

LITTLE COMPLINE WITH THE ΑΚΑΘΙΣΤ ΗΥΜΝ ΤΟ ΤΗ ΘΕΟΤΟΚΟΣ

AS SERVED ON
THE FIFTH FRIDAY OF GREAT LENT



“Rejoice, full of grace, the Lord is with you;
blessed are you among women!”
[Luke 1.28]

Little Compline
with the
Akathist Hymn to the Theotokos



Compiled and Edited
by Fr. David Jacobs

THE SERVICE OF LITTLE COMPLINE WITH THE AKATHIST HYMN TO THE THEOTOKOS

The priest, vested in exorasson and holding his blue epitachelion in his left hand, stands on the solea before the closed curtain and holy doors, facing east, and makes three metanias, saying each time:

PRIEST: O God, be gracious unto me, a sinner, and have mercy on me. [3x]

Then he blesses the epitachelion, kisses the neck-cross and puts it on, saying:

PRIEST: Let us pray to the Lord. Lord have mercy. Blessed is God, who poureth out His grace upon his priests, as oil of myrrh upon the head, which runneth down upon the beard, upon the beard of Aaron, which runneth down the fringe of his raiment, always, now and ever, and unto ages of ages. Amen.

Now standing before the icon of the Theotokos placed on a stand in the middle of the solea, he blesses himself, and says in a loud voice:

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

PEOPLE: Amen.

PRIEST: Glory to thee, our God, Glory to thee.

O Heavenly King, Comforter, the Spirit of truth, who art in all places and fillest all things, treasury of good things and giver of life: come, and dwell in us, and cleanse us from every stain, and save our souls, O gracious Lord.

ALL: 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.

ALL: Lord have mercy. [12x]

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 50 (51) ~

READER: Have mercy on me, O God, according to Thy great mercy: and 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 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 sins 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 I will 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 offerings. 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 a sacrifice of righteousness, with burnt offering and whole-burnt offerings: then shall they offer bullocks upon Thine altar.

~ PSALM 69 (70) ~

READER: O God, be attentive unto helping me; O Lord, make haste to help me. Let them be shamed and confounded that seek after my soul. Let them be turned back and brought to shame that desire evils against me. Let them be turned back straightway in shame that say unto me: Well done! Well done! Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified. But as for me, I am poor and needy; O God, come unto mine aid. My helper and my deliverer art Thou, O Lord; make no long tarrying.

~ PSALM 142 (143) ~

READER: O Lord, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy Name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

~ THE LITTLE DOXOLOGY ~

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

+ We praise Thee, we bless Thee, we worship Thee, we glorify Thee; we give thanks unto Thee for Thy great glory.

+ O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and the Holy Spirit.

+ O Lord God, Lamb of God, Son of the Father, Who takest away the sin of the world, have mercy on us; O Thou Who takest away the sins of the world.

+ Receive our prayer, O Thou Who sittest at the right hand of the Father, and have mercy on us.

+ For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the Glory of God the Father. Amen.

+ Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.

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

The Akathist Hymn to the Theotokos

- + Lord, I have fled unto Thee: teach me to do Thy will,
for Thou art my God.
- + **For with Thee is the fountain of life: in Thy light shall we see
light.**
- + O continue Thy loving-kindness unto them that know Thee.
- + **Vouchsafe, O Lord, to keep us this night without sin.**
- + Blessed art Thou, O Lord God of our Fathers, and praised
and glorified be Thy Name forever. Amen.
- + **Let Thy mercy, O Lord: be upon us, as we do put our hope
in Thee.**
- + Blessed art thou, O Lord; teach me thy statutes.
- + **Blessed art thou, O Master; make me to understand thy
commandments.**
- + Blessed art thou, O Holy One; enlighten me with thy precepts.
- + **Thy mercy, O Lord, endureth forever. O despise not the
works of Thy hands.**
- + To Thee belongeth worship, to Thee belongeth praise, to
Thee belongeth glory: to the Father, and to the Son, and
to the Holy Spirit; both now and ever, and unto ages of ages.
Amen.

~ THE NICENE CREED ~

ALL: 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 became 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 living and the dead, Whose kingdom shall have no end.

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 worshipped 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.

~ THEOTOKION ~

READER: 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 corruption bearest God the Word and art truly Theotokos: we magnify thee.



As the troparion below is sung three times, the Priest dons his phelonion and comes to stand before the icon of the Theotokos in the center of the solea. The censer is kept near at hand.

TROPARION ~ TONE 8

arr. by Bishop Basil Essey

With my - stic ap - pre - hen - sion of
the di - vine com - mand - ment, the Bod - i - less
An - gel quick - ly ap - peared in the house of
Jo - seph and said to the un - wed Vir - gin: Lo,
He Who in His des - cent did bow the
heav - ens is housed un - changed and whole in thee;

The Akathist Hymn to the Theotokos

as I be-hold Him in thy womb tak-ing on the form,
of a ser - vant, I mar - vel and cry un - to thee:
Hail, O Bride with-out Bride - - - groom.



FIRST STĀSIS: OIKOS 1

PRIEST: **An angel chieftain** was sent from heaven to say “Hail!” unto the **Theotokos**. [3x] ... 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 untrodden 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 becometh a babe.

+Hail, O Bride without bridegroom!

The priest censens the icon 9x.

ALL:

The musical notation is written on two staves. The first staff begins with a treble clef and a common time signature (C). The melody consists of quarter and eighth notes, with some notes beamed together. The lyrics 'Hail, O Bride, Hail, O Bride,' are written below the first staff. The second staff continues the melody with similar note values and rests. The lyrics 'with - - out Bride - groom.' are written below the second staff, with hyphens indicating the placement of the notes.

FIRST STASIS: 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!**

The priest censes the icon 9x.

ALL:

Al - le - lu - - - ia. Al - le - lu - - - - ia.

Al - - - - le - lu - ia.

FIRST STĀSIS: 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 leading those of earth to Heaven.

+Hail, Marvel far-famed of Angels.

Hail, thou much-lamented damager of demons.

+Hail, thou who ineffably gavest birth to 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!

The priest censures the icon 9x.

ALL:

Hail, O Bride, Hail, O Bride,
with - - out Bride - groom.

FIRST STĀSIS: 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!

The priest censes the icon 9x.

ALL:

Al - le - lu - - - ia. Al - le - lu - - - - ia.

Al - - - - le - lu - ia.

FIRST STASIS: 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 dost blossom forth the Sower of our life.

+Hail, Field bearing a bounty of compassions.

Hail, Table laden with an abundance of mercies.

+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 for all the world.

+Hail, Good-will of God towards men;

Hail, Access of mortals to God.

+Hail, O Bride without bridegroom!

The priest censures the icon 9x.

ALL:

The musical notation consists of two staves. The first staff is in treble clef with a common time signature (C). It contains the melody for the first two phrases: 'Hail, O Bride,' and 'Hail, O Bride,'. The second staff continues the melody for the final phrase: 'with - - out Bride - groom.' The lyrics are written below the notes, with hyphens indicating long notes. The piece ends with a double bar line.

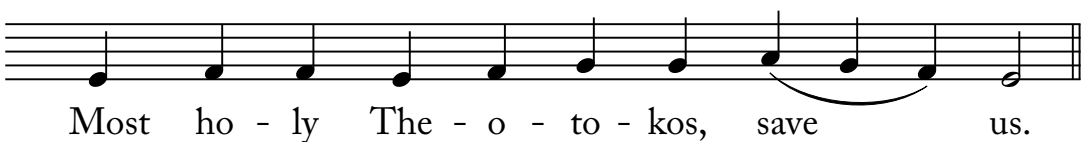
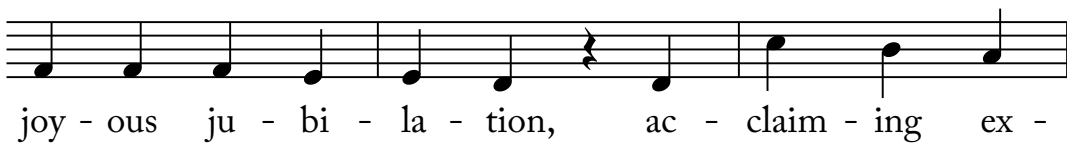
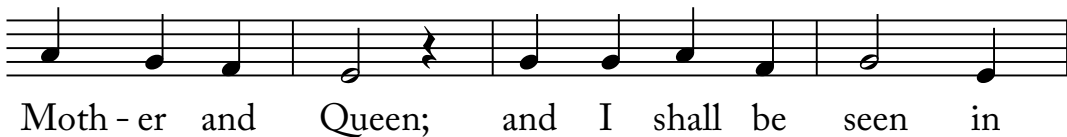
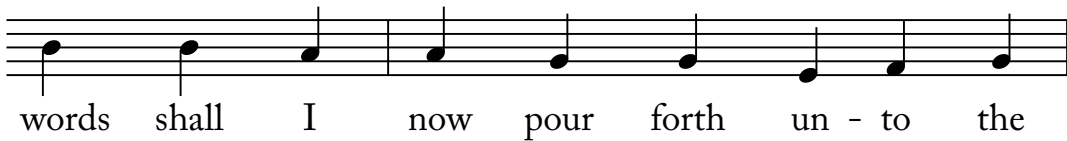
THE AKATHIST CANON ~ TONE 4

written by St. Joseph the Hymnographer

Music adapted from EIKONA. English text by Holy Transfiguration Monastery

~ ODE 1~

1.1



Ode One

1.2



O Christ's book en - dowed with life



and clear - ly sealed with the Spir - it's grace, on



see - ing thee, O pure one, the great Arch -



an - gel cried out and ex - claimed: Re - joiced, O



ves - sel of re - joic - ing, through whom our first



moth - er's curse ut - ter - ly is dis - pelled.



Most ho - ly The - o - to - kos, save us.

Akathist Canon

1.3



Re - joyce, Vir - gin Bride of God,



for thou art Ad - am's re - cov - er - y; re -



joyce, O all - blame - less one, thou art the



death-knell of Had-es, and the on - ly King's pure



dwel - ling place and pal - ace; re - joyce, fier - y



throne of the on - ly Al - might - y One.



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

1.4



Re - joice, O thou on - ly one



who blos - somed forth the un - fad - ing Rose; re -



joice, for to thee was born the Ap - ple



fra - grant and sweet, for thou art, O Maid, the



on - ly King's pure fra - grance; re - joice, O un -



wed - ded one, ran - som of all the world.



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

Akathist Canon

1.5



O treas - ure of pur - i - ty,



re - joice, for from our most griev - ous fall we



rose once a - gain through thee, re - joice, O



li - ly most sweet, fill - ing faith - ful men with



fra - grance, O pure La - dy: O in - cense of



peer - less scent, price - less and pre - cious myrrh.

~ ODE 3~

3.1

Make stead - fast, O ho - ly The - o -
to - kos, thou liv - ing and nev - er fail - ing
spring, all them that form a com - pa - ny and
gath - er for to praise thy name; and
by thy grace di - vine, O Maid, deem them all
wor - thy of glo - ry's crowns.
Most ho - ly The - o - to - kos, save us.

Akathist Canon

3.2



Re - joice, O thou un-tilled land that



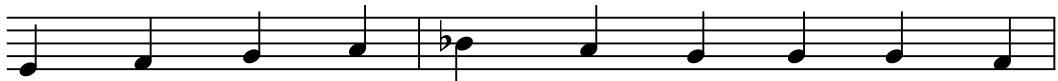
blos - somed the Ear of Wheat sa - cred and di -



vine; a liv - ing ta - ble art thou, Maid, that



held the ver - y Bread of Life; re -



joice, un - fail - ing well - spring of the liv - ing



Wa - ter, O Queen of all.



Most ho - ly The - o - to - kos, save us.

3.3

O Heif - er that bare the blame - less
Calf for the faith - ful, to thee we cry: Re -
joice! Re - joice, most grac - ious mer - cy seat and
throne of Christ, the King of all; re -
joice, thou ewe that bare the Lamb of God that
take - th a - way men's sins.
Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.

The musical score is written on a single treble clef staff in common time (C). It consists of 11 lines of music. The lyrics are printed below the notes. The melody is simple and hymn-like, with many notes beamed together. There are several slurs and ties used throughout the piece. The key signature has one flat (B-flat), and the time signature is common time. The piece ends with a double bar line.

Akathist Canon

3.4



Re - joi - ce, rad - iant morn that hast dawned,



bring - ing forth Christ God, the spir - it - u - al



Sun; Re - joi - ce, O dwel - ling of the Light; thou



didst dis - pel the gloom of night, and



didst whol - ly an - ni - hi - late the dark - some



ranks of the de - mon's hosts.



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

Ode Three

3.5

Re - joyce, for thou art a - lone the
gate - way and por - tal which God the Word tra -
versed. O La - dy, thou didst crush the bars and
gates of Ha - des by thy child - birth; Re -
joyce, O ho - ly en - try of the saved, O
praised and all - laud - ed one.

The musical score is written on a single treble clef staff in common time (C). It consists of 16 measures. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The melody is simple and homophonic, with many notes beamed together. There are several slurs over groups of notes, and a fermata over the final note of the piece.

KONTAKION ~ TONE 8

arr. by Bishop Basil Essey



To thee the Cham - pion Lead - der do I
off - er thanks of Vic - to - ry, O The - o -
to - kos, thou who hast de - liv - ered me from ter -
ror; but as thou that hast that pow - er in - vin - ci - ble,
O The - o - to - kos, thou a - lone canst
set me free; from all forms of dan - ger free me and de -
liv - er me, that I may cry un - to thee:
Hail!, O Bride with - out Bride - - - groom.

SECOND STASIS: OIKOS 7

PRIEST: On hearing the Angels praising the incarnate presence of Christ, the shepherds hastened as to a Shepherd, and beholding Him as a spotless lamb, pastured in Mary's womb, her they hymned, and said:

+Hail, Mother of the Lamb and Shepherd.

Hail, Fold of the rational sheep.

+Hail, Protector against invisible foes.

Hail, Opener of the gates of Paradise.

+Hail, for the things of Heaven rejoice with the earth.

Hail for the things of earth join chorus with the Heavens.

+Hail, never silent Voice of the Apostles.

Hail, never-conquered Courage of the Martyrs.

+Hail, firm Support of the Faith.

Hail, 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!

The priest censures the icon 9x.

ALL:

Hail, O Bride, Hail, O Bride,
with - - out Bride - groom.

SECOND STASIS: OIKOS 8

PRIEST: Beholding the Godward-pointing star, the Wisemen followed in its splendour, and holding it as a lantern, they sought thereby the mighty King. And as they approached the unapproachable, they rejoiced and cried to Him: Alleluia

The priest censes the icon 9x.

ALL:

Al - le - lu - - - ia. Al - le - lu - - - - ia.

Al - - - - le - lu - ia.

SECOND STASIS: OIKOS 9

PRIEST: The sons of the Chaldees beheld in the hands of the Virgin him who by His hands fashioned man, and percieving Him as Master, though He had taken the form of a servant, they hastened with gifts to worship Him, and they cried out to her who is blessed:

+Hail, Mother of the never-setting Star.

Hail, Dawn 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 didst cast down from power the inhuman tyrant.

Hail, Revealer of the Lord Christ who loveth mankind.

+Hail, thou who redeemest from the creeds of pagans.

Hail, thou who dost rescue from the mire of sin.

+Hail, thou who makest the worship of fire to cease.

Hail, Deliverer from the flames of passions.

+Hail, Guide of the faithful to chastity.

Hail, Rejoicing of every generation.

+Hail, O Bride without bridegroom!

The priest censes the icon 9x.

ALL:

Hail, O Bride, Hail, O Bride,
with - - out Bride - groom.

SECOND STASIS: OIKOS 10

PRIEST: God-Bearing heralds did the Wise Men become, when they returned to Babylon, and fulfilling Thy prophecy, they preached Thee to all as the Christ, and they left Herod as a trifler, who knew not how to chant: **Alleluia**

The priest censes the icon 9x.

ALL:

Al - le - lu - - - ia. Al - le - lu - - - - ia.

Al - - - - le - lu - ia.

SECOND STASIS: OIKOS 11

PRIEST: Shining in Egypt the illumination of truth, thou didst dispel the darkness of falsehood, and unable to bear Thy strength, O Saviour, her idols fell, and they that were set free therefrom cried to the Theotokos:

+Hail, Uplifting of mankind.

Hail, Downfall of demons.

+Hail, thou who hast trampled upon the delusions of error.

Hail, thou who hast censured the deceit of the idols.

+Hail, Sea which drowned the noetic pharaoh.

Hail, Rock which refreshed those athirst for Life.

+Hail, Pillar of fire, guiding those in darkness.

Hail, Protection of the world, more spacious than a cloud.

+Hail, Sustenance, successor to manna.

Hail, Minister of holy joy.

+Hail, Land of promise.

Hail, thou from whence flow milk and honey.

+Hail, O Bride without bridegroom.

The priest censes the icon 9x.

ALL:

The musical notation is written on two staves. The first staff begins with a treble clef and a common time signature (C). The melody consists of quarter and eighth notes, with some notes beamed together. The lyrics 'Hail, O Bride, Hail, O Bride,' are written below the first staff. The second staff continues the melody with the lyrics 'with - - out Bride - groom.' The notes are beamed together to indicate a continuous flow of sound.

SECOND STASIS: OIKOS 12

PRIEST: When Symeon was nigh unto departing from this age of deception, Thou was presented to him as a new-born Babe, but Thou wast recognized by him as perfect God. Wherefore, he marvelled at Thine ineffable wisdom, and cried out: **Alleluia.**

The priest censes the icon 9x.


ALL:

Al - le - lu - - - ia. Al - le - lu - - - - ia.

Al - - - - le - lu - ia.

~ ODE 4 ~


4.1




Seat - ed in His ho - ly glo - ry on the




Throne of Di - vin - i - ty, Je - sus, God tran -



scend - ent, com - eth on a light cloud as



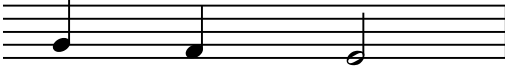
King of all; and He hath saved by His




pure and un - de - filed hand them that



cry to Him: Glo - ry, O Christ, to Thy



sov' - reign might.



Most ho - ly The - o - to - kos, save us.

Akathist Canon

4.2



With the voice of song we cry



out, O all - praised one, to thee with faith: Re-



joice, O but - ter moun - tain, curd - led in the



Spir - it by grace di - vine; Re - joice, O



lamp - stand and urn of Man - na from on



high, which doth sweet - en all pi - ous men's



sens - es in god - ly wise.



Most ho - ly The - o - to - kos, save us.

Ode Four

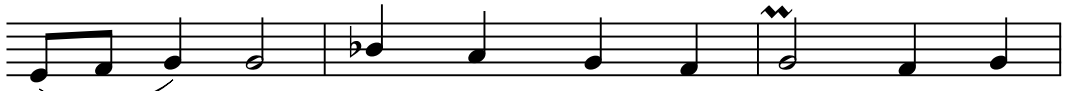
4.3



Thou, O un - de - fi - led La - dy, art the



mer - cy - seat of the world, and the lad - der



rais - ing all men from the earth to the



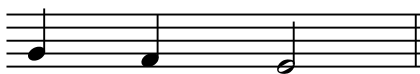
heights by grace. Re - joice, O bridge that dost



tru - ly lead from death to Life all that



praise thy name, and cry, Re - joice, un - to



thee, O Maid.



Most ho - ly The - o - to - kos, save us.

Akathist Canon

4.4



Be - ing high - er than the heav - ens, in thy



womb thou didst hold the earth's Pil - lar and Foun -



da - tion, and thou didst not suf - fer tra -



vail, O Maid. Re - joice, O sea - shell that



dip - pest in thine own pure blood the blest pur - ple



robe, dyed for the King of all Heav - en's hosts.



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

Ode Four

4.5

To the Law-giv-er, O La - dy,
diddst thou give birth in ver-y truth; free-ly, O pure
Vir - gin, He hath blot - ted out our in -
iq - ui - ties. O depth un - known to our
minds and height in - ef - fa - ble, O un -
wed - ded Maid, we all, through thee, have been
de - i - fied.

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

Akathist Canon

4.6



For the world, O Maid, didst



thou plait a pure Crown fash-ioned not by



man; hence, with hymns we praise thee,



cry-ing out: Re-joice, O blest Vir-gin



Maid! Thou art all man-kind's sure ram-part and firm



strong - - - hold, and our bat-tle -



ment, and sa-cred shel-ter and safe re-treat.

5.1

~ ODE 5 ~



All crea-tures were sore a-mazed at thy di-



vine and great glo - ry, Maid, O pure



Vir - - gin, who hast not known



wed - lock; for thou didst hold in thy



womb the God of all, and gav - est



birth to the time - less son, Who doth grant sal -



va - tion un - to all them that ac - claim thy name.



Most ho - ly The - o - to - kos, save us.

Akathist Canon

5.2

Re - joice, O all - blame - less one, for
thou didst bring forth the Way of Life, sav - ing
all man - kind from sin and trans -
gres - sion, re - joice, O Bride of
God, thy fame and re - port in - spi - re
awe, for in thee cre - a - tion's
Lord made His dwell - ing and place of rest.
Most ho - ly The - o - to - kos, save us.

5.3

Re - joice, O most spot - less Maid;
 thou art our might and our bat - tle - ment, and blest
 sanc - tu - ar - y of God's glo - ry, the
 death of Ha - des, and brid - al cham - ber of
 light; re - joice, joy of all an - gel - ic
 hosts, and the speed - y help of them that en -
 treat thee with faith - ful hearts.
 Most ho - ly The - o - to - kos, save us.

Akathist Canon

5.4



Re - joice, fier - y char - i - ot of



God the Word, O thou Queen of all;



for in thee the Tree of Life was plant - ed,



e - ven the Lord God, O liv - ing



par - a - dise; His sweet - ness doth grant life to all



men who par - take of Him with



faith though cor - rup - tion once ruled ov - er them.



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

Ode Five

5.5

Made strong by thy might, O Maid, to thee we
cry out most faith - ful - ly: Re - joice, thou
depth un - meas - ured and un - fath - omed; re -
joice, O moun - tain whole and un - hewn by
man; re - joice, O thou cit - y of the King;
glo - ri - ous and laud - a - ble things are
most clear - ly told of thee.
Both, now and ev - er and un - to a - ges of a - ges. A - men.

rubato

resume tempo

Detailed description: This is a musical score for a vocal part, likely a soprano or alto, in common time (C). The score is written on a single staff with a treble clef. It begins with a key signature of one flat (B-flat) and a common time signature. The music is in a simple, hymn-like style, primarily using quarter and eighth notes. There are several performance markings: 'rubato' is written above the staff during the phrase 'Re - joice, thou', and 'resume tempo' is written above the staff during the phrase 're - joice, O moun - tain'. The lyrics are printed below the staff, with hyphens indicating syllables that span across multiple notes. The score concludes with a double bar line and repeat dots.

Akathist Canon

5.6

O most spa - cious tab - er - nac - le
of the Word, O all - spot - less one, thou,
Maid, art the shell with the di - vine Pearl; re -
joice, O true re - con - cil - i - a - tion to
God for all them that ev - er call thee blest,
prais - ing thine all - won - drous name O The - o -
to - kos and bride of God.

~ ODE 6 ~

6.1

On this di - vine and most hon - oured
feast of God's all - ho - ly Moth - er let
all of god - ly mind now cel - e -
brate; come, let us faith - ful now clap our
hands, and send up glo - ry un - - to the
God Whom she hath borne.
Most ho - ly The - o - to - kos, save us.

Akathist Canon

6.2



O un - stained cham - ber of God the



Word, thou art the cause of de - i - fi -



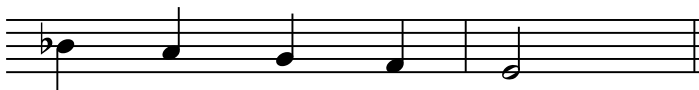
ca - tion of all men, O spot - less



one; O ech - o - ing of the Proph - et's



words, re - joice, thou blest a - dorn - ment of



the A - pos - tles' choir.



Most ho - ly The - o - to - kos, save us.

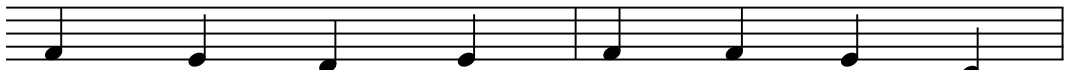
6.3



From thee there came down the ho - ly



Dew that quenched the burn - ing flame of i -



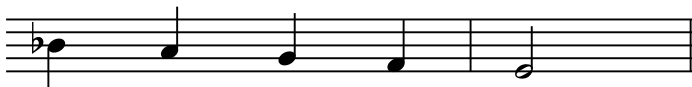
dol - a - try; for this, we cry to



thee: Re - joice, be - dewed fleece fore - seen of



old in God's most awe - some won - der re -



vealed to Gid - e - on.



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

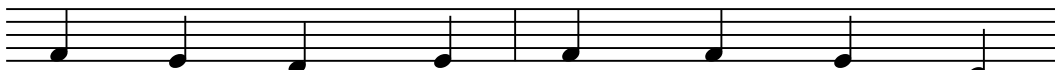
6.4



Be - hold, we cry out, Re - joice, to



thee; be thou the port and ha - ven for



all that sail up - on the storm - y



sea of griev - ous sor - rows and stum - bling -



blocks, and of de - ceits un - num - bered laid



by the en - e - my.



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

6.5

O cause of glad - ness, come fill our
thoughts with glad - ness, that we all may cry
out to thee: Re - joice, un - burn - ing
bush! Re - joice, O cloud whol - ly filled with
light, ev - er pro - tect - ing all them that
keep the ho - ly Faith.

The musical score is written on a single treble clef staff in common time (C). It begins with a key signature of one flat (Bb). The melody consists of quarter and eighth notes, with some phrases spanning across bar lines. There are several slurs and a fermata over the final note of the piece. The lyrics are aligned with the notes below the staff.

KONTAKION ~ TONE 8

arr. by Bishop Basil Essey



To thee the Cham - pion Lead - der do I
off - er thanks of Vic - to - ry, O The - o -
to - kos, thou who hast de - liv - ered me from ter -
ror; but as thou that hast that pow - er in - vin - ci - ble,
O The - o - to - kos, thou a - lone canst
set me free; from all forms of dan - ger free me and de -
liv - er me, that I may cry un - to thee:
Hail!, O Bride with - out Bride - - - groom.

THIRD STĀSIS: OIKOS 13

PRIEST: New was the Creation which the Creator showed to us His creatures, when He sprang forth from the seedless womb; and He preserved it incorrupt, even as it was, that we, seeing this marvel, may praise her as we cry out:

+Hail, Flower of incorruption.

Hail, Crown of continence.

+Hail, thou who flashest forth the type of the Resurrection.

Hail, thou who showest forth the life of the Angels.

+Hail, Tree of goodly Fruit whereby the faithful are nourished.

Hail, Wood of leafy branches whereby many are sheltered.

+Hail, thou who bearest the Guide of those astray.

Hail, thou who engenderest the Redeemer of captives.

+Hail, Supplication before the righteous Judge.

Hail, Forgiveness for many transgressors.

+Hail, Robe of confidence for the naked.

Hail, Tenderness vanquishing all desire.

+Hail, O Bride without bridegroom.

The priest censes the icon 9x.

ALL:

The musical notation is written on two staves. The first staff begins with a treble clef and a common time signature (C). The melody consists of a series of eighth and quarter notes, with some notes beamed together. The lyrics 'Hail, O Bride, Hail, O Bride,' are written below the first staff. The second staff continues the melody with similar note values and rests, with the lyrics 'with - - out Bride - groom.' written below it. The piece concludes with a double bar line.

THIRD STASIS: OIKOS 15

PRIEST: Wholly present with those below was the Uncircumscribed Word, yet in no way absent from those above; for this was a divine condescension and not a mere change of place; and His birth was from a Virgin chosen of God, who heard such words as these:

+Hail, Closure of the Uncontained God.

Hail, Portal of the solemn mystery.

+Hail, doubtful Rumour of the faithless.

Hail, undoubted Boast of the faithful.

+Hail, all-holy Chariot of Him Who rideth upon the Cherubim.

Hail, choicest Dwelling-place of Him Who sitteth upon the Seraphim.

+Hail, thou that makest things that differ to agree.

Hail, thou that yokest together motherhood and virginity.

+Hail, thou through whom transgression is annulled.

Hail, thou through whom Paradise is opened.

+Hail, Key of the Kingdom of Christ.

Hail, Hope of eternal blessings.

+Hail, O Bride, without Bridegroom.

The priest censes the icon 9x.

ALL:

The musical notation consists of two staves. The first staff is in treble clef with a common time signature (C). It contains the melody for the first two phrases: "Hail, O Bride," and "Hail, O Bride,". The second staff continues the melody for the final phrase: "with - - out Bride - groom." The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

THIRD STĀSIS: OIKOS 16

PRIEST: All angel-kind was amazed by the great deed of Thine Incarnation for they saw the inaccessible God as Man accessible to all, dwelling among us and hearing from all: **Alleluia.**

The priest censes the icon 9x.

ALL:

Al - le - lu - - - ia. Al - le - lu - - - - ia.

Al - - - - le - lu - ia.

THIRD STĀSIS: OIKOS 17

PRIEST: Orators most eloquent do we behold mute as fish before thee, O Theotokos; for they are at a loss to explain how thou couldst remain a virgin yet give birth. But as for us, marvelling at this mystery, we cry with faith:

+Hail, Vessel of the Wisdom of God.

Hail, Treasury of His providence.

+Hail, thou who showest for philosophers fools.

Hail, thou who provest logicians illogical.

+Hail, for the subtle disputants are confounded.

Hail, for the inventors of myths are faded away.

+Hail, thou who dost break the webs of the Athenians.

Hail, thou who dost fill the nets of the Fishermen.

+Hail, thou who dost draw us from the depths of ignorance.

Hail, thou who dost enlighten many with knowledge.

+Hail, Raft for those who desire to be saved.

Hail, Haven for those who fare on the sea of life.

+Hail, O Bride without bridegroom.

The priest censes the icon 9x.

ALL:

Hail, O Bride, Hail, O Bride,
with - - out Bride - groom.

THIRD STASIS: OIKOS 18

PRIEST: Wishing to save the world, to this end did the Ruler of all come of His own will; and, though as God He is the Shepherd, for us He appeared as a Man like unto us; for by this likeness He called those of like kind, yet as God He doth hear: **Alleluia.**

The priest censes the icon 9x.

ALL:

Al - le - lu - - - ia. Al - le - lu - - - - - ia.

Al - - - - le - lu - ia.

~ ODE 7 ~

7.1

No cre - a - ted thing, but on - ly the Cre -
a - tor would the god - ly mind - ed Youths a -
dore and wor - ship as God; but man - ful - ly
tram - pling down threats of fire they cried
out: O su - preme - ly praised and all - ac -
claimed One, blest art Thou, O Thou
Lord God of our Fa - thers.
Most ho - ly The - o - to - kos, save us.

Akathist Canon

7.2

In ac - claim - ing thee, we cry: Re - joice, O
char - i - ot of the no - et - ic Sun! Re -
joice, true vine that didst bear the tru - ly ripe
clus - ter of grapes drip - ping with the
Wine that doth glad - den all the souls of
them that glo - ri - fy thee most
faith - ful - ly, O Vir - gin.
Most ho - ly The - o - to - kos, save us.

7.3

To the Heal-er of all man-kind hast thou
giv - en birth; re - joice, O Bride of God; thou
art the mys - ti - cal rod from whom the un -
fad - ing Rose blos - somed and bud - ded
forth; and through thee we men in - her - it
life and filled with joy, cry, Re -
joice, to thee, O La - - - dy
Most ho - ly The - o - to - kos, save us.

Akathist Canon

7.4



Rhet - o - ri - cians' tongues can - not ac - claim thee



wor - thi - ly; a - bove the Ser - a - phim art



thou ex - alt - ed, O Maid; for thou, La - dy,



didst bring forth Christ the one King of all; Him do



thou en - treat that we who hon - or thee with



faith be now res - cued from all e - vil.



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

7.5



To the ends of earth thy name is ev - er



praised and blest, and all men cry to



thee: Re - joice, O vol - ume where - in the



Word was in - scribed by the Fa - thers hand, O



pure one. O The - o - to - kos, pray



Him that thy ser - vants be in - scribed in the



Book of Life, O famed one.



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

Akathist Canon

7.6

We, thy ser - vants, O Maid, en - treat thee,
and do bow the knee of our hearts to
thee; in - cline thine ear, O pure one, and
save us who sink in af - flic - tion and
suf - fer - ing; and pre - serve thy flock
from ev' - ry e - vil and as - sault of the
foe, O The - o - to - - kos.

~ ODE 8 ~

8.1

Three ho-ly Youths cast in the fur - nace were
saved, by the Off - spring which the The - o - to - kos
bare then in fig - ure and in type, now in ver - y
truth and deed; and He hath gath - ered all the world
which cri - eth out in chant: Ye works of His,
O sing the Lord's prais - es, and ex - alt Him
great - ly for ag - es and all ag - es.
Most ho - ly The - o - to - kos, save us.

Akathist Canon

8.2



Thy womb hath re-ceived the Word and Mas - ter;



thou held - est with - in thee Him who dost sus - tain all



things. With thy milk, O most pure Maid, thou didst feed and



nour - ish Him Who, by a nod, doth nour - ish all



the world; to Him we chant: Ye works of His,



O sing the Lord's prais - es, and ex - alt Him



great - ly for a - ges and all a - ges.



Most ho - ly The - o - to - kos, save us.

Ode Eight

8.3



Blest Mo - ses the proph-et did per - ceive in



the bush the great mys - 'try of thy birth - giv - ing,



this too did the god - ly youths once clear - ly de -



pict of old, as they stood in the flam - ing fire



and were not burned there - by, O un - de - filed



and most ho - ly Vir - gin, hence, we all ex -



alt thee to a - ges and all a - ges.



Most ho - ly The - o - to - kos, save us.

Akathist Canon

8.4



We that by de - ceit were once stripped na - ked



are clothed with blest in - cor - rup - tion by thy birth-giv -



ing; though we sat in sin's dark night, through thee we have



seen the light; for thou, O Maid - en full of grace,



art an a - bode of the Light. For this, we chant



and cry out thy prais - es, and ex - alt thee



great - ly for a - ges and all a - ges.



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

Ode Eight

8.5

The dead are, through thee, O Vir - gin,
quick - ened, for thou didst give birth to Christ, the Life
Es - sen - tial; they that were be - reft of speech, through
thee are made el - o - quent; lep - pers are cleansed, all
mal - a - dies are cast a - way from us: the
mul - ti - tude of aer - i - al spir - its suf - fer - eth
de - feat O sal - va - tion of all mor - tals.

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

Akathist Canon

8.6

O thou who didst bear the world's Sal -
va - tion, through thee are we raised from earth un - to
the Heav - ens' heights. Re-joice, O all-blest Maid, for thou
art the shel - ter and de - fence, the wall and ram - part,
O pure one, of them that cry in chant: Ye
works of His, O sing the Lord's prais - es, and ex - alt
Him great - ly for a - ges and all a - ges.

~ ODE 9 ~

9.1

Let ev' - ry earth - born man up - leap
in the spir - it and now hold his torch on
high; and let all the bod - i - less, no -
et - ic hosts now cel - e - brate joy - ous -
ly the The - o - to - kos sub - lime and sa - cred
fes - ti - val, as they cry out: Re -
joice, thou all - bless - ed one, ev - er -
vir - gin and pure Moth - er of our God.
Most ho - ly The - o - to - kos, save us.

Akathist Canon

9.2

Res-cue us, O Maid, from heath-en as -
saults, temp - ta - tions and from ev' - ry ill
that, for the great mul - ti - - tude of
sins, have come up - on sin - ful mor - tal men; that,
thus de - liv - ered, we thy flock may cry; re -
joice, to thee; for the faith - - - ful
all be - come par - tak - ers of joy un -
end - ing through thee, O all - blame - less one.
Most ho - ly The - o - to - kos, save us.

Ode Nine

9.3

Thou hast proved to be our light and our
stead - fast - ness; where - fore, we cry to thee: Re -
joyce, O ev - er - shin - ing star, thou who didst
bring the great Sun in - to the world. Re -
joyce, for thou didst o - pen E - den which was
closed to us, O pure Maid - en. Re -
joyce, O fier - y pil - lar that dost lead all
mor - tal men to the life on high.
Most ho - ly The - o - to - kos, save us.

Akathist Canon

9.4

In the house of God, let all stand with
rev - er - ence, and let us all cry out: Re -
joyce, au - gust Queen of the world! Re - joyce, O
Mar - y, sov' - reign La - dy of us all! Re -
joyce, for thou a - lone, O Maid, art good and
free from stain a - mong wom - - -
en. Re - joyce, O ves - sel that re - ceived the un -
fail - ing pure Myrrh that was poured on thee.

Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it

Ode Nine

9.5

O ev - er vir - gin Maid, re - joice,
dove that brought - est forth Him who is mer - ci -
ful. Re - joice, thou boast of all the Saints, and
crown of all them that strove in Mar - tyr - dom. Re -
joyce, most sa - cred or - na - ment of all the
right - eous ones, and a - dorn - - - ment of
all them that cry: Re - joice, the sal -
va - tion of all of us thy faith - ful flock.

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

9.6

Spare, O might - y God; for - give Thine in -
her - i - tance, and ov - er - look our sins.
To this end, Thou hast, O Lord, the
one that bare Thee seed - less - ly here on earth, and
now en - treat - eth Thee who hast, for Thy great
mer - cy's sake and com - pas - - - sion,
willed now to be - come a man and be
clothed with a form that was not Thine own.

KONTAKION ~ TONE 8

arr. by Bishop Basil Essey



To thee the Cham - pion Lead - der do I



off - er thanks of Vic - to - ry, O The - o -



to - kos, thou who hast de - liv - ered me from ter -



ror; but as thou that hast that pow - er in - vin - ci - ble,



O The - o - to - kos, thou a - lone canst



set me free; from all forms of dan - ger free me and de -



liv - er me, that I may cry un - to thee:



Hail!, O Bride with - out Bride - - - groom.

FOURTH STASIS: OIKOS 19

PRIEST: A Rampart art thou for virgins and all that have recourse to thee, O Theotokos and Virgin; for the Maker of heaven and earth prepared thee, O Immaculate One, and dwelt in thy womb, and taught all to cry out to thee:

+Hail, Pillar of virginity.

Hail, Gate of salvation.

+Hail, Leader of spiritual restoration.

Hail, Bestower of divine goodness.

+Hail, for thou didst regenerate those conceived in shame.

Hail, for thou didst admonish those despoiled in mind.

+Hail, thou who dost bring to nought the corrupter of hearts.

Hail, thou who dost give birth to the Sower of chastity.

+Hail, bridal Chamber of a seedless marriage.

Hail, thou who dost join the faithful to the Lord.

+Hail, fair Nursing-mother of virgins.

Hail, bridal Escort of holy souls.

+Hail, O Bride without bridegroom.

The priest censens the icon 9x.

ALL:

The musical notation is written on two staves. The first staff begins with a treble clef and a common time signature (C). The melody consists of quarter and eighth notes, with some notes beamed together. The lyrics 'Hail, O Bride, Hail, O Bride,' are written below the first staff. The second staff continues the melody with similar note values and rests, with the lyrics 'with - - out Bride - groom.' written below it. The piece ends with a double bar line.

FOURTH STĀSIS: OIKOS 20

PRIEST: Defeated is every hymn that striveth to pay homage to the multitude of Thy many compassions; for even should we offer Thee, O holy King, odes of praise numberless as the sands, we should still have done nothing worthy of what Thou hast given unto us who cry to Thee: **Alleluia.**

The priest censes the icon 9x.

ALL:

Al - le - lu - - - ia. Al - le - lu - - - - ia.

Al - - - - le - lu - ia.

FOURTH STĀSIS: OIKOS 21

PRIEST: As a brilliant beacon-light shining to those in darkness do we behold the holy Virgin; for she kindleth the supernal Light and leadeth all to divine knowledge; she illumineth our minds with radiance and is honoured by these our cries:

+Hail, Ray of the spiritual Sun.

Hail, Beam of innermost Splendour.

+Hail, Lightning, enlightening our souls.

Hail, Thunder, striking down the enemy.

+Hail, for thou dost cause the many-starred Light to dawn.

Hail, for thou dost cause the ever-flowing River to gush forth

+Hail, thou who dost depict the image of the font.

Hail, thou who dost wash away the stain of sin.

+Hail, Laver purifying conscience.

Hail, Wine-bowl pouring forth joy.

+Hail, sweet-scented Fragrance of Christ.

Hail, Life of mystic festival.

+Hail, O Bride without bridegroom.

The priest censes the icon 9x.

ALL:

The musical notation is written on two staves. The first staff begins with a treble clef and a common time signature (C). The melody consists of a series of eighth and quarter notes, with some notes beamed together. The lyrics 'Hail, O Bride, Hail, O Bride,' are written below the first staff. The second staff continues the melody with the lyrics 'with - - out Bride - groom.' The notes are beamed together to indicate a continuous flow of sound.

FOURTH STĀSIS: OIKOS 22

PRIEST: Wishing to bestow His grace, He that forgiveth the ancient depts of all men came of His own will to dwell among those who had departed from His favour; and having rent asunder the handwriting against them, He heareth from all: **Alleluia.**

The priest censes the icon 9x.

ALL:

Al - le - lu - - - ia. Al - le - lu - - - - ia.

Al - - - - le - lu - ia.

FOURTH STASIS: OIKOS 23

PRIEST: Whilst hymning thine Offspring, we all praise thee, O Theotokos, as a living temple; for the Lord, Who holdeth all things in His hand, dwelt in thy womb, and He hallowed and glorified thee, and taught all to cry to thee:

+Hail, Tabernacle of God the Word.

Hail, Holy one, holier than the Holies.

+Hail, Ark made golden by the Spirit.

Hail, inexhaustible Treasury of Life.

+Hail, precious Diadem of godly kings.

Hail, venerable Boast of faithful priests.

+Hail, unshakeable Tower of the Church.

Hail, impregnable Bulwark of the Kingdom.

+Hail, thou through whom trophies are raised up.

Hail, thou through whom enemies are cast down.

+Hail, Healing of my flesh.

Hail, Salvation of my soul.

+Hail, O Bride without bridegroom.

The priest censens the icon 9x.

ALL:

The musical notation consists of two staves. The first staff is in treble clef with a common time signature (C). It contains the melody for the first two phrases: "Hail, O Bride," and "Hail, O Bride,". The second staff is in bass clef and contains the melody for the final phrase: "without Bridegroom." The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

FOURTH STASIS: OIKOS 24

PRIEST: O All-Hymned Mother, who didst bear the Word Who is more holy than all the saints, as thou receivest this our offering, rescue us all from every calamity, and deliver from future torment those who cry with one voice: **Alleluia.**

The priest censes the icon 9x.

ALL:

Al - le - lu - - - ia. Al - le - lu - - - - ia.

Al - - - - le - lu - ia.

FIRST STĀSIS: OIKOS 1

PRIEST: **An angel chieftain was sent from heaven to say “Hail!” unto the Theotokos.** [3x] ... 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 untrodden 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 becometh a babe.

+Hail, O Bride without bridegroom!

The priest censes the icon 9x.

ALL:

The musical notation is written on two staves. The first staff begins with a treble clef and a common time signature (C). The melody consists of quarter and eighth notes, with some notes beamed together. The lyrics 'Hail, O Bride, Hail, O Bride,' are written below the first staff. The second staff continues the melody with the lyrics 'with - - out Bride - groom.' The notes are aligned with the syllables of the text.

KONTAKION ~ TONE 8

arr. by Bishop Basil Essey



To thee the Cham - pion Lead - der do I



off - er thanks of Vic - to - ry, O The - o -



to - kos, thou who hast de - liv - ered me from ter -



ror; but as thou that hast that pow - er in - vin - ci - ble,



O The - o - to - kos, thou a - lone canst



set me free; from all forms of dan - ger free me and de -



liv - er me, that I may cry un - to thee:



Hail!, O Bride with - out Bride - - - groom.

The Priest stands before the Holy Doors, facing east.

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.

APOLYTIKION (ORIGINAL KONTAKION) OF AKATHIST SATURDAY

Read on the Fifth Friday of Great Lent

READER: With mystic apprehension of the divine commandment, the Bodiless Angel quickly appeared in the house of Joseph and said to the unwed Virgin: 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 I cry unto thee: Hail, O Bride without bridegroom!

READER: Lord, have mercy. [40x]

O Christ our God, Who art worshipped and glorified at all times at every hour both in heaven and on earth; Who art long-suffering and plenteous in mercy and compassion; Who lovest the just man and showest mercy upon the sinner; and Who callest all men to repentance through the promise of blessings to come; receive, O Lord, at this very hour our supplications, and direct our lives in the way of Thy commandments: sanctify our souls, purify our bodies, set our minds aright, cleanse our thoughts; deliver us from all affliction, trouble, and distress; compass us about with Thy holy angels, that, guided and guarded by them, we may attain unto the unity of the Faith, and to the knowledge of Thine unapproachable glory; for Thou art blessed unto ages of ages. Amen.

READER: 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 corruption bearest
God the Word; and art truly Theotokos: we magnify thee.

Bless, Father, in the Name of the Lord.

PRIEST: May God be merciful unto us and bless us, and cause His face to
shine upon us, and be merciful unto us.

READER: Amen.

Lord, have mercy. [12x]

Most-holy Theotokos, save us.

Facing the icon of the Theotokos on the iconostasis, the priest says:

PRIEST: 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 to 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 pleasure 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, entreat 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 full of lovingkindness, 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 judgment, 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 Saviour Jesus Christ, to whom are due all glory, honor and worship, with his unoriginated Father and his all-holy and good and life-giving Spirit, now and ever, and unto ages of ages. Amen.

Facing the icon of Christ on the iconostasis, the priest says:

PRIEST: 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 judgments. Grant us grace to glorify thee all through the night, that we may praise and bless and glorify thine all-honorable and majestic name of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

Facing the icon of the Theotokos on the iconostasis, the priest says:

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.

Standing before the holy doors, facing east, the priest says:

PRIEST: 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.

~ THE DISMISSAL ~

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

PEOPLE: 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 all-blameless holy Mother; at the supplication of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of [patron saint of the church]; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

PEOPLE: Amen.

Standing before the holy doors, facing east, the priest makes three metanias, saying:

PRIEST: O God be gracious unto me, a sinner, and have mercy on me. [3x]

Turning then to the west, he bows to the people, saying:

Forgive me a sinner.

PEOPLE: God forgive thee, holy father.

*Still facing west, the priest says the following petitions.
The people respond saying or singing Lord have mercy.*

PRIEST: +Let us pray for peace of the world

+And for pious and Orthodox Christians:

+And for our [*metropolitan or archbishop or bishop*] 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:

ALL: *Lord have mercy, Lord have mercy, Lord have mercy.*

The faithful now come forward to venerate the icon of the Theotokos and receive a blessing from the priest, as the choir sings the following Troparion.

AT THE BEAUTY~ TONE 3

arr. by Father John Namie

At the Beau - - - - ty of thy
vir - gin - i - ty and at the ex - ceed - ing
splen - dor of thy pur - i - ty. Ga - bri - el
stood a - mazed and cried out un - to
thee, O The - o - to - kos. "What hymn of
praise is meet, for me to
bring to thee? What shall I call thee?

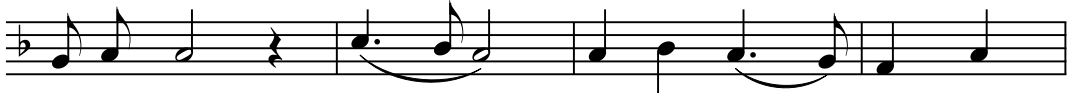
Little Compline



I hes - i - tate and I stand in won - der.



Where-fore as I was com-mand-ed I cry out



un-to thee: Hail, thou that art full of



gra - - - - ce.

After all have passed, the Priest faces the icon of Christ and says:

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

PEOPLE: Amen.

