

Little Compline *and* The Akathist Hymn



Holy Cross Antiochian Orthodox Church

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The Service of Little Compline

Priest: Blessed is our God, always: now and ever, and unto ages of ages.

People:



A - men.

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

O Heavenly King, O Comforter, Spirit of Truth, who art in all places and fillest all things, treasury of blessings and giver of life: come and dwell in us and cleanse us of every stain and save our souls, O Gracious Lord.

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

Glory to the Father, and to the Son, and to the Holy Spirit:
Both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us.
Lord, cleanse us from our sins.
Master, pardon our iniquities.
Holy God, visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit:
Both now and ever, and unto 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 of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

People: Amen.

Chanter: Lord, have mercy. (*Twelve times*)

Glory to the Father, and to the Son, and to the Holy Spirit:
Both now and ever, and unto ages of ages. Amen.

O come, let us worship and fall down before God our King.
O come, let us worship and fall down before Christ, our King and our God.
O come, let us worship and fall down before the Very Christ, our King and our God.

Psalm 51 (*Septuagint 50*)

People: Have mercy on me, O God, according to Thy great mercy:
According to the multitude of thy tender mercies, blot out mine iniquity.
Wash me thoroughly from mine iniquity, and cleanse me from my sin.
For I acknowledge mine iniquity: and my sin is ever before me.
Against Thee, Thee only, have I sinned, and done evil in Thy sight:
That Thou mightest be justified in Thy words, and prevail when Thou art judged.
For behold, I was shapen in iniquity; and in sin did my mother conceive me.
For behold, Thou hast loved truth:
The Unclear and hidden things of Thy wisdom Thou hast made clear to me.
Thou shalt sprinkle me with hyssop, and I shall be clean:
Thou shalt wash me, and I shall be whiter than snow.
Thou shalt make me to hear joy and gladness:
The bones which Thou hast broken shall rejoice.
Turn away Thy face from my sins, and blot out all my 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 steady me with a guiding spirit.
Then will I teach transgressors Thy ways; and the impious shall be converted unto Thee.
Deliver me from blood-guiltiness, O God, Thou God of my salvation:
And my tongue shall sing aloud of Thy righteousness.
O Lord, open Thou my lips; and my mouth shall declare Thy praise.
For hadst Thou desired sacrifice, I would have given it thee:
Thou delightest not in burnt offering.
Sacrifices to God are a contrite spirit:
A contrite and humble heart, O God, Thou wilt not despise.
Do good, O Lord, in Thy good will unto Zion: that the walls of Jerusalem may be built up.
Then shalt Thou be pleased with the sacrifice of righteousness
With burnt offering and whole burnt offerings:
Then shall they offer bullocks upon Thine altar.

Psalm 70 (*69*)

Reader: Be pleased, O God, to deliver me!
O Lord, make haste to help me!
Let them be put to shame and confusion who seek my life!
Let them be turned back and brought to dishonor who desire my hurt!
Let them be appalled because of their shame who say, "Aha, Aha!"
May all who seek thee rejoice and be glad in thee!
May those who love thy salvation say evermore, "God is great!"
But I am poor and needy; hasten to me, O God!
Thou art my help and my deliverer; O Lord, do not tarry!

Psalm 143 (142)

Reader: Hear my prayer, O Lord, give ear to my supplications:
In thy faithfulness answer me, and 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 smitten my life down to the ground;
He hath made me to dwell in darkness, as those that have been long dead.
Therefore is my spirit overwhelmed within me; my heart within me is desolate.
I remember the days of old; I meditate on all thy works;
I muse on the work of thy hands.
I stretch forth my hands unto thee: my soul thirsteth after thee, as a thirsty land.
Hear me speedily, O Lord: my spirit faileth:
Hide not thy face from me, lest I be like unto them that go down into the pit.
Cause me to hear thy lovingkindness in the morning; for in thee do I trust:
Cause me to know the way wherein I should walk; for I lift up my soul unto thee.
Deliver me, O Lord, from mine enemies: I flee unto thee to hide me.
Teach me to do thy will; for thou art my God:
Thy spirit is good; lead me in the land of uprightness.
Quicken me, O Lord, for thy name's sake:
For thy righteousness' sake bring my soul out of trouble.
And of thy mercy cut off mine enemies, and destroy all them that afflict my soul:
For I am thy servant.

The Little Doxology

Men: Glory to God in the highest, and on earth peace, good will among men.

Women: We praise Thee, we bless Thee, we worship Thee;
we glorify Thee, we give thanks to Thee for Thy great glory.

Men: O Lord, Heavenly King, God the Father Almighty;
O Lord, the Only-Begotten Son, Jesus Christ, and the Holy Spirit.

Women: 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.

Men: Receive our prayer, O Thou that sittest at the right hand of the Father,
and have mercy on us.

Women: For Thou only art holy, Thou only art the Lord, O Jesus Christ;
to the glory of God the Father. Amen.

Men: Every night will I bless Thee, and I will praise Thy name forever, and forever and ever.

Women: Lord, Thou hast been our refuge in all generations.
I said, Be merciful unto me; heal my soul, for I have sinned against Thee.

Men: Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.

Women: For with Thee is the fountain of life: in Thy light shall we see light.

Men: O continue Thy lovingkindness unto them that know Thee.

Women: Vouchsafe, O Lord, to keep us this night without sin.

Men: Blessed art Thou, O Lord, God of our Fathers,
and praised and glorified is Thy name forever. Amen.

Women: Let Thy mercy, O Lord, be upon us, even as we have set our hope on Thee.

Men: Blessed art Thou, O Lord; teach me Thy statutes.

Women: Blessed art Thou, O Master; make me to understand Thy commandments.

Men: Blessed art Thou, O Holy One; enlighten me with Thy precepts.

Women: Thy mercy, O Lord, endureth forever: O despise not the works of Thy hands.

People: To Thee belongeth worship, to Thee belongeth praise, to Thee belongeth glory:
to the Father, and to the Son, and to the Holy Spirit:
now and ever, and unto ages of ages. Amen.

The Creed

People: 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 worlds,
Light of Light, Very God of Very 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 heaven,
and was incarnate of the Holy Spirit and the Virgin Mary, and was made man;
And was crucified also for us under Pontius Pilate, and suffered and was buried;
And the third day he rose again, according to the Scriptures;
And ascended into heaven, and sitteth at the right hand of the Father;
And He shall come again with glory to judge the quick and the dead,
Whose kingdom shall have no end.

People: And I believe in the Holy Spirit, the Lord, and Giver of Life,
Who proceedeth from the Father,
Who with the Father and the Son together is worshiped and glorified,
Who spake by the prophets;
And I believe in One Holy Catholic and Apostolic Church.
I acknowledge one baptism for the remission of sins.
I look for the resurrection of the dead,
And the life of the world to come.
Amen.

Megalynarion

(sung before the Akathist Canon and after the Canon of St. Lazarus)

Chanters: It is truly meet to bless thee, O Theotokos, who art ever-blessed and all-blameless, and the mother of our God. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos: we magnify thee.

Apolytikion

(sung three times, after the Megalynarion, at the Akathist of the Fifth Week)

Chanters: With mystic apprehension of the divine commandment, the Bodiless Angel quickly appeared in the dwelling place of Joseph and said to the unwed Maiden: Lo, He who in His Descent did bow the heavens is housed unchanged and whole in thee; as I behold Him in thy womb taking on the form of a servant, I marvel and cry out unto thee: Hail, O Bride without bridegroom!

The appointed Canon begins here.

The Trisagion Prayers

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

Glory to the Father, and to the Son, and to the Holy Spirit:
Both now and ever, and unto ages of ages. Amen.

All-holy Trinity, have mercy on us.
Lord, cleanse us from our sins.
Master, pardon our iniquities.
Holy God, visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit:
Both now and ever, and unto 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 of the Son, and of the Holy Spirit: now and ever, and unto ages of ages.

People: A musical staff with a treble clef and a key signature of one flat (B-flat). The melody consists of two quarter notes: the first is on the second line (F4) and the second is on the second space (A4). The staff ends with a double bar line.

A - men.

The Kontakion or Apolytikion of the service is now read.

Chanter: Lord, have mercy. (*Forty times*)

Reader: Thou Who, at all times and in every hour, both in heaven and on earth, art worshiped and glorified, O Christ God, long-suffering, plenteous in mercy and compassion, Who lovest the just and showest mercy to sinners; Who callest all men to salvation through the promise of good things to come: Do Thou, the same Lord, receive also our supplications at this present hour, and direct our lives according to Thy commandments. Sanctify our souls, purify our bodies, set aright our minds, cleanse our thoughts; and deliver us from all calamity, wrath and distress. Compass us round about with thy holy angels, that guided and guarded by their host, we may attain unto the unity of the faith and unto the comprehension of Thine ineffable glory, for blessed art Thou unto ages of ages.

People: Amen.

Chanter: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit;
Both now and ever, and unto ages of ages. Amen.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain bearest God the Word and art truly Theotokos, we magnify thee.

Bless, Father, in the name of the Lord.

Priest: May God have compassion upon us and bless us; may He show the light of His countenance upon us, and be merciful unto us.

People:



A - men.

Chanter: Lord, have mercy. (*Twelve times*)

Most Holy Theotokos, save us.

The appointed man and woman move to stand in front of the icons of Christ and the Theotokos.

Woman: O Lady, Bride of God, spotless, blameless, pure and immaculate Virgin, thou who without corruption, by thy glorious birth-giving, hast united God the Word to man and joined the fallen nature of our race to heavenly things; who alone art the hope of the hopeless, the help of those who do battle; the ready help of those who flee unto thee and the refuge of all Christians: Despise me not, an accursed sinner, though I have rendered myself unworthy by my shameful thoughts, words and deeds, and through indolence have become a slave to the pleasures of life; but as the Mother of the God Who lovest mankind, mercifully have compassion upon me, a sinner and a prodigal, and receive my prayer, though it be offered unto thee by unworthy lips; and using thy boldness as a mother, importune thy Son, our Lord and Master, that he may open to me also the tender compassions of his goodness so as to overlook my numberless transgressions and turn me to repentance and show me forth as a zealous doer of his commandments. And because thou art merciful, compassionate and benevolent, be thou ever near me in this present life as an ardent help and protection, defending me from the assaults of adversaries and leading me to salvation. And at the time of my departure from this life, care for my miserable soul, and drive far from it the dark visions of evil demons; and in the fearful day of judgement, deliver me from eternal punishment, and present me as an inheritor of the ineffable glory of thy Son, our God. May this be my lot, O Lady, most holy Theotokos, through thy mediation and help, through the grace and love toward mankind of thine only-begotten Son, our Lord and God and Savior Jesus Christ, to whom are due all glory, honour and worship, with His unoriginate Father and His all-holy and good and life-giving Spirit: now and ever, and unto ages of ages.

People: Amen.

Man: And grant unto us, O Master, when we depart to sleep, repose of body and soul; and protect us from the murky sleep of sin and from all the dark pleasures of the night. Calm the impulses of passions, and quench the fiery darts of evil which are craftily thrown against us; check the turbulence of our flesh, and still all earthly and material thoughts. And grant us, O God, a watchful mind, a prudent reason, a vigilant heart, a tranquil sleep free from all the fantasies of Satan. Raise us up again at the time of prayer strengthened in thy commandments, holding steadfastly within us the remembrance of thy judgements. Grant us grace to glorify Thee all through the night, that we may praise and bless and glorify Thine all-honourable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever: and unto ages of ages.

People: Amen.

Priest: O most glorious, ever-virgin, blessed Theotokos, present our prayer to thy Son our God, and intercede with Him that through thee He may save our souls.

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

In thee, O Mother of God, I place all my hope; keep me under thy protection.

O holy angel who accompanieth my wretched soul and lowly life, forsake me not, and depart not from me because of my extravagance and wickedness. Give not access to the evil demon to rule with his might this mortal body of mine, but hold me by my wretched, feeble hand; lead me in the path of salvation. Yea, O holy angel of God, guardian and protector of my wretched soul and body, forgive me all wherewith I have heretofore saddened thee all the days of my life. And though this day I have sinned, be thou my shelter this night. Keep me from all the wiles of the enemy, that I may not anger God with any sin. Intercede with the Lord for me, that He may confirm me in His fear and show me forth as a worthy servant of His goodness.

People: Amen.

The Dismissal

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

Chanter: Glory to the Father, and to the Son, and to the Holy Spirit:
Both now and ever, and unto ages of ages. Amen.
Lord, have mercy. Lord, have mercy. Lord, have mercy.
Father, bless.

Priest: May Christ our true God, through the intercessions of His all-immaculate and blameless holy Mother; of the holy and righteous ancestors of God, Joachim and Anna, of the saints whose memory we keep this day, and of all Thy Saints, have mercy upon us and save us, forasmuch as He is good and loveth mankind.

The Priest turns toward the altar and makes three metanias, saying each time:

Priest: O God be gracious unto me, a sinner, and have mercy on me.

The Priest turns toward the people and bows, saying:

Priest: Forgive me, a sinner.

People: God forgive thee, Holy Father.

The Ektenia

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

People:  *(Repeated after each petition)*

Lord, have mer - - - cy.

Priest: And for pious and Orthodox Christians:

And for our Metropolitan Philip, and our Bishop Thomas, and all our brotherhood in Christ:

And for the civil authorities of this land:

And for the welfare of our armed forces:

And for our fathers and brethren absent from among us:

And for those who hate us and those who love us:

And for those who are kind to us and minister unto us:

And for those who have requested our prayers, unworthy though we be:

And for the deliverance of captives:

And for travelers by land and sea and air:

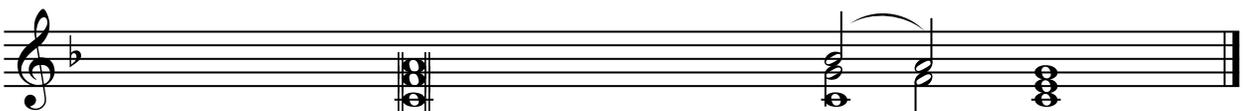
And for those who lie in sickness:

And let us pray also for abundance of the fruits of the earth:

And for the soul of every Orthodox Christian:

Let us bless God-fearing leaders, Orthodox bishops, the founders of this holy church and our parents and teachers, and all our fathers and brethren gone before us, the Orthodox who here and everywhere lie asleep in the Lord:

Let us also say for ourselves:

People: 

Lord have mercy, Lord, have mercy, Lord, have mer - cy.

As the faithful come forward to reverence the icon of the Theotokos, receive the blessing of the priest and kiss his right hand, an appropriate hymn is chanted.

For the Akathist service, the dismissal hymn is as follows:

Chanter: Awed by the beauty of thy Virginity, and the exceeding splendor of thy Purity, Gabriel stood amazed, and cried to thee, O Mother of God: What praise shall I offer thee that is worthy of thy beauty? What shall I call thee? I am lost and bewildered. But I shall greet thee as I was commanded: Hail, thou that art full of grace!

After all have received a blessing, the Priest says:

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

People: 

A - men.

Order of Service for the Akathist Canon

Sung on the first five Fridays in Great Lent:

Little Compline continues through the Megalynarion (It is Truly Meet.)

First Friday:

Akathist Canon
Kontakion
First Stasis of Akathist Hymn
Kontakion

Second Friday:

Akathist Canon
Kontakion
Second Stasis of Akathist Hymn
Kontakion

Third Friday:

Akathist Canon
Kontakion
Third Stasis of Akathist Hymn
Kontakion

Fourth Friday:

Akathist Canon
Kontakion
Fourth Stasis of Akathist Hymn
Kontakion

Fifth Friday:

Apolytikion (*three times*)
First Stasis of Akathist Hymn
Odes One and Three of Akathist Canon
Kontakion
Second Stasis of Akathist Hymn
Odes Four, Five and Six of Akathist Canon
Kontakion
Third Stasis of Akathist Hymn
Odes Seven, Eight and Nine of Akathist Canon
Kontakion
Fourth Stasis of Akathist Hymn
Oikos One of Akathist Hymn
Kontakion

Little Compline concludes with the Trisagion Prayers and what follows.

Order of Service for the Canon of St. Lazarus

Sung on the last Friday in Great Lent:

Little Compline continues through the Creed.

The Canon is sung all the way through, as on the following pages.

Little Compline concludes with the Megalynarion (It is Truly Meet), the Trisagion Prayers and what follows.

The Canon of the Akathist

sung in Tone 4

Ode One

Chanter: I shall open my mouth and it will be filled with the Spirit, and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.

People: 
Most ho - ly The - o - to - kos, — save — us!

Chanter: O Immaculate One, when the great archangel beheld thee, the Living Book of Christ, sealed by the Spirit, he then cried out, Hail, O Vessel of Gladness, through whom the curse of the first Mother is undone.

People: Most holy Theotokos, save us.

Chanter: Hail, O Virgin Bride of God, for thou art Adam's recovery. Rejoice, O Blameless One, for thou art the death of Hades. Thou art the Palace and the dwelling-place of the only King. Rejoice, O fiery throne of the Almighty.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: Hail, O thou the only One who didst blossom forth the unfading Rose. Rejoice, thou who didst bear the Apple fragrant and sweet. Rejoice, thou art the fragrance of the only King of all, unwedded Maiden and salvation of all the world.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: Treasure-house of purity: Rejoice, through whom we rose up from our fall. Rejoice, O Lady, thou dost please the faithful as if thou wert a sweet smelling flowering lily. Rejoice, O fragrant incense and most precious myrrh.

I shall open my mouth and it will be filled with the Spirit, and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.

Ode Three

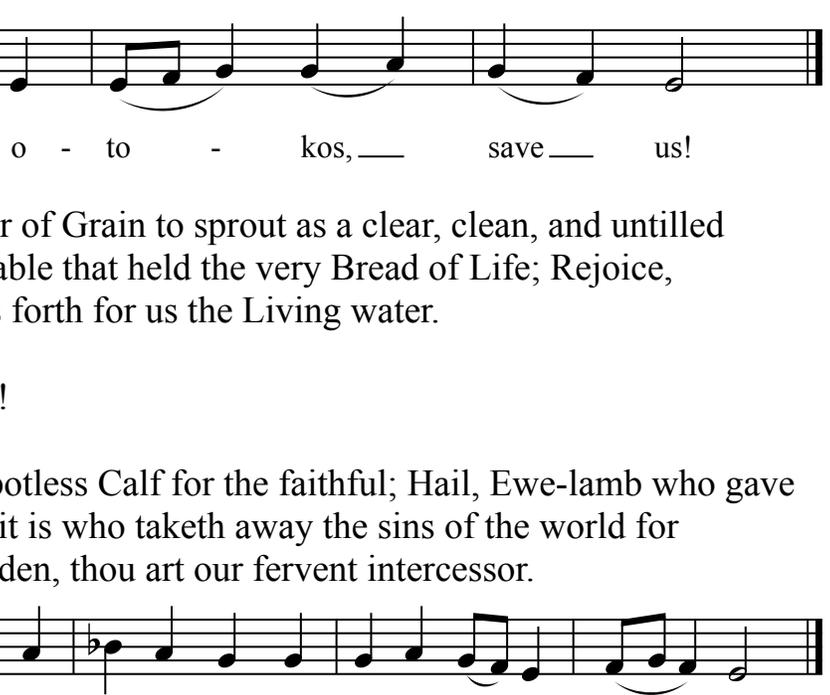
Chanter: As a living and copious fountain, O Theotokos, do thou strengthen those who hymn thy praises, and are joined together in a spiritual fellowship for thy service; and in thy divine glory make them worthy of crowns of glory.

People: 
Most ho - ly The - o - to - kos, — save — us!

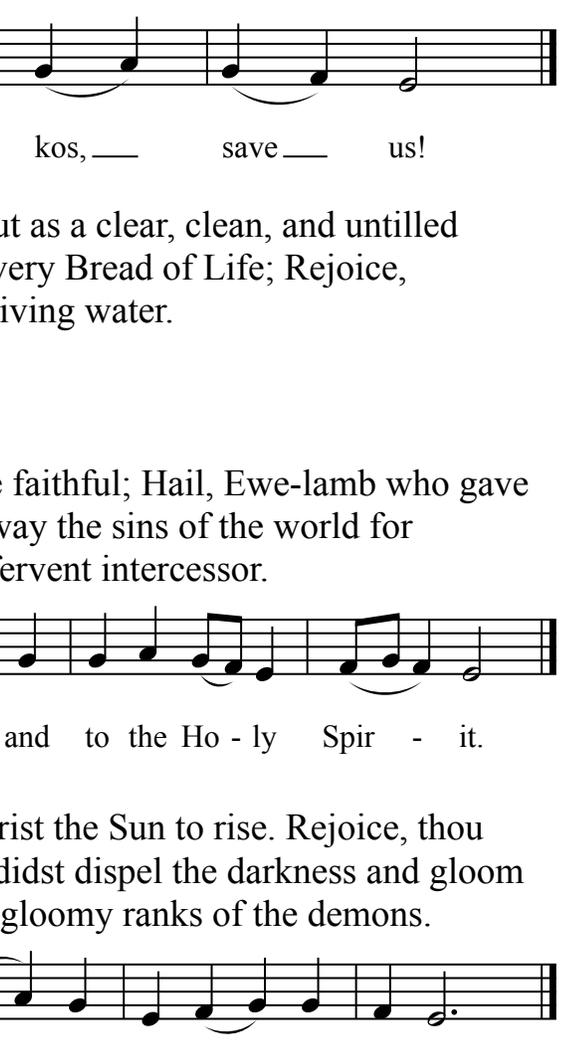
Chanter: Thou didst make the divine Ear of Grain to sprout as a clear, clean, and untilled field; Rejoice, O thou living Table that held the very Bread of Life; Rejoice, unending Fountain that springs forth for us the Living water.

People: Most Holy Theotokos, save us!

Chanter: Hail, O Heifer who bore the spotless Calf for the faithful; Hail, Ewe-lamb who gave birth to the Lamb of God. He it is who taketh away the sins of the world for mankind; Rejoice, O holy Maiden, thou art our fervent intercessor.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: Hail, O radiant Dawn, who alone didst cause Christ the Sun to rise. Rejoice, thou Dwelling-place of the Light; Rejoice, thou who didst dispel the darkness and gloom of nighttime and who didst reduce to naught the gloomy ranks of the demons.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: Hail, thou who art the only Gate, through whom the Word alone didst pass, and who shattered the bars and gates of Hades by thy birth-giving. O Lady, glorious Theotokos: Rejoice, O worthy of all praise and divine Entrance for the saved.

As a living and copious fountain, O Theotokos, do thou strengthen those who hymn thy praises, and are joined together in a spiritual fellowship for thy service; and in thy divine glory make them worthy of crowns of glory.

Ode Four

Chanter: He Who sits in clouds of glory upon the throne of the Godhead, Jesus the Most High God, came with mighty hand and saved those who cried out unto Him: "Glory to Thy Power, O Christ!"

People: 
Most ho - ly The - o - to - kos, — save — us!

Chanter: O All-Praised One, in hymns of faith we cry aloud unto thee: Hail! Mountain fertile with the Spirit. Hail! O Lamp of Light and Vessel containing Manna, sweetening the senses of the faithful.

People: Most holy Theotokos, save us.

Chanter: Hail! Immaculate Lady, thou art the Mercy-seat of the world. Hail! Ladder raising all to grace. Hail! O Bridge that truly leads all from death unto life, those who sing their hymns of praise to thee.

People: Most holy Theotokos, save us.

Chanter: Hail! O higher than the heavens, O Immaculate Lady, thou who without pain didst hold the pillar and foundation of the earth. Rejoice! O Seashell, dipping in thy blood the King's purple.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: Truly thou didst bear the Law-giver who freely heals our iniquities. Hail! O Lady, Depth unknown to us, O Height ineffable, O unwedded Maiden, through whom we have been deified.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: Thou who didst weave for the world a crown not made by hand, with hymns we praise thee. Hail! O Virgin we cry out to thee, Fortress of all, and Rampart art thou to all mankind, and a sacred shelter as well.

He Who sits in clouds of glory upon the throne of the Godhead, Jesus the Most High God, came with mighty hand and saved those who cried out unto Him: "Glory to Thy Power, O Christ!"

Ode Five

Chanter: All creation was amazed at thy divine glory, for thou, O Unwedded Virgin, didst hold within thee the God of All, and didst bear the Eternal Son, Who rewards with salvation all who hymn thy praises.

People: 
Most ho - ly The - o - to - kos, — save — us!

Chanter: Hail, O all-blameless One, thou who didst bear the way of life and save the world from the deluge of sin. Rejoice, O Bride of God of great report, thy mighty fame inspires all. Hail, O Dwelling-place of the Master of creation.

People: Most holy Theotokos, save us.

Chanter: Strength and Fortress of mankind: Rejoice, All-pure Maiden. O place of hallowed glory, the Death-knell of Hades, Bridal Chamber full of light: Hail, O joy of the angels, help of faithful calling thee.

People: Most holy Theotokos, save us.

Chanter: Fiery Chariot of the Word, and Living Paradise: Rejoice. The Tree of Life was in thy very midst, whose sweetness doth give life to all who partake of it in faith, even though they be fallen into corruption.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: Strengthened by thy power, faithfully we cry to thee: Rejoice, city of the King of all, great in glory and repute. All these things are clearly said of thee. Rejoice, unhewn Mountain and Depth beyond all measure.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: Hail, All-spotless Maiden, spacious tabernacle of the Word. Rejoice, Theotokos, Sea-shell from whom didst come the divine Pearl. Hail, O all-wondrous One, reconciliation unto God of all who ever bless thee.

All creation was amazed at thy divine glory, for thou, O Unwedded Virgin, didst hold within thee the God of All, and didst bear the Eternal Son, Who rewards with salvation all who hymn thy praises.

Ode Six

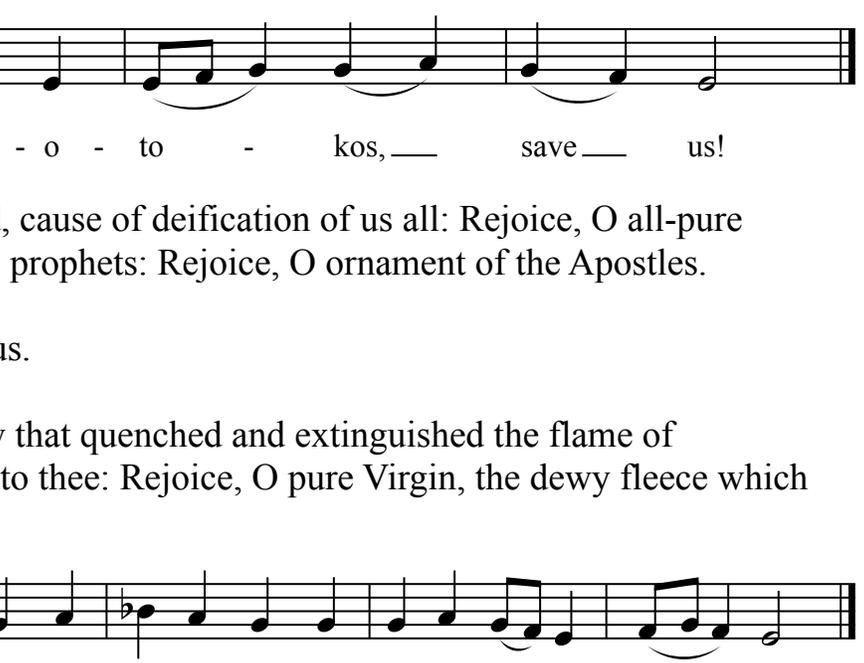
Chanter: As we, the godly-minded, celebrate this sacred and all-honorable feast of the Mother of God, come, let us clap our hands together and glorify the God Whom she bore.

People: 
Most ho - ly The - o - to - kos, — save — us!

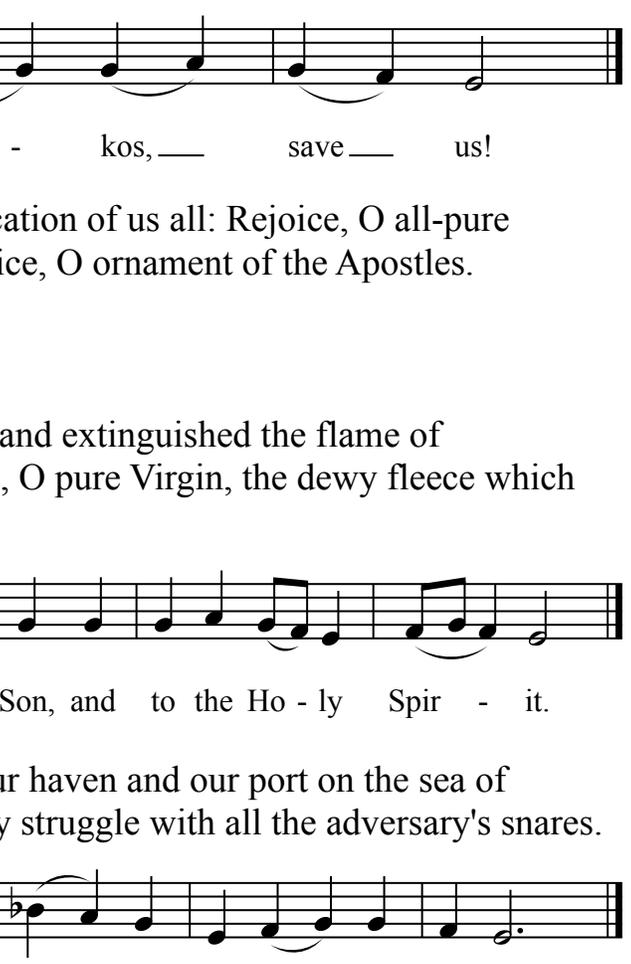
Chanter: Bridal Chamber of the Word, cause of deification of us all: Rejoice, O all-pure Maiden, proclamation of the prophets: Rejoice, O ornament of the Apostles.

People: Most holy Theotokos, save us.

Chanter: From thee didst drip the dew that quenched and extinguished the flame of polytheism. Thus we cry unto thee: Rejoice, O pure Virgin, the dewy fleece which Gideon didst forsee.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: Behold, we cry out unto thee: Rejoice, be our haven and our port on the sea of tribulation and woe. Help us who constantly struggle with all the adversary's snares.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: O cause of joy, gladden our minds, so that we may cry out unto thee: Rejoice, O unburning bush; cloud wholly filled with shining light which constantly protects all the faithful.

As we, the godly-minded, celebrate this sacred and all-honorable feast of the Mother of God, come, let us clap our hands together and glorify the God Whom she bore.

Ode Seven

Chanter: The godly-minded children worshiped not the creature rather than the Creator, but trampling upon the threat of fire in manly fashion, they rejoiced and sang: "O All-Praised Lord and God of our Fathers, blessed art Thou."

People: 
Most ho - ly The - o - to - kos, — save — us!

Chanter: Hail, we sing to thee and cry, chariot of the Mystic Sun, O true vine that didst produce the ripe cluster of grapes that drip pure wine to satisfy and gladden all of the souls who glorify thee with faith, O Theotokos.

People: Most holy Theotokos, save us.

Chanter: Rejoice, O Bride of God who bore the healer of mankind, mystic staff which blossomed forth, the flower which doth not fade or wilt: Rejoice, O Lady, through whom all mankind is filled with joy and find our portion of life, Hail, O Lady.

People: Most holy Theotokos, save us.

Chanter: The tongue of eloquence has not power to sing thy praises, O Sovereign Lady, for thou wast exalted far above the Seraphim when thou didst bear Christ the King. Do thou now implore Him to deliver from all harm, those who reverence thee.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: The ends of the earth do praise and bless thee, O Pure One, and they cry out unto thee: Rejoice, Scroll on which God's finger did inscribe His Word. Him do thou now implore, Theotokos, to write down thy servants in the Book of Life.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: We thy servants bend the knee of our hearts, entreating thee, O Pure Maiden, incline thine ear, and save us who are engulfed in sins and tribulations; and guard thy city, Theotokos, from every assault and siege of her enemies.

The godly-minded children worshiped not the creature rather than the Creator, but trampling upon the threat of fire in manly fashion, they rejoiced and sang: "O All-Praised Lord and God of our Fathers, blessed art Thou."

Ode Eight

Chanter: The three holy children in the furnace the Child of the Theotokos saved; then was the type, now is its fulfillment, and the whole world gathers to sing: "All ye works, praise the Lord, and magnify Him unto all ages."

People: 
Most ho - ly The - o - to - kos, — save — us!

Chanter: In thy womb thou didst receive the Word within thee, who beareth all things, O Pure One, and with thy milk thou didst feed Him who by a nod sustains the universe. To Him we sing: All ye works praise the Lord, and magnify Him unto all ages.

People: Most holy Theotokos, save us.

Chanter: Moses, in the burning bush, didst perceive the great mystery of thy birth-giving. The godly youths prefigured this most clearly when they stood unburned in the midst of flames. O Chaste and holy Virgin, wherefore we praise thee unto all ages.

People: Most holy Theotokos, save us.

Chanter: We made naked by deceit are clothed by thy conception with robes incorrupt. And we who sat in the darkness of sin have come to see the Light, O Maiden, Dwelling-place of the Light, wherefore we praise thee unto all ages.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: The dead through thee are made to live, for thou didst bear the Essence and Author of Life. Through thee the speechless become eloquent, lepers are cleansed, diseases vanish, multitudes of aery spirits are vanquished, O Virgin, salvation of mortals.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: Thou who didst give birth to the salvation of the world, we hail, O Blessed One. We have been raised from earth to heights above. Shelter and defense, to thee we all sing: "All ye works, praise the Lord, and magnify Him unto all ages."

The three holy children in the furnace the Child of the Theotokos saved; then was the type, now is its fulfillment, and the whole world gathers to sing: "All ye works, praise the Lord, and magnify Him unto all ages."

Ode Nine *(During the Ninth Ode, the Priest censes the Sanctuary and people, and all the Temple, and returns to the Altar.)*

Chanter: Let all earth-born mortals rejoice in spirit, carrying their lamps, and let the nature of angelic powers celebrate with honor the holy festival of the Mother of God, and cry out: "Hail, all-blessed, pure and ever-virgin Theotokos!"

People: A single line of musical notation on a treble clef staff. It consists of a series of quarter notes: C4, D4, E4, F4, G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. There are slurs under the groups (A4, B4, C5), (B4, A4, G4), and (F4, E4, D4).
Most ho - ly The - o - to - kos, ___ save ___ us!

Chanter: Through thee, O Maiden, we faithful have become partakers of joy that we may further cry out to thee: Hail. Do thou deliver us from all temptations, from barbaric attacks and all afflictions which we mortals suffer for the number of our many sins.

People: Most holy Theotokos, save us.

Chanter: As our enlightenment and confirmation, thou hast appeared. Wherefore we shout aloud to thee: Rejoice, O Star that does not set, which brings to the world the mighty Sun. Hail, O Pure One, who opens closed Eden. Hail, O fiery Pillar which leads man's nature to the life above.

People: Most holy Theotokos, save us.

Chanter: Let us stand with reverence in the house of our God, shouting aloud: Hail, O Mistress of the world! Rejoice, O Mary, Lady of us all. Rejoice, thou who alone art blameless among women and beautiful. Rejoice now, Vessel which didst receive the myrrh which ne'er before wast poured out.

People: A single line of musical notation on a treble clef staff. It consists of a series of quarter notes: C4, D4, E4, F4, G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. There are slurs under the groups (A4, B4, C5), (B4, A4, G4), and (F4, E4, D4).
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: Hail, O Ever-Virgin, thou dove who didst bring forth Him who is merciful. Rejoice, O Boast of all the righteous saints and crown of the martyrs. Rejoice, O divine Ornament of the just, their glory. And the salvation of us, the faithful, as well.

People: A single line of musical notation on a treble clef staff. It consists of a series of quarter notes: C4, D4, E4, F4, G4, A4, B4, C5, B4, A4, G4, F4, E4, D4, C4. There are slurs under the groups (A4, B4, C5), (B4, A4, G4), and (F4, E4, D4).
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: Spare, O God, thine inheritance, and overlook now all of our sins. Unto this is she with Thee and entreats Thee, who on earth gave Thee birth, O Christ, when Thou didst wish, through thy Great Mercy, to become man, and to be clothed with a form that was not thine own.

Let all earth-born mortals rejoice in spirit, carrying their lamps, and let the nature of angelic powers celebrate with honor the holy festival of the Mother of God, and cry out: "Hail, all-blessed, pure and ever-virgin Theotokos!"

The Kontakion

As the Kontakion is sung, the Priest comes to stand before an icon of the Theotokos, placed on a support of suitable height, at the foot of the Altar steps, in the center of the Church. The censer is kept near at hand. The congregation draws close to the icon, bearing their lit candles.



To thee, the Champ - ion Lead - er, do I of - fer thanks of
vic - to - ry, O The - o - to - kos, thou who hast de - li - vered
me from ter - ror; but as thou that hast that po - wer in - vin - ci - ble,
O The - o - to - kos, thou a - lone can set me free:
from all forms of dan - ger free me and de - li - ver me, that I may cry un - to
thee: "Re - joice, O Bride with - out Bride - groom!"

When the Choir has concluded the Kontakion, the Priest begins the portion of the Akathist Hymn designated for that evening. As originally written, the twenty-four stanzas (Oikoi) of the Hymn are arranged as an acrostic according to the Greek alphabet, six Oikoi to each Stasis.

During the Hymn, when the Priest comes to the words "Hail, O Bride without Bridegroom!" and "Alleluia," he censers the Icon nine times, with reverence. The people repeat the refrain while the Priest censures.

First Stasis

Oikos 1

Priest: An angel chieftain was sent from heaven to say "Hail!" unto the Theotokos. And beholding Thee, O Lord, taking bodily form, he stood rapt in wonder, and with bodiless voice cried aloud to her in this wise:
Hail, thou, through whom joy shall shine forth; Hail, thou, through whom the curse shall be destroyed.
Hail, thou restoration of fallen Adam; Hail, thou, redemption of the tears of Eve.
Hail, thou height untrod by human minds; Hail, thou depth hard to scan, even for angels' eyes.
Hail, thou that art a kingly throne; Hail, thou that holdest the Upholder of all.
Hail, thou star that showed the Sun; Hail, womb of the Divine Incarnation.
Hail, thou through whom Creation is renewed; Hail, thou through whom the Creator becomes a babe.
Hail, O Bride without bridegroom!

People:

Hail, O Bride _____ Hail, O Bride _____
with - out bride - - - groom!

Oikos 2

Priest: Boldly spake the holy maiden unto Gabriel, conscious of her chastity: To my soul thy strange message seems hard to grasp; how speakest thou of a virgin conception, crying aloud: Alleluia.

People:

Al - le - lu _____ Al - le - lu - - - -
- - - ia - a! _____

Oikos 3

Priest: Craving to know knowledge unknowable, the Virgin cried out unto him who ministered unto her: From a maiden body, how may a Son be born; tell Thou me! To her he spake in fear, and thus only cried aloud:

Hail, thou initiate of the ineffable counsel; Hail, O faith of those who pray in silence.

Hail, thou beginning of the miracles of Christ; Hail, thou crown of His decrees.

Hail, heavenly ladder, by which God came down; Hail, Bridge that leadest us from earth to Heaven.

Hail, thou much-talked of wonder of angels; Hail, thou much-lamented damager of demons.

Hail, thou who ineffably didst bear the Light; Hail, thou who told none how it was done.

Hail thou, who over-soarest the knowledge of the wise; Hail, thou who enlightenest the minds of the faithful.

Hail, O Bride without bridegroom!

People:

Hail, O Bride _____ Hail, O Bride _____
_____ with - out _____ bride - - - groom!

The musical notation consists of two staves in G major. The first staff begins with a treble clef and a key signature of one flat (F major). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The second staff continues the melody: B3 (quarter), A3 (quarter), G3 (quarter), F3 (quarter), E3 (quarter), D3 (quarter), C3 (half). The lyrics are placed below the notes, with long horizontal lines indicating sustained notes.

Oikos 4

Priest: Divine power from on high then overshadowed the maiden, that she might conceive, and showed forth her fruitful womb as a fertile field to all who desire to reap salvation, as they sing: Alleluia.

People:

Al - le - lu _____ Al - le - lu - - - -
- - - ia - a! _____

The musical notation consists of two staves in G major. The first staff begins with a treble clef and a key signature of one flat (F major). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The second staff continues the melody: B3 (quarter), A3 (quarter), G3 (quarter), F3 (quarter), E3 (quarter), D3 (quarter), C3 (half). The lyrics are placed below the notes, with long horizontal lines indicating sustained notes.

Oikos 5

Priest: Enshrining God in her womb, the Virgin hastened unto Elizabeth; whose unborn babe at once perceived her Salutation, and rejoiced; and with stirrings as if with voices cried out to the Theotokos:

Hail, Branch of unfading growth; Hail, Possessor of untouched fruit.

Hail, thou who laborest for Him Whose labor is love; Hail, thou who tendest Him Who tendeth our life.

Hail, Field with compassions harvest rich; Hail, Table with abundance of mercies spread.

Hail, thou who revivest the green meadows of joy; Hail, thou who makest ready a safe haven for souls.

Hail, thou accepted incense offering of intercessions; Hail, thou oblation of all the world.

Hail, Good-will of God towards men; Hail, Access of mortals to God.

Hail, O Bride without bridegroom!

People: Musical notation for the hymn 'Hail, O Bride without bridegroom!'. It consists of two staves in G major. The first staff begins with a treble clef and a key signature of one flat (F major). The melody is written in a simple, hymn-like style with a mix of quarter and eighth notes. The lyrics 'Hail, O Bride' are written below the first staff, and 'Hail, O Bride' is written below the second staff. The second staff continues the melody with the lyrics 'with - out bride - - - groom!'. The music ends with a double bar line.

Oikos 6

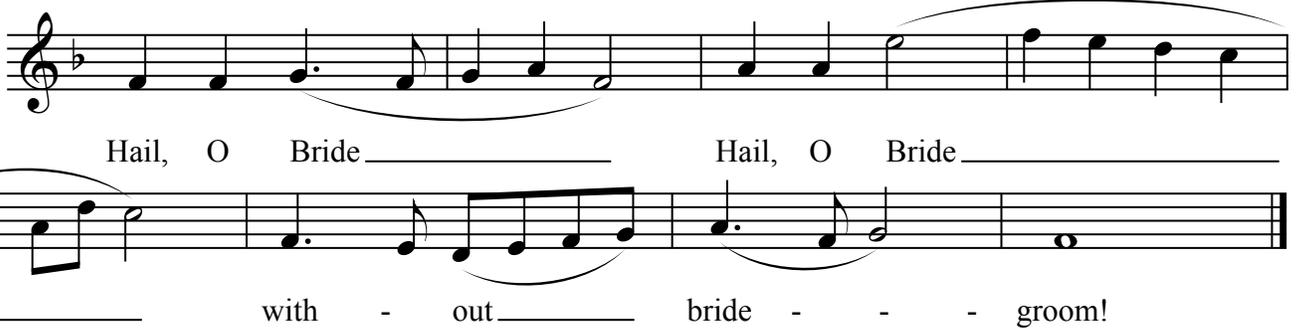
Priest: Floods of doubtful thoughts troubled the wise Joseph within, and he feared a furtive love as he beheld thee unwed, O Blameless One; but when he learned that thy conception was of the Holy Spirit, he said: Alleluia.

People: Musical notation for the hymn 'Alleluia!'. It consists of two staves in G major. The first staff begins with a treble clef and a key signature of one flat (F major). The melody is written in a simple, hymn-like style with a mix of quarter and eighth notes. The lyrics 'Al - le - lu' are written below the first staff, and 'Al - le - lu' is written below the second staff. The second staff continues the melody with the lyrics '- - - ia - a!'. The music ends with a double bar line.

Second Stasis

Oikos 7

Priest: Gloriously the Angels hymned the incarnate Presence of Christ, and the shepherds heard; and running as to a Shepherd, they beheld Him as an unspotted Lamb, being nurtured at Mary's breast, and her they hymned and said:
Hail, Mother of the Lamb and of the Shepherd; Hail, fold of reason-endowed sheep.
Hail, bulwark against foes invisible; Hail, Opener of the Gates of Paradise.
Hail, for that all the Heavens and earth rejoice; Hail, for all the earth doth dance its joy together with the Heavens.
Hail, never-silent Voice of the Apostles; Hail, invincible courage of those who strive.
Hail, thou firm foundation of the faith; Hail, thou shining token of grace.
Hail, thou through whom Hades was laid bare; Hail, thou through whom we are clothed with glory.
Hail, O Bride without bridegroom!

People: 

Oikos 8

Priest: High in the heavens the Magi beheld the Godward-pointing star, and they followed its rays; using it as a beacon, they sought the mighty King, and as they approached the Unapproachable, they rejoiced and cried out unto Him: Alleluia.

People: 

Oikos 9

Priest: In the Virgin's hand the sons of the Chaldees saw Him Whose hand had made man; and knowing Him as Master, even though He had taken on Himself the form of a servant, they hastened with their gifts to worship, and cried out to her who is blessed: Hail, Mother of the unsetting Star; Hail, terror of the mystic Day.
Hail, thou who quenchest the fiery furnace of error; Hail, thou who enlightenest the initiates of the Trinity.
Hail, thou who cast out the inhuman tyrant of old; Hail, thou who showest forth Christ the Lord Who loveth mankind.
Hail, thou who redeemest from barbarous superstitions; Hail, thou who rescuest us from works unclean.
Hail, thou who causeth the worship of fire to cease; Hail, thou who allayest the flame of suffering.
Hail, guide of the wisdom of the faithful; Hail, joy of all generations.
Hail, O Bride without bridegroom!

People: 

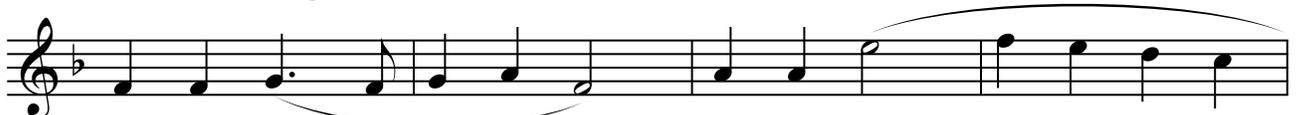
Hail, O Bride _____ Hail, O Bride _____



_____ with - out _____ bride - - - groom!

Oikos 10

Priest: King's messengers did the Magi become, when they returned to Babylon; they fulfilled Thy bidding and preached Thee to all as the Christ, and they left Herod as a trifler who knew not how to sing: Alleluia.

People: 

Al - le - lu _____ Al - le - lu - - - - -



- - - ia - a! _____

Oikos 11

Priest: Lighting in Egypt the lamp of truth, Thou didst cast out the darkness of untruth; for their idols, O Savior, could not bear Thy strength, and fell down; and those of them who were set free cried out to the Theotokos:

Hail, thou uplifter of mankind; Hail, thou downfall of demons.

Hail, thou who tramplest upon the wanderings of error; Hail, thou who refutest the frauds of idols.

Hail, thou sea which drowned the mystic Pharaoh; Hail, Rock which refreshed those athirst for Life.

Hail, fiery Pillar, guiding those in darkness; Hail, Shelter of the world, broader than a cloud.

Hail, thou Sustenance in place of manna; Hail, minister of holy joy.

Hail, thou land of promise; Hail, thou from whom flow honey and milk.

Hail, O Bride without bridegroom!

People:

Hail, O Bride _____ Hail, O Bride _____
with - out _____ bride - - - groom!

Oikos 12

Priest: Most near his transit from this deceitful world was Simeon when Thou wast presented to him as a newborn babe, but Thou wast discerned by him as perfect God; wherefore overcome by Thine ineffable wisdom he cried out: Alleluia.

People:

Al - le - lu _____ Al - le - lu - - - - -
- - - ia - a! _____

Third Stasis

Oikos 13

Priest: New was the creation which the Creator showed to us His creatures, when He appeared blossoming from a virgin womb; and He preserved her just as she was, in purity, so that we, beholding this marvel, might cry aloud and sing:
Hail, flower of incorruption; Hail, crown of chastity.
Hail, thou who flashest out the type of the Resurrection; Hail, thou who mirrorest the life of the Angels.
Hail, tree of goodly fruit, from which the faithful are nourished; Hail, goodly shade tree, beneath which many are sheltered.
Hail, thou who bearest the Guide of those who stray abroad; Hail, thou who engenderest the Redeemer of Captives.
Hail, thou intercession before the Righteous Judge; Hail, thou forgiveness for many who stumble.
Hail, robe of the naked of liberty; Hail, selfless love that vanquishest all mean desires.
Hail, O Bride without bridegroom!

People: 

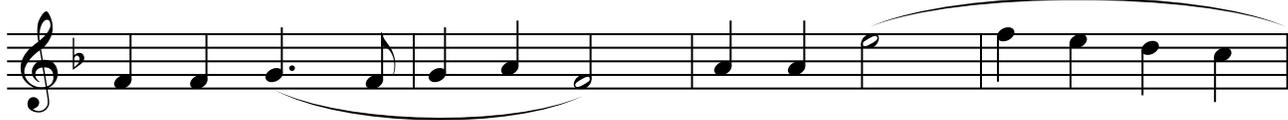
Hail, O Bride _____ Hail, O Bride _____



with - out _____ bride - - - groom!

Oikos 14

Priest: Our minds are brought over into heaven when we behold this strange birth-giving, so let us be estranged from the world; for this cause indeed did the most high God appear on earth as humble man, that He might raise on high those who cry out unto Him:
Alleluia.

People: 

Al - le - lu _____ Al - le - lu - - - - -



- - - ia - a! _____

Oikos 15

Priest: Present and complete with those below, and in no wise absent from those above was the Uncircumscribed Word; for there took place indeed a divine Descent and not a simple change of place; and the Birth was from a God-chosen Virgin, who heard such words as these:

Hail, resting-place of the uncontained God; Hail, door of hallowed mystery.

Hail, doubtful rumor of the faithless; Hail, undoubted boast of the faithful.

Hail, all-holy chariot of Him Who rideth upon the Cherubim; Hail, all-excellent chair of Him Who sitteth upon the Seraphim.

Hail, thou who makest things that differ to agree; Hail, thou who joinest together virginity and motherhood.

Hail, thou through whom transgression is annulled; Hail, thou through whom Paradise was opened.

Hail, Key of the Kingdom of Christ; Hail, Hope of eternal Good Things.

Hail, O Bride without bridegroom!

People:

Hail, O Bride _____ Hail, O Bride _____
_____ with - out _____ bride - - - groom!

The musical notation consists of two staves in G major. The first staff begins with a treble clef and a key signature of one flat (F major). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The second staff continues the melody: B3 (quarter), A3 (quarter), G3 (quarter), F3 (quarter), E3 (quarter), D3 (quarter), C3 (half). The lyrics are placed below the notes, with long horizontal lines indicating the duration of each syllable.

Oikos 16

Priest: Choirs of Angels were amazed at Thy great work of Incarnation; for they saw the inaccessible God as man accessible to all, dwelling among us and bearing from us all: Alleluia.

People:

Al - le - lu _____ Al - le - lu - - - - -
- - - ia - a! _____

The musical notation consists of two staves in G major. The first staff begins with a treble clef and a key signature of one flat (F major). The melody is: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F4 (quarter), E4 (quarter), D4 (quarter), C4 (half). The second staff continues the melody: B3 (quarter), A3 (quarter), G3 (quarter), F3 (quarter), E3 (quarter), D3 (quarter), C3 (half). The lyrics are placed below the notes, with long horizontal lines indicating the duration of each syllable.

Oikos 17

Priest: Ready-voiced orators we see become voiceless as fish before thee, O Theotokos, and unable to say how thou couldst give birth and yet remain virgin; but we, marveling at this Mystery, cry out in faith:

Hail, Vessel of the wisdom of God; Hail, Treasury of His foreknowledge.

Hail, thou who showest the learned to be fools; Hail, thou that provest logicians illogical.

Hail, for the subtle disputants are made fools; Hail, for the makers of myths are made to fade away.

Hail, thou who didst disperse the word-webs of the Athenians; Hail, thou who didst fill the nets of the fishermen.

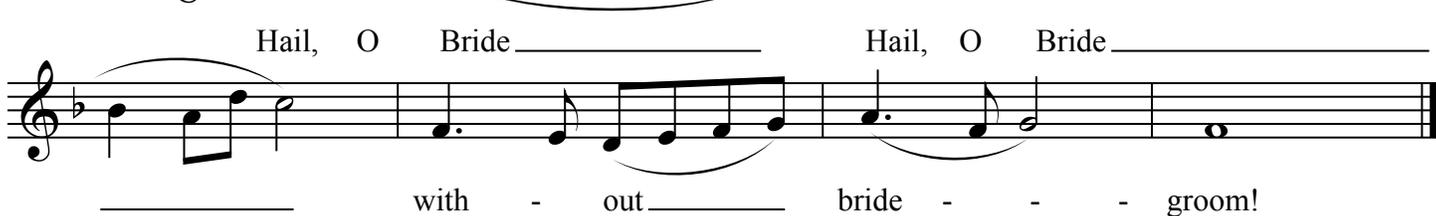
Hail, thou who drawest us up from the depths of ignorance; Hail, thou who enlightenest many with knowledge.

Hail, raft for those who wish to be saved; Hail, haven for those who swim in the sea of life.

Hail, O Bride without bridegroom!

People: 

Hail, O Bride _____ Hail, O Bride _____



_____ with - out _____ bride - - - groom!

Oikos 18

Priest: Salvation for the world the Architect of all desired, and to this end by His own will He came; as God from everlasting He is our Shepherd, yet as man He appeared among us for our sake, and although called like by like, still as God He hears: Alleluia.

People: 

Al - le - lu _____ Al - le - lu - - - -



- - - ia - a! _____

Fourth Stasis

Oikos 19

Priest: Thou, O Virgin Theotokos, art a protecting wall to virgins and to all who run to thee; for the Maker of Heaven and earth prepared thee, O Pure Maiden, and dwelt in thy womb, and taught all to sing out unto thee:

Hail, pillar of virginity; Hail, gate of salvation.

Hail, source of spiritual reformation; Hail, leader of divine goodness.

Hail, for thou didst regenerate those conceived in sin; Hail, for thou didst remind those who were mindless.

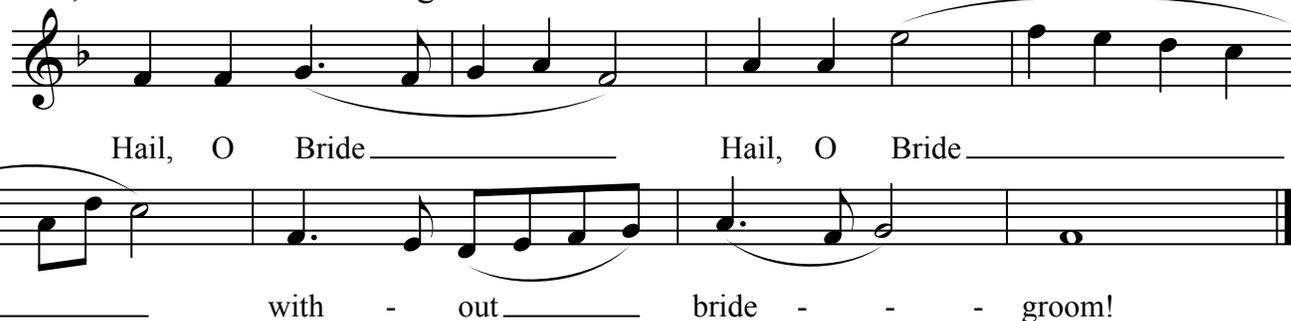
Hail, thou who didst annul the corruption of hearts; Hail, thou who didst bear the Sower of Chastity.

Hail, bridal chamber of a virgin marriage; Hail, thou who joinest the faithful to the Lord.

Hail, fair nursing-mother of virgins; Hail, bridesmaid of holy souls.

Hail, O Bride without bridegroom.

People:



Hail, O Bride _____ Hail, O Bride _____
with - out _____ bride - - - groom!

Oikos 20

Priest: Unworthy is every hymn that seeks to encompass the multitude of Thy many mercies; for if we should offer to Thee hymns of praise as numberless as the sands, O Holy King, we should still have done nothing worthy of that which Thou hast given to us who cry out unto Thee: Alleluia.

People:



Al - le - lu _____ Al - le - lu - - - - -
- - - ia - a! _____

Oikos 21

Priest: Verily we behold the holy Virgin as a light-giving beacon, shining for those in darkness: for by kindling the supernal Light, she guides us all to divine knowledge; illumining our minds with radiance, she is honored by this our cry:
Hail, ray of the living Sun; Hail, flash of unfading splendor.
Hail, lightning-flash, shining upon our souls; Hail, thou who dost as thunder strike down our enemies.
Hail, for thou didst cause the many-starred light to dawn; Hail, for thou didst cause the richly-flowing river to gush forth.
Hail, thou who didst from life describe the type of the baptismal font; Hail, thou who didst take away the stain of sin.
Hail, laver that dost purify conscience; Hail, mixing bowl for the mingling of joy.
Hail, fragrance of the sweetness of Christ; Hail, life of mystic festival.
Hail, O Bride without bridegroom!

People: 

Hail, O Bride _____ Hail, O Bride _____



_____ with - out _____ bride - - - groom!

Oikos 22

Priest: When He Who pays the ancient debts of all men was minded to give grace, He came of His own will to dwell among those who had departed from His grace; and when He rent asunder the written charge against them. He heard from all in this wise: Alleluia.

People: 

Al - - - - - le - lu - - - - -

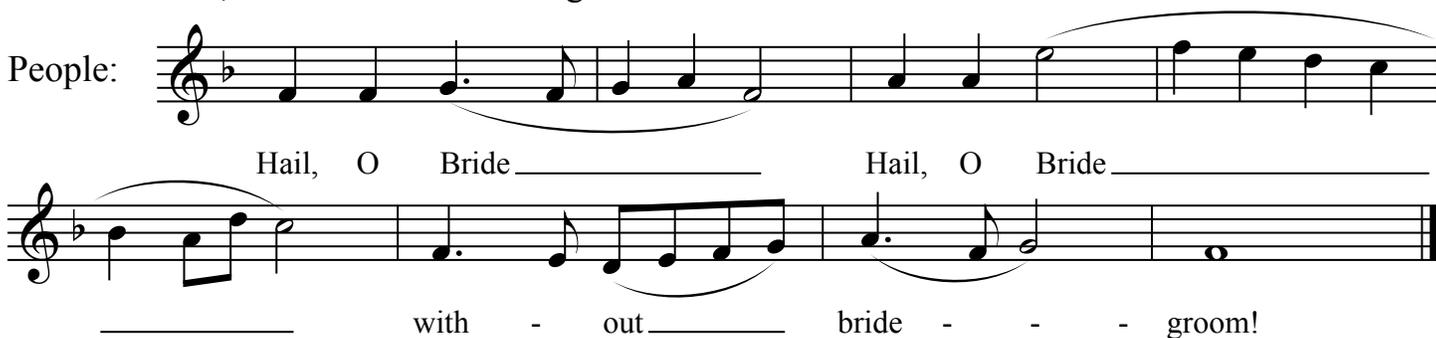


- - - - - ia! _____

Oikos 23

Priest: Yet while we sing to Him Whom thou didst bear, we all hymn thee, O Theotokos, as a living temple; for the Lord, Who holds all things in His hand, by dwelling within thee, hallowed and glorified thee, and taught all to cry out unto thee:
Hail, tabernacle of God, and of the Word; Hail, holiest of all the holy ones.
Hail, ark made golden by the Spirit; Hail, inexhaustible treasury of life.
Hail, precious diadem of pious rulers; Hail, venerable boast of reverent priests.
Hail, steady tower of the Church; Hail, impregnable wall of the realm.
Hail, thou through whom trophies are set up; Hail, thou through whom enemies are cast down. Hail, healing of my body; Hail, salvation of my soul.
Hail, O Bride without bridegroom!

People:



Hail, O Bride _____ Hail, O Bride _____
_____ with - out _____ bride - - - groom!

Oikos 24

Priest: Zealously art thou praised, O Mother who didst bear the most holy Word of all the Saints; when thou receivest this present offering, deliver us from every calamity, and deliver from all wrath to come those who cry out unto thee: Alleluia.

People:



Al - le - lu _____ Al - le - lu - - - - -
- - - ia - a! _____

The Canon of St. Lazarus the Righteous

sung in Tone 1 by the chanters

Ode One

Chanter: Let us all sing a triumphant song unto God, Who has done strange wonders with His mighty arm, and has saved Israel: for He is glorified.

People: 
Glo - ry to Thee, our God; — glo - ry to Thee!

Chanter: O my Savior, Thou hast raised Lazarus who was four days dead, and freed him from corruption by Thy mighty arm; and in Thy strength Thou hast revealed Thy power.

People: Glory to Thee, our God; glory to Thee.

Chanter: Calling Lazarus from the tomb, immediately Thou hast raised him; but Hell below lamented bitterly, and groaning, trembled at Thy power, O Savior.

People: Glory to Thee, our God; glory to Thee.

Chanter: Thou hast shed tears for Lazarus, O Lord, thus proving that Thou hast truly taken flesh at Thine Incarnation; and that, being God by nature, Thou hast become by nature a man like us.

People: Glory to Thee, our God; glory to Thee.

Chanter: Thou hast made the tears of Martha and Mary to cease, O Lord and Savior, by raising Lazarus from the dead, and in Thy power Thou hast endued a corpse with the breath of life.

People: Glory to Thee, our God; glory to Thee.

Chanter: Obedient to the laws of human nature, Thou hast asked, O Master, where Lazarus was laid, showing to all, O Savior, that at Thine Incarnation Thou hast become true man for our sake.

People: Glory to Thee, our God; glory to Thee.

Chanter: Calling Lazarus by name, Thou hast broken in pieces the bars of Hell and shaken the power of the enemy; and before Thy Crucifixion, Thou hast made him tremble because of Thee, O only Savior.

People: Glory to Thee, our God; glory to Thee.

Chanter: O Master, Thou hast come as God to Lazarus, bound captive by Hell, and Thou hast loosed him from his fetters, for all things submit to Thy command, O Mighty Lord.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: Let us now glorify Father, Son and Spirit, undivided Trinity in Unity of Nature, and with the angels let us glorify Him as one uncreated God.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: O Virgin Mother, still remaining virgin, Thou hast conceived the Creator of the World through the Holy Spirit, according to the good pleasure of the Father; and without alteration or confusion, He became what we are.

Let us all sing a triumphant song unto God, Who has done strange wonders with His mighty arm, and has saved Israel: for He is glorified.

Ode Two

Chanter: Attend, O heaven, and I shall speak and sing in praise of Christ, the Savior of the world, Who alone loves mankind.

People: 
Glo - ry to Thee, our God; — glo - ry to Thee!

Chanter: Glory to Thee, Who alone hast called a four-day corpse from the tomb, raising Lazarus, Thy friend.

People: Glory to Thee, our God; glory to Thee.

Chanter: A lifeless corpse, he heard Thy voice; and at once he rose from the dead, filled with the breath of life and glorifying Thee, O Lord.

People: Glory to Thee, our God; glory to Thee.

Chanter: Lazarus already stank; but, receiving the command of Thy life-giving voice, O my Savior, he arose from the tomb.

People: Glory to Thee, our God; glory to Thee.

Chanter: Thou hast shed tears for Thy friend Lazarus, O my Savior, proving that Thou hast taken on Thyself our nature, and then Thou hast raised him up.

People: Glory to Thee, our God; glory to Thee.

Chanter: Hell trembled when it saw him, bound in his grave-clothes yet returning at once to the life of this world when he heard Thy voice.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: The Jews were amazed when Thou hadst called Lazarus, O Savior, and raised him by Thy word, though his corpse already stank.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: The palaces of Hell were shaken, when in its depths Lazarus began once more to breathe, straightway restored to life by the sound of Thy voice.

Attend, O heaven, and I shall speak and sing in praise of Christ, the Savior of the world, Who alone loves mankind.

Ode Three

Chanter: The stone which the builders rejected, the same is become the head of the corner: this is the rock upon which Christ has established the Church that he has redeemed from among the nations.

People: 
Glo - ry to Thee, our God; — glo - ry to Thee!

Chanter: O strange and marvelous wonder! Although He knew the answer, yet as if ignorant, the Maker of All asked, "Where does he lie, whom ye lament? Where is Lazarus buried, whom I shall shortly raise up for your sake, alive from the dead."

People: Glory to Thee, our God; glory to Thee.

Chanter: Jesus commanded them to take away the stone that they had rolled upon thee when they buried thee; and immediately he raised thee, calling thee, "Lazarus, rise up and come to Me, that Hell may tremble at My voice."

People: Glory to Thee, our God; glory to Thee.

Chanter: Shedding tears for Thy friend, O Savior, Thou hast shown the reality of Thine Incarnation: the flesh that Thou hast taken from us was united to Thee in essence, not in appearance only. And, since Thou art a God who lovest mankind, immediately Thou hast called him and raised him up.

People: Glory to Thee, our God, glory to Thee,

Chanter: "Woe is me! Now am I destroyed utterly," Hell cried out, and thus he spoke to Death, "See, the man from Nazareth has shaken the lower world, and cutting open my belly he has called a lifeless corpse and raised it up."

People: Glory to Thee, our God; glory to Thee.

Chanter: What is this madness that has seized you, O ye Jews? Why do ye disbelieve? How long will ye wander in falsehood? Ye see the dead man leap up when Christ calls him, and do ye still disbelieve in Christ? Truly ye are all children of darkness.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: I acknowledge Thee as one of the Trinity, even though Thou art incarnate, and I worship Thee as one single Son, who hast without seed taken flesh from the Theotokos, yet art glorified with the Father and the Spirit.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: O strange and dread sight, foreseen by the prophets who proclaimed the truth: by divine providence the Virgin Theotokos conceived without seed and gave birth to God without corruption, remaining still a virgin after childbirth.

The stone which the builders rejected, the same is become the head of the corner: this is the rock upon which Christ has established the Church that he has redeemed from among the nations.

Ode Four

Chanter: The sun's light was extinguished and the moon was halted in its course; Thou wast lifted, O Longsuffering Lord, upon the Cross, and with it Thou hast built Thy Church.

People: A musical staff with a treble clef and a key signature of one flat. The melody consists of quarter notes: G4, A4, Bb4, C5, D5, E5, F5, G5, A5, Bb5, C6, D6, E6, F6, G6, A6, Bb6, C7. There are two slurs: one under the notes G5, A5, Bb5, C6 and another under the notes G6, A6, Bb6, C7. The lyrics are: Glo - ry to Thee, our God; — glo - ry to Thee!

Glo - ry to Thee, our God; — glo - ry to Thee!

Chanter: O Lord, Thou hast shed tears for Lazarus, showing that Thou art man; and Thou hast raised him from the dead, O Master, showing to the peoples that Thou art the Son of God.

People: Glory to Thee, our God; glory to Thee.

Chanter: Lifeless, he heard Thy command, O Loving Savior, "Lazarus, come forth," and bound with grave-clothes he leapt up at once, bearing witness to Thy power.

People: Glory to Thee, our God; glory to Thee.

Chanter: O Christ our God, Thou hast made the tears of Martha and Mary to cease; calling Lazarus, through Thine own authority Thou hast raised him by Thy voice, and he worshipped Thee.

People: Glory to Thee, our God; glory to Thee.

Chanter: As man, Thou hast shed tears for Lazarus; as God, Thou hast raised him up. Thou hast asked, O Loving Lord, "Where is he buried, dead these four days?", thus confirming our faith in Thine Incarnation.

People: Glory to Thee, our God; glory to Thee.

Chanter: Wishing in Thy love to reveal the meaning of Thy Passion and Thy Cross, Thou hast broken open the belly of Hell that never can be satisfied, and as God Thou hast raised up a man four days dead.

People: Glory to Thee, our God; glory to Thee.

Chanter: Who has ever known or heard of a man raised from the dead, when his corpse already stank? Elijah and Elisha raised the dead, yet not from the tomb or four days after death.

People: Glory to Thee, our God; glory to Thee.

Chanter: O Lord, we sing the praises of Thy might; O Christ, we sing the praises of Thy Passion: for through the one in Thy tender mercy Thou hast worked a miracle; and the other Thou hast as man accepted willingly for our salvation.

People: Glory to Thee, our God; glory to Thee.

Chanter: Thou art God and man, proving by Thine actions the true reality of both Thy natures. In the flesh Thou hast come to the tomb, O Word, and as God Thou hast raised up the man four days dead.

People: Glory to Thee, our God; glory to Thee.

Chanter: The Jews were amazed, O Master, when they saw dead Lazarus rising from the tomb at Thy voice; yet still they believed not in Thy miracles.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: Without beginning hast Thou shone forth from Thy Father as one of the Trinity, O Savior; and within time Thou hast come forth from the Spirit, taking flesh in the Virgin's womb, O transcendent God.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: The Theotokos conceived without seed and gave birth without suffering corruption. For, bringing forth these wonders to pass, God emptied Himself that He might be united to us.

The sun's light was extinguished and the moon was halted in its course; Thou wast lifted, O Longsuffering Lord, upon the Cross, and with it Thou hast built Thy Church.

Ode Five

Chanter: Give us Thy peace, O Son of God, for we know no other God save Thee. We call upon Thy Name, for Thou art God of the living and the dead.

People: 
Glo - ry to Thee, our God; — glo - ry to Thee!

Chanter: Since, Lord, Thou art Life and true Light, Thou hast called dead Lazarus and raised him up, for in Thy power Thou hast shown to all that Thou art God of the living and the dead.

People: Glory to Thee, our God; glory to Thee.

Chanter: Hell, that had received so many, was unable to resist Thy sovereign command, O Jesus; but trembling, it surrendered Lazarus, four days dead, yet brought up to life by Thy voice.

People: Glory to Thee, our God; glory to Thee.

Chanter: Joining dust to spirit, O Word, by Thy word in the beginning, Thou hast breathed into the clay a living soul. And now, by Thy word, Thou hast raised up Thy friend from corruption, and from the depths of the earth.

People: Glory to Thee, our God; glory to Thee.

Chanter: None can withstand Thy behest, O Lord, for when Thou hast called dead Lazarus, though lifeless, he arose at once, and though his feet were bound, he walked.

People: Glory to Thee, our God; glory to Thee.

Chanter: O folly of the Jews! O blindness of the enemy! Who has ever known a corpse raised from the grave? Once Elijah raised the dead, yet not from the tomb or four days after death.

People: Glory to Thee, our God; glory to Thee.

Chanter: There is none like Thee, O Forbearing Lord. Thou doest all things for our sake as God, and Thou sufferest as man. Make us all partakers of Thy Kingdom, at the prayers of Lazarus.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: O Trinity Who wast before all things began, Father Almighty, Son and Holy Spirit, coeternal and equal in honor, Holy Unity in three Persons: save us children of Adam who with faith sing Thy praises.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: Thine undefiled womb was sanctified, pure Virgin, by the transcendent God Who took flesh from it: He is adorned as one of the Trinity, the Word from the Father, one God with the Spirit.

Give us Thy peace, O Son of God, for we know no other God save Thee. We call upon Thy Name, for Thou art God of the living and the dead.

Ode Six

Chanter: Thou hast cast me, O Savior, into the deep waters of the sea; yet Thou hast saved me from the servitude of death, and loosed the bonds of my transgressions.

People: 
Glo - ry to Thee, our God; — glo - ry to Thee!

Chanter: "Thou knowest all things, yet hast asked where I was buried. As man by nature, Thou hast wept for me, O Savior, and Thou hast raised me from the dead by Thy command."

People: Glory to Thee, our God; glory to Thee.

Chanter: "Thou hast called me from the lowest depths of Hell, O Savior," cried Lazarus to Thee when Thou hast set him free from Hell; "and Thou hast raised me from the dead by Thy command."

People: Glory to Thee, our God; glory to Thee.

Chanter: "Thou hast clothed me in a body of clay, O Savior, and breathed life into me, and I beheld Thy light; and Thou hast raised me from the dead by Thy command."

People: Glory to Thee, our God; glory to Thee.

Chanter: "Thou hast breathed life into my flesh, O Savior, when there was no breath within it; Thou hast bound it fast with bones and sinews, and Thou hast raised me from the dead by Thy command."

People: Glory to Thee, our God, glory to Thee,

Chanter: Thou hast broken open the all-devouring belly of Hell and snatched me out, O Savior, by Thy power; and Thou hast raised me from the dead by Thy command.

People: Glory to Thee, our God; glory to Thee.

Chanter: Thou hast clothed Thyself in all my human nature, O Savior, and hast kept pure in childbirth the undefiled womb from which Thou camest forth incarnate, being one of the Trinity.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: O Holy Trinity, I glorify Thy compassion, and with the angels I sing the thrice-holy hymn: have mercy on the souls of us who praise Thee.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: O marvelous wonder! The Word entered Thine undefiled womb, pure Virgin Mother, yet preserved it virgin after childbirth.

Thou hast cast me, O Savior, into the deep waters of the sea; yet Thou hast saved me from the servitude of death, and loosed the bonds of my transgressions.

Ode Seven

Chanter: The fire, O Savior, did not touch or trouble Thy children in the furnace. Then with one voice the three sang Thy praise and blessed Thee, saying, "O God of our Fathers, blessed art Thou."

People: 
Glo - ry to Thee, our God; — glo - ry to Thee!

Chanter: O Savior who lovest mankind, Thou hast wept over the dead, in this way showing to all the peoples that, being God, Thou hast become man for our sakes; and, shedding tears by Thine own choice, Thou hast given us proof of Thy heartfelt love.

People: Glory to Thee, our God; glory to Thee.

Chanter: When Lazarus, four days dead, heard Thy voice below, O Savior, he rose up and sang Thy praises, crying aloud joyfully, "Thou art my God and Maker; I glorify and worship Thee, for Thou hast raised me up."

People: Glory to Thee, our God; glory to Thee.

Chanter: "Though I lie in bonds, O Savior," Lazarus cried from below to Thee his Deliverer, "yet shall I not remain forever in the depth of Hell, if Thou wilt only call to me, 'Lazarus, come out;' for Thou art my Light and my Life."

People: Glory to Thee, our God; glory to Thee.

Chanter: "I implore thee, Lazarus," said Hell, "Rise up, depart quickly from my bonds and be gone. It is better for me to lament bitterly for the loss of one, rather than of all those whom I swallowed in my hunger."

People: Glory to Thee, our God; glory to Thee.

Chanter: "Why dost thou delay, Lazarus?" cried Hell. "Thy Friend stands calling to thee: 'Come out.' Go, then, and I too shall feel relief. For since I swallowed thee, all other food is loathsome to me."

People: Glory to Thee, our God; glory to Thee.

Chanter: "O Lazarus, why dost thou not rise up swiftly?" cried Hell below, lamenting. "Why dost thou not run straightway from this place? Lest Christ take prisoner the others, after raising thee."

People: Glory to Thee, our God; glory to Thee.

Chanter: Thou art magnified, O Master Christ, through the many miracles Thou hast performed. For Thou hast given light to the blind and opened the ears of the deaf by a word; and, calling Thy friend Lazarus, as God Thou hast raised him from dead.

People: 
Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir-it.

Chanter: Let us sing praises to the Trinity, glorifying the eternal Father, the Son and the Spirit of righteousness, one single Essence that we magnify in threefold song: Holy, Holy, Holy art Thou, O Trinity.

People: 
Both now and ev-er, and un-to a-ges of a-ges. A-men.

Chanter: We glorify Thee, O Christ, as one of the Trinity. Without changing, Thou wast made flesh from the Virgin, and hast endured all things as man, O Jesus; but, though united with us, Thou wast not divided from the Father's nature.

The fire, O Savior, did not touch or trouble Thy children in the furnace. Then with one voice the three sang Thy praise and blessed Thee, saying, "O God of our Fathers, blessed art Thou."

Ode Eight

Chanter: O heaven of heavens and the waters that are above the heavens, bless and praise the Lord.

People: 
Glo-ry to Thee, our God; glo-ry to Thee!

Chanter: The Maker who upholds all things, came to Bethany in his compassion, to raise Lazarus.

People: Glory to Thee, our God; glory to Thee.

Chanter: Four days dead, already stinking, bound in grave-clothes, lacking the breath of life, at Thy call, O Lord, he leapt up endued with life.

People: Glory to Thee, our God; glory to Thee.

Chanter: The Jewish people, seeing the dead man rise at Thy command, O Christ, gnashed their teeth in fury.

People: Glory to Thee, our God; glory to Thee.

Chanter: O Jews, the Light shines round you, but ye still remain in darkness. Why do ye doubt the resurrection of Lazarus? It is the work of Christ.

People: Glory to Thee, our God; glory to Thee.

Chanter: Rejoice, Zion, and sing praises to the Giver of Life, who by His word has raised Lazarus from the tomb.

People: Glory to Thee, our God; glory to Thee.

Chanter: The heavenly hosts and men on earth sang Thy praises, O my Savior, for Thou hast raised Lazarus.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: I glorify and praise Father, Son and Spirit, and with never-silent voice I cry: O Thrice-Holy, glory to Thee.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: I bless and worship Thee, born from the Virgin, yet never parted from the throne of Thy holy glory.

O heaven of heavens and the waters that are above the heavens, bless and praise the Lord.

Ode Nine

While the choir sings the Ninth Ode, the priest censes the altar, iconostasis, and people in the usual manner; and all the temple, and returns to the altar.

Chanter: He has showed strength with His arm; He has put down the mighty from their seats and exalted the humble, for He is the God of Israel. The Dayspring from on High has visited us and guided us into the way of peace.

People: 
Glo - ry to Thee, our God; — glo - ry to Thee!

Chanter: Let Bethany sing with us in praise of the miracle, for there the Creator wept for Lazarus in accordance with the law of nature and the flesh. Then, making Martha's tears to cease and changing Mary's grief to joy, Christ raised him from the dead.

People: Glory to Thee, our God; glory to Thee.

Chanter: To confirm men's faith in Thy Resurrection, O Word, Thou hast called Lazarus from the tomb and as God hast raised him up, to show the peoples that Thou art both God and man in very truth, who dost raise up the temple of Thy body.

People: Glory to Thee, our God; glory to Thee.

Chanter: Shaking the gates and iron bars, Thou hast made Hell tremble at Thy voice. Hell and Death were filled with fear, O Savior, seeing Lazarus their prisoner brought to life by Thy word and rising from the tomb.

People: Glory to Thee, our God; glory to Thee.

Chanter: All were dismayed to see Thee, Savior, weeping over dead Lazarus, and in their misery they said: "Behold how he loves him." Then Thou hast straightway called him, and at Thy command the dead man rose, delivered from corruption.

People: Glory to Thee, our God; glory to Thee.

Chanter: The gates were shaken and the bars were shattered, and the bonds which held the dead man were loosed. When Christ spoke in power, Hell groaned bitterly and cried aloud: "Woe is me! What and whence is this voice that brings the dead to life?"

People: Glory to Thee, our God; glory to Thee.

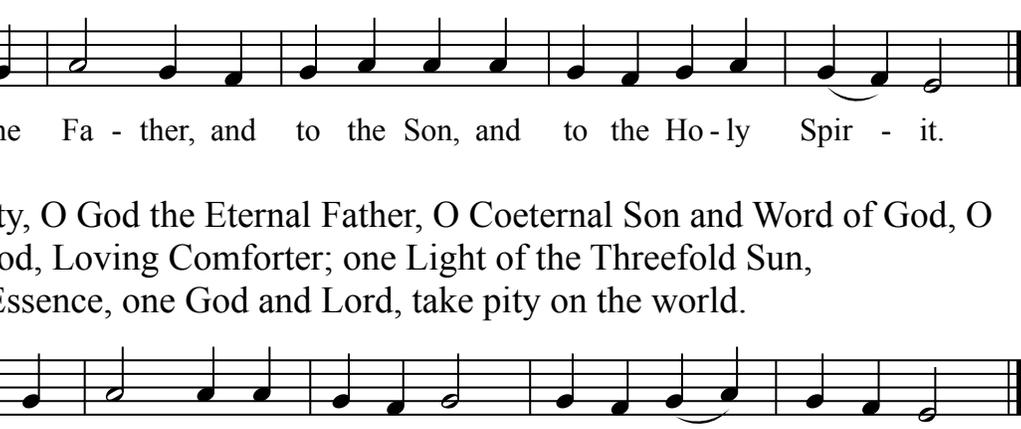
Chanter: Rise up, obedient to the voice of thy friend outside, calling thee. This is He who raised the dead of old: for when Elijah and Elisha brought the dead to life, He it was that spoke and acted through them.

People: Glory to Thee, our God; glory to Thee.

Chanter: O Word and Savior, we sing the praises of Thy surpassing power. For, by Thy word, as Creator of all things, Thou hast raised from the depths dead Lazarus with his bones and sinews, as Thou hast raised the widow's son from the bier.

People: 
Glo-ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it.

Chanter: Most Holy Trinity, O God the Eternal Father, O Coeternal Son and Word of God, O Holy Spirit of God, Loving Comforter; one Light of the Threefold Sun, Consubstantial Essence, one God and Lord, take pity on the world.

People: 
Both now and ev - er, and un - to a - ges of a - ges. A-men.

Chanter: O Jesus, who hast made all things in wisdom, Thou hast clothed Thyself in my whole nature, taken from the Virgin, yet forever Thou remainest wholly in the bosom of the Father; and Thou hast, as God, sent down Thy Holy Spirit on Thy flock: cover us with Thy shadow.

He has showed strength with His arm; He has put down the mighty from their seats and exalted the humble, for He is the God of Israel. The Dayspring from on High has visited us and guided us into the way of peace.

The service continues with the Trisagion Prayers, as on the following page.

Kontakion of St. Lazarus (Tone 2)

Chanter: Christ, the joy, the truth and the light of all, the life of the world and the resurrection, hath appeared in His goodness to those on earth. He hath become the type of our resurrection, granting divine forgiveness to all.