

FRIDAY IN THE FIFTH WEEK  
AT MATINS

The usual beginning, with the Six psalms, the great Litany and then, in place of “God is the Lord ...,” we chant, in the Tone of the week:

Choir: Alleluia (Thrice)

**Verse:** Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are light upon the earth. (Alleluia x3)

**Verse:** Learn righteousness, ye that dwell upon the earth. (Alleluia x3)

**Verse:** Zeal shall lay hold upon an uninstructed people. (Alleluia x3)

**Verse:** Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth. (Alleluia x3)

Then the Choir chanteth the Triadicon (Hymns to the Trinity) in the Tone of the week, each one only once, followed by the 13<sup>th</sup> Kathisma, and then the Sessional Hymns from the Oktoechos, in the Tone of the week. After the 2<sup>nd</sup> chanting of the Psalter (14<sup>th</sup> Kathisma), the following Sessional Hymns.

In Tone I:

**T**hou hast stretched out Thine hands upon the Tree, O Christ, \* by Thy wounds healing Adam’s wound. \* Wherefore I pray Thee: \* heal the Wounds, which the deceiver hath inflicted upon my soul, \* and through prayer and fasting, O Savior, \*\* grant me to serve Thee.

Glory ..., the foregoing is repeated.

Both now ..., in Tone I:

**Stavrotheotokion:** **B**eholding Thee stretched out dead upon the Cross, O Christ, Thine all-immaculate Mother cried aloud: “O my Son, Who with the Father and the Spirit, art beginningless, what is this ineffable dispensation, wherewith Thou hast saved the work of Thy most pure hands, O Compassionate One?”

After the 3<sup>rd</sup> chanting of the Psalter (15<sup>th</sup> Kathisma), the following Sessional Hymns:

In Tone VI:

**O** Cross, thou guardian of the world \* and exorcist of demons, \* thee do we have as our invincible protection: \* grant us to pass the remainder of the Fast \* with a pure conscience, \*\* guiding our souls to Christ, O blessed Tree.

Glory ..., the foregoing is repeated.

Both now ..., in Tone VI:

**Stavrotheotokion:** O Pure and honored Virgin, \* glory of the angels, \* standing by the Cross of thy Son and God, \* thou couldst not bear to hear the insults cast upon Him \* by His enemies, \* but didst cry aloud, with a mother's anguish: \* "O Lover of mankind, \* how dost Thou endure their threatening? \*\* Glory be to Thy long-suffering."

Then Psalm 50, after which we chant the canon from the Menaion, and the two three-canticle canons from the Triodion; for those ODES we chant the ODE of the second Triodion canon as Katavasia.

The Canons

ODE V

First canon, by Joseph, in Tone I.

**Irmos:** O Christ Who hast enlightened the ends ...,

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

Thou who stretchest out the heavens like a curtain, O supremely good Jesus, hast stretched out Thine hands upon the Cross. Wherefore I pray Thee: have compassion upon me, for I too am stretched out and tempted by the enemy.

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

Thou hast awoken from Thy sleep upon the Cross O supremely good Jesus, and roused us to salvation, as we lay asleep in the bowels of destruction, wherefore we glorify Thee with faith.

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

Grant Thy noetic light to the hearts of Thy servants, O Savior, and grant us to behold the day of Thy Passion and Thy life-giving Resurrection, as we praise the power of Thy Kingdom.

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

**Stavrotheotokion:** Upon seeing Thee nailed to the Cross, the all-pure one was wounded in her soul and cried out in grief: "For the sake of mercy O Lord, Thou hast patiently endured Thy Passion, thereby granting freedom from the passions unto all."

Another canon, by Theodore, in Tone VI:

**Irmos:** Out of the night I seek Thee early ...,

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

O Lover of mankind, Thou didst stretch out Thine arms, and wast nailed to the Cross, and Thy side was pierced with a spear by the Jews; Thou didst endure all these things, O Christ, that we may be saved.

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

**A**dam died of old by eating from a tree, but he found life again through the Tree of the Cross, O compassionate Lord, and partook once more of the food of Paradise.

**Glory ...**, O Trinity, I praise Thee as a Unity in essence, beginningless, uncreated, supreme in sovereignty, a unity beyond perfection, God and Light and Life, Creator of the world.

**Both now ...**, **Theotokion:** In thy childbearing transcending nature, the laws of nature are plainly annulled. For seedlessly hast thou given birth to God, begotten before all ages from the Father.

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

**I** honor Thy Cross, the spear and the nails, O Master, for through them Thou hast delivered us from corruption, and by Thy Passion, rendered us immortal.

**Katavasia:** Out of the night I seek Thee early, \* enlighten me I pray Thee, O Lover of mankind, \* and guide me in Thy commandments, \* and teach me, O Savior, \* to do Thy will.

## ODE VIII

First canon, in Tone I.

**Irmos:** The furnace moist with dew ...,

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

**T**hou didst blunt the sting of the evil one when Thou wast affixed upon the Cross with nails, O Savior. With a crown of thorns placed upon Thy head in mockery, Thou hast uprooted the thorns of mankind's transgression, wherefore we sing Thy praises, and cry aloud: "Let all of creation bless the Lord and supremely exalt Him throughout all ages."

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

**T**hou didst stretch out Thine arms upon the Cross, O Christ, gathering mankind to the knowledge of Thee; Suffering Thy side to be pierced by a lance Thou hast wrought a fountain of salvation for us who sing to Thee: "Let all of creation bless the Lord and supremely exalt Him throughout all ages."

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

**W**ith the streams of Thy compassionate goodness O Christ, cleanse Thou my heart, defiled by the wounds of sin, and grant me to bring forth the waters of contrition from within me, O Christ Jesus, that I may cry out to Thee: "Let all of creation bless the Lord and supremely exalt Him throughout all ages."

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

**Theotokion:** We acknowledge thee to be like the sacred Vessel which held the manna of the Godhead, the Ark and Table, the Candlestick and Throne of God, the Canopy, and the Bridge that leads us to a divine life; wherefore we sing to Thee: “Let all of creation bless the Lord and supremely exalt Him throughout all ages.”

**Second canon, in Tone VI:**

**Irmos:** With the hymn of the Children ...,

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

Christ hath been crucified and I have been restored to life; wherefore with the Children I sing: “O all ye works of the Lord, bless ye the Lord and supremely exalt Him throughout all ages.”

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

By Thy death upon the Cross the World hath been delivered from corruption, and with the Children it singeth: “O all ye works of the Lord, bless ye the Lord and supremely exalt Him throughout all ages.”

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

Trinity equal in honor, consubstantial Unity, the Father, the Son and Spirit, save me, for with faith I hymn Thee.

**Both now ..., Theotokion:** I venerate Thine honorable childbirth O pure Theotokos, and with the Children I sing to Thee: “O all ye works of the Lord, bless ye the Lord and supremely exalt Him throughout all ages.”

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

I praise Thy Cross by which I have been saved, O Savior, and with the Children I sing to Thee: “O all ye Works of the Lord, bless ye the Lord and supremely exalt Him throughout all ages.”

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

**Irmos:** With the hymn of the Children I sing a song unto Christ: \* O all ye Works of the Lord, bless ye the Lord, \* and supremely exalt Him throughout all ages.

**ODE IX**

**First canon, in Tone I.**

**Irmos:** The Bush, burning but not consumed ...,

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

Elijah beheld the Lord in a light and gentle breeze, and rendered his flesh lighter through prayer and fasting. Follow his example, O my soul, and cast aside the grossness of sensual delight, and thereby behold Him who is thy true desire.

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

**M**oses of old lifted an image of the serpent up upon a wooden staff, and thus prefigured Thine exaltation upon the Cross, O supremely good Savior. For through the Cross Thou hast delivered all nations that worship Thee from the wicked malice of the serpent.

**Refrain:** Have mercy on me O God, have mercy on me.

**I** lay in a tomb of melancholy, my heart is hardened and weigheth heavily upon me. I understand not Thy living word and fear Thee not, O Savior. Do Thou have compassion and save me in Thy goodness, O greatly merciful One.

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

**Theotokion:** O Lady, thou art exalted above all things, show me to be raised high above wicked passions; for I glorify thee as the true Theotokos, and I hymn the praises of thine ineffable and honored childbearing, transcending understanding, O pure and divinely joyous One.

**Second canon, in Tone VI:**

**Irmos:** Ineffable is the birthgiving ...,

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

**T**hou hast been crucified and thereby saved me; Thou didst die and grant me life. O the depth of Thy love for mankind! Who hath ever seen or heard of a master who chooseth to die on behalf of his servants? But glory be to Thine ineffable goodness, O Lord.

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

**T**he sun set upon seeing Thee crucified: for how could it not but hide its light, beholding the indignation suffered by its Maker? Wherefore all creation was also shaken, and in silence cried to those who crucified Thee, that Thou art the God of all, Who hath suffered in the flesh.

**Glory ...,** O Father, the only-Begetter of the only-Begotten Son; The only Light and Brightness from the one and only Light; and Thou, one and only Holy Spirit from the one God, Lord from Lord: O holy Three in One, save me as I theologize Thy divinity.

**Both now ..., Theotokion:** The wonder of thy childbearing doth fill me with awe, O all-immaculate one. How didst thou conceive seedlessly Him whom none can comprehend? Tell me! How didst thou remain a Virgin and also become a Mother? “Accept that which is above nature with faith, and worship the Child that is born; for whatsoever He willeth, He accomplisheth.”

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

**F**or our sake each one of Thy members hath endured suffering: Thy head - blows, and Thy cheek - buffeting; Thy hands - the nails, and Thy side - the lance; and the agony of the Cross. But glory be to Thine ineffable loving-kindness, O our Savior.

**Irmos:** Ineffable is the birthgiving \* of a seedless conception, \* from a mother who knew not a man; \* an undefiled childbearing. \* For the birth of God hath renewed nature, \* wherefore all generations rightly worship and magnify thee \* as the Bride and Mother of God.

The small litany.

The Exapostilarion of the day from the Oktoechos; Glory ..., the Exapostilarion from the Menaion, if such is appointed; Both now ..., the Theotokion.

On the Aposticha, these Stichera, in Tone VIII:

**W**ith the thieves wast Thou nailed to the Cross O Christ God, \* and by Thy wounds Thou hast healed the nature of man. \* Turn not away from me who hath fallen among noetic robbers, \* and bodiless thieves; \* who have stripped me of the virtues and grievously wounded me. \* There is none among the saints who can heal me; \* I lay almost dead and with little life remaining in me. \* My only hope is in Thee, who hath granted life to the dead: \* Do Thou bind my wounds, and pour on me the oil of Thy goodness, \*\* O only Lover of mankind.

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

**Repeat:** With the thieves wast Thou nailed ...,

**Verse:** And 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.

Of the holy martyrs, in Tone VIII:

**W**hat shall we call you, O ye saints? \* Cherubim, for Christ rested upon you? \* Seraphim, for ye glorify Him without ceasing? \* Angels, for ye have renounced the flesh? \* Powers, for ye perform miracles? \* Manifold are your names, but greater are your gifts: \*\* pray ye that our souls be saved.

Glory ..., Both now ..., in Tone VIII:

**Stavrotheotokion:** “**O** marvelous wonder! O Strange mystery and fearful deed!” \* Cried the Virgin as she beheld in fear and trembling, \* Thee, the child whom she had borne without travail, \* hanging between two malefactors on the cross. \* She cried aloud weeping: \* “Woe is me, O my beloved child! How hast this wicked and ungrateful people \*\* nailed Thee to the Cross!”

**Then: It is good to give thanks unto the Lord ..., Trisagion through Our Father ..., then:**

**Reader: Amen.** Standing in the temple of thy glory as though seemingly in heaven; O Theotokos thou gate of heaven, open the door of thy compassion.

**Lord have mercy. (40 Times)**

**Glory ..., Both now ..., Amen.**

**M**ore 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 and 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 begineth the first hour. Without the reading of a Kathisma. The 19<sup>th</sup> Kathisma is read at the Third Hour, the 20<sup>th</sup> at the Sixth Hour.



FIFTH WEEK OF LENT, FRIDAY

SIXTH HOUR

Troparion of the prophecy, in Tone VIII:

Thou art praised above all, O Christ our God, \* who doth shake the earth, \* that those who dwell therein may turn back and be saved; \* making it firm once more \* in Thy goodness and ineffable compassion. \*\* By the prayers of the Theotokos, have mercy upon us.

Glory ..., Both now ..., the foregoing is repeated.

Prokeimenon of the prophecy, in Tone IV:

Prokeimenon: Of mercy and judgment \* will I sing unto Thee, O Lord.

Verse: I will chant and have understanding in a blameless path.

THE READING IS FROM THE PROPHECY OF ISAIAH (45: 11-17)

Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts. Thus saith the Lord, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God. Verily thou art a God that hidest thyself, O God of Israel, the Savior. They shall be ashamed, and also confounded, all of them: they shall go to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

Prokeimenon, in Tone IV:

Prokeimenon: O Lord, hear my prayer, \* and let my cry come unto Thee.

Verse: Turn not away Thy face away from me in the day when I am afflicted.

FIFTH WEEK OF LENT, FRIDAY  
THE AKATHIST HYMN TO THE MOST HOLY THEOTOKOS  
AT VESPERS

On “Lord, I have cried ...,” 10 Stichera:

3 Stichera from the Triodion, in Tone VI:

**A**s if from Jerusalem, \* I have departed from Thy divine commandments, \* and reached the Jericho of the passions, \* led astray by the false glory of the cares of this life. \* I have fallen among the thieves of my own thoughts, \* who have stripped me of the robe of sonship and grace, \* and now I lie wounded, and breathless. \* The priest drew near, saw my body and paid no heed; \* the Levite looked at it with loathing and passed by on the other side. \* But Thou, O Lord who didst ineffably assume flesh from the Virgin, \* hast willingly issued forth blood and water from Thy side, \* and as with oil anointed me, O Christ God, \* binding my wounds with fine linen, \*\* and joining me to the heavenly choirs, since Thou art compassionate. (Twice)

**Of the holy martyrs, in Tone VI: O** martyrs of the Lord, \* ye sanctify every place and heal every manner of illness: \* and now we entreat you, \*\* pray that our souls be delivered from the snares of the enemy.

And 7 Stichera of the Theotokos, in Tone VI:

**R**evealing the pre-eternal counsel to thee O Maiden, \* Gabriel appeared and stood before thee, greeting thee and saying: \* “Rejoice, earth that hath not been sown; \* Rejoice, burning bush that remaineth unconsumed; \* Rejoice, depth incomprehensible; \* Rejoice, bridge that leadeth to heaven \* and ladder raised on high seen by Jacob; \* Rejoice, divine vessel of manna; \* Rejoice, destruction of the curse; \* Rejoice, recalling of Adam, \*\* the Lord is with thee.” (Thrice)

“**T**hou dost appear to me as a man”, \* said the undefiled Maiden to the Archangel: \* “how then dost thou speak to me of things surpassing men? \* For thou hast said that God shall be with me, \* and shall dwell in my womb; \* and how pray tell, shall I become the habitation \* and the sanctified palace of Him who doth ride upon the cherubim? \* Beguile me not with deceit: \* for I have not known the pleasure of a man, \* I have not entered into wedlock. \*\* How then shall I bear a babe?” (Twice)

“**W**hen God so desireth, \* the natural order is overthrown”, \* said the bodiless angel, \* “and things surpassing men come to pass. \* Believe my words to be true, O all-holy all-immaculate one.” \* And she cried aloud saying, \* “Let it now be unto me according to thy word: \* and I shall bear Him who is without flesh, \* who shall assume flesh from me, \* that He may lead man up, for He is all-powerful, \*\* unto his ancient glory, by the union of the natures.” (Twice)

**Glory ..., Both now ..., by Theophanes in Tone II:**

**T**he mystery that is from all ages \* hath been revealed today. \* The Son of God becometh the Son of Man, \* that, sharing in what is worse, He may grant me to share in that which is better. \* Of old Adam was deceived: seeking to become a God, but did not. \* Now God becometh a man, that He may make Adam a god. \* Let creation rejoice, let nature exult: \* for the Archangel doth stand in fear before the Virgin, \* and with his salutation “Rejoice!” he bringeth the joyful greeting \* whereby our sorrows are assuaged. \* O God, who in Thy merciful compassion became a man, \*\* glory be to Thee

**Then, “O joyous Light ...”:**

**Prokeimenon, in Tone IV:**

**Prokeimenon:** Compassionate and merciful is the Lord: \* longsuffering, and plenteous in mercy.

**Verse:** Bless the Lord, O my soul; and all that is within me, bless His Holy Name.

**THE READING IS FROM THE BOOK OF GENESIS (22:1-18)**

**A**nd it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called unto him

out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

**Prokeimenon, in Tone IV:**

**Prokeimenon:** How magnified are Thy works, O Lord: \* in wisdom hast Thou made them all.

**Verse:** Bless the Lord, O my soul: O Lord my God, Thou hast been magnified exceedingly.

**THE READING IS FROM THE BOOK OF PROVERBS, (17:17 - 18:5)**

**A** friend loveth at all times, and a brother is born for adversity. A man void of understanding striketh hands, and becometh surety in the presence of his friend. He loveth transgression that loveth strife: and he that exalteth his gate seeketh destruction. He that hath a froward heart findeth no good: and he that hath a perverse tongue falleth into mischief. He that begetteth a fool doeth it to his sorrow: and the father of a fool hath no joy. A merry heart doeth good like a medicine: but a broken spirit drieth the bones. A wicked man taketh a gift out of the bosom to pervert the ways of judgment. Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth. A foolish son is a grief to his father, and bitterness to her that bare him. Also to punish the just is not good, nor to strike princes for equity. He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit. Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding. Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom. A fool hath no delight in understanding, but that his heart may discover itself. When the wicked cometh,

then cometh also contempt, and with ignominy reproach. The words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowing brook. It is not good to accept the person of the wicked, to overthrow the righteous in judgment.

And the rest of the Liturgy of the Presanctified Gifts.

Note: Oil and Wine are allowed in the refectory on account of the labors of the Vigil. Small Compline with the Canon for the Dead in the Tone of the Week, and the canon from the Menaion, and the Midnight Office are read in our Cells.

Note: If there is no Liturgy of the Presanctified Gifts, at Lord, I have cried..., we chant 8 Stichera to the Theotokos from Vespers:

**R**evealing the pre-eternal counsel to thee O Maiden ..., (Thrice)

**T**hou dost appear to me as a man" ..., (Thrice)

**W**hen God so desireth ..., (Twice)

Glory ..., Both now ..., in Tone II:

**T**he mystery that is from all ages ...,

For the Aposticha we chant the first 2 Triodion Stichera from Vespers:

**A**s if from Jerusalem ..., (Twice)

**O** martyrs of the Lord ..., (Once)

Glory ..., Both now ..., in Tone IV:

**T**he Theotokos heard a voice she did not recognize, \* when the Archangel brought her the glad tidings of the Annunciation; \* and, accepting his salutation with faith, \* she conceived Thee the pre-eternal God; \* wherefore greatly rejoicing we also cry aloud to Thee: \* O God, who without change hath assumed flesh from her, \* grant peace unto the world \*\* and to our souls great mercy.

Followed by the usual Lenten ending for Friday Vespers without the Liturgy of the Presanctified.