessible to human thoughts:

Rejoice; Depth un-discernible even for the eyes of angels!

Rejoice; For Thou art the throne of the King:

Rejoice; For Thou bearest Him Who beareth all!

Rejoice; Star that causeth the Sun to appear:

Rejoice; Womb of the Divine Incarnation!

Rejoice; Thou through whom creation is renewed:

Rejoice; Thou through whom we worship the Creator!

Rejoice; Thou Bride Unwedded!

Then the Choir chants the first Kontakion, in Tone VIII:

To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving as ones rescued out of sufferings, O Theotokos: but as Thou art one with might which is invincible, from all dangers that can be do Thou deliver us, that we may cry to Thee: **Rejoice, T**hou Bride Unwedded!

Reader: Holy God ..., **O**ur Father.

Priest: For thine is the kingdom ...,

Then the Kontakion for the Martyrs; in Tone VIII:

To Thee, the Planter of creation, * the world doth offer the God-bearing martyrs as the first-fruits of nature. * By their supplications, preserve Thy Church in perfect peace, ** through the Theotokos, O Greatly-Merciful One.

Reader: Lord, have mercy (40 times).

Thou Who at all times and at every hour, in heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: Receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil and pain. Compass us about with Thy holy angels, that, guarded and guided by their array, we may attain to the unity of the faith and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Reader: Lord have mercy. (Thrice), Glory ..., Now & ever ...,

More honorable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Reader: In the name of the Lord Father (Master) bless!

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Reader: Amen, Lord have mercy (12 Times), Save, help, and protect us, O Virgin Theotokos.

The Supplicatory Prayer to the Most Holy Theotokos:

O undefiled, untainted, uncorrupted, most pure, chaste Virgin, Thou Bride of God and Sovereign Lady, who didst unite the Word of God to mankind through thy most glorious birth giving, and hast linked the apostate nature of our race with the heavenly; O Thou who art the only hope of the hopeless, and the helper of the struggling, the ever-ready protection of them that hasten unto thee, and the refuge of all Orthodox Christians: Shrink not with loathing from me a sinner, defiled as I am, and who with polluted thoughts, words, and deeds have made myself utterly unprofitable, and through slothfulness of mind have become a slave to the pleasures of life. But do thou as the Mother of God Who lovest mankind, show thy love for mankind and mercifully have compassion upon me a sinner and prodigal, and accept my supplication, which is offered unto thee out of my defiled mouth; and making use of thy motherly boldness, entreat thy Son and our Master and Lord that He may be pleased to open for me the bowels of His loving-kindness and graciousness to mankind, and, disregarding my numberless offenses, may He turn me back to repentance, and show me to be a tried worker of His precepts. And be thou ever present unto

me as merciful, compassionate and well disposed; in the present life be thou a fervent intercessor and helper, repelling the assaults of adversaries and guiding me to salvation, and at the time of my departure taking care of my miserable soul, and driving far away from it the dark countenances of evil demons; lastly, at the dreadful day of judgment delivering me from eternal torment, show me to be an heir of the ineffable glory of thy Son and our God; all of which may I attain, O my Sovereign Lady, most holy Theotokos, by virtue of thine intercessions and protection, through the grace and love to mankind of thine only begotten Son, our Lord and God and Savior, Jesus Christ, to Whom is due all glory, honor and worship, together with His beginningless Father, and His Most Holy and good and life creating Spirit, Now & ever ..., and unto ages of ages. Amen.

A Prayer to our Lord Jesus Christ, by Antiochus the monk:

And grant unto us, O Master, in the coming sleep, rest for body and soul, and preserve us from the gloomy slumber of sin, and from every dark and nocturnal sensuality. Subdue the impulses of passions, extinguish the fiery darts of the evil one that are cunningly hurled against us, assuage the rebellions of our flesh, and every earthly and fleshly subtlety of ours lull to sleep. And grant unto us, O God, a watchful mind, chaste thought, a sober heart, a sleep gentle and free from every satanic illusion. Raise us up at the time of prayer firmly grounded in Thy judgments. All the night long grant us a doxology, that we may hymn and bless and glorify Thy most honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, Now & ever ..., and unto the ages of ages. Amen.

Most glorious, Ever-Virgin, Mother of Christ God, present our prayer to thy Son and our God, that through thee, He may save our souls.

My hope is the Father, my refuge is the Son, my protection is the Holy Spirit: O Holy Trinity, glory to Thee.

All my hope I place in thee, O Mother of God: keep me under thy protection.

In Thee, O Full of grace, doth all creation rejoice, the ranks of Angels and the race of mankind; O all-hallowed Temple and spiritual Paradise, boast of Virgins. For from thee God became incarnate and He who is our God before the ages became a child. He hath made thy womb a throne and rendered it wider than the heavens. In thee, O Full of grace, doth all creation rejoice; glory be to thee.

A Prayer to the Guardian Angel:

O holy angel that standeth by my wretched soul and my passionate life, forsake not me a sinner, nor shrink from me because of mine intemperance. Give no place for the cunning demon to master me through the violence of my mortal body, strengthen my poor and feeble hand, and guide me in the way of salvation. Yea, O holy angel of God, guardian and protector of my wretched soul and body, forgive me all wherein I have offended thee all the days of my life; and if I have sinned in anything this day, protect me during this present night, and guard me from every temptation of the enemy, that I may not anger God by any sin. And pray to the Lord for me, that he may establish me in His fear, and show me, His servant, to be worthy of His goodness. Amen.

O Theotokos and Virgin, rejoice, O Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the Fruit of thy womb, for thou hast borne the Savior of our souls. (Thrice)

Priest: Glory to Thee, O Christ God, our hope, glory to Thee.

Choir: Glory ..., Now & ever ..., Lord, have mercy. (Thrice), Father, bless.

Priest: May Christ our true God, by the prayers of His most pure Mother, of our holy and God-bearing fathers, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Choir: Amen.

Priest: Bless, holy fathers (mothers, brothers and sisters) and forgive me a sinner, all wherein I have sinned this day in deed, word, and thought, and by all my senses.

And the brethren (sisters/congregation) reply:

May God forgive and have mercy on thee, holy father.

And they make a prostration, asking this forgiveness:

Bless me, holy father, and forgive all wherein I have sinned this day in deed, word, and thought, and by all my senses, and pray for me a sinner.

Priest: Through His grace may God forgive and have mercy on us all.

Choir: Amen.

And the Priest saith this Ektinia:

Priest: Let us pray for the Orthodox episcopate of the (Jurisdiction) Church; for our lord the Very Most Reverend (Patriarch/Metropolitan/Archbishop) (Name), First Hierarchy of the (Jurisdiction) Church; for our lord the Most Reverend (Metropolitan/Archbishop/Bishop N., whose diocese it is) and all our brethren in Christ.

Choir: Lord, have mercy. (Repeated slowly and with compunction)

Priest: For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation; for this land, its authorities and armed forces, and for every Christian land.

Priest: For them that hate us and them that love us.

Priest: For them that are kind to us and them that serve us.

Priest: For them that have asked us unworthy ones to pray for them.

Priest: For the deliverance of the imprisoned.

Priest: For our fathers and brethren that have passed on before us.

Priest: For those sailing upon the sea.

Priest: For those bedridden in infirmities.

Priest: Let us pray for the abundance of the fruits of the earth.

Priest: And for every Orthodox Christian soul.

Priest: Let us bless pious kings (rulers), Orthodox hierarchs, and the founders of this holy habitation.

Priest: For Our parents, and all that have passed on before us, our fathers, brethren, and the for the Orthodox here and everywhere laid to rest.

Priest: Let us say also for ourselves.

Choir: Lord, have mercy. (Thrice)

Then the following Theotokion in Tone III:

Awed by the beauty of thy virginity * and the exceeding radiance of thy purity, * Gabriel called out unto thee, O Theotokos: * What worthy hymn of praise can I offer unto thee? * And what shall I name thee? I am in doubt and stand in awe. * Wherefore as commanded, I cry to thee: ** Rejoice, O Full of Grace.

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Choir: Amen.