

TRIODION

FIRST WEEK OF LENT: FRIDAY 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. Then followeth the 1st chanting of the Psalter (Kathisma XIII) and the Sessional Hymns from the Oktoechos in the Tone of the week. Then followeth the 2nd chanting of the Psalter (Kathisma XIV) and:

Sessional Hymn, by Joseph, in Tone II:

By Thy passion hast Thou granted all mankind * freedom from passions! *
By Thy divine Cross hast Thou put to death * the passions of my flesh; * count
me worthy also, O Lord, ** to see Thy holy resurrection.

Glory ..., the foregoing is repeated.

Both now ..., in Tone II:

Stavrotheotokion: **G**uarded by the precious Cross of thy son, * O pure Lady
Theotokos, * we easily turn away all the assaults of the enemy! * Therefore we
rightly call thee blessed, * for thou art the mother of light ** and the only hope
of our souls!

Then the 3rd chanting of the Psalter (Kathisma XV) followed by:

Sessional Hymn; by Theodore, in Tone II:

Thou art the source and fountain of purity, * O Merciful Lord; * Preserve us
in the fast. * Behold us as we fall down before Thee, * look upon the lifting up
of our hands, * for Thou didst stretch out Thy hands upon the tree * and wast
crucified for the sake of all those born on earth, ** O only Lord of the angelic
powers!

Glory ..., the foregoing is repeated.

Both now ..., in Tone II:

Stavrotheotokion: Beholding Thee, O Christ, stretched dead upon the tree, * Thy virgin Mother cried out with bitter tears: * O my son, what is this fearful mystery? * How dost Thou give eternal life to all, **and yet willingly suffer a shameful death upon the Cross?

Psalm 50, Then: "O God save thy people ...," Lord have mercy (40 times):

Followed by the canons from the Menaion and the Triodion: Consult the rubrics for the order of reading (Mother Mary's Lenten Triodion). Note: After ODE III there is a small litany, followed by the Sessional Hymns from the Menaion:

The tri-ode canon, by Joseph, in Tone II:

ODE V: First canon

Irmos: O Christ my Savior, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee O King of Peace, * enlighten me with Thy radiance, * for I know no other God than Thee.

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

Seeing the sinfulness that is in me, The deceitful enemy worketh within me and urgeth me to sin: For he truly rejoiceth over my perdition. But I entreat Thee, O Savior, Grant me amendment of life that I may destroy him!

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

By Thy Cross Thou hast triumphed over the powers of darkness, do Thou deliver me from their wickedness, for I am fallen into the depth of sin and a pit of iniquity; but by Thy mercy, I hope to be saved.

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

O Christ, Thou didst hang dead upon the cross: do Thou restore life to my soul, deadened through sin, and count me worthy to attain Thy holy resurrection in peace, Obediently fulfilling Thy commandments.

Refrain: Most Holy Theotokos Save us!

O Pure maiden, thou art a light to me in my infirmity and the salvation of my darkened soul; Save me, O save me, for I perish! Clothe me, corrupted by my grievous sins, in a garment of incorruption!

Second canon; by Theodore, in Tone II:

Irmos: The night is far spent, the day is at hand: * Thy light hath shone upon the world! * Therefore the ranks of angels sing Thy praises, * and all things glorify Thee, O Lord!

Refrain: Glory to Thy precious Cross O Lord

Thou alone art immortal, yet didst accept to be crucified in the flesh at the place of the skull, fashioning mankind anew O Lord, and granting him immortality.

Refrain: Glory to Thy precious Cross O Lord

When creation beheld the offense of Thy passion, O Lord, It was wholly changed, lamenting Thy murder by Thine own people. But Thou didst patiently endure these things to save the whole of creation!

Glory ..., O all-holy Trinity, we worship Thee: Thou art our refuge and our strength. We sing Thy praises O Thou Who art a Unity in essence: Send down upon us the forgiveness of our sins.

Both now ..., Rejoice, O Theotokos, maiden of many names: Tabernacle, vessel of manna and altar-table, light-bearing Candlestick; The burning bush, and the mountain overshadowed by God!

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

Saying farewell to the world and all that is in it, Let us now be crucified with Christ; Let us endure outrage, mockery and other sufferings, That we may be glorified in him.

Katavasia: The night is far spent, the day is at hand: * Thy light hath shone upon the world! * Therefore the ranks of angels sing Thy praises, * and all things glorify Thee, O Lord!

After ODE VI there is a small litany, followed by the Kontakion and Ikos from the Menaion and/or the martyricon.

ODE VIII

First canon

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

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

In Thy compassion Thou didst humble Thyself on the cross, raising up with Thyself the one who had fallen of old through eating from the tree. Wherefore Thou art glorified, O Lord, and we sing Thy praises throughout the ages!

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

Through heedlessness I have fallen into the heavy sleep of sin, but, O my Christ, who for my sake didst fall asleep on the Cross, awaken me, that the night of death not consume me.

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

Blinded by sensual pleasures, I bear within me a darkened soul, and the crafty enemy doth laugh upon seeing me. But give me light, O Christ, and ever deliver me from his malice.

Refrain: Most Holy Theotokos Save us!

I have wasted my life in wantonness, And my soul is heavy with the drowsiness of sin. I flee to thine unsleeping intercession, O most pure Virgin: let me not slumber in the sleep of death!

Second canon;

Irmos: Unto Him Who of old prefigured the miracle of the Virgin, * unto Moses in the burning-bush * on Mount Sinai, * let us sing, bless and supremely exult throughout all ages.

Refrain: Glory to Thy precious Cross O Lord

Crowned with thorns, O Christ, and clothed in a scarlet robe, Thou hast shone with glory, Surpassing in beauty all the sons of men.

Refrain: Glory to Thy precious Cross O Lord

Thou didst drink gall and vinegar, and from Thy divine side Thou hast poured a double stream of life and incorruption upon those who praise and glorify Thee in faith forever.

Refrain: Let us bless the Father, Son, and Holy Spirit: the Lord!

O Godhead, one in trinity, Undivided in nature yet divided in persons, Power that shall never be destroyed, Father, son and spirit, we sing Thy praises forever!

Both now ..., O pure Birthgiver of God, gate of heaven and door of salvation, accept the prayer of all Christians who call thee blessed throughout all ages.

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

The Cross, the scepter of Christ and strength of the Church, the victory of kings and guardian of Christians! Thou art my light, and my boast throughout all ages.

Verse: We praise, bless and worship the Lord, hymning and supremely exalting Him throughout all ages!

Katavasia: Unto Him Who of old prefigured the miracle of the Virgin, * unto Moses in the burning-bush * on Mount Sinai, * let us sing, bless and supremely exult throughout all ages.

And then we chant the Hymn of the most holy Theotokos (the Magnificat)

ODE IX:

First canon

Irmos: Thee do we magnify, O blessed and most pure Theotokos, * who through thy virginal womb ineffably brought forth * God incarnate, * the Luminary Who shone forth before the sun * and hath come to us in the flesh.

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

Hateful thoughts have covered my soul with leprosy: do Thou cleanse it, O Word of God, with the sprinkling of Thy blood, and since Thou didst suffer a shameful crucifixion for my sake O Christ, make me a partaker in Thy glory.

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

I am bowed down to the earth, O Christ, by the burden of my sinful deeds, and in a gloomy despondency I cry out to Thee, O Lover of mankind: “By Thy precious blood heal the incurable wounds of my soul that I may sing the praises of Thy divinity.”

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

I have made iniquity my food and heedlessness my drink, and I continue without any change. I take pleasure in abstaining from food to no purpose. Such is not the fast of which the Lord hath spoken.

Refrain: Most Holy Theotokos Save us!

Thou hast destroyed the sentence of condemnation passed upon mankind of old; thou art the restoration of our first mother Eve, the cause of our reconciliation to God, our bridge to the creator! Wherefore we magnify thee, O Theotokos!

Second canon;

Irmos: To the pure and most pure mother and Virgin, * do we the faithful devoutly chant with hymns, * and as the Theotokos * we magnify her.

Refrain: Glory to Thy precious Cross O Lord

Creation quaked when Thou wast crucified upon the tree! For as God, in Thy loving-kindness, Thou didst suffer in the flesh for our salvation.

Refrain: Glory to Thy precious Cross O Lord

Great is the might of Thy Cross, O Lord, For signing ourselves with it we drive away at once the power of the demons.

Glory ..., **U**nity of three co-equal persons, undivided Trinity, Sovereign nature, Father, Son and divine Spirit, save us all.

Both now ..., **R**ejoice, O Theotokos, thou mercy-seat of the world! We sinners, ever fleeing to thee for refuge gain reconciliation with God.

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

By the divine power of Thy Cross, Lord, Give me the strength to purely and blamelessly offer to Thee this time of fasting.

Katavasia: **To the pure and most pure mother and Virgin, * do we the faithful devoutly chant with hymns, * and as the Theotokos * we magnify her.**

Then: **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.**

The Small Litany.

The Exapostilarion for Friday, in the Tone of the week.

On the Aposticha, these Stichera in Tone VIII:

Let us receive the proclamation of lent with joy! * For if our forefather Adam had kept the fast, * we would not have been deprived of paradise. * The fruit which killed us was beautiful to behold * and pleasurable to eat, * let us not therefore be fooled by our eyes, * for after food is eaten, it of no value. * Let us flee from intemperance, * so that we may not be conquered by passions after having our fill. * Let us sign ourselves with the blood of the one * Who, for our sake, was voluntarily led to death, * so that the destroyer might not touch us. * So we will partake of the sacred Pascha of Christ ** for the salvation of our souls.

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: Let us receive the proclamation ...

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.

What shall we call you, O saints? * Cherubim, for Christ rested in you? * Or seraphim, since ye glorify him ceaselessly? * Angels, for ye renounced the flesh? * Or powers, since ye perform miracles? * Many are your names, and great are your gifts! ** Pray ye that our souls be saved.

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

Stavrotheotokion: Creation was changed, O Savior, * when it beheld Thee crucified on Golgotha. * It shook and trembled, not able to endure the sight. * The pure Virgin, Thy mother, lamenting cried aloud: * “Woe is me, my child, my sweetest Savior! ** what is this new and strange and glorious sight?”

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.

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 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.

FIRST WEEK OF LENT, FRIDAY
SIXTH HOUR

Troparion of the prophecy, in Tone V:

Counter with Thy compassion, O Lord, * our sinful life and unrepentant souls. * For we know no other God but Thee! * Thou hast dominion over life and death: ** Save us, since Thou lovest mankind!

Prokeimenon of the prophecy, in Tone V:

Prokeimenon: I will love Thee, O Lord my strength; * the Lord is my foundation!

Verse: My God is my helper, and I will hope in him!

THE READING IS FROM THE PROPHECY OF ISAIAH (3:1-14)

For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water. The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient. The captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand: In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people. For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the Lord, to provoke the eyes of his glory. The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of his people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses.

Prokeimenon, in Tone VI:

Prokeimenon: O Lord, my helper * and redeemer.

Verse: The heavens declare the glory of God! and the firmament proclaimeth the work of His hands.

**FIRST WEEK OF LENT, FRIDAY
VESPERS**

**On “Lord, I have cried ...,” 10 Stichera:
Six Stichera, two by St. Joseph, in Tone V:**

Come, O ye faithful! * Let us perform the works of God in the light. * Let us walk honestly as in the day. * Let us rid ourselves of unjust accusations against our neighbors, * so that we place no stumbling blocks in their way. * Let us put aside the pleasures of the flesh, * that we may make an increase of gifts to our souls. * Let us give bread to those in need. * Let us draw near to Christ in repentance and say: ** “Our God, have mercy on us!” (Twice)

After which we chant 4 Stichera to the Martyrs from the Oktoechos, in the Tone of the week. Then four Stichera to St. Theodore the Recruit:

In Tone II:

Come, all ye lovers of the martyrs: * Let us celebrate and rejoice in spirit! * Today the martyr Theodore offereth a mystical banquet, * Making us glad in the feast * that we might chant unto him: * Rejoice, unconquerable bearer of suffering, victor over torturers! * Rejoice, for thou didst give thy body over to torture for Christ God! * Rejoice, for by many trials thou wast revealed as a true soldier of the heavenly army! * O adornment of martyrs, ** pray thou on behalf of our souls!

Thou dost extend the divinely-granted grace of thy miracles * to all who run to thee in faith, O martyr Theodore. * Wherefore we praise thee in song: * Thou dost release captives, Heal the sick, reward the poor, * and save those who are drowning. * Thou dost intercede for all who honor thy sacred memory. * Entreat Christ to grant great mercy even to us ** who praise thy suffering, O holy martyr!

Thou wast revealed to be the highest gift of God, * O martyr Theodore! * Even after thine end thou dost grant help * to those who run to thee. * When the widow came to thy temple in tears, * Thou didst appear in mercy and return her son * who had been taken captive by alien soldiers. * O thou who dost not cease to work wonders: ** entreat Christ God that our souls be saved.

I honor thee as the true gift of God, * O thrice-blessed Theodore! * For thou wast revealed to be an unfailing candle of the divine light: * who illumined all creation with thy sufferings. * More powerful than fire, thou dost quench the flames of, * and crushed the head of, * the evil serpent. * When thou didst go to thy suffering, * Christ placed a crown upon thy divine head, * since thou now hast great boldness before God, O martyr, ** fervently pray thou on behalf of our souls!

Glory ..., in Tone II: The devil used the apostate one as a vessel of evil * filling him with the foul thought of polluting the food of the fasting people. * But thou didst overcome his craftiness with wiser reasoning: * appearing to the Archbishop in a dream, * and revealing the wicked plot to him. * For this we give thanks to thee, O martyr Theodore, * and honor thee as a helper and deliverer. * Every year we recall this miracle at this season. * By thine intercessions before God, ** may we be delivered from the machinations of the evil one!

Both now ..., The Dogmaticon in the Tone of the week for Friday Vespers.

Then, “O joyous Light ...”:

Prokeimenon, in Tone V:

Prokeimenon: The Lord hear Thee * in the day of affliction.

Verse: The name of the God of Jacob defend thee!

THE READING IS FROM THE BOOK OF GENESIS (2:20 - 3:20)

Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed. Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of

the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. And Adam called his wife's name Eve; because she was the mother of all living.

Prokeimenon, in Tone VI:

Prokeimenon: Be Thou exalted, O Lord, in Thy strength; * we will sing and chant of Thy mighty acts!

Verse: O Lord in Thy strength the Kind shall be glad, and in Thy salvation he shall rejoice exceedingly

THE READING IS FROM THE BOOK OF PROVERBS (3:19-34)

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. My son, let not them depart from thine eyes: keep sound wisdom and discretion: So shall they be life unto thy soul, and grace to thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy

sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken. Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and to morrow I will give; when thou hast it by thee. Say not unto thy neighbor, Go, and come again, and to morrow I will give; when thou hast it by thee. Devise not evil against thy neighbor, seeing he dwelleth securely by thee. Strive not with a man without cause, if he have done thee no harm. Envy thou not the oppressor, and choose none of his ways. For the froward is abomination to the Lord: but his secret is with the righteous. The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scorners: but he giveth grace unto the lowly.

And the rest of the liturgy of the Presanctified gifts

**THE CANON OF INTERCESSION TO THE HOLY AND GREAT MARTYR
THEODORE THE RECRUIT**

NOTE: Before the liturgy of the Presanctified Gifts, Kolyva is prepared and placed beside an analogion upon which rests the Icon of the Great Martyr Theodore the Recruit. At the completion of the Liturgy, the Priest says:

Priest: Blessed is our God...

Reader: O come let us worship ..., **Then:**

PSALM 142

O 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.

On "God is the Lord ...," the Troparion to St Theodore in Tone II:

Great are the achievements of faith! * The holy martyr Theodore rejoiced in the fountain of the flames * as though in the still waters of rest; * consumed in the fire, he was offered as a sacrifice to the Trinity. ** By his intercessions, O Christ God, save Thou our souls.

Glory ..., the foregoing is repeated.

Both now ..., Theotokion, in Tone II;

All of thy most glorious mysteries are beyond comprehension, * O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, having given birth unto God. ** Him do thou entreat, that our souls be saved.

Then we read Psalm 50.

Next we begin the Canon to St. Theodore, a composition of St. John of Damascus. Before the first two Troparia in each ODE we say, Holy Great Martyr Theodore, pray to God for us. In Tone VIII:

ODE I

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

Refrain: Holy Great Martyr Theodore pray to God for us.

Knowing the love for God which filled thee, O Theodore, I am in awe of thee: From my soul and body I dedicate to thee, these words of praise.

Refrain: Holy Great Martyr Theodore pray to God for us.

A decree was published, hateful to the Lord, that sacrifice should be offered to idols and not to the living God. But refusing to obey, O victorious martyr, thou wast thyself offered to God.

Glory ..., Held fast by divine love, O martyr Theodore, thou didst serve as a soldier of the only-begotten Son of the most high God, and for thy faithful service thou didst not lose thy reward.

Both now ..., The hosts of angels and of mortals ceaselessly praise thee, O unwedded Mother, for thou hast carried their Creator as a babe in thine arms.

ODE III

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

Refrain: Holy Great Martyr Theodore pray to God for us.

I offer a hymn from my lips and a prayer from the affliction of my soul, for their sake have pity, O victorious martyr Theodore.

Refrain: Holy Great Martyr Theodore pray to God for us.

Thou hast subjected thy flesh to the authority of thy mind, O glorious martyr, and with both of them thou didst please the Creator.

Glory ..., Thou didst stand before the judgment-seat of the tyrant, bearing witness to Christ, thy King and God; refusing to offer sacrifice to false gods, O Theodore.

Both now ..., To all, and at all times, O pure Virgin, thou art a refuge and a rampart, and with never-silent voices we glorify thee.

ODE IV

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

Refrain: Holy Great Martyr Theodore pray to God for us.

Having tasted of the divine mysteries, O martyr Theodore, thou didst unashamedly confess our sure redemption through the birth of God.

Refrain: Holy Great Martyr Theodore pray to God for us.

They who served the passions, thought that God Himself is subject to passion; but enlightened by the Spirit, O victorious Theodore, thou didst show them to be wrong.

Glory ..., Singing thy praises O blessed Theodore, we beseech thee, that by thine intercessions, we may be delivered from all distress, and from the passions.

Both now ..., Thou untilled field, bearing the life-creating Ear of wheat which giveth life to the world, O Theotokos, save those who sing thy praises.

ODE V

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

Refrain: Holy Great Martyr Theodore pray to God for us.

To the others who suffered martyrdom with thee, O martyr Theodore, thou didst cry out: "Love the Lord who loveth you."

Refrain: Holy Great Martyr Theodore pray to God for us.

Thy heart aflame with zeal, O victorious saint, thou didst burn up the false idol, together with the heathen temple.

Glory ..., With thine invincible power, O victorious Theodore, destroy my passions and the insolent boldness of the enemy.

Both now ..., We hymn thee as a Virgin after childbirth, O Theotokos, having brought into the world God the Word made flesh.

ODE VI

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: Holy Great Martyr Theodore pray to God for us.

How weak, how frail is the arrogance of the false gods: needing men to defend them, they are conquered by the fortitude of the martyrs, who proclaim the truth. (Twice).

Glory ..., Made strong by the power of God, O Theodore - thou glory of the martyrs, thou didst perceive the torments of the wicked ones as if arrows shot by children O blessed one, having foreseen the eternity of the Age to come.

Both now ..., May we be delivered from our grievous transgressions by thy prayers, O pure Birthgiver of God, and may we receive the divine glory of the Son of God O all-pure one, Who ineffably assumed flesh from thee.

Kontakion, in Tone VIII:

Thou didst carry as a shield the faith of Christ within thy heart, * trampling underfoot the power of the enemy, O greatly-suffering martyr; * wherefore thou didst receive a heavenly and eternal crown O Theodore, * as one undefeated in battle.

ODE VII

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

Refrain: Holy Great Martyr Theodore pray to God for us.

Thy body was scourged, for the sake of God the Word, Who was scourged in the flesh for our sake; and rejoicing, O victorious martyr Theodore, with thanksgiving thou didst cry aloud to Him : “O God of our fathers, blessed art Thou.”

Refrain: Holy Great Martyr Theodore pray to God for us.

Like the Redeemer, Who of His own will was sealed up, and laid in the tomb; thou also wast sealed up in the prison, O victorious martyr Theodore, and there didst cry aloud: “O God of our fathers, blessed art Thou.”

Refrain: Holy Great Martyr Theodore pray to God for us.

Having slain the passions of the flesh, O victorious martyr, thou wast nourished not by food but by divine love, and didst sing: “O God of our fathers, blessed art Thou.”

Glory ..., As of old, one of the undivided Trinity appeared to the Children in the fiery furnace, so also did He appear to thee in prison, O victorious martyr, strengthening thee to cry aloud, “O God of our fathers, blessed art Thou.”

Both now ..., Since it was Thy will, O Savior, to bestow upon us salvation, Thou didst take up Thy dwelling within the Virgin's womb, and didst show her to be the protectress of the world; O God of our fathers, blessed art Thou.

ODE 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, * “O ye Youths bless, O ye priests praise, * O ye people, supremely exalt Him throughout all ages.”

Refrain: Holy Great Martyr Theodore pray to God for us.

Blinded in his understanding, the governor of the lawless people impiously rebuked thee for thy faith in God: “Fool! Why dost thou vainly put thy trust in a man who was put to death?” But thou didst cry aloud : “O ye children bless; O ye priests praise; O ye people, supremely exalt Him throughout all ages.”

Refrain: Holy Great Martyr Theodore pray to God for us.

As a wise and prudent steward of grace, O Theodore, with the grace given to thee by God thou didst cry aloud to the commander when he ordered thee to offer impious sacrifice, saying: “This would be a disgrace to me and all who sing; “O ye children bless; O ye priests praise; O ye people, supremely exalt Him throughout all ages..”

Glory ..., **With** youthful courage, thou didst struggle, boldly accusing the tyrant, saying: “Why art thou so maddened as to bid me to forsake the Creator and falsely worship things created? But I cry aloud: “O ye children bless; O ye priests praise; O ye people, supremely exalt Him throughout all ages.”

Both now ..., **By** visible images, and a multitude of symbols, Moses and the Prophets foretold, of thy marvelous childbearing in a manner transcending nature O Virgin. Wherefore we joyfully, and with true faith sing thy praises, and supremely exalt Christ throughout all ages.

ODE IX

Irmos: **With** never ceasing praises we magnify thee, * the Mother of God Most High, * who art higher than the most pure hosts, * and who beyond comprehension knew not wedlock, * yet hath truly given birth to God.

Refrain: Holy Great Martyr Theodore pray to God for us.

It was thy desire for God that brought thee to martyrdom O Theodore. Thy body was consumed by the material fire, and rejoicing thou didst depart to the divine Fire, O victorious martyr Theodore, servant of God.

Refrain: Holy Great Martyr Theodore pray to God for us.

All-honored saint, thou wast not destroyed by the fire, but didst thyself burn up the delusion of error: standing alive now in God's presence, thou dost rejoice in Him with a martyr's joy, O passion-bearer and servant of God Theodore.

Glory ..., We acknowledge Thee, O Christ, to be one of the Trinity, in two perfect natures. By the prayers of Thy passion-bearer Theodore, save Thy people whom Thou hast redeemed by Thy precious blood.

Both now ..., Thou hast carried in thine arms the invisible God, Who is praised in the heavens by all the angelic powers. Through thee at all times He granteth us salvation in distress, wherefore we magnify thee.

Katavasia: With never ceasing praises we magnify thee, * the Mother of God Most High, * who art higher than the most pure hosts, * and who beyond comprehension knew not wedlock, * yet hath truly given birth to God.

Reader: Holy God ..., through Our Father ...,

Priest: For thine is the kingdom ...

Troparion to St Theodore in Tone II;

Great are the achievements of faith! * The holy martyr Theodore rejoiced in the fountain of the flames * as though in the still waters of rest; * consumed in the fire, he was offered as a sacrifice to the Trinity. ** By his intercessions, O Christ God, save Thou our souls.

Glory ..., Kontakion, in Tone VIII:

Thou didst carry as a shield the faith of Christ within thy heart, * trampling underfoot the power of the enemy, O greatly-suffering martyr; * wherefore thou didst receive a heavenly and eternal crown O Theodore, ** as one undefeated in battle.

Both now ..., in Tone VIII:

All of us in our sinfulness * have thy fervent intercession as our protection and our sure defense, * O all-pure Mary, Virgin and Mother, * the salvation of Christians. * Cease not to intercede for us before the Savior, ** that we may receive forgiveness.

Then the priest blesseth the Kolyva:

Priest: Let us pray to the Lord.

Choir: Lord have mercy.

Priest: O Lord, who hast brought all things to perfection through Thy word, and hast commanded the earth to bring forth all manner of fruits for our enjoyment and food; who through grain and vegetables hast made the three Children and Daniel fairer than the Babylonians who lived in luxury, do Thou Thyself, O all-loving King, bless this grain and fruit, and sanctify those who shall partake of them: for they have been offered by Thy servants to Thy glory, in honor and memory of the Holy and Great Martyr Theodore the Recruit, and for a memorial to those who have fallen asleep in the true Orthodox faith. Grant, O gracious Lord, to those who have prepared this offering and who keep this memorial, all their petitions that are for their salvation, and count them worthy to rejoice in Thine eternal blessings: by the prayers of our most pure Lady the Theotokos and ever-Virgin Mary, of the Holy and Great Martyr Theodore, whose memory we keep, and of all Thy saints. For it is Thou who dost bless and hallow all things, Christ our God, and to Thee we send up glory, with Thine eternal Father and Thy most holy, good and life-creating Spirit, Now and ever, and unto the ages of ages.

Choir: Amen. Blessed be the Name of the Lord from henceforth and forevermore. (Thrice)

PSALM 33

I will bless the Lord at all times, * His praise shall continually be in my mouth. * In the Lord shall my soul be praised; * let the meek hear and be glad.

O magnify the Lord with me, * and let us exalt His name together. * I sought the Lord, and He heard me, * and delivered me from all my tribulations.

Come unto Him, and be enlightened, * and your faces shall not be ashamed. * This poor man cried, and the Lord heard him, * and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, * and will deliver them. * O taste and see that the Lord is good; * blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; * for there is no want to them that fear Him. * Rich men have turned poor and gone hungry; * but they that seek the Lord shall not be deprived of any good thing.

Come ye children, hearken unto me; * I will teach you the fear of the Lord.
* What man is there that desireth life, * who loveth to see good days?

Keepesthy tongue from evil, * and thy lips from speaking guile. * Turn away from evil, and do good; * seek peace, and pursue it.

The eyes of the Lord are upon the righteous, * and His ears are opened unto their supplication. * The face of the Lord is against them that do evil, * utterly to destroy the remembrance of them from the earth.

The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations. * The Lord is nigh unto them that are of a contrite heart, * and He will save the humble of spirit. *

Many are the tribulations of the righteous, * and the Lord shall deliver them out of them all. * The Lord keepeth all their bones, * not one of them shall be broken.

The death of sinners is evil, * and they that hate the righteous shall do wrong. * The Lord will redeem the souls of His servants, * and none of them will do wrong that hope in Him.

Priest: *Wisdom!*

Choir 1: It is truly meet to bless thee, the Theotokos, * ever-blessed and most blameless, and Mother of Our God.

Priest: *Most holy Theotokos save us.*

Choir 2: 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.

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

Choir 1 & 2: *Glory ..., Both now ..., Amen. Lord have mercy (Thrice), Father (Master), Bless.*

Priest: *(The dismissal)*

SMALL COMPLINE
AKATHIST HYMN TO THE THEOTOKOS
FRIDAY OF THE FIRST WEEK

In the Greek Liturgical tradition, the Akathist Hymn, which is chanted in full at Matins on the Saturday of the fifth week, is also chanted preceding the Matins service, at four Small Compline services, with one of four Akathist stasis readings chanted at each service. This begins on Friday of the first week, and ends on Friday of the fourth week. If the Slavic tradition is followed. Great Compline is chanted, and the Canon to the Great Martyr Theodore the Recruit is chanted in place of the Canon to the Theotokos.

If the Presbyter so desireth the Akathist service is chanted thus:

Priest: Blessed is our God...,

Reader: Amen. Glory to Thee our God ..., Heavenly King ..., Holy God ..., Our Father.

Priest: For thine is the kingdom ...,

Reader: Lord Have Mercy (12 times)..., Glory ..., Both now ..., 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 and 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 first stasis of the Akathist Hymn:

Canon to the Most Holy Theotokos, in Tone IV:

ODE I

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * 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 and 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, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant 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 and 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: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * 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 and 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 the God of all, * and gave birth to the timeless Son, * bestowing peace, upon 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 and 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: Celebrating the divine and solemn feast * of the Mother of God *
O ye divinely wise, * let us come, clapping our hands, * 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 and 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: Refusing to worship created things * in place of the Creator, * the
divinely wise youths bravely trampled down the threatening fire * and
rejoicing they sang aloud: * O supremely hymned Lord and God of our
Fathers, Blessed art Thou.**

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 and 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 now been born on earth, * and He gathereth all creation to hymn thee: * all ye works 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 and 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 aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.**

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 and 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 chanteth 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!**

(After this, is sung the stasis which corresponds to the week of Great Lent)

The First Stasis

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 undiscernible 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!

KONTAKION II

Seeing herself to be chaste, the holy one said boldly to Gabriel: The marvel of thy speech is difficult for my soul to accept. How canst thou speak of a birth from a seedless conception? And She cried: **Alleluia!**

IKOS II

Seeking to know knowledge that cannot be known, the Virgin cried to the ministering one: Tell me, how can a son be born from a chaste womb? Then he spake to Her in fear, only crying aloud thus:

Rejoice; Initiate of God's ineffable will:

Rejoice; Assurance of those who pray in silence!

Rejoice; Beginning of Christ's miracles:

Rejoice; Crown of His dogmas!

Rejoice; Heavenly ladder by which God came down:

Rejoice; Bridge that conveyest us from earth to Heaven!

Rejoice; Wonder of angels sounded abroad:

Rejoice; Wound of demons bewailed afar!

Rejoice; Thou Who ineffably gavest birth to the Light:

Rejoice; Thou Who didst reveal Thy secret to none!

Rejoice; Thou Who surpassest the knowledge of the wise:

Rejoice; Thou Who givest light to the minds of the faithful!

Rejoice; Thou Bride Unwedded!

KONTAKION III

The power of the Most High then overshadowed the Virgin for conception, and showed Her fruitful womb as a sweet meadow to all who wish to reap salvation, as they sing: **Alleluia!**

IKOS III

Having received God into Her womb, the Virgin hastened to Elizabeth whose unborn babe at once recognized Her embrace, rejoiced, and with leaps of joy as songs, cried to the Theotokos:

Rejoice; Branched of an Unfading Sprout:

Rejoice; Acquisition of Immortal Fruit!

Rejoice; Laborer that laborest for the Lover of mankind:

Rejoice; Thou Who givest birth to the Planter of our life!

Rejoice; Corn-land yielding a rich crop of mercies:

Rejoice; Table bearing a wealth of forgiveness!

Rejoice; Thou Who makest to bloom the garden of delight:

Rejoice; Thou Who preparest a haven for souls!

Rejoice; Aceptable incense of intercession:

Rejoice; Propitiation of all the world!

Rejoice; Good will of God to mortals:

Rejoice; Boldness of mortals before God!

Rejoice; Thou Bride Unwedded!

KONTAKION IV

Having within a tempest of doubting thoughts, the chaste Joseph was troubled. For knowing Thee to have no husband, he suspected a secret union, O blameless one. But having learned that Thy conception was of the Holy Spirit, he said: **Alleluia!**

Then the Choir chanteth 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, Thou Bride Unwedded!**

Reader: Holy God ..., Our Father ...,

Priest: For thine is the kingdom ...,

Then the Kontakion of St. Theodore Tyron, in Tone VIII:

Thou didst carry as a shield the faith of Christ within thy heart, * trampling underfoot the power of the enemy, O greatly-suffering martyr; * wherefore thou didst receive a heavenly and eternal crown O Theodore, * as one undefeated in battle.

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 ..., Both now ...,

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 tender compassion 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 and 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 and 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)**

Then the Gospel is read thus:

Priest: And that He will vouchsafe unto us the hearing of the holy Gospel, let us pray unto the Lord God:

Choir: Lord, have mercy (Thrice).

Priest: Wisdom! Aright! Let us hear the holy Gospel. Peace be unto all.

Choir: And to thy spirit.

Priest: The reading is from the holy Gospel, according to Saint John.

Choir: Glory to Thee, O Lord, glory to Thee.

Priest: Let us attend.

THE GOSPEL ACCORDING TO ST. JOHN (15:1-7)

The Lord said unto His disciples: I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Choir: Glory to Thee, O Lord, glory to Thee.

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

Choir: Glory ..., Both now ..., 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.