



THE AKATHIST HYMN AND SMALL COMPLINE

Translated by
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The Akathist Hymn and Small Compline are two services which are sung
on the first five Fridays during Great Lent.

The Small Compline, which begins on page 1 and continues up to the
canon on page 7, is sung on each of the five Fridays. This is also true of
the prayers beginning with "Holy God" on page 29 and continuing to the
end of the service with the exception that the Holy Gospel is read only on
the First Friday.

On each of the first four Fridays the canon is sung beginning on page 7
through page 16. At the same time, one of the four stases is also chanted
by the Priest on each successive Friday. See text for directions.

On the Fifth Friday, when the entire two services are sung, including all
four stases, the order is as follows: The first 7 pages are sung followed by
the first stasis (pages 16-19). Then the first and third odes are chanted
(pages 7-9). This is followed by the second stasis (pages 19-22). Then the
fourth, fifth, and sixth odes are sung (pages 9-15), followed by the third
stasis (pages 22-25). The seventh, eighth, and ninth odes are sung
(pages 12-15), followed by the fourth stasis (p. 25 -) and the remainder
of the service to page 36.

Preface

Holy Cross Orthodox Press is pleased to offer a new revised bilingual
edition of the Akathist Hymn and Small Compline to the faithful of the
Greek Orthodox Church.

This edition is a successor to the one published by Holy Cross in 1990 and

authored by myself and Hieromonk Serapheim (Dedes) of the Monastery of St. Paul on Mount Athos. Due to personal reasons, Hieromonk Serapheim requested that his name be removed from that edition. This led naturally to a complete revision of that edition with the collaboration of my colleague Professor Evie-Marie Zachariades Holmberg of the Greek Department of Hellenic College. Nonetheless, this edition continues to owe much to Hieromonk Serapheim.

We hope that this edition of the Akathist and the Small Compline will be received by the faithful and clergy with the same enthusiasm as the other liturgical publications of Holy Cross Orthodox Press.

Now it only remains to thank a number of individuals who contributed to this volume: Metropolitan Demetrios Trakatellis and Father Theodore Stylianopoulos for their valuable advice. Many thanks are also due to Fathers Alkiviadis Calivas and George Papademetriou for graciously reviewing portions of the Greek and English texts. I am also indebted to Maria Moschoni, Georgia Stathopoulou, and Stelyio Muksuris for the special care they took in typesetting this volume.

Finally, a special debt is owed to Bishop Methodios Tournas, President of Hellenic College/Holy Cross Greek Orthodox School of Theology, to whom this volume is dedicated, for his steadfast support of academic publications in general and liturgical works in particular.

N. Michael Vaporis

THE AKATHIST HYMN

AND

SMALL COMPLINE

Priest: In the name of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen.

Priest: Glory to You, our God, glory to You.

Heavenly King, Comforter, the Spirit of truth who are present everywhere and fill all things, Treasury of good things and Giver of life, come and dwell in us. Cleanse us of every stain, and save our souls, gracious Lord.

People: Holy God, Holy Mighty, Holy Immortal, have mercy on us (3).

Glory to the Father and the Son and the Holy Spirit. Now and forever and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities, for Your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

Priest: For Thine is the kingdom and the power and the-glory, of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen.

People: Lord,, have mercy (12).

Come, let us worship and bow down to God, our King.

Come, let us worship and bow down to Christ, our King and God.

Come, let us worship and bow down to Christ himself, our King and our God.

PSALM 50 (51)

Have mercy upon me, O God, according to Your great mercy; and according to the multitude of Your compassion, blot out my transgression. Wash me thoroughly from my iniquity, and cleanse me from my sin. For I acknowledge my iniquity, and my sin is ever before me. Against You, You only, have I sinned, and done evil in Your sight, that You may be found just when You speak, and victorious when You are judged. For behold, I was born guilty, a sinner when my mother conceived me. For behold, You have loved truth; You have made known to me the secret and hidden things of Your wisdom. You shall sprinkle me with hyssop, and I shall be made clean; You shall wash me, and I shall be whiter than snow. Make me to hear joy and gladness, that the afflicted bones may rejoice. Turn Your face away from my sins, and blot out all my iniquities. Create in me a clean heart, O God, and renew a steadfast spirit within me. Cast me not away from Your presence, and take not Your Holy Spirit from me. Restore to me the joy of Your salvation, and establish me with Your governing Spirit. I shall teach transgressors Your ways, and the ungodly shall turn back to You. Deliver me from bloodguiltiness, O God, the God of my salvation, my tongue shall joyfully declare Your righteousness. Lord, open my lips, and my mouth shall declare Your praise. For if You had desired sacrifice, I would give it; you do not delight in burnt offerings. A sacrifice to God is a broken spirit; God will not despise a broken and a humbled heart. Do good in Your good pleasure to Sion; and let the walls of Jerusalem be built. Then You shall be pleased with a sacrifice of righteousness, with oblation and whole burnt offerings. Then they shall offer bulls on Your altar.

PSALM 69 (70)

O God, be attentive to help me. Lord, make haste to help me. Let them be ashamed and confounded who seek my life. Let them be turned back and be ashamed who desire evil against me. Let them be turned back because of their shame, who say to me, Well done! Well done! Let all those who seek You rejoice and be glad in You; and let those who love Your salvation say continually, Let God be magnified! But as for me, I am poor and needy; O God, help me! You are my help and my deliverer; Lord, do not delay.

PSALM 142 (143)

Lord, hear my prayer. In Your truth, give ear to my supplications; in Your righteousness, hear me. Enter not into judgment with Your servant, for no one living is justified in Your sight. For the enemy has pursued my soul; he has crushed my life to the ground; he has made me dwell in darkness, like those who have long been dead, and my spirit is overwhelmed within me; my heart within me is distressed. I remembered the days of old; I meditated on all Your works; I pondered on the work of Your hands. I spread out my hands to You; my soul longs for You like a thirsty land. Lord, hear me quickly; my spirit fails. Turn not Your face away from me, lest I be

like those who go down into the pit. Let me hear Your mercy in the morning, for in You I have put my trust. Lord, teach me to know the way in which I should walk, for I lift up my soul to You. Rescue me, Lord, from my enemies; to You have I fled for refuge. Teach me to do Your will, for you are my God. Your good Spirit shall lead me on a level path; Lord, for your name's sake You shall preserve my life. In your righteousness, You shall bring my soul out of trouble, and in Your mercy, You shall utterly destroy my enemies. And You shall destroy all those who afflict my soul, for I am Your servant.

DOXOLOGY

Glory to God in the highest and on earth peace, good will to all people. We praise You, we bless You, we worship You, we glorify You, we give thanks to you for Your great glory. Lord God, heavenly King, God the Father, almighty Lord, the only begotten Son, Jesus Christ, and Holy Spirit. Lord God, Lamb of God, Son of the Father who take away the sin of the world, have mercy upon us, You who take away the sins of the world. Receive our prayer, You who sit at the right hand of the Father, and have mercy upon us. For You only are holy, only You are Lord, Jesus Christ, to the glory of God the Father. Amen. Each evening we bless You, and we praise Your name forever and to the ages of ages. Lord, You have been our refuge from generation to generation. I said: Lord, have mercy upon me; heal my soul, for I have sinned against You. Lord, to You have I fled; teach me to do Your will, for You are my God. For You are the source of life, and in Your light we shall see light. Continue Your mercy to those who know You. Lord, grant to keep us this night without sin. Blessed are You, Lord, God of our fathers. Your name is praised and glorified from all ages.

Amen. Let Your mercy, Lord, lighten upon us, as our trust is in You. Blessed are You, Lord, teach me Your commandments. Blessed are You, Master, teach me Your commandments. Blessed are You, Holy One, enlighten me in Your commandments. Your mercy, Lord, endures forever; turn not away from the works of Your hands. To you belongs praise, to You belongs worship, to you belongs glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

THE CREED

I believe in one God, the Father, the Almighty, Creator of heaven and earth and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, begotten of the Father before all ages. Light of Light, true God of true God, begotten not created, of one essence with the Father through whom all things were made. For us and for our salvation He came down from heaven and was incarnate by the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and He suffered and was buried. On the third day He rose according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead. His kingdom will have no end. And in the Holy Spirit, the Lord, the Giver of life, who proceeds from the Father, who together with the Father and the Son is worshiped and glorified, who spoke through the prophets. In one, holy, catholic, and apostolic Church. I acknowledge one baptism for the forgiveness of sins. I expect the resurrection of the dead. And the life of the ages to come. Amen.

It is truly worthy to bless you, the Theotokos, the ever blessed and most pure and mother of our God. More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, incorruptibly you gave birth to God the Word. We magnify you, the true Theotokos.

Apolytikion. Eighth Tone

When the bodiless learned of the secret command, he came in haste to Joseph's house and said to her who knew not wedlock: He who bowed the heavens by coming down is contained wholly and unchanged in you. Seeing him take the form of a servant in your womb, I stand in awe and cry out to You: Rejoice, O Bride unwedded.

(On the 5th Friday the 1st Stasis is sung here; see pp. 16-19).

CANON

ODE ONE. TONE FOUR. THE EIRMOS

I shall open my mouth and it shall be filled with the Spirit; and I shall pour out a word to the Mother and Queen; and I shall be seen cheerfully celebrating; and rejoicing I shall sing her miracles.

Most-holy Theotokos, save us.

O animate book of Christ, sealed by the Spirit, O pure one, the great Archangel, beholding you, exclaimed: Rejoice, O vessel of joy through whom the first mother's curse shall be broken.

Most-holy Theotokos, save us.

Rejoice, Virgin Bride of God, the restoration of Adam, the mortification of Hades. Rejoice, completely unblemished 'One, the palace of the only King. Rejoice, fiery throne of the Sovereign of all.

Glory...

Rejoice, unfading rose. Rejoice, the only one who budded forth the unfading apple. Rejoice, birth-giver of the aromatic balm of the King of all. Rejoice, O Bride unwedded, the world's salvation.

Both now...

Rejoice, treasury of purity, through whom we have risen from our fall. Rejoice, O Lady, sweet-smelling lilly that sends forth its fragrant scent to the faithful. Rejoice, aromatic incense and precious oil of myrrh.

ODE THREE. THE EIRMOS

O Theotokos, living and abundant fountain, strengthen those united in spiritual fellowship who sing hymns of praise to you. And in your divine glory, deem them worthy of crowns of glory.

Most-holy Theotokos, save us.

Rejoice, untilled land which has sprouted the divine ear of wheat. Rejoice, living table which has held the bread of life. Rejoice, O Lady, never empty font of living water.

Most-holy Theotokos, save us.

Rejoice, O heifer that gave birth to the unblemished calf for the faithful. Rejoice, O ewe that conceived the Lamb of God who takes away the sins of the world. Rejoice, O warm mercy seat, our fervent intercessor. Glory

Rejoice, luminous morning that alone brings Christ the Sun. Rejoice, dwelling place of light, dispeller of darkness who has diminished utterly the darkened demons.

Both now...

Rejoice, only gate that only the Logos has gone through, for in your giving birth you shattered the bars and gates of Hades. Rejoice, all-laudable, divine entrance of those who are being saved.

(On the 5th Friday the 2nd Stasis is sung here; see pp. 19-21.)

ODE FOUR. THE EIRMOS.

He who sits in holy glory, on the throne of Divinity, on a swift cloud came Jesus the transcendent God, and by his undefiled hand has saved those who cry Out; Glory be to Your power, O Christ.

Most-holy Theotokos, save us.

In voices of song faithfully we rejoice all-laudable One. Rejoice, rich mountain flowing with the milk of the Spirit. Rejoice, lamp and golden jar containing the manna which sweetens the senses of the devout.

Most-holy Theotokos, save us.

Rejoice, mercy-seat of the world untainted Lady. Rejoice, raising all from earth by grace.

Rejoice bridge that truly conveys from death to life all those who sing your praises.

Most-holy Theotokos, save us.

More exalted than the heavens, rejoice, you who carded earth's foundation painlessly in your womb. Rejoice, O sea shell who dyed with your own virgin blood the divine purple robe worn by the King of angelic hosts. Glory

Lady, you truly gave birth to the divine Giver of the law who washes clean the lawlessness of all. O incomprehensible depth and ineffable height, Maiden unwedded, through whom we are deified.

Both now...

You have woven for the world a crown unwoven by human hands and we praise you saying: Rejoice, O Virgin, the fortress and citadel and protective wall and refuge of all.

ODE FIVE. THE EIRMOS

Amazed was the universe by your divine glory. For while never experiencing marriage, you held, O Virgin, the God of all in your womb, and gave birth to an eternal Son who grants salvation to all who chant hymns of praise to you.

Most-holy Theotokos, save us.

Rejoice, for you carried in your womb the Way of life. Rejoice, Bride of God, all-blameless Maiden, who saved the world from the flood of sin. Rejoice, awe-inspiring message and report, habitation of the One who is Lord of all creation.

Most-holy Theotokos, save us.

The might and the fortress of the human race, O undefiled. Rejoice, holy place of glory, slayer of Hades, and bridal chamber of light. Rejoice, delight of the angels. Rejoice, helper of those who pray to you faithfully.

Most-holy Theotokos, save us.

Fiery chariot of God the Word and risen Son. Rejoice, Lady, living paradise, which in its center contains the tree of life, the Lord, whose sweetness gives life to those who participate with faith although subject to decay.

Glory...

Strengthened by your power, we faithfully cry out to you with faith: Rejoice, city of the Great King, about which glorious and remarkable things have been clearly declared. Rejoice, O unquarried mountain and unfathomable depth.

Both now...

Rejoice, O undefiled dwelling of the Word, seashell that produces the divine pearl. Rejoice, O Lady, exceedingly wonderful, -who reconciles with God all those who bless you, the Theotokos, each time.

ODE SIX. THE EIRMOS

O godly-minded people, as we perform this divine and all-honorable feast in honor of the Mother of our God, let us clap our hands and give glory to God who was born of her.

Most-holy Theotokos, save us

The spotless chamber of the Word, for all the Cause of deification, rejoice, all-undefiled the prophets' echoing prophecy. Rejoice, adornment of the Apostles.

Most-holy Theotokos, save us.

From you has dripped the refreshing dew that quenched the flame of idolatry. We therefore cry aloud to you: Rejoice, O Virgin, fleece cover with dew which Gideon foresaw.

Glory...

Behold, we cry out to you, rejoice. Become for us a harbor and haven, for we are tossed about on the sea of adversity, and of the many scandals of him who wars with us.

Both now...

O cause for joy, endow our thoughts with grace that we may cry: Rejoice,

O unconsumed bush and shining cloud that overshadows without ceasing the faithful.

(On the 5th Friday, the 3rd Stasis is sung here; see pp. 22-24)

ODE SEVEN. THE EIRMOS

People: The godly-minded did not adore creation but the Creator, and bravely trampling upon the threat of the fire they rejoiced chanting: Blessed are You O supremely praised, O Lord and God of our fathers.

Most-holy Theotokos, save us.

We sing hymns to you crying: Rejoice, O chariot Of the spiritual Sun. Rejoice, O true vine that cultured the ripened cluster dripping with wine, making glad the souls of all who faithfully glorify you.

Most-holy Theotokos, save us.

Rejoice, Bride of God, who carried in your womb the healer of the human race. Rejoice, O mystical rod that blossomed the flower that will never wilt. Rejoice, O Lady, through whom we are filled with joy and inherited eternal life. Most-holy Theotokos, save us.

The tongue practicing oratory is unable to extol you. For you were exalted above the Seraphim, having given birth to Christ the King. Beseech him, O Lady, to rescue now from every harm those -who bow in faith before you.

Glory...

The ends of the earth extol you, and cry out to you: Rejoice, scroll on which, O pure one, the Word was inscribed by the Father's finger. Intercede with him, O Theotokos, to enroll your servants in the book of life.

Both now...

We your servants beseech you and bend the knee of our heart to you. O pure one, lend us your ear in afflictions. And your city preserve, O Theotokos, from any destruction by the enemies.

ODE EIGHT. THE EIRMOS

The pious youth within the furnace were rescued by the offspring of the Theotokos. He who was Prefigured then has been born on earth, and is gathering the entire universe to sing: Bless the Lord, all his works, and magnify him to the ages.

Most-holy Theotokos, save us.

You received into your womb the Logos: you held in your arms the One

who holds all things. With your milk You nourished him who with a nod nourishes the entire universe, O purest maiden, to whom we sing: Bless the Lord all his works, and magnify him to the ages.

Most-holy Theotokos, save us.

The great mystery of your childbirth did Moses perceive within the burning bush. The youth vividly prefigured this, standing in the midst of fire and remaining unconsumed, O undefiled and

holy Virgin. We praise you therefore in hymns to the ages.

Most-holy Theotokos, save us.

We who once by deceit were left naked have put on through your pregnancy the garments of incorruption, and we who sat in the darkness of our transgressions now have seen the light. We therefore praise you in hymns to the ages.

Glory...

The dead have been given life by your power, for you gave birth to the spiritual life. They who once were speechless now are eloquent. Lepers are cleansed and diseases are exterminated. The multitude of aerial spirits are defeated, O Virgin, man's salvation.

Both now...

Through you who did bear the world's salvation we were raised up from earth to heaven. Rejoice, all-blessed shelter, strength, wall, and fortification of all who sing: Bless the Lord, all his works, and magnify him to the ages.

ODE NINE. THE EIRMOS.

Let every mortal born on earth with festive lamps In hand, in spirit leap for joy; and you incorporeal angelic Powers in heaven celebrate, thus honoring the sacred feast of the Mother of God, and cry out: Rejoice, all-blessed one, ever-virgin and pure Theotokos.

Most-holy Theotokos, save us.

So that we may cry rejoice to you through whom we faithful have become sharers of eternal joy, O Maiden, rescue us from temptation, from enemy invasions, and from every other scourge which is bound to follow because of the multitude of transgressions due to the sins of mortals.

Most-holy Theotokos, save us.

You were seen as our light and surety, we therefore shout to you: Rejoice, O unsetting star which leads the great Sun into the world. Rejoice, O pure one, for you opened Eden. Rejoice, fiery pillar ushering humankind to life

on high.

Most-holy Theotokos, save us.

Let us stand reverently within the temple of our God and cry out: Rejoice, Mistress of the world. Rejoice, O Mary, the Lady of us all. Rejoice, only blameless and fair one among women. Rejoice, vessel which accepted the divine inexhaustible ointment Poured upon you.

Glory...

Rejoice, O ever-virgin, dove that brought forth the Lord of mercy. Rejoice, boast of every saint. Rejoice, Crown of laurel of the martyr-athletes. Rejoice, divine adornment of all righteous, and salvation for us the believers.

Both now...

Spare, O God, the sins of Your own inheritance by Overlooking all of, them now. Accept, O Christ, the fervent prayers of her who without seed conceived on earth and carried You who in Your great mercy will to take the form that was not Your own.

Kontakion

O Champion General, we your faithful inscribe to you the prize of victory as gratitude for being rescued from calamity, O Theotokos. But since you have invincible power, free us from all kinds of perils so that we may cry out to you: Rejoice, O Bride unwedded.

(On the Fifth Friday, the 4th Stasis is sung here: see pp. 25-28).

On the First Friday, we sing only the First Stasis, pp. 16-19.

On the Second Friday, we sing only the Second Stasis, pp. 19-22.

On the Third Friday, we sing only the Third Stasis, pp. 22-25.

On the Fourth Friday, we sing only the Fourth Stasis, pp. 25-28.

FIRST STASIS

Priest: An Angel of the first rank was sent from heaven to say to the Theotokos: Rejoice! (3) And perceiving You, O Lord, taking bodily form, he stood in awe and with his bodiless voice cried aloud to her as follows:

Rejoice, through whom joy shall shine forth;
Rejoice, through whom the curse shall vanish.
Rejoice, fallen Adam's restoration;
Rejoice, redemption of Eve's tears.
Rejoice, height that is too difficult for human thought to ascend;
Rejoice, depth that is too strenuous for Angels' eyes to perceive

Rejoice, for you are the throne of the King;
Rejoice, for you hold him Who sustains everything.
Rejoice, star that shows forth the Sun;
Rejoice, womb in which God became incarnate.
Rejoice, through whom creation is renewed;
Rejoice, through whom the Creator becomes an infant.
Rejoice, O Bride unwedded.
People: Rejoice, O Bride unwedded.

Priest: The holy one, beholding herself in innocence, says to Gabriel: The incredible tidings of your voice appear difficult for my soul to accept. For how do you speak of childbirth from a seedless conception, crying: Alleluia.

People: Alleluia.

Priest: Curious to know knowledge what is knowable to no one, the Virgin cried out to the ministering angel: How is it possible for a son to be born of pure loins? Tell me. To whom the angel answered in fear, crying out:

Rejoice, initiate of ineffable counsel;
Rejoice, faith of silent beseechers.
Rejoice, introduction to Christ's miracles;
Rejoice, consummation of his doctrinal articles.
Rejoice, heavenly ladder by which God came down;
Rejoice, bridge leading those from earth to I heaven.
Rejoice, marvel greatly renowned among the Angels;
Rejoice, wound bitterly lamented by demons.
Rejoice, for you gave birth to the light ineffably;
Rejoice, for the "how" you taught to no one.
Rejoice, surpassing the knowledge of scholars;
Rejoice, dawn that illumines the minds of believers.
Rejoice, O Bride unwedded.
People: Rejoice, O Bride unwedded.

Priest: The divine power of the Most High overshadowed the unwedded Maiden that she might conceive, and made her luxuriant womb appear as a luscious field for everyone who desires to reap salvation while chanting thusly: Alleluia.

People: Alleluia.

Priest: The Virgin, bearing God in her womb, hastened to visit Elizabeth, whose own babe at once knowing her greeting, rejoiced and leaping up as if in song, cried out to the Theotokos:

Rejoice, branch of an unwithered shoot;
Rejoice, land of unblemished fruit.
Rejoice, you who cultivate the husband and who loves humankind;
Rejoice, for you gave birth to the gardener of our life.
Rejoice, arable land yielding an abundance of compassion;
Rejoice, table laden an abundance of grace.

Rejoice, for you make flourish the meadows of luxury;
Rejoice, for you prepare a safe harbor for our souls.
Rejoice, intercession's acceptable incense;
Rejoice, expiation for all the world.
Rejoice, goodwill of God to mortals;
Rejoice, boldness of mortals before God.
Rejoice, O Bride unwedded.
People: Rejoice, O Bride unwedded.

Priest: Fraught within with confusion, brought about by doubtful thoughts, the wise Joseph was troubled as he looked upon you the unwedded, and suspected you, O Blameless one. But when he learned of your conception by the Holy Spirit, he said: Alleluia.

People: Alleluia.

This is the end of the FIRST Stasis. Now turn to p. 29 where we sing "O Champion General" and continue from there on to the end of the service.

* * * * *

SECOND STASIS

The shepherds heard the appearance of Christ in the flesh being glorified; and hastening as to a shepherd, they beheld him as a spotless lamb who had been pastured in the womb of Mary, to whom they sing praises saying:

Rejoice, mother of the Lamb and Shepherd;
Rejoice, sheepfold of spiritual sheep.
Rejoice, defense against invisible enemies;
Rejoice, key to the doors of Paradise.
Rejoice, for heavenly things are exulting with the earth;
Rejoice, earthly things that are dancing with the heavenly ones.
Rejoice, never-silent voice of the Apostles;
Rejoice, unconquered courage of the Martyrs.
Rejoice, faith's unshakable foundation;
Rejoice, shining revelation of grace.
Rejoice, through whom Hades is divested;
Rejoice, through whom we have been vested in glory.
Rejoice, O Bride unwedded.
People: Rejoice, O Bride unwedded.

Priest: Beholding the star leading to God, the Magi followed its brightness; and holding it as a lantern, they searched for the powerful King, and reaching the Unreachable, they rejoiced and cried to him: Alleluia.

People: Alleluia.

Priest: The Chaldean children in the hands of the Virgin saw him who fashioned humankind. And perceiving him to be the Lord, even though he had taken the form of a slave, they hastened to pay tribute with gifts and to greet the blessed Lady:

Rejoice, mother of an unsetting star;
Rejoice, dawn of the mystic day.
Rejoice, who extinguished the furnace of error;
Rejoice, who enlighten initiates of the Trinity.
Rejoice, deposer of the inhuman tyrant from his rule;
Rejoice, discloser of the Lord Christ who loves humankind.
Rejoice, redeemer from pagan religions;
Rejoice, deliverer from the mire of sin.
Rejoice, for you have caused the worship of fire to cease;
Rejoice, releaser from the flames of passions.
Rejoice, guide of the faithful to chastity;
Rejoice, gladness of all generations.
Rejoice, O Bride unwedded.

People: Rejoice, O Bride unwedded.

Priest: The Magi went to Babylon having become the God-bearing heralds.
For they fulfilled Your prophecy and proclaimed You as the Christ to all,
abandoning Herod as frivolous who did not know to sing: Alleluia.

People: Alleluia.

Priest: Illumining in Egypt the light of truth, You dispelled the darkness of
error; for her idols, O Savior, unable to endure your strength fell, while
they who were delivered from them cried to the Theotokos:

Rejoice, the restoration of humankind;
Rejoice, the downfall of demons.
Rejoice, crusher of the delusion of error;
Rejoice, uncoverer of the deceit of idolatry.
Rejoice, sea that drowned the invisible Pharaoh;
Rejoice, rock that refreshed those thirsty for life
Rejoice, pillar of fire that guides those in darkness;
Rejoice, protection of the world wider than a cloud.
Rejoice, replacer of manna;
Rejoice, minister of sacred joy.
Rejoice, land of promises;
Rejoice, from whom flow milk and honey.
Rejoice, O Bride unwedded.
People: Rejoice, O Bride unwedded.

Priest: Master, You were presented as a babe to Symeon on the threshold
of being transported out of this present beguiling age, but also perceived
by him to be perfect God; for which cause he marveled at Your ineffable
wisdom, crying: Alleluia.

People: Alleluia.

End of the SECOND stasis. Now turn to p. 29 where we sing "O Champion
General" and continue to the end of the service.

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THIRD STASIS

Priest: The new creation revealed the Creator by showing himself to us whom he created, sprouting up from an unseeded womb, while preserving it just as it was, unspoiled, so that beholding the miracle we might extol her by saying:

Rejoice, flower of incorruption;
Rejoice, crown of chastity.
Rejoice, illuminator of the impress. of the resurrection;
Rejoice, for the angelical life you exemplified.
Rejoice, tree with luscious fruit, by which the faithful are sustained;
Rejoice, foliated tree of beautiful shade beneath which many are sheltered.
Rejoice, you who were pregnant with the guide for the wayward;
Rejoice, you who gave birth to the redeemer of captives.
Rejoice, by whom the righteous Judge is pacified;
Rejoice, forgiveness of many offenders.
Rejoice, robe of those without hope;
Rejoice, tender love that defeats every longing;
Rejoice, O Bride unwedded.
People: Rejoice, O Bride unwedded.

Priest: Seeing the strange childbirth, let us be estranged from the mundane, transporting our mind to heaven. For this purpose the most high God appeared on earth as a lowly man, wishing to attract to heaven those who cry to Him: Alleluia.

People: Alleluia.

Priest: Present below completely but in no way absent from on high was the uncircumscribable Logos. For this was divine condescension and not a change of place. He was born of a God-chosen virgin who heard this that follows:

Rejoice, uncontainable land of God;
Rejoice, doorway of sacred mystery.
Rejoice, unbelievable myth for the unfaithful;
Rejoice, unequivocal boast of the faithful.
Rejoice, all-holy vehicle of Him who rides the Cherubim;
Rejoice, exquisite domicile of Him who mounts the Seraphim.
Rejoice, bringer of opposites to harmony;
Rejoice, joiner of virginity -and childbirth.
Rejoice, through whom sin was nullified;
Rejoice, through whom Paradise was opened.
Rejoice, key of Christ's kingdom;
Rejoice, the hope of eternal blessings.
Rejoice, O Bride unwedded.
People: Rejoice, O Bride unwedded.

Priest: All Angels were quite amazed by the great deed of Your

incarnation. For they beheld the once inaccessible God accessible to all as a man living among us, while hearing from everyone: Alleluia.

People: Alleluia.

Priest: Eloquent rhetors we see mute as fish before you O Theotokos. For they are at a loss to explain how you had the power to give birth and yet remained a virgin. But we the faithful marveling at the mystery cry out with faith:

Rejoice, vessel of God's wisdom;
Rejoice, storehouse of God's providence.
Rejoice, revealer of philosophers as fools;
Rejoice, exposor of the technologists as irrational.
Rejoice, for the fierce debaters are made foolish;
Rejoice, for the creators of the myths have wilted.
Rejoice, breaker of the webs of the Athenians' logic;
Rejoice, filler of the nets of the fishermen.
Rejoice, drawer of many from the abyss of ignorance;
Rejoice, enlightener of many with knowledge.
Rejoice, ship for those wishing salvation;
Rejoice, harbor for life's navigators.
Rejoice, O Bride unwedded.
People: Rejoice, O Bride unwedded.

Priest: Wishing to save the world, the creator of all came down to it of his own will. And while being the shepherd as God, for us he appeared like us, as a man; and having called his own, like by like, as God he hears: Alleluia.

People: Alleluia.

End of the THIRD stasis. Now turn to p. 29 where we sing "O Champion General" and continue to the end of the service.

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FOURTH STASIS

Priest: Theotokos and Virgin, you are the fortress for virgins and for all who run to you for refuge. O immaculate Maiden, for the Creator of heaven and earth prepared you, inhabiting your womb and instructing all to address you thus;

Rejoice, pillar of virginity;
Rejoice, the gate of salvation.
Rejoice, initiator of spiritual renewal;
Rejoice, provider of godly benevolence.
Rejoice, for through you were born again those conceived in shame;
Rejoice, for you have admonished those whose intellects had been captured.

Rejoice, for you abolished him who corrupts reason;
Rejoice, for you have given birth to the savior of purity
Rejoice, bridal chamber of seedless marriage;
Rejoice, you who join the faithful to the Lord.
Rejoice, beautiful nursemaid of virgins;
Rejoice, bridesmaid of souls that are holy.
Rejoice, O Bride unwedded.
People: Rejoice, O Bride unwedded.

Priest: Unsuccessful is every hymn that attempts to pay homage to the multitude of Your mercies. For even if we offer You odes in number equal to the sands, O holy King, yet we do nothing worthy of what You have given us who cry to You: Alleluia.

People: Alleluia.

Priest: We see the holy Virgin, as a light-bearing torch who brings light to those in darkness. For she lit the spiritual light, and thus leads everyone to divine knowledge, enlightening the mind with the light of dawn and is honored by such praises:

Rejoice, ray of the spiritual Sun;
Rejoice, beam of the unsetting luster.
Rejoice, lightning completely illuminating souls;
Rejoice, thunder that stuns the enemies.
Rejoice, for the glowing light you make rise upon the earth;
Rejoice, for you spring forth the flowing river.
Rejoice, you who illustrate the image of the font;
Rejoice, you who wash away the stain of sin.
Rejoice, water washing consciences clean;
Rejoice, cup that mixes great joy.
Rejoice, sweet smelling fragrance of Christ;
Rejoice, life of the mystical feasting.
Rejoice, O Bride unwedded.
People: Rejoice, O Bride unwedded.

Priest: Wishing to grant pardon for ancient debts, he who cancels the debts of all people came himself and dwelt among those who were estranged from his divine grace; and tearing apart the record of sin, he hears from everyone: Alleluia.

People: Alleluia.

Priest: Extolling your birth-giving, we all praise you as a living temple, O Theotokos. For the Lord whose hand sustains the world, having dwelt in your womb, sanctified and glorified you, and instructed all people to cry to you:

Rejoice, tabernacle of God the Logos;
Rejoice, holy one, holier than the holies.
Rejoice, ark that was gilt by the Spirit;

Rejoice, inexhaustible treasure of life.
Rejoice, precious diadem of godly kings;
Rejoice, honored pride of the pious priests.
Rejoice, the Church's unshakable tower;
Rejoice, the kingdom's unassailable fortress.
Rejoice, through whom trophies of victory are raised;
Rejoice, through whom enemies are defeated.
Rejoice, healing of my body;
Rejoice, my soul's salvation.
Rejoice, O Bride unwedded.
People: Rejoice, O Bride unwedded.

Priest: You, all-laudable Mother who gave birth to the Logos, the holiest of all who are holy (3), while accepting this offering now, deliver everyone from all calamities, and deliver from future punishment those who cry out: Alleluia.

People: Alleluia.

Kontakion

People: O Champion General, we your faithful inscribe to you the prize of victory as gratitude for being rescued from calamity, O Theotokos. But since you have invincible power, free us from all kinds of perils so that we may cry out to you: Rejoice, O Bride unwedded.

End of the FOURTH Stasis. We now say "'Holy God" on p. 29, and continue to the end of the service.

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Priest: An angel of the first rank was sent down from heaven to -say to the Theotokos: Rejoice! (3) And perceiving You, O Lord, taking bodily form, he stood in awe and with his bodiless voice, cried aloud to her as follows:

Rejoice, through whom joy shall shine forth;
Rejoice, through whom the curse shall vanish.
Rejoice, fallen Adam's restoration;
Rejoice, the redemption of Eve's tears.
Rejoice, height that is too difficult for human thought to ascend;
Rejoice, depth that is too strenuous for Angels' eyes to perceive.
Rejoice, for you are the throne. of the King;
Rejoice, for you hold him who sustains everything.
Rejoice, star that shows forth the Sun;
Rejoice, womb in which God became incarnate.
Rejoice, through whom creation is renewed;
Rejoice, through whom the Creator becomes an infant.
Rejoice, O Bride unwedded.
People: Rejoice, O Bride unwedded.

Priest: The holy one, beholding himself in innocence, says to Gabriel: the

incredible tidings of your voice appear difficult for my soul to accept. For how do you speak of childbirth from a seedless conception, crying: Alleluia.

People: Alleluia.

People: O Champion General, we your faithful inscribe to you the prize of victory as gratitude for being rescued from calamity, O Theotokos. But since you have invincible power, free us from all kinds of perils so that we may cry out to you: Rejoice, O Bride unwedded.

People: Holy God, Holy Mighty, Holy Immortal, have mercy on us (3).

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

Priest: For Yours is the kingdom and the power and the glory, of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen.

And the Apolytikion of the day.

People: Lord, have mercy (40).

At all times and in every hour, You are worshiped and glorified in heaven and on earth, Christ our God. Long in patience, great in mercy and compassion, You love the righteous and show mercy to sinners. You call all to salvation through the promise of good things to come. Lord, receive our prayers at the present time. Direct our lives according to Your commandments. Sanctify our souls. Purify our bodies. Set our minds aright. Cleanse our thoughts and deliver us from all sorrow, evil, and distress. Surround us with Your holy angels that, guarded and guided by them, we may arrive at the unity of faith and the understanding of Your ineffable glory. For You are blessed to the ages of ages. Amen.

People: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and the Son and the Holy Spirit, now and forever and

to the ages of ages. Amen.

More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word. We magnify you, the true Theotokos.

people: In the name of the Lord, Father bless.

Priest: May God have compassion on us and bless us, reveal the glory of his face upon us and have mercy on us.

Prayer to the Theotokos

People: Amen. Spotless, undefiled, immaculate, unstained, pure Virgin, Lady, and Bride of God, by your wondrous conception you united God the Word with human beings and joined the fallen nature of our race to heavenly things. You are the only, hope of the hopeless, and the help of those oppressed. You are the ready protection of those who flee to you and the refuge of all Christians. Do not spurn me an accused sinner, though I have made myself completely useless by my shameful thoughts, words, and deeds and through indolence have become a slave to the pleasures of life. But as the Mother of God who loves all people, mercifully have compassion upon me a sinner and a prodigal and receive my prayer though it be offered to you by unclean lips. Entreat your Son and our Lord and Master, using your boldness as a mother, SO that he may open to me the loving mercy of his goodness, overlook my numberless transgressions, turn me to repentance, and make me an acceptable doer of his commandments. Always be near me, for

You are merciful, compassionate, and loving. Be my ardent help and protection in this present life, defending me from the assaults of adversaries, and lead me to salvation. At the hour of my death, care for my miserable soul and drive the dark faces of evil spirits far from it. On the awesome day of judgment, save me from eternal punishment and make me an inheritor of the ineffable glory of your Son, our God. May this be my lot, my Lady, all holy Theotokos, through your intercession and help, by the grace and love of your only begotten Son, our Lord and God and Savior Jesus to whom belong all glory, honor, and worship with his eternal Father, and his all holy, righteous, and life giving Spirit, now and forever and to the ages of ages. Amen.

Prayer to our Lord Jesus Christ

Grant us, Master, as we depart for sleep, rest for body and soul. Protect us from the gloom of sinful sleep and from all dark pleasures of the night. Calm the impulses of passion, and quench the fiery darts of evil which are treacherously cast against us. Check the turbulence of our flesh and lull all our earthly and mundane thoughts. Grant us, O God, a watchful mind, prudent reason, a vigilant heart, and tranquil sleep, free from all evil fantasies. Raise us up at the hour of prayer, strengthen us in Your commandments, and keep unshaken within us the remembrance of Your judgments. Grant us to glorify You all night long that we may praise and

bles and glorify Your all honorable and magnificent name, of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

Most glorious, ever virgin, blessed Theotokos, present our prayers to your Son and our God, and plead with him, that through you he may save our souls.

My hope is the Father; my refuge, the Son; my protection, the Holy Spirit. Holy Trinity, glory to You.

My every hope I place in you, Mother of God, keep me under your protection.

Priest: Let us beseech the Lord our God that we may be made worthy to hear the holy Gospel. Wisdom. Arise. Let us hear the holy Gospel.

Priest: Peace be to all.

People: And with your spirit.

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THE GOSPEL

The Gospel is read only on the First Friday. On the other Fridays, we proceed directly to the Dismissal.

Priest: The reading is from the holy Gospel according to John. Let us be attentive.

Chapter 15.1-7

The Lord said: "I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. if you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you.

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THE DISMISSAL

Priest: Glory to the Father and the Son and the Holy Spirit, now and

forever and to the ages of ages. Amen. Lord, have mercy (3).

Priest: May Christ our true God, as a good, loving, and merciful God, have mercy upon -us and save us, through the intercessions of His most pure and most holy Mother; our holy God-bearing Fathers; the holy and righteous ancestors Joachim and Anna, and all the saints.

Priest: Let us pray for the peace of the world.

People: Lord, have mercy.

Priest: For all devout Orthodox Christians.

People: Lord, have mercy.

Priest: For our departed fathers and mothers, sisters and brothers.

People: Lord, have mercy.

Priest: For those who hate us, and for those who love us.

People: Lord, have mercy.

Priest: For those who show mercy toward us, and for those who serve us.

People: Lord, have mercy.

Priest: For those who enjoin us in our unworthiness to pray for them.

People: Lord, have mercy.

Priest: For the release of captives.

People: Lord, have mercy.

Priest: For the safety of those at sea.

People: Lord, have mercy.

Priest: For those who are lying ill.

People: Lord, have mercy.

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

People: Lord, have mercy.

Priest: And for the soul of every Orthodox Christian.

People: Lord, have mercy.

Priest: Let us bless all those in public service.

People: Lord, have mercy.

Priest: Orthodox Hierarchs.

People: Lord, have mercy.

Priest: The founders of this holy church.

People: Lord, have mercy.

Priest: Our parents and teachers, and all our fathers and mothers, sisters and brothers who have gone before us, those who peacefully lie here, and the Orthodox everywhere.

People: Lord, have mercy.

Priest: Let us say also for ourselves: Lord, have mercy (3).

Tone Three

People: At the beauty of your virginity, and the resplendency of your chastity, Gabriel stood amazed and cried to you, O Theotokos: What are the appropriate words of praise to present to you? What name shall I call you by? At a loss and perplexed am I. And so as I was ordered I cry to you: rejoice, O you Who are full of grace!

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, have mercy on us and save us. Amen.

Rejoice, my bodily health's restoration;

rejoice, my soul's everlasting salvation.

Rejoice, O Bride unwedded.

People: Rejoice, O Bride unwedded.

Priest: You, all-laudable Mother

who gave birth to the Logos

who is holiest of all who are holy (3),

while accepting this offering now,

from calamities all deliver everyone,

and redeem from the future torments of hell

those who cry out with zeal: Alleluia.

People: Alleluia.

Kontakion

People: O Champion General, I your city now inscribe to you triumphant anthems as the tokens of my gratitude, being rescued from the terrors, O Theotokos. But since you have the dominion unassailable, from all kinds of perils free me so that unto you, I may cry aloud: rejoice, O Bride unwedded.

End of the FOURTH Stasis

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On the FIFTH Friday in Holy Lent,
when the Small Compline and
the Akathist Hymn are sung as written
in this book, the following verses from
the FIRST Stasis are sung just
before the last "O Champion General."

Priest: An angel of the first rank
was sent down from the heavens
to say to the Theotokos: Rejoice! (3)
And perceiving, O Lord, at the sound
of his bodiless voice You taking form bodily,
astounded did he stand and cry out
unto her such things as follow:
Rejoice, through whom is the joy to shine forth;
rejoice, through whom is the curse to vanish.
Rejoice, restoration of Adam the fallen one;
rejoice, the redemption of downfallen Eva's tears.
Rejoice, height that is too arduous for thoughts of humans to ascend;

rejoice, depth that is too strenuous for Angels' eyes to apprehend.

Rejoice, for you are the throne of the King;

rejoice, for you are holding Him who holds everything.

Rejoice, the star that shows forth the Sun;

rejoice, the womb wherein God becomes incarnate.

Rejoice, whence comes the creation's renewal;

rejoice, whence becomes the Creator an infant.

Rejoice, O Bride unwedded.

People: Rejoice, O Bride unwedded.

People: O Champion General, I your city now inscribe to you triumphant anthems as the tokens of my gratitude, being rescued from the terrors, O Theotokos. But since you have the dominion unassailable, from all kinds of perils free me so that unto you, I may cry aloud: rejoice, O Bride unwedded.

People: Holy God, Holy Mighty, Holy Immortal, have mercy on us (3).

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

Our Father who art in heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

Priest: For Thine is the kingdom and the power and the glory, of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen.

And the Apolytikion of the day.

People: Lord, have mercy (40).

At all times and in every hour, You are worshiped and glorified in heaven and on earth, Christ our God. Long in patience, great in mercy and compassion, You love the righteous and show' mercy to sinners. You call all to salvation through the promise of good things to come. Lord, receive our prayers at the present time. Direct our lives according to Your commandments. Sanctify our souls. Purify our bodies. Set our minds aright. Cleanse our thoughts and deliver us from all sorrow, evil, and distress. Surround us with Your holy angels that, guarded and guided by them, we may arrive at the unity of faith and the understanding of Your ineffable glory. For You are blessed to the ages of ages. Amen.

People: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word. We magnify you, the true Theotokos.

People: In the name of the Lord, Father bless.

Priest: May God have compassion on us and bless us, reveal the glory of his face upon us and have mercy on us.

People: Amen. Spotless, undefiled, immaculate, unstained, pure Virgin, Lady, and Bride of God, by your wondrous conception you united God the Word with human beings and joined the fallen nature of our race to heavenly things. You are the only hope of the hopeless, and the help of those oppressed. You are the ready protection of those who flee to you and the refuge of all Christians. Do not spurn me an accused sinner, though I have made myself completely useless by my shameful thoughts, words, and deeds and through indolence have become a slave to the pleasures of life. But as the Mother of God who loves all people, mercifully have compassion upon me a sinner and a prodigal and receive my prayer though it be offered to you by unclean lips. Entreat your Son and our Lord and Master, using your boldness as a mother, so that he may open to me the loving mercy of his goodness, overlook my numberless transgressions, turn me to repentance, and make me an acceptable doer of his commandments. Always be near me, for you are merciful, compassionate, and loving. Be my ardent help and protection in this present life, defending me from the assaults of adversaries, and lead me to salvation. At the hour of my death, care for my miserable soul and drive the dark faces of evil spirits far from it. On the awesome day of judgment, save me from eternal punishment and make me an inheritor of the ineffable glory of your Son, our God. May this be my lot, my Lady, all holy Theotokos, through your intercession and help, by the grace and love of your only begotten Son, our Lord and God and Savior Jesus Christ; to whom belong all glory, honor, and worship, with his eternal Father, and his all holy, righteous, and life giving Spirit, now and forever and to the ages of ages. Amen.

Prayer to our Lord Jesus Christ

Grant us, Master, as we depart for sleep, rest for body and soul. Protect us from the gloom of sinful sleep and from all dark pleasures of the night. Calm the impulses of passion, and quench the fiery darts of evil which are treacherously cast against us. Check the turbulence of our flesh and lull all our earthly and mundane thoughts. Grant us, O God, a watchful mind, prudent reason, a vigilant heart, and tranquil sleep, free from all evil fantasies. Raise us up at the hour of prayer, strengthen us in Your commandments, and keep unshaken within us the remembrance of Your judgments. Grant us to glorify You all night long that we may praise and bless and glorify Your all honorable and magnificent name, of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

Most glorious, ever virgin, blessed Theotokos, present our prayers to your Son and our God,

and plead with Him, that through you He may save our souls.

My hope is the Father; my refuge, the Son; my protection, the Holy Spirit. Holy Trinity, glory to You.

My every hope I place in you, Mother of God, keep me under your protection.

Priest: Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen. Lord, have mercy (3).

Priest: May Christ our true God, as a good, loving, and merciful God, have mercy upon us and save us, through the intercessions of His most pure and most holy Mother; our holy God-bearing Fathers; the holy and righteous ancestors Joachim and Anna, and all the saints.

Priest: Let us pray for the peace of the world.

People: Lord, have mercy.

Priest: For all devout Orthodox Christians.

People: Lord, have mercy.

Priest: For our departed fathers and mothers, sisters and brothers.

People: Lord, have mercy.

Priest: For those who hate us, and for those who love us.

People: Lord, have mercy.

Priest: For those who show mercy toward us, and for those who serve us.

People: Lord, have mercy.

Priest: For those who enjoin us in our unworthiness to pray for them.

People: Lord, have mercy.

Priest: For the release of captives.

People: Lord, have mercy.

Priest: For the safety of those at sea.

People: Lord, have mercy.

Priest: For those who are lying ill.

People: Lord, have mercy.

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

People: Lord, have mercy.

Priest: And for the soul of every Orthodox Christian.

People: Lord, have mercy.

Priest: Let us bless all devout rulers.

People: Lord, have mercy.

Priest: Orthodox hierarchs.

People: Lord, have mercy.

Priest: The founders of this holy church.

People: Lord, have mercy.

Priest: Our parents and teachers, and all our fathers and mothers, sisters and brothers who have gone before us, those who peacefully lie here, and the Orthodox everywhere.

People: Lord, have mercy.

Priest: Let us say also for ourselves: Lord, have mercy (3).

Tone Three

People: At the beauty of

your virginity,

and the resplendency

of your chastity,

Gabriel stood amazed and cried

to you, O Theotokos:

What are the appropriate

words of praise to present to you?

What name shall I call you by?

At a loss and perplexed am I.

And so as I was ordered I cry to you:

rejoice, O you who are full of grace!

Priest: Through the prayers of our holy fathers, Lord Jesus Christ, have mercy on us and save us. Amen.

On Friday of the 1st Week of Holy Lent, after the 1st Stasis of the Salutations, the following Gospel is read.

Priest: Let us beseech the Lord our God that we may be made worthy to hear the holy Gospel. Wisdom. Arise. Let us hear the holy Gospel.

Priest: Peace be to all.

People: And with your spirit.

Priest: The reading is from the holy Gospel according to John. Let us be attentive.

Chapter 15.1 -7

The Lord said: "I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. You are already made clean by the word which I have spoken to you . Abide in me, and I in you. As the branch can not bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you.