

FRIDAY IN THE THIRD 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 13th Kathisma, and then the Sessional Hymns from the Oktoechos, in the Tone of the week. After the 2nd chanting of the Psalter (14th Kathisma), the following Sessional Hymns.

In Tone V:

Mankind, who of old * died through eating from the tree, * hath been restored to life by Thy Cross, O merciful One. * By its power, O good One, strengthen us, * that with compunction we may pass through the season of abstinence, * obediently executing Thy will, * and behold the day of Thy light-bearing Resurrection.

Glory ..., the foregoing is repeated.

Both now ..., in Tone V:

Stavrotheotokion: **B**eholding Thee willingly suspended on the Cross between two thieves, O Christ, Thy Mother, her womb rent asunder maternally, said: “O my sinless Son, how is it that Thou art unjustly nailed to the Cross like a malefactor, desiring to give life to the human race, in that Thou art compassionate?”

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

In Tone I:

Having cleansed our flesh by abstinence * and with prayer filled our souls with light, * grant us, O Lord, to look upon Thy precious Cross * and to adore it with fear, * chanting hymns and saying: * Glory to Thy lifegiving Cross; * glory to the divine spear, * by which we are restored to life, ** O Thou who alone lovest mankind.

Glory ..., the foregoing is repeated.

Both now ..., in Tone I:

Stavrotheotokion: When the Ewe-lamb saw Thee her Lamb, * crucified upon the Tree between two thieves, O longsuffering Word, * Thy side pierced by a lance, * with a mother's grief she lamented: * "What is this strange and fearful mystery, O my Jesus? * How can the uncircumscribable God, * be confined within a tomb? * such things are inexpressible? ** Forsake me not who hath given birth to Thee, O my sweetest Jesus."

Then Psalm 50, after which we chant the canon from the Menaion, and the two three-cantiled 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 V:

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

Refrain: Glory to Thy precious Cross O Lord.

Heal me O Lord, and I shall be healed by Thy wounds, cleanse the wounds of my soul O Christ, who didst accept suffering in the flesh.

Refrain: Glory to Thy precious Cross O Lord.

Upon beholding Thee O Christ, hanging upon the Wood in the flesh, the sun's light became darkened; the earth quaked and the rocks were rent asunder.

Refrain: Glory to Thy precious Cross O Lord.

O Thou Who wast crowned with thorns, cleanse my soul which is full of the thorns of the passions, O Lord; for the sake of Thine extreme goodness.

Refrain: Most holy Theotokos save us.

Stavrotheotokion: O all-pure one, thou hast brought forth my Creator as a new-born babe, entreat Him O Lady, to fashion me anew, for I am enslaved to a multitude of evils.

Another Canon by Theodore, in Tone I:

Irmos: Seeking Thee early in the morn ...,

Refrain: Glory to Thy precious Cross O Lord.

At the place of the Skull the Jews who crucified Thee O Christ, wagged their heads in laughter and mockery; but Thou didst endure this for our salvation.

Refrain: Glory to Thy precious Cross O Lord.

Pilate wrote the inscription on Thy Cross in three languages, revealing Thee O Christ as one of the Trinity, who willingly suffered for the salvation of all.

Glory ..., O ye faithful, let us praise the supremely radiant threefold Sun of the Trinity, honoring the Father as Light, glorifying the Son as Light, and proclaiming the Spirit as Light.

Both now ..., **Theotokion**: O pure one, He who was born from thee hath made thee higher than the angels. For they gaze on Him in fear as God, but thou hast carried Him in thine arms as Thy Son.

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

O precious Cross, salvific guardian of the world, watch over me as I fast and show me to be worthy to take part in thy holy veneration.

Katavasia: **Seeking Thee early in the morn, * we sing Thy praises, O Christ God, * who for our sake became poor * and in Thy flesh * endured the Cross and death.**

ODE VIII

First canon, in Tone V:

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

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

Thou didst stretch out Thine arms upon the Cross, O Christ, destroying the sin of our forefather, who stretched out his hands in greed. By the Tree Thou hast healed the curse of the tree: wherefore we sing Thy praises throughout all ages.

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

I fall down before Thee, O Word, who desirest my salvation. Quickly take away the desire for evil from my heart, O Thou who didst willingly endure the Cross and Passion.

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

Having desired the defiled life of the Prodigal, my prodigal soul hath been darkened. Illumine me with the thought of returning to Thee O Word, who at Thy Passion darkened the light of the sun.

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

Theotokion: **Cause every ill to vanish from my greatly suffering heart, O Mother of Christ God. Shatter the arrows and bows of the demons who war against my humbled soul.**

Second canon, in Tone I:

Irmos: Unto Christ who saved the children ...,

Refrain: Glory to Thy precious Cross O Lord.

What shall we wretched ones offer Thee, O Master of all, who hast suffered for us? Thou didst endure the Cross for our sake, O Christ, and we sing the praises of Thy boundless mercy and grace.

Refrain: Glory to Thy precious Cross O Lord.

The lawless Jews hung Thee upon the Tree, killing Thee out of envy, but weakened not the power of Thy glory. For as the Master of all, Thou didst willingly suffer.

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

I honor the three Hypostases of the transcendent Godhead; the beginningless Father, the Son and the Holy Spirit, undivided in essence and nature, Whom I glorify throughout the ages.

Both now ..., **Theotokion: We** praise her who is higher than the heavens and exalted above the cherubim, the first among the saints, the undefiled Maiden who bore the God of all, and we supremely exalt her throughout all ages.

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

O most blessed Cross of Christ, Thou victory written in the heavens yet appearing from the earth; grant that, cleansed by fasting, we may worthily venerate thee.

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

Katavasia: Unto Christ who saved the children * that sang His praises * and who bedewed the raging furnace, * let us hymn and supremely exalt throughout all ages.

ODE IX

First canon, in Tone V:

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

Refrain: Glory to Thy precious Cross O Lord.

Wash away the stony hardness of my soul, O compassionately loving Savior, and grant me the fount of divine compunction: for Thou hast poured forth life upon me from Thy side, cleansing the wellsprings of my transgressions.

Refrain: Glory to Thy precious Cross O Lord.

Forsaking the heights of virtue I have thrown myself into the depths of sin. But draw me up and save me, O Lord, who having ascended the Cross didst draw mankind to Thyself.

Refrain: Glory to Thy precious Cross O Lord.

Thou, O Lord, who art sweetness and delight, being the Creator O Christ, tasted gall, yet those of Adam's offspring who fell from the delights of paradise Thou hast raised up and saved by Thy Passion, wherefore we sing Thy praises.

Refrain: Most holy Theotokos save us.

Theotokion: All-holy Lady, my hope and refuge, heal the wounds of my soul and grant my mind peace, that I may praise Thy greatness, O Ever-Virgin Theotokos.

Second canon, in Tone I:

Irmos: Moses saw thee as the bush ...,

Refrain: Glory to Thy precious Cross O Lord.

The transgressors who mockingly clothed Thee with purple, O Christ, and crowned Thee as King, struck Thy head with a reed, and out of envy crucified Thee, giving Thee gall to drink: But we the faithful in our hymns magnify Thee.

Refrain: Glory to Thy precious Cross O Lord.

Beholding Thy sufferings upon the Cross, the sun hid its rays; and seeing the indignities which Thou didst endure, O Master, the whole of creation quaked and rocks rent themselves asunder. But we in our hymns, O Christ Savior, magnify Thee.

Glory ..., O Unity of the threefold Sun, Light and Life, and Creator of all, God and Lord, shining with a single light, three Hypostases in one Godhead: we the faithful magnify Thee.

Both now ..., **Theotokion:** In prophecy David the Psalmist called thee Zion: for He whom the heavens cannot contain made His abode within thee fashioning from thy womb the propitiation of the world. In our hymns, O pure Mother, we magnify thee.

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

Thy salvific Cross doth illumine the faithful O Lord, through abstinence count us worthy to hasten to behold it and venerate it for our sanctification; that through it we may magnify Thee.

Katavasia: Moses saw thee as the bush * unconsumed by fire, * and Jacob beheld thee as the living ladder * and the gate of heaven, * through which Christ our God hath passed. * In our hymns, O pure Mother, thee do we magnify.

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 VI:

I have scattered the riches which the Father hath given me, * and wasted my life in prodigal living, * my sin hath beguiled me, * for taking pleasure in the sweetness of passion, * I have become like the irrational beasts, * transgressing Thy saving commandments. * O Christ God, whose good pleasure it was to hang upon the Cross for my sake, * deprive me not of the sonship of the Father, * but accept me who have returned to Thee * like the Prodigal Son, ** and save me.

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: I have scattered the riches which the Father hath given me ...,

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:

At the commemoration of Thy martyrs, O Lord, * the whole of creation keepeth festival; * heaven rejoiceth with the angels, and the earth maketh glad with all mankind. ** By their intercessions have mercy on us.

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

Stavrotheotokion: Upon seeing Thee hanging upon the Cross * the all-pure one weeping, cried aloud with a mother's grief: * "O my Son and my God, O my sweetest Child, ** how dost Thou endure this shameful suffering?"

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 ...,

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. Without the reading of a Kathisma. The 19th Kathisma is read at the Third Hour, the 20th at the Sixth Hour.

SIXTH HOUR

Troparion of the prophecy, in Tone VIII:

In Thy power, O God, * Thou hast perfected all things by the Word, * bringing us into being from nothing. * Deliver us not up to suffer for our trespasses, ** we entreat Thee, O sinless Lord.

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

Prokeimenon of the prophecy, in Tone VI:

Prokeimenon: If ye indeed speak of righteousness * judge rightly, ye sons of men?

Verse: The righteous man shall be glad when he seeth God's vengeance.

THE READING IS FROM THE PROPHECY OF ISAIAH (13: 2-13)

Thus saith the Lord: Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.

Prokeimenon, in Tone VII:

Prokeimenon: O God, my helper art Thou, * and Thy mercy shall go before me.

Verse: Rescue me from mine enemies, O God: and from them that rise up against me redeem me.

FRIDAY IN THE THIRD WEEK

AT VESPERS

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

Two Stichera from the Triodion, by Joseph, in Tone VII:

Like the Prodigal, I have departed far from Thy grace * and Wasted the riches of Thy loving-kindness: * but now I flee to Thee, O compassionately loving Lord * crying aloud to Thee O God: ** I have sinned, have mercy on me. (Twice)

After which we chant 4 Stichera to the Martyrs from the Oktoechos, in the Tone of the week, and 4 Stichera to the saint of the day from the Menaion (Repeating the first)

Glory ..., Oktoechos verse for the Reposed, in the Tone of the week.

Both now ..., Dogmatic Theotokion, in the Tone of the week.

Then, “O joyous Light ...”:

Prokeimenon, in Tone IV:

Prokeimenon: Give us help from affliction: * for vain is the salvation of man.

Verse: O God, Thou hast rejected us and destroyed us: Thou wast angry, but hast taken pity on us.

A READING FROM THE BOOK OF GENESIS (8:4 - 21)

The ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. And he sent forth a dove from him, to see if the waters were abated from off the face of the ground; But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days; and sent forth the dove;

which returned not again unto him any more. And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry. And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

Prokeimenon, in Tone VI:

Prokeimenon: Hearken O God unto my supplication, * attend unto my prayer.

Verse: So will I chant unto Thy Name unto the ages.

A READING FROM THE BOOK OF PROVERBS (10:31 - 11:12)

The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out. The lips of the righteous know what is acceptable: but the mouth of the wicked speaketh frowardness. A false balance is abomination to the Lord: but a just weight is his delight. When pride cometh, then cometh shame: but with the lowly is wisdom. The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them. Riches profit not in the day of wrath: but righteousness delivereth from death. The righteousness of the perfect shall direct his way: but the wicked shall fall by his own wickedness. The righteousness of the upright shall deliver them: but transgressors shall be taken in their own naughtiness. When a wicked man dieth, his expectation shall perish: and the hope of unjust men perisheth. The righteous is delivered out of trouble, and the wicked cometh in his stead. An hypocrite with his mouth destroyeth his neighbor: but through knowledge shall the just be delivered.

When it goeth well with the righteous, the city rejoiceth: and when the wicked perish, there is shouting. By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked. He that is void of wisdom despiseth his neighbor: but a man of understanding holdeth his peace.

And the rest of the Liturgy of the Presanctified Gifts.

FRIDAY IN THE THIRD WEEK

AT COMPLINE

The Akathist Hymn is chanted at Small Compline, exactly as on the previous Friday, except that we chant the third stasis of the Hymn, beginning at the seventh Ikos, and ending with the tenth Kontakion: After Our Father ..., we say the Kontakion to the Martyrs: There is no reading from the Gospel at the end, as there was on the Friday of the first week.

For Convenience the service is presented below:

Priest: Blessed is our God...

Reader: Amen. 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 third stasis, beginning with the Canon:

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!**

The Third Stasis

IKOS VII

A new creation hath the Creator revealed, manifesting Himself unto us His creatures. For He sprang from a seedless womb, and kept it incorrupt as it was, that seeing the miracle we might sing to Her, crying out:

Rejoice; Flower of incorruptibility:

Rejoice; Crown of continence!

Rejoice; Thou from whom shineth the Archetype of the Resurrection:

Rejoice; Thou Who revealest the life of the angels!

Rejoice; Tree of shining fruit, whereby the faithful are nourished:

Rejoice; Tree of goodly shade by which many are sheltered!

Rejoice; Thou that has carried in Thy womb the Redeemer of captives:

Rejoice; Thou that gavest birth to the Guide of those astray!

Rejoice; Supplication before the Righteous Judge:

Rejoice; Forgiveness of many sins!

Rejoice; Robe of boldness for the naked:

Rejoice; Love that doth vanquish all desire!

Rejoice; Thou Bride Unwedded!

KONTAKION VIII

Having beheld a strange nativity, let us estrange ourselves from the world and transport our minds to Heaven; for the Most High God appeared on earth as a lowly man, because He wished to draw to the heights them that cry to Him:
Alleluia!

IKOS VIII

Wholly present was the Inexpressible Word among those here below, yet in no way absent from those on high; for this was a divine condescension and not a change of place, and His birth was from a God-receiving Virgin Who heard these things:

Rejoice; Container of the Uncontainable God:

Rejoice; Door of solemn mystery!

Rejoice; Report doubtful to unbelievers:
Rejoice; Undoubted boast of the faithful!
Rejoice; Most holy chariot of Him Who sitteth upon the Cherubim:
Rejoice; All-glorious temple of Him Who is above the Seraphim!
Rejoice; Thou Who hast united opposites:
Rejoice; Thou Who hast joined virginity and motherhood!
Rejoice; Thou through whom transgression hath been absolved:
Rejoice; Thou through whom Paradise is opened!
Rejoice; Key to the kingdom of Christ:
Rejoice; Hope of eternal good things!
Rejoice; Thou Bride Unwedded!

KONTAKION IX

All the angels were amazed at the great act of Thine incarnation; for they saw the Unapproachable God as a man approachable to all, abiding with us, and hearing from all: **Alleluia!**

IKOS IX

We see most eloquent orators mute as fish before Thee, O Theotokos; for they are at a loss to tell how Thou remainest a Virgin and could bear a child. But we, marveling at this mystery, cry out faithfully:

Rejoice; Receptacle of the Wisdom of God:
Rejoice; Treasury of His Providence!
Rejoice; Thou Who showest philosophers to be fools:
Rejoice; Thou Who exposeth the learned as irrational!
Rejoice; For the clever critics have become foolish:
Rejoice; For the writers of myths have faded away!
Rejoice; Thou Who didst rend the webs of the Athenians:
Rejoice; Thou Who didst fill the nets of the fishermen!
Rejoice; Thou Who drawest us from the depths of ignorance:
Rejoice; Thou Who enlightenest many with knowledge!
Rejoice; Ship for those who wish to be saved:
Rejoice; Harbor for sailors on the sea of life!
Rejoice; Thou Bride Unwedded!

KONTAKION X

Desiring to save the world, He that is the Creator of all came to it according to His Own promise, and He that, as God, is the Shepherd, for our sake hath appeared unto us as a man; for like calling unto like, as God He heareth: **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 the holy martyrs; in Tone VIII:

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

Reader: Lord, have mercy (40 times).

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

Reader: Lord have mercy. (Thrice), **Glory ...**, 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 loving-kindness and graciousness to mankind, and, disregarding my numberless offenses, may He turn me back to repentance, and show me to be a tried worker of His precepts. And be thou ever present unto me as merciful, compassionate and well disposed; in the present life be thou a fervent intercessor and helper, repelling the assaults of adversaries and guiding me to salvation, and at the time of my departure taking care of my miserable soul, and driving far away from it the dark countenances of evil demons; lastly, at the dreadful day of judgment delivering me from eternal torment, show me to be an heir of the ineffable glory of thy Son and our God; all of which may I attain, O my Sovereign Lady, most holy Theotokos, by virtue of thine intercessions and protection, through the grace and love to mankind of thine only begotten Son, our Lord and God and Savior, Jesus Christ, to Whom is due all glory, honor and worship, together with His beginningless Father, and His Most Holy and good and life creating Spirit, Now 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)**

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 Hierarch 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.