



LAZARUS SATURDAY

FRIDAY VESPERS

Stichera at "O Lord, I have cried..."

(Tone 8): Having come to the end of the forty days,* we beseech You, O Lord and Lover of Mankind.* May we also behold the holy week of Your passion,* and glorify in it Your lofty deeds and Your ineffable work of salvation,* as we sing with one voice:* O Lord, glory to You.

(Tone 6): Desiring to see the tomb of Lazarus, O Lord,* even though You were going to dwell willingly in the tomb,* You asked: Where have you placed him?** And when You learned that which You already knew,* You called to the one whom You loved:/* Lazarus, come forth from the tomb!* And Death obeyed the Giver of life,* the Savior of our souls.

Having arrived at the tomb of Lazarus on the fourth day,* You wept for Your friend, O Lord.* You gave life to the one who had been dead four days;* Death was bound up by Your voice,* and the grave-clothes were unbound by Your hands.* Therefore, the company of apostles were filled with joy,* and all the choirs sang with one voice:/* Blessed are You, O Savior, have mercy on us.

The kingdom of Hades was demolished at the sound of Your voice, O Lord.* Your powerful word awakened from the tomb one who had been dead four days.* Lazarus becomes a saving prelude of our regeneration.* Nothing is impossible for the King of the universe.* O Lord, grant to Your servants forgiveness and great mercy.

Desiring to confirm the faith of Your disciples, O Lord,* in Your resurrection from the dead,* You came to the tomb of Lazarus.* And when You called him, Hades was despoiled,* and it gave up the one who had been dead four days:*

he cried out to you: Blessed are You, O Lord, glory to You.

Taking Your disciples with You, O Lord,* You came to Bethany to awaken Lazarus from the dead;*

and weeping over him in accordance with Your human nature,* as God, You raised the one who had been dead four days;*

and he cried out to You, O Savior.* Blessed are You, O Lord, glory to You.

Glory be: (*Tone 8*): You have come to the tomb of Lazarus, O Lord,* and You called the dead one to awaken him from his sleep.* He shook off the dust of the tomb at Your immortal words;*

and still bound by the grave-clothes,* he came forth at the sound of Your voice.* For You have power and lordship over all things,* and You are the Master of the whole world, O Lover of Mankind:*

O Lord, glory to You.

Now and for ever: Having come to the end of the forty days,* we cry out: Rejoice, O city of Bethany, the home of Lazarus!*

Rejoice, Martha and Mary, for Christ shall come to you tomorrow;*

by His word, He shall give life to Your departed brother.* Hearing His voice, the cruel and

insatiable Hades will give up Lazarus after four days.* Struck with admiration, the Hebrew people will carry palms and branches,* and they shall go before Him.* The children shall praise the One Whom their parents looked upon with envy;* Blessed is He Who comes in the name of the Lord, the King of Israel.

Prokimenon: Ps 123 (Tone 6)

Our help is in the name of the Lord, Who made heaven and earth.

Verse: The Lord has done great things for us.

A reading from the Book of Genesis (49:33-50:1-26).

Prokimenon: Ps 124 (Tone 4)

Those who put their trust in the Lord are like Mount Zion, which cannot be shaken, for it stands forever.

Verse: The scepter of the wicked will not prevail in the land given to the just.

A reading from the Book of Proverbs: (31: 8-31).

If the Liturgy of the Presanctified Gifts is not being celebrated, then take the following stichera:

Aposticha

(Tone 4): You raised Your friend on the fourth day, O Christ,* putting an end to the funeral hymns of Martha and Mary;* You revealed to all that You are truly the One Who fills the whole world* with Your divine presence, by Your own power and will.* The Cherubim praise You unceasingly;* Hosanna in the highest;* blessed are You, O supreme God, glory to You.

Verse: Arise, then, Lord, lift up Your hand! O God, do not forget the poor!

Martha said to Mary: The Master is here! He calls for you; go to Him! She hastened to the place where the Lord was, and seeing Him, she cried out, and bowing before Him she kissed His most pure feet and said: Lord, if You had been here, our brother would not have died.

Verse: I will praise You, Lord, with all my heart; I will recount all Your wonders.

(*Tone 8*): In Bethany, You woke Lazarus from a sleep of four days;* when You came to the tomb,* the dead man was given life by Your command.* Hades trembled as it released him.* What a wonder, indeed!* O Lord of mercy, glory to You!

Glory be: Now and for ever: O Lord, when You said to Martha: I am the resurrection,* You confirmed Your word of truth by Your deeds,* as You called Lazarus forth from Hades.* My passions have brought me down to death;* raise me up, I beseech You,* O Lover of Mankind and compassionate Lord.

Canticle of Simeon; Holy God; Most Holy Trinity; Our Father; troparion: O Christ our God..., (p. 1250) (*without the theotokion*); the litany: Have mercy on us, O God...; three prostrations, and the daily dismissal, (p. 37).

SATURDAY MATINS

After God the Lord..., the troparion: O Christ our God... (p. 1250) (*without the theotokion*).

Sessional Hymn (*Tone 1*): Taking pity on the tears of Martha and Mary,* O Christ our God, You ordered the stone to be rolled away from the tomb;* by Your call, You raised the dead man and broke the bolts of Hades* to establish our faith in the life-giving resurrection of all.* Glory to Your power, O Savior;* glory to Your sovereign majesty;* glory to You, for by Your word, You uphold the whole world.

Glory be: Now and for ever: (*Tone 5, Podočen – Sobeznachalnoje Slovo*): O Fountain of wisdom and eternal knowledge,* arriving at Bethany, You, asked those who were with Martha: * Where have you placed Lazarus, my friend?* You wept tears of compassion over the one who had been dead four days;* and by Your voice, You raised him, O Giver of life* and compassionate Lord.

Hosts of angels; Hymn of the Resurrection; *Psalm 50*.

Canon – Ode 9

Omit the Magnificat. After the intonation: Let us greatly extol the Theotokos..., the choir sings the *hirmos*:

Hirmos (Tone 8): Come, all you people, let us glorify the holy Mother of God, who without being consumed, gave birth to the fire of the divinity in her womb; with our unceasing hymns, we extol her.

Verse: Glory be to You, our God, glory be to You!

The crowds, who saw a man dead four days now walking, were struck with wonder, and they cried out to the Redeemer: O Lord God, we extol You.

Verse: Glory be to You, our God, glory be to You!

To strengthen our faith in Your glorious resurrection, O Savior, You delivered Lazarus from Hades even though he had been dead four days; with our hymns, we extol You.

Glory be: Now and for ever: In an ineffable manner, O my Lord and Savior, You brought about my deliverance and my salvation, by Your own will and according to Your two natures.

Katabasia: We indeed acknowledge you as the Mother of God; through you we have found salvation. O, most pure Virgin, with the choirs of angels, we extol you.

Omit: It is truly right...

Holy is the Lord our God (*Tone 8*) (3x).

Exapostilarion: Today, Lazarus rejoices in Your word, O Word of God, as he begins his life again; and the crowd greets You, O almighty One, with palms and branches; for by Your death, You have utterly destroyed the kingdom of Hades.

Stichera at the Praises

(Tone 1): O Christ, our Resurrection and our Life,* You came to the tomb of Lazarus* to confirm our faith in Your two natures;* O long-suffering Lord, born of the most pure Virgin,* in Your humanity, You asked:/* Where have you buried him?/* And, in Your divinity, with a life-giving sign,* You raise the one who has been dead four days.

Even though Lazarus had been dead four days,* You raised him from Hades, O Christ;* before Your own death, You destroyed the power of Death;* You freed one of Your friends from the tomb* to announce the resurrection of all.* Therefore, we bow before Your sovereign power and cry out:/* Blessed are You, O Savior, have mercy on us.

Martha and Mary said to the Savior:/* Lord, if You had been here, our brother would not have died.* And Christ, the Resurrection of the dead,* raised the one who had been dead four days*. Come, all you faithful, and bow before the One* Who comes in glory for our salvation.

You showed signs of Your divinity to Your disciples, O Christ,* but the crowds were not aware of this;* for in Your humility, You did not wish to reveal this to them.* As God, You told Your apostles that Lazarus was dead;* and in Your humanity, You asked the crowd at Bethany where they had buried Your friend.* And the one whom You raised on the fourth day* manifested the glory of Your power; O all-powerful Lord, glory to You.

Glory be: Now and for ever: (*Tone 2*): You are truly most blessed..., (p. 140).

After the Great Doxology, the troparion: O Christ our God...; (p. 1250) (*without the theotokion; the litanies; and the great dismissal,* (pp. 36; 1250).

PALM SUNDAY

The resurrectional service of the tone of the week and that of the saint are not taken.

SATURDAY VESPERS

Stichera at "O Lord, I have cried..."

Take the six following stichera:

(*Tone 6*): Today the grace of the Holy Spirit has gathered us together,* and taking up Your cross, we all say:/* Blessed is He who comes in the name of the Lord!/* Hosanna in the highest!

He Who has heaven as His throne and earth as His footstool,* the Son and coeternal Word of the Father,* humbles Himself to mount a senseless beast,* as He comes to Bethany.* Carrying branches, the Hebrew children welcome Him, saying:/* Hosanna in the highest:/* blessed is He Who is coming, the King of Israel!

Let us all gather this day,* the new Israel, the Church of the Gentiles,* and with the prophet Zechariah, let us say:/* Rejoice, O daughter Zion, shout for joy, O daughter of Jerusalem!/* Behold, your King comes to you;* He is the Savior, meek and humble,* seated on the foal of a donkey, a beast of burden.* Carrying palms, let us praise Him as did the children:/* Hosanna in the highest:/* blessed is He Who is coming, the King of Israel!

Prefiguring Your holy resurrection for us, O Lord,* by your word, You raised Your friend Lazarus* from death

and the tomb on the fourth day.* You rode upon the foal of a donkey* to symbolize for the Gentiles the triumph of the Savior.* Therefore, Israel, Your beloved, offers You praise, O Christ,* through the mouths of infants and babes,* the witnesses of Your entrance into the Holy City,* six days before the Passover.

(Tone 2): When You entered the Holy City, O Lord,* as You hastened to Your passion to fulfill the law and the prophets,* the Hebrew children prefigured Your victorious resurrection;* they went before You with palms and branches, saying: *Blessed are You, O Savior; have mercy on us.

Glory to You, O Christ, Who are seated in the heavens,* and now Your cross awaits You.* The daughter of Zion rejoices,* the peoples of the earth exult with joy,* the children wave the branches,* the disciples spread their garments, and the whole world learns to sing: *Blessed are You, O Savior: have mercy on us.

Glory be; Now and for ever: (Tone 6): Six days before the Passover Jesus comes to Bethany,* and His disciples ask Him: *Lord, where do want us to prepare to eat the Passover with You?* And You sent them off, saying: *Go to the village nearby, and there you shall find a man carrying a pitcher of water;* follow him and say to the master of the house: *The Master says to you: *It is in Your house that I will celebrate the Passover with my disciples.

The entrance; O Joyful Light; the Saturday prokimenon: The Lord reigns...; and the following readings:

Lector: A reading from the Book of the Prophet Zechariah:
 Thus says the Lord: /Rejoice heartily, O daughter Zion,
 /shout for joy, O daughter Jerusalem! /See, your king

shall come to you; / a just savior is he, / Meek, and riding on an ass, / or a colt, the foal of an ass. / He shall banish the chariot from Ephraim, / and the horse from Jerusalem; / The warrior's bow shall be banished, / and he shall proclaim peace to the nations. / His dominion shall be from sea to sea, / and from the River to the ends of the earth. / As for you, for the blood of your covenant with me, / I will bring forth your prisoners from the dungeon: / In the return to the fortress / of the waiting prisoners, / This very day, I will return you / double for your exile. / For I will bend Judah as my bow, / I will arm myself with Ephraim; / I will arouse your sons, O Zion, / [against your sons, O Yavan,] / and I will use you as a warrior's sword. / The LORD shall appear over them, / and his arrow shall shoot forth as lightning; / The LORD God shall sound the trumpet, / and come in a storm from the south. / The LORD of hosts shall be a shield over them, / they shall overcome, sling stones and trample them underfoot; / They shall drink blood like wine, / till they are filled with it like libation bowls, / like the corners of the altar (9: 9-15).

Other readings: Genesis (49: 1-2, 8-12);

Zephaniah (3: 14-19).

Stichera at Litiya

(Tone 1): The Holy Spirit, Who taught the apostles to speak in foreign tongues,* now inspires the children to sing: * Hosanna in the highest; * blessed is He Who is coming, the King of Israel!

The Son and Word of God, coeternal with the Father,* today enters the city of Jerusalem,* seated upon a senseless beast; * He, upon Whom the Cherubim dare not gaze,* is praised by the children with palms and branches,* as they mystically sing to Him: * Hosanna in the highest; * blessed is He Who comes to save the human race.

Six days before the Passover, O Lord,* Your voice was heard even in the depths of Hades,* from which You raised Lazarus on the fourth day.* And the Hebrew children praised You: * Hosanna! Our God, glory to You!

Glory be: Now and for ever: (*Tone 3*): Six days before the Passover, Jesus came to Bethany* to raise Lazarus on the fourth day* and to proclaim the coming resurrection.* The sisters of Lazarus, Martha and Mary, came to meet Him, saying: * Lord, if You had been here, our brother would not have died.* But the Lord answered them, saying: * Those who believe in Me, even if they die, shall live.* Have I not said this to you?* Show Me where you have buried him.* And, with a loud voice, the Creator of the universe cried to him: * Lazarus, come forth!

Aposticha

(*Tone 8*): Rejoice, O city of Zion,* and dance with joy, O Church of God;* for, behold, your King comes to you in meekness and humility;* the children welcome Him and sing: * Hosanna in the highest;* blessed are You, O compassionate Lord; have mercy on us.

Verse: On the lips of children and of babes, You have found praise. The Savior has come into the city of Jerusalem today* to fulfill the Scriptures.* The people spread their garments along the way;* they carry palms and branches in their hands,* recognizing that He is indeed our God.* The cherubim sing unceasingly to Him: * Hosanna in the highest;* blessed are You, O compassionate Lord; have mercy on us.

Verse: How great is Your name, O Lord our God, through all the earth!

You are seated upon the throne of the Cherubim* and are praised by the Seraphim;* as David, You rode upon a donkey.* The children praise You as God;* the Pharisees blas-

pheme You unjustly;* and Your riding upon the colt symbolizes the conversion of the pagans.* O only Lover of Mankind and compassionate Lord, glory to You.

Glory be: Now and for ever: (*Tone 6*): Today the grace of the Holy Spirit has gathered us together;* and taking up Your cross, we all say: * Blessed is He who comes in the name of the Lord! Hosanna in the highest.

Canticle of Simeon; Holy God; Trinity most holy; Our Father; *the troparion*: O Christ our God... (*p. 1250*); *then immediately without the Glory be: Now and for ever: the troparion*: We have been buried... (*p. 1251*). *Then the blessing of the breads, Psalm 33, and the great dismissal.*

SUNDAY MATINS

*After God the Lord...: the troparion: O Christ our God... (*p. 1250*), Glory be: Now and for ever: We have been buried..., (*p. 1251*).*

Sessional Hymns

1. (*Tone 4, Podoben – Udyvysia Josyf*): Carrying palms in spirit and with our souls purified,* as the children of old, let us praise Christ in faith;* and let us sing to Him with a full voice: Blessed are You, O Savior,* Who come into this world to save Adam from the ancient curse,* and Who have willed to become the new spiritual Adam.* O Word, You have fulfilled all things for our salvation, glory to You.

Glory be: Now and for ever: Having raised Lazarus who had been in the tomb four days, O Lord,* You teach us to cry out with palms and branches: * Blessed is He Who comes to us.

2. (*Tone 4, Podoben – Udyvysia Josyf*): O Christ, You shed tears over Your friend,* and You raised Lazarus from the

dead,* even though he was already buried.* Thus, You showed Your tender compassion;* the multitude of children heard of Your coming, O Savior,* and they went out today with palms in their hands, crying out to You:/* Hosanna! Blessed is He Who comes to save the human race!

Glory be: Now and for ever: (*Tone 1*): O peoples and nations, sing with one voice:/* The King of the angels comes, seated upon the colt of a donkey,* to conquer the enemy by the power of the cross.* The children carry palms and cry out to Him:/* Glory, victory and welcome;* glory to You, O Christ our Savior;* glory and praise to our only God!

After the Polyeleos, the Exaltation is sung:

We extol You,* O Christ the Giver of life,* and we also sing to You: Hosanna in the highest:/* blessed is He Who comes in the name of the Lord!

Verse: The Lord is great in Zion. He is supreme over all the peoples.

Verse: Mount Zion rejoices: the people of Judah rejoice.

Verse: O praise the Lord, Jerusalem! Zion, praise your God!

Verse: May the name of the Lord be proclaimed in Zion, and His praise in the heart of Jerusalem.

Verse: The Lord will reign forever, Zion's God, from age to age.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia!: Glory be to You, O God! (3x).

Sessional Hymn (*Tone 8, Podoben – Povelinoje tajno*): He is seated upon the Cherubim,* and for us now mounts upon a colt; He hears the children crying to Him: Hosanna!* The crowds also shout: Blessed are You, O Son of David!*

Hasten to save those whom Your hand has fashioned: * for our salvation, You have come to reveal Your glory.

Gradual Hymn: Antiphon 4, (p. 126).

Prokimenon: Ps 8 (Tone 4)

On the lips of children and of babes, You have found praise.

Verse: How great is Your name, O Lord our God, through all the earth!

Gospel according to Matthew (Begin. 83; 21:1-11; 15-17).

[At that time;] when [Jesus] drew near to Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tethered, and a colt with her. Untie them and bring them here to me. And if anyone should say anything to you, reply, 'The master has need of them.' Then he will send them at once." ¶ This happened so that what had been spoken through the prophet might be fulfilled: / "Say to daughter Zion, / 'Behold, your king comes to you, / meek and riding on an ass, / and on a colt, the foal of a beast of burden:'" / The disciples went and did as Jesus had ordered them. They brought the ass and the colt and laid their cloaks over them, and he sat upon them. The very large crowd spread their cloaks on the road, while others cut branches from the trees and strewed them on the road. The crowds preceding him and those following kept crying out and saying: / "Hosanna to the Son of David; / blessed is he who comes in the name of the Lord, / hosanna in the highest." / And when he entered Jerusalem the whole city was shaken and asked, "Who is this?" And the crowds replied, "This is Jesus the prophet, from Nazareth in Galilee." ¶ When the chief priests and the scribes saw the wondrous things he was doing, and the children crying out in the temple area, "Hosanna to the Son of

David," they were indignant and said to him, "Do you hear what they are saying?" Jesus said to them, "Yes; and have you never read the text, 'Out of the mouths of infants and nurslings you have brought forth praise'?" And leaving them, he went out of the city to Bethany, and there he spent the night.

The Hymn of the Resurrection is omitted. During Psalm 50 the priest incenses the willow branches on the tetrapod on all four sides; then begins:

The Blessing of Willow Branches

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Lord our God, Who sit upon the Cherubim, and Who restored the might of Your Son, our Lord Jesus Christ, that through His cross and burial and resurrection He might save the world; Who, also, when today He entered Jerusalem to embark upon His voluntary passion, was met by the people who sat in darkness and in the shadow of death, bearing the symbols of victory, boughs of trees and branches of palms, emblematic of the resurrection: keep and preserve us also who on this prefestal day in imitation of them bear in our hands palms and boughs. And like those nations and children who cried to You: 'Hosanna!' may we likewise with hymn and spiritual song be made worthy of the life-giving resurrection through Christ Jesus, our Lord, with Whom You are blessed together with Your all-holy, gracious, and life-giving Spirit, now and ever and forever.

Choir: Amen.

Priest: Peace be with all!

Choir: And with your spirit.

Deacon: Bow your heads to the Lord.

Choir: To You, O Lord!

The priests says the prayer of the blessing:

O Lord God, Ruler of the universe! During times of the righteous and just Noah, You revealed the ark to be a prefiguration of the Church, foretelling the coming of the most Holy Spirit through the dove that brought the olive branch. This prefiguration was fulfilled by the Jewish children who greeted You with olive and palm branches, giving You praise, and shouting: Hosanna in the highest! Blessed is He Who comes in the name of the Lord! Therefore, just as You blessed the greeting people bearing branches, so too, O Lord Jesus Christ, our God, bless and sanctify these boughs and willow branches, so that all who receive them, may receive through them protection of their souls and bodies; may they be a medicine for our salvation and a sacrament of Your grace. Every place where they will be placed, may those, who dwell there, receive Your blessing. Having driven away all hostile powers, may Your right hand protect those, whom You have redeemed with Your most precious blood; so that we may all sing together: Hosanna, blessed is He who judges justly with the Father and the Holy Spirit, now and ever, and forever.

Choir: Amen.

The priest then sprinkles the willow branches with holy water, saying:

These willow branches are blessed by the sprinkling of this holy water, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The choir sings:

Glory be: Now and for ever: (*Tone 2*): Today Christ enters the city of Bethany, seated upon the colt of a donkey, to signify the submission of the pagans to the Wisdom and the Word of God.

Verse: (*Tone 6*): Have mercy on me, God, in Your kindness. In Your compassion, blot out my offense.

Today the grace of the Holy Spirit has gathered us together; and taking up Your cross, we all say: Blessed is He Who comes in the name of the Lord! Hosanna in the highest.

Canon (*Tone 4*)

Hirmos 1: The springs of the abyss have held back their floods: the foam of the sea no longer hides its foundations; with a sign You have made the waters flow back and saved Your chosen people, who sing a hymn of victory to You, O Lord.

Hirmos 3: The people of Israel drank from the hardened rock which was changed into a spring at Your command; and You Yourself, O Christ, are the rock of our life. On this rock the Church was founded; and we now sing to You: Hosanna, blessed are You, O Lord Who is coming.

Hirmos 4: Christ is coming and reveals Himself as our God; He shall come without delay; coming forth from a spouseless Virgin. He comes from the overshadowed mountain, as the prophet of old has spoken. And we join our voices to sing: Glory to Your power, O Lord.

Hirmos 5: Go and announce on the mountain of Zion the good news for Jerusalem; lift your voice and proclaim the glory which comes to the city of God: Peace be upon Israel and salvation to the Gentiles.

Hirmos 6: The hearts of the just exult with joy; a new covenant is granted to the world: The covenant is renewed in the blood of God.

Hirmos 7: You saved the children of Abraham from the furnace, and You made the Chaldeans perish in the fire they themselves had prepared: O Lord, most worthy of our hymns, blessed are You, O God of our ancestors.

Hirmos 8: Rejoice, O Jerusalem, and keep a feast, all you who love Zion! The One Who reigns forever, the Lord of powers, has come; the universe bows before Him, and the earth praises Him: Bless the Lord, all you works of the Lord.

Ode 9: The Magnificat is omitted; after the intonation: Let us greatly extol the Theotokos..., the choir sings the ninth hirmos with its verse:

Verse: O my soul, extol Christ Who sits on the colt of a donkey.

Hirmos (Tone 4): God is the Lord and He has revealed Himself to us; let us celebrate this feast in joy. Come, with palms and branches, let us extol Christ. Let us cry out to Him in joy: Blessed is He Who comes in the name of the Lord, our Savior.

Verse: Glory be to You, our God, glory be to You!

Why this tumult among the nations? O scribes and Pharisees, why do you murmur in vain when you say: Who is this to whom the children sing as they carry their palms and branches, and say: Blessed is He Who comes in the name of the Lord, our Savior?

Verse: Glory be to You, our God, glory be to You!

This is God Who has no equal! Having opened the path to holiness, He has given it to Israel his beloved; then He revealed Himself in our humanity; so that, having seen

Him, we may sing: Blessed is He Who comes in the name of the Lord, our Savior.

Glory be: Now and for ever: Why do the rebellious people place so many obstacles on the path of salvation? Their feet hasten to pour out the blood of the Lord; but surely, He shall rise to save those who sing to Him: Blessed is He Who comes in the name of the Lord, our Savior.

Refrain: O my soul extol Christ...

Katabasia: God is the Lord... (*see above*).

Holy is the Lord our God (*Tone 4*) (3x).

Exapostilarion is omitted.

Stichera at the Praises

(*Tone 4*): A great multitude of people* spread their garments along Your path, O Lord;* others cut branches to strew along the way.* The crowds who went before You, along with those who followed, sang out: * Hosanna to the Son of David;* blessed is He Who comes and Who shall come in the name of the Lord.

Come, all you peoples and nations,* and contemplate today the King of heaven;* He enters Jerusalem humbly seated upon a colt as upon an exalted throne.* O peoples, see the Lord Who became flesh to save us,* according to the vision of the prophet Isaiah.* Behold, the Spouse of the new Zion;* for His most pure and immaculate wedding feast,* the multitude of innocent children run after Him, singing praise.* Therefore, with the angels, we also sing: * Hosanna in the highest;* blessed is He Who brings salvation to us.

Glory be: Now and for ever: Before your passion, O Christ our God,* You confirmed the belief in the resurrection of all: * by Your power, You raised Lazarus at Bethany

on the fourth day,* and You gave sight to those who were blind, O Savior and Giver of light.* Then You entered the holy city with Your disciples, O Lord,* seated upon a colt as upon the throne of the Cherubim,* to fulfill the prophecies.* The Hebrew children carried palms and accompanied You.* Therefore, we also carry our branches, and in thanksgiving, we cry out:/* Hosanna in the highest;* blessed is He Who comes in the name of the Lord.

After the great doxology, the troparion: O Christ our God ..., (p. 1250), Glory be: Now and for ever: We have been buried..., (p. 1251), the litanies, and great dismissal,

SUNDAY VESPERS

Stichera at "O Lord, I have cried..."

Take only the following stichera from the Triodion:

(Tone 8): Rejoice, O city of Zion,* and dance with joy, O Church of God;* for, behold, your King comes to you in meekness and humility;* the children welcome Him and sing: Hosanna in the highest;* blessed are You, O compassionate Lord; have mercy on us.

The Savior has come into the city of Jerusalem today* to fulfill the Scriptures.* The people spread their garments along the way;* they carry palms and branches in their hands,* recognizing that He is indeed our God.* The Cherubim sing unceasingly to Him:/* Hosanna in the highest;* blessed are You, O compassionate Lord; have mercy on us.

Glory: Now and for ever: You are seated upon the throne of the Cherubim* and are praised by the Seraphim;* as David, You rode upon a donkey.* The children praise You as God;* the Pharisees blaspheme You unjustly;* and Your riding upon the colt symbolizes the conversion of the

pagans.* O only Lover of Mankind and compassionate Lord, glory to You.

The entrance; after O Joyful Light, take the Sunday prokimenon: And now bless the Lord...; the hymn Deign, O Lord; and the litany Let us complete our evening prayer....

Aposticha

(Tone 6): Six days before the Passover Jesus comes to Bethany,* and His disciples ask Him: Lord,* where do want us to prepare to eat the passover with You?* And You sent them off, saying: Go to the village nearby,* and there you shall find a man carrying a pitcher of water;* follow him and say to the master of the house: The Master says to you: It is in your house that I will celebrate the Passover with my disciples.

Verse: Sing a new song to the Lord, for He has worked wonders!

(Tone 4): When You entered the holy city, O Lord,* the crowds carried branches and praised You as the Master of the universe;* seeing You seated upon a colt as upon the throne of the Cherubim,* they praised You, saying: Hosanna in the highest;* blessed is He Who comes in the name of the Lord.

Verse: All the ends of the earth have seen the salvation of our God.

(Tone 3): It is awesome to fall into the hands of the living God!* For He judges our thoughts and the secrets of our hearts;* let no one test His irreproachable fidelity!* But in fear and humility, let us go to Christ* and beseech His help and His great mercy.

Glory be Now and for ever: (Tone 1): Passing from the feast of palms and branches, O faithful,* to the venerable

and saving solemnity of the sufferings of Christ,* let us behold Him who voluntarily endures His passion for us,* and in thanksgiving, let us sing: * O Fountain of mercy and Harbor of salvation; O Lord, glory to You!

Canticle of Simeon;[†] Holy God; Most Holy Trinity; Our Father; *all the rest beginning with Hail, Mother of God, (p.39), to the prayer of St. Ephrem, which is said only once, without the repetitions; God be merciful... and Psalm 33 are omitted; instead, the priest immediately intones: Glory be to You, O Christ our God, our hope...; and then the dismissal, (p.1251).*

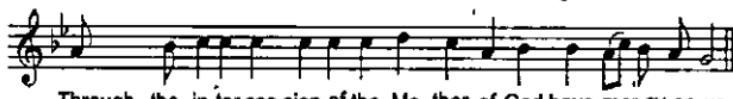


GREAT WEEK

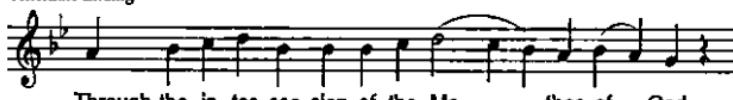
GREAT MONDAY MATINS

Instead of God the Lord..., we sing the Alleluia (Tone 8) and the troparion: Behold, the Bridegroom..., (p. 1251) without the theotokion.

Be-hold, the Bride-groom comes in the mid-dle of the night.
Bless-ed is the ser - vant He finds a - wake.
But the one He finds neg-lect- ful will not be wor - thy of Him.
Be - ware, therefore, O my soull
Do not fall in - to a deep slum - ber,
Lest you be de - liv - ered un - to death
and the door of the king - dom be closed un - to you.
Watch in - stead and cry out:



Alternate Ending

**Lenten Sessional Hymns**

1. (*Tone 1 Podoben - Hrob troj Spase*): Today the holy passion rises like a light of salvation upon the world;* for Christ, Who loves us, is going to His suffering,* and He Who holds the universe in His hands,* is willingly nailed to the cross* for the salvation of the human race.

Glory be: Now and for ever: (*repeat above*).

2. (*Tone 1*): Your incarnation reveals You to our eyes, O Judge invisible;* and You allow Yourself to be condemned to death by the lawless ones.* By Your passion, You condemn our own condemnation,* and we all praise You with one voice: * Glory and honor to Your power, O Word of God.

Glory be: Now and for ever: (*repeat above*).

3. (*Tone 8*): The coming day shines with the beginning of the passion of the Lord.* Come, let us celebrate this mystery;* let us go to meet Him with our hymns.* For the Creator draws near to endure the cross: * led before Pilate,

He submits to the questions, the whipping and the judgment;* struck by a servant, He endures all to save the human race.* Therefore, we cry out to Him: * O Christ our God, the Lover of Mankind,* grant the forgiveness of their sins* to those who venerate Your holy passion with faith.

Glory be: Now and for ever: (repeat above).

After the Sessional hymns, the priest reads the Gospel (Mt 21:18-22) after intoning the words: That we may be deemed worthy....

After the Gospel: Psalm 50.

Canon – Ode 9

Omit the Magnificat. After the intonation: Let us greatly extol the Theotokos..., *the choir sings the hirmos:*

Hirmos (Tone 2): Through You, O Christ, the Mother of God who gave You birth, was extolled; You have become flesh in her womb to suffer for us, O our Creator; and You have wiped away our sins. And we, who from age to age call her blessed, now extol You.

Verse: Glory be to You, our God, glory be to You!

You said to Your apostles, O Lord and Wisdom of the universe: Turn away from the defilement of the passions, that you may receive the perfect knowledge of the kingdom of God; in this you shall be glorified, and you shall shine brighter than the sun.

Glory be: Now and for ever: You said to Your disciples, O Lord: Take your example from Me; do not have haughty thoughts, but follow the path of humility; the cup from which I shall drink, you shall drink, that you may be glorified with Me in the kingdom of heaven.

Katabasia: Through You, O Christ... (*see above*).

Omit It is truly right....

Exapostilarion: I see Your bridal chamber completely engulfed with light, O my Savior, and I do not have a wedding garment to enter and enjoy Your brightness; fill the garment of my soul with light, and save me, O Lord, save me.

Aposticha

(Tone 5): Not understanding the depth of the ineffable mystery of Your plan of salvation,* the mother of the sons of Zebedee came to You, O Lord:/* she asked You to grant them the places of honor in a temporal kingdom;* but in place of these honors,* You proclaimed to Your friends that they would drink from the cup of death,* the same cup from which You shall first drink* to cleanse us of our sins.* Therefore, we cry out to You:/* O Savior of our souls, glory to You!

Verse: In the morning... (p. 146).

When You taught Your disciples to seek that which is higher,* You said to them, O Lord:/* Do not imitate the pagans by lording over those who are weak;* it shall not be that way with you.* For I have chosen to be poor;* the first among you shall become the servant of the rest;* the one who commands shall be as the one who obeys;* the most noble shall be as the lowest.* For I Myself have come to serve the poverty of Adam* and to give My life as a ransom for the many* who now sing: O Lord, glory to You!

Verse: Let the favor of the Lord... (p. 146).

(Tone 8): O faithful, let us fear the punishment of the fig tree* which was dried up for not having borne any fruit;* let us offer worthy fruits of repentance to Christ,* Who grants us His great mercy.

Glory be: Now and for ever: The Serpent thought he found a second Eve in the Egyptian woman,* who tried to

make Joseph succumb to her words of flattery.* But he avoided sinning,* he left his garment behind, but was not ashamed of his nudity,* as were our first parents after their disobedience.* Through his prayers, O Christ, have mercy on us.

It is good to give thanks...; Holy God; Trinity most holy; Our Father; Standing in the temple... (p. 147); *the rest is as in lenten Matins to the end; then the dismissal*, (p. 1251).

GREAT MONDAY VESPERS.

Stichera at "O Lord, I have cried..."

(Tone 1): Going freely to His passion,* the Lord said to His disciples along the way:* Behold, we are going up to Jerusalem,* and the Son of Man shall be delivered up, as it is written.* Come, let us purify our thoughts that we may go with Him;* let us be crucified with Him;* in Him we shall die to the pleasures of this life,* that we may live with Him and hear Him say to us: * I am no longer going to the earthly Jerusalem to suffer,* but I am going to My Father and your Father,* to My God and your God;* you shall go with Me to the heavenly Jerusalem* in the kingdom of heaven.

(Tone 5): O faithful, let us hasten to the saving passion of Christ our God;* let us glorify His long-suffering which is beyond expression,* that He may save us from sin and death,* and that He may also raise us in His goodness and love for mankind.

Glory be: Now and for ever: When You were going to Your passion, O Lord,* You confirmed the faith of Your disciples by taking them aside and saying: * How can you forget the words I have spoken to you?* The Scriptures say that all the prophets die only in Jerusalem!* Now the time of which I have spoken to you has arrived;* behold, I shall be delivered into the hands of sinners;* they shall

mock Me and nail Me to the cross;* and after burying Me, they shall number Me among the dead.* Take courage, however, for I shall rise on the third day,* to bring joy and eternal life to all the faithful.

Prokimenon: *Ps 127 (Tone 6)*

May the Lord bless you from Zion,* and you will see the good of Jerusalem.

Verse: O blessed are you who fear the Lord and walk in His ways.

A reading from the Book of Exodus: (1:1-20).

Prokimenon: *Ps 128 (Tone 6)*

We bless you in the name of the Lord.

Verse: They have pressed me hard from my youth.

A reading from the Book of Job: (1: 1-12).

Gospel: *Mt 24: 3-35. The priest begins with the intonation: That we may be deemed worthy.... In the Liturgy of the Presanctified Gifts, this Gospel is read after: Let our prayer rise like incense...; if only Vespers is being celebrated, this Gospel is read after the readings from the Old Testament. After the Gospel, take Deign, O Lord... and the usual Lenten Vespers; the stichera of the aposticha are taken from Monday Matins, (p. 535); for the dismissal (p. 1251).*

On the evening of Great Monday, Great Compline is taken.

GREAT TUESDAY MATINS

Instead of God the Lord..., take the Alleluia (Tone 8) and the troparion: Behold, the Bridegroom... (p. 1251) without the theotokion.

Lenten Sessional Hymns

1. (Tone 4): O faithful, let us be on fire with love for the Bridegroom,* and with lamps burning, let us go out to meet Him.* May the light of our virtues shine brightly,*

and may our faith be radiant.* With the wise virgins, let us prepare to enter the banquet hall of the Lord;* for the divine Spouse offers us all the crown of immortality.

Glory be: Now and for ever: (*repeat the above*).

2. (*Tone 4, Podoben – Udyvystia Josyf*): The priests, the scribes and the council of the impious* have gathered against You, O God our Savior;* through jealousy they persuaded Judas to betray You;* he was not ashamed to go out and speak against You,* saying to the lawless ones:*

What will you give me if I hand Him over to you?* O Lord, spare our souls from such a condemnation.

Glory be: Now and for ever: (*repeat the above*).

3. (*Tone 8*): Impelled by his burning love of money,* the impious Judas ponders and plots the betrayal of his Master.* He falls from light into darkness;* he sells the One Who is beyond all price;* and for the price of his betrayal,* the miserable one meets death through hanging.* Spare us this same destiny, O Christ our God,* and grant the forgiveness of sins* to those who with love praise Your holy passion.

Glory be: Now and for ever: (*repeat the above*).

After the sessional hymns the priest reads the Gospel (Mt 22:15-23:28) beginning with the intonation: That we may be deemed worthy....

After the Gospel, Psalm 50.

Canon – Ode 9

Omit the Magnificat. After the intonation: Let us greatly extol the Theotokos...., the choir sings the hirmos:

Hirmos (Tone 2): Your womb was able to contain the infinite God, and you gave birth to the Joy of the universe; we praise you, O Virgin Mother of God.

Verse: Glory be to You, our God, glory be to You.

You said to Your disciples, O God most good: Be vigilant, for you do not know the time of the coming of the Lord.

Glory be: Now and for ever: At Your awesome and second coming, O Master, place me at Your right side with Your sheep, and do not consider the multitude of my sins.

Katabasia: Your womb... (*see above*).

Omit It is truly right....

Exapostilarion: I see Your bridal chamber completely engulfed with light, O my Savior,* and I do not have a wedding garment to enter and enjoy Your brightness;* fill the garment of my soul with light,* and save me, O Lord, save me.

Aposticha

(*Tone 6*): Come, O faithful, let us zealously labor for the Lord;* for He entrusts his riches to His servants;* let each multiply the talent of grace.* Let one gain wisdom by doing good;* let another serve with splendor;* let the faithful share the knowledge of faith with the unenlightened;* let others share their goods with the poor.* Thus we shall multiply the treasure that has been entrusted to us,* and we shall be the faithful stewards of grace,* and we shall be worthy of the joy of the Lord.* Grant this to us, O Christ our God,* in Your goodness toward mankind.

When You shall come in glory with the powers of heaven,* to be seated on the throne of judgment, O Jesus,* do not cast me far away from You, O Good Shepherd.* On Your right are the paths that lead to You,* and on Your left are those who turn away from You.* Do not make me per-

ish with the goats,* even though I have been disfigured by sin.* But place me on Your right with Your sheep,* and in Your love for mankind, save me.

O Bridegroom, Whose grace surpasses all human beauty,* You invite us to the spiritual feast in Your presence.* Strip me of the coarse garment of my sin,* and make me a partaker of Your passion.* Clothe me in the glorious adornment of Your beauty.* In Your mercy, accept me as a luminous guest* at the banquet in Your kingdom.

Glory be: Now and for ever: (*Tone 7*): Behold, the Lord entrusts His talent to you;* accept this gift with fear, O my soul.* Multiply it for the One Who granted it to you;* share it with the poor and you shall have the Lord as your friend.* Then you shall be at His right when He comes in glory,* and you shall hear His blessed voice say to you: You are indeed my servant; enter into the joy of Your Lord.* Even though I have gone astray, O Lord,* make me worthy of this joy.

It is good to give thanks...; Holy God; Trinity most holy; Our Father; Standing in the temple... (*p. 147*); *the rest as in Matins of the Great Fast to the end; then the dismissal, (p. 1251)*.

GREAT TUESDAY VESPERS

Stichera at "O Lord, I have cried..."

(*Tone 1*): How shall I enter the splendor of Your saints,* because of my unworthiness?* If I dare to enter into Your bridal chamber,* my garment shall give me away;* for I do not have a wedding garment,* and the angels shall cast me out.* Purify my soul, O Lord, and in Your goodness, save me.

(Tone 2): My slothful soul has fallen into sleep, O Christ, my Spouse,* and I do not have a lamp shining with the fire of virtues.* I have become like the foolish virgins;* for, instead of laboring, I have wasted my time.* Do not close off Your love and Your heart to me, O Master;* but dispel my dark slumber;* awaken me that I may enter Your palace with the wise virgins.* There the choir of the just shall resound as they sing to You:/* O Lord, glory to You.

Glory be: Now and for ever: (Tone 4): You have heard of the condemnation of the one who hid the talent;* O my soul, do not hide the word of God.* Proclaim His wonders and increase His gifts,* that you may enter into the joy of your Lord.

Prokimenon: Ps 131 (Tone 6)

Go up, Lord, to the place of Your rest,* You and the ark of Your strength.

Verse: O Lord, remember David and all the hardships he endured.

A reading from the Book of Exodus: (2:5-10).

Prokimenon: Ps 132 (Tone 4)

How good and how pleasant it is,* when people live in unity.

Verse: It is like precious oil upon the head running down upon the beard, running down upon Aaron's beard.

A reading from the Book of Job: (1:13-22).

Gospel: Mt 24:36 - 26:2 (see the note on page 534).

Stichera of the aposticha: p. 539.

On the evening of Great Tuesday, Great Compline is taken.

GREAT WEDNESDAY MATINS

Instead of God the Lord..., we take Alleluia (*Tone 8*) and the troparion: Behold, the Bridegroom..., (p. 1251) without the theotokion.

Lenten Sessional Hymns

1. (*Tone 3, Podoben – Krasoti divstva twojeho*): The harlot drew near to You, O God of Goodness,* to pour upon Your feet the precious ointment along with her tears;* at Your command, she was delivered from the scourge of evil;* but the ungrateful disciple who was filled with Your grace,* turned away from You and sunk into the mire* by betraying You through his greed.* Glory to Your infinite mercy, O Christ.

Glory be: Now and for ever: (*repeat the above*).

2. (*Tone 4, Podoben – Udyvysia Josyf*): Driven by his love of money,* Judas the traitor cunningly planned to sell You,* O Lord, the Treasure of life;* in his frenzy, he hastened to the impious ones and said:/* What will you give me, and I will deliver Him to you to be crucified?

Glory be: Now and for ever: (*repeat the above*).

3. (*Tone 1, Podoben – Hrob Tvoj Spase*): With her sighs, the sinful woman cried out to You, O God of goodness,* and as she fervently dried Your most pure feet with her hair,* she said from the depths of her heart:/* Do not scorn me, my God, nor cast me far from You;* but accept my repentance,* and in Your goodness, save me.

Glory be: Now and for ever: (*repeat the above*).

After the sessional hymns the priest reads the Gospel (Jn 12:10-50) beginning with the intonation: That we may be deemed worthy....

After the Gospel, Psalm 50.

Canon – Ode 9

The Magnificat is omitted. Immediately after the intonation:

Let us greatly extol the Theotokos..., the choir sings the hirmos:

Hirmos (Tone 2): Come, let us purify our hearts and our lips that we may extol the holy Mother of Immanuel, the most pure Virgin. She presents our prayer to her Son: O Christ our God, have mercy on us and save us.

Verse: Glory be to You, our God, glory be to You!

Going out to find the leaders of the godless ones, Judas asks: What will you give me, and I will hand Christ over to you, the One Whom you seek. He traded Your friendship for money; O Christ our God, have mercy on us and save us.

Glory be: Now and for ever: Blinded by his love of money, he lost all sense of mercy; the traitor forgets that the entire universe is not worth the loss of his soul, as You have taught. Therefore, he goes out in desperation and hangs himself. O Christ our God, have mercy on us and save us.

Katabasia: Come, let us purify... (*see the above*).

Omit It is truly right....

Exapostilarion: I see Your bridal chamber completely engulfed with light, O my Savior, and I do not have a wedding garment to enter and enjoy Your brightness; fill the garment of my soul with light, and save me, O Lord, save me.

Aposticha

(Tone 6): Today Christ comes to the house of the Pharisee,* and the sinful woman falls at His feet:/* she bows before Him and says:/* Behold, I am drowning in the abyss of sin;* I have lost all hope because of my deeds;* in Your goodness, do not turn away from me;* grant me forgiveness, O Lord, and save me.

Verse: In the morning..., (p. 146).

The harlot loosened her hair for You, O Lord,* while Judas reached out his hand to the godless ones.* One acted to receive Your forgiveness,* the other to gain money.* Therefore, we cry out to You:/* O Lord, sold for our deliverance, glory to You.

Verse: Let the favor of the Lord..., (p. 146).

Filled with the odor of sin, the woman drew near to You,* she poured out tears over Your feet and proclaimed Your passion, O God our Savior:/* O Master, how shall I dare to raise my eyes to You,* for You have come to save the fallen?/* You raised Lazarus from the tomb;* lift me also from the abyss of death.* O Lord, accept me in my misery and save me.

Verse: I will praise You, Lord, with all my heart; I will recount all Your wonders.

She who was rejected because of her life,* and who was accepted because of her conversion,* came to You, bearing myrrh, and saying:/* Do not cast me out, for I am a wretched one,* O Son of the Virgin;* do not despise my tears, O Joy of the angels;* but receive me in repentance,* and in Your goodness, accept me a sinful one.

Glory be: Now and for ever: (*Tone 8*): O Lord, the woman who had fallen into a multitude of sins,* recognized Your divinity and joined the ranks of the myrrh-bearers;* before Your burial, she offers You myrrh with her tears:/* Alas, she says, the stinging night of pleasure seizes me;* the dark and moonless love of sin grasps me;* accept the stream of my tears and my copious weeping,* for You make the waters fall from the clouds into the sea.* Incline your ear to the cry of my heart,* for You incline the heavens in Your ineffable condescension.* Allow me to kiss Your most pure feet,* drying them with the locks of my

hair;* for these are the feet that Eve heard in paradise,* and trembling at their approach, she hid herself.* O Lord, Who can search out the number of my sins?* Who shall search the depth of Your judgments,* O God our Redeemer and the Savior of our souls?* In Your infinite love, do not despise Your servant.

It is good to give thanks...; Holy God; Trinity most holy; Our Father; Standing in the temple..., (*p. 147*); *the rest as is Matins of the Great Fast to the end; the dismissal (p.1251)*.

GREAT WEDNESDAY VESPERS

Stichera at "O Lord, I have cried..."

(Tone 1): In You, born of the Virgin, the harlot recognized her God,* ashamed of her sinful deeds, she sighed and wept, and said:*

O Lord, loosen my debt to You, as I unloosen my hair.* Grant Your love to the one who loves You,* despite all my unworthiness;* and I shall exalt Your love for all,* harlots and publicans alike,* O Lover of Mankind and their Benefactor.

The harlot mixed her tears with the precious perfume,* as she poured them over Your most pure feet,* which she covered with kisses;* thus You showed her to be justified.* O Lord, Who suffered for us,* grant us Your forgiveness and save us.

While the sinful woman was offering You her ointment,* Your disciple conspired against You.* She rejoiced to pour out the most precious perfume* while he hastened to sell the One Who is beyond price.* As she came to recognize her Lord,* the disciple separated himself,* she was set free, while Judas became enslaved to the enemy.* She was ennobled through repentance,* while he was disgraced by his vile actions.* O Savior, Who suffered for us, grant us Your forgiveness and save us.

O the misery of Judas!* He saw the sinful woman kiss the feet of the Lord,* and he shamefully thought of his kiss of betrayal.* While she loosened her hair,* he let himself be bound up by passion;* instead of the fragrance of myrrh,* he bore the odor of his perverse and evil ways.* for jealousy does not know how to seek what is good.* O the misery of Judas!* O Lord, keep our souls from falling like him.

The harlot loosed her hair for You, O Lord,* while Judas reached out his hand to the godless ones.* One acted to receive Your forgiveness,* the other to gain money.* Therefore, we cry out to You.* O Lord, sold for our deliverance, glory to You.

(Tone 2): The sinful woman hastened to buy the perfume of great price,* to anoint her Benefactor with it.* To the seller of perfume, she said: * Give me the myrrh that I might anoint the One* Who washed me of all my sins.

Glory be: Now and for ever: (Tone 6): Drowning in the abyss of sin,* the harlot found in You a harbor of salvation;* and, pouring out myrrh with her tears, she said: * O Lord, You can forgive sins,* and You await the repentance of sinners;* behold me, O Master, for I am sinking in the storm of sin;* in Your great goodness, save me.

Prokimenon: Ps 135 (Tone 4)

To the God of heaven give thanks, for His love endures forever.

Verse: Give thanks to the God of gods, for His love endures forever.

A reading from the Book of Exodus: (2:11-22).

Prokimenon: Ps 137 (Tone 4)

Your love, O Lord, is eternal, discast not the work of Your hands.

Verse: I thank You, Lord, with all my heart.

A reading from the Book of Job: (2:1-10).

Gospel: Mt 26:6-16

Stichera of the aposticha, p. 543.

On the evening of Great Wednesday, Small Compline is taken.

GREAT THURSDAY MATINS

Instead of God the Lord..., the Alleluia (Tone 8) is taken and the troparion: While the glorious disciples..., p. 1252, without the theotokion.

There are no Sessional Hymns, only the reading of the Gospel beginning with: That we may be worthy....

Gospel: Lk 22:1-39.

After the Gospel, Psalm 50.

Canon – Ode 9

The Magnificat is omitted. Immediately after the intonation: Let us greatly extol the Theotokos...; the choir sings the hirmos:

Hirmos (Tone 6): You conceived without seed; your giving birth is beyond expression, O spouseless Mother. God became incarnate in a virginal manner and renewed the laws of nature. With true faith, O Virgin Mother of God, we extol you from age to age.

Verse: Glory be to You, our God, glory be to You!

At Your holy and mystical Supper, O Lord, You revealed the great mystery of Your incarnation as You said: Take and eat the Bread of Life, for this is my Body; and with faith, drink the Blood of immortal life.

Verse: Glory be to You, our God, glory be to You!

Having blessed the bread and given thanks to His divine Father, the heavenly Bread takes the cup and gives it to His disciples, saying: Take and eat, this is my Body and the Blood of immortal life.

Glory be: Now and for ever: Christ, the true Bread of heaven, becomes nourishment for the world. Come, O friends of Christ, with our soiled mouths, but in the purity of our hearts, let us receive in faith our Passover, sacrificed in a sacred mystery.

Katabasia: You conceived without seed... (*see above*).

Omit It is truly right....

Exapostilarion: I see Your bridal chamber completely engulfed with light, O my Savior, and I do not have a wedding garment to enter and enjoy Your brightness; fill the garment of my soul with light, and save me, O Lord, save me.

Aposticha

(*Tone 8*): Today the deceitful council gathers against Christ,* and decides to hand over to Pilate the innocent One,* that they may not take the initiative for His death.* Today the greedy one places the rope around his neck,* and thus Judas deprives himself of life both temporal and divine.* Today Caiaphas unwittingly becomes a prophet when he says:/* It is better for one person to die for all.* He has come to suffer for our sins* and to deliver us from the bondage of the enemy* in His goodness and His love for us.

Verse: The one who ate my bread, has turned against me.

Today Judas drops his mask of love and reveals his love of money;* he no longer cares for the poor,* nor is it the costly perfume nor the myrrh that he wishes to sell;* rather, he offers to sell the heavenly Myrrh and he keeps the money.* He hastens to the Jews and asks the impious

ones: * What will you give me, and I will deliver Him over to you? * His greed drives him to betrayal; * he sells the Treasure cheaply, * at the price named by the ones who set a price on his head. * He does not dispute the price and sells the Lord as a runaway slave. * For thieves always throw away that which is precious. * But today, it is the sacred Treasure that the disciple casts to the dogs; * for the lust of money alienates one from God. * Let us flee far from his example and say: * O long-suffering Lord, glory to You.

Verse: Their hearts full of malice, they spread it abroad.

O Judas, you are filled with the ways of the impious* for in your love of money, you rejected all human goodness.* If you have such love for riches,* why did you then follow the One who preached poverty? * If you truly loved the Lord* why then did you sell the priceless One* and hand Him over to the infamy of death? * Let the sun tremble and the earth shudder as they cry out in fear: * O Lord of mercy, glory to You.

Verse: My enemies whisper together against Me.

O faithful, let no one who is not initiated approach the Supper of the Lord; * let no one draw near in betrayal as did Judas! * For, he received his portion and yet abandoned the Bread of life; * he appeared as a disciple, yet he was truly a murderer. * He ate at the table of the apostles,* yet he enjoyed the company of the godless ones.* In his hatred, he kissed the Lord,* and with a kiss, he betrayed the One Who redeems us from the curse,* our Savior and our God.

Glory be: Now and for ever: (*Tone 5*): O Lord, You initiated Your disciples into the mysteries with these words: * O friends, let no fear separate you from Me!* If I suffer, it is for the salvation of the world; * do not be troubled over

Me,* for I have not come to be served but to serve* and to give My life as a ransom for all.* If you are my friends, then follow My example;* the one who wishes to be first must become the last of all;* and let the master become as the servant.* Live in Me and you shall bear much fruit;* for I am the Vine and you are the branches.

It is good to give thanks...; Holy God; Trinity most holy; Our Father; *the troparion*: While the glorious disciples... (p. 1252), without the *theotokion*; *the litany* Have mercy...; *the rest to the end as in Daily (not Lenten) Matins; dismissal*, (p. 1251).

GREAT THURSDAY

Vespers with the Liturgy of St. Basil the Great

Note:

The priest, vested in Lenten vestments, having performed the rite of proskomedia, stands before the altar and intones: Blessed be the kingdom of the Father, and of the Son, and of the Holy Spirit, now and for ever and ever.

Choir: Amen. Glory be to You, our God, glory be to You! Heavenly King...; the rest is in ordinary Vespers. The holy doors are closed until the hymn: O Joyful Light.

Stichera at "O Lord, I have cried..."

(Tone 2): The Jewish council gathers to deliver to Pilate* the Author and Creator of all.* O what iniquity and infidelity!* They prepare for judgment* the One Who comes to judge the living and the dead;* they prepare to make suffer the One Who heals all suffering;* therefore, O long-suffering Lord, great is Your mercy.* Glory be to You.

O Lord, the law-transgressing Judas,* who, at supper, dipped his hand in the plate with You,* extends his sinful

hand to take silver;* and he who placed value on the spice* did not shrink from selling You, O priceless Lord.* He put forth his feet, O Master, for You to wash;* then kissed You in' deceit as a sign to the lawbreakers.* Thus he ceased to be an apostle;* and having cast away the thirty silver pieces,* never saw Your resurrection on the third day.* Have mercy on us through that same resurrection.

Judas the traitor, being deceitful,* with a kiss of deceit betrayed the Savior,* Lord and Master of all;* and sold Him as a slave to the Jews.* Like a sheep being led to slaughter,* so went the Lamb of God, the Father's Son,* and the only All-merciful One.

Judas showed himself by his deeds* to be a servant yet a deceiver, a disciple yet a betrayer,* and a friend yet a devil.* For as he followed the Master he concealed the betrayal, saying to himself: I will betray this One and gain much wealth.* He sought to sell the ointment that he might trap the Lord.* He gave a kiss and betrayed Christ,* Who like a lamb was led to the slaughter* and Who alone has compassion and love for mankind.

Glory be: (*Tone 2*): The Lamb, foretold by Isaiah,* willingly comes to be slaughtered,* offering His back to scourges and His cheeks to be slapped.* Even His face He did not turn from the shame of spit,* as He was condemned to a shameful death.* The sinless Lord endures all this with willingness,* so that He might grant resurrection from the dead to all.

Now and for ever: (*Tone 6*): Truly, Judas is the son of those ungrateful* who ate the manna in the wilderness,* and murmured against the Nourisher;* for while food was still in their mouths,* those ingrates murmured against God.* Likewise this wicked one,* while the morsel was still in his mouth,* conspired to betray the Savior.* O what

greedy purpose!* What bold inhumanity!* For he betrayed the Nourisher* and delivered to death, the Master Who loved him.* In truth, this lawbreaker is a son of unbelievers,* and inherited destruction with them.* Save our souls, O Lord, from such unkindness;* for You alone can endure such long-suffering.

The entrance with the Gospel Book and O Joyful Light.

Prokimenon: *Ps 139 (Tone 1)*

Rescue me, Lord, from the wicked; from the violent keep me safe.

Verse: From those who plan evil in their hearts and stir up strife every day.

Deacon: Wisdom!

Lector: A reading from the Book of Exodus.

Deacon: Let us be attentive!

Lector: The LORD said to Moses: "Go to the people and have them sanctify themselves today and tomorrow. Make them wash their garments and be ready for the third day; for on the third day the LORD will come down on Mount Sinai before the eyes of all the people. Set limits for the people all around the mountain and tell them: Take care not to go up the mountain, or even to touch its base. If anyone touches the mountain, he must be put to death. No hand shall touch him; he must be stoned to death or killed with arrows. Such a one, man or beast, must not be allowed to live. Only when the ram's horns resound, may they go up to the mountain." Then Moses came down from the mountain to the people and had them sanctify themselves and wash their garments. He warned them: "Be ready for the third day. Have no intercourse with any woman."

On the morning of the third day there were peals of thunder and lightning, and a heavy cloud over the mountain, and a very loud trumpet blast, so that all the people in the camp trembled. But Moses led the people out of the camp to meet God, and they stationed themselves at the foot of the mountain. Mount Sinai was all wrapped in smoke, for the LORD came down upon it in fire. The smoke rose from it as though from a furnace, and the whole mountain trembled violently. The trumpet blast grew louder and louder, while Moses was speaking and God answering him with thunder (19, 10-19).

'Immediately after the reading, the choir sings the second prokimenon:

Prokimenon: Ps 58 (Tone 7)

Rescue me, God, from my foes; protect me from those who attack me.

Verse: O rescue me from those who do evil.

Deacon: Wisdom!

Lector: A reading from the Book of Job.

Deacon: Let us be attentive!

Lector: The LORD addressed Job out of the storm and said: / Who is this that obscured divine plans with words of ignorance? / Gird up your loins now, like a man; / I will question you, and you tell me the answers! / Where were you when I founded the earth? / Tell me, if you have understanding. / Who determined its size, do you know? / Who stretched out the measuring line for it? / Into what were its pedestals sunk, / and who laid the cornerstone, / While the morning stars sang in chorus / and all the sons of God shouted for joy? ¶ And who shut within the doors of the sea, / when it burst forth from the womb; / When I made the clouds its

garment / and thick darkness its swaddling bands? When I set limits for it / and fastened the bar of its door, / And said: Thus far shall you come but no farther, / and here shall your proud waves be stilled! Have you ever in your lifetime commanded the morning / and shown the dawn its place / For taking hold of the ends of the earth, / till the wicked are shaken from its surface? Have you entered into the sources of the sea, / or walked about in the depths of the abyss? / Have the gates of death been shown to you, / or have you seen the gates of darkness? Then Job answered the LORD and said: / I know that you can do all things, / and that no purpose of yours can be hindered. / I have dealt with great things that I do not understand; / things too wonderful for me, which I cannot know. / I had heard of you by word of mouth, / but now my eye has seen you (38:1-13,16-17; 42:1-5).

Another reading: Is 50:4-11 (p. 583).

After the reading the deacon intones the small litany.

Priest: For You are holy, our God, and we give glory to You, Father, Son, and Holy Spirit, now and for ever:

Deacon: And ever.

Choir: Amen. Holy God, Holy Mighty One, Holy Immortal One, have mercy on us. — *The rest is the Liturgy of St. Basil.*

Prokimenon: Ps 2 (Tone 7)

The princes of the people have gathered together against the Lord and against his Anointed One.

Verse: Why do the heathen rage and the people imagine a vain thing?

Lector: A reading from the first epistle of St. Paul to the Corinthians.

I received from the Lord what I also handed on to you; that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, "This is my body that is for you. Do this in remembrance of me." In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes. Therefore, whoever eats this bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself (I Cor, 11: 23-29).

Alleluia: Ps 40 (Tone 6)

Happy are those who consider the poor and the weak; when misfortune strikes, the Lord delivers them.

Verse: My foes are speaking evil against me. They want me to die and my name to perish.

Verse: The one who ate my bread, has turned against me.

Before the Gospel, the choir sings: Glory be to Your passion, O Lord.

After the Gospel the choir sings: Glory be to Your long-suffering, O Lord.

Instead of the Cherubic Hymn and That we may receive..., the following hymn is sung:

(Tone 6): Let me this day, O Son of God,* be a partaker of Your mystical supper;* for I will not reveal Your Mysteries to Your enemies,* nor will I betray You with a kiss as did Judas,* but like the repentant thief* I openly profess You: * Remember me, O Lord,* in Your kingdom.

Let me this day, - O Son of God,
 be - - a - par ker
 of Your mys ti cal sup per;
 for - I - will not re veal - Your Mys te ries
 to Your e ne mies, -
 nor will I betray You with kiss as - did - Ju das,
 but, like the - re pentant thief I - o pen ly pro fess You:
 Re mem ber - me, - O Lord,
 In Your King dom.

Instead of It is truly right...: we sing In you, O Woman Full of Grace... or the following hirmos:

(Tone 6): Come, all you faithful, let us with minds uplifted* enjoy the hospitality and the immortal banquet of the Lord,* in the upper chamber, in that we have learned the Word from the Word* Who had gone up on high, Whom we magnify.

Instead of the communion verse and May our mouths be filled..., we sing: Let me this day.... (see above).

GREAT FRIDAY

PASSION MATINS

(Celebrated on Thursday Evening)

The priest, vested in the epitrachelion, stands before the closed holy doors and intones: Glory to the holy, consubstantial...; all the rest as at Matins; Psalm 103; the litany; instead of God the Lord..., the Alleluia (Tone 8) is taken with its verses, (p. 119); and the troparion: While the glorious apostles..., (p. 1252).

Al-le - lu - ia, al - le - lu - ia, al - le - lu - - - ia.

At the ____ last sup - per and wash-ing of their feet,

The glo - ri - ous dis - ci - ples were ____ en - light - ed,

while the un - ho - ly ____ Ju - - - das

was blind - ed by his ____ love for ____ sill - - - ver.

He gave You up to the un - just... judg - es,

O most high Judge.

Me-di-tate on - this all you lo - vers of _ rl - ches:

Love for mo - ney drove a man to take his own life.

We must flee from greed - y souls who

would so be-tray the Master. O - Lord, so be-ne-vol-

(alternative ending)

ent of all glo - ry be _ to You! O, _ Lord so be -

vo - lent to _ all _ Glo - ry be to You!

(alternative ending II)

So be-ne - vo-lent to all O,

Lord Glo - ry be to You!

The deacon, or the priest vested in the phelonion of Lenten colors, opens the holy doors and incenses the altar and the people. Before all the following Gospels (except for the 9th Ode: More honorable...), he incenses only the four sides of the altar. After the incensing, the deacon or the priest intones:

. That we may be deemed worthy of hearing the holy Gospel, let us pray to the Lord.

Choir: Lord, have mercy (3x).

Wisdom, let us stand and listen to the holy Gospel;

Priest: Peace be with all!

Choir: And with your spirit.

A reading of the holy Gospel according to N.

Before each Gospel the choir sings: Glory be to your passion, O Lord.

First Gospel (John 13: 31 - 18: 1)

After each Gospel the choir sings: Glory be to Your long-suffering, O Lord.

Antiphon 1 (Tone 8): The princes of the people* gathered to conspire against the Lord* and against His Christ.

They spoke unjust words against Me;* O Lord, my God, do not abandon Me.

Antiphon 2 (Tone 6): Judas hastened to the impious scribes and said: * What will you give me if I hand Him over to you? * And You, about Whom they were speaking, * stood invisibly present among them. * O Lord, Who read the depths of our hearts, have mercy on us.

Antiphon 3 (Tone 2): Because of the resurrection of Lazarus, O Lord, * the Hebrew children cried to You: Hosanna! * But the lawless Judas did not want to understand.

At Your supper, O Christ God, * You foretold the deed when You said to Your disciples: * One of you shall betray Me*. But the lawless Judas did not want to understand.

You said to Your disciples, O our God: * Watch and pray, lest you do not enter into temptation. * But the lawless Judas did not want to understand.

Glory be: Now and for ever: Save your servants from all danger, O holy Mother of God; * for, after God, you are our only refuge, * our unshakable rampart and our protection.

Sessional Hymn (Tone 7): While feeding Your disciples at supper, You exposed Judas, for You knew he would betray You, and also knew that he would not repent. You revealed to all that You let Yourself be sold that You might free the world from the Evil One. O long-suffering Lord, glory be to You.

That we may be deemed worthy of hearing the holy Gospel, let us pray to the Lord.

Second Gospel (John 18: 1-28)

Antiphon 4 (Tone 5): Today Judas forsakes the Lord and joins forces with the Devil; blinded by his love of money, he withdraws from the light and buries himself in darkness. How could he see clearly, the one who sold Light for

thirty pieces of silver? But He Who is the Sun now dawns on us, the One Who suffered for the world. Therefore, we cry out to Him in thanksgiving: O Lord, Who suffered because of Your love for mankind, glory to You.

Antiphon 5 (Tone 6): Pretending to show respect,* the disciple of the Lord sold for thirty pieces of silver* the Master Whom he betrayed with a kiss;* he then handed Him over to the godless ones to be put to death.

Antiphon 6 (Tone 7): Today Judas watches to deliver the Lord,* the world's eternal Savior Who satisfied the multitudes with five loaves.* Today that lawless one denies his Teacher;* the disciple sells the Master.* He loved silver more than Him Who satisfied us with manna.

When You voluntarily went to Your passion,* You said to Your disciples, O Lord: * You could not watch one hour with Me;* how can you say that you will die with Me?* Behold, Judas the traitor, does not sleep;* he hastens to deliver Me to the impious ones.* Arise and pray that none of you denies Me* when you see Me hanging on the cross.* O long-suffering Lord, glory to You!

Glory be: Now and for ever: Rejoice, O Mother of God, who bore in the womb* the One Whom even the heavens could not contain.* Rejoice, O Virgin whom the prophets proclaimed;* through you, Immanuel has shone upon us.* Rejoice, O Mother of Christ our God.

Sessonal Hymn (Tone 7): What caused you, Judas, to betray the Savior?* Did He separate you from the apostles?* Did He deny you the gift of healing?* Did He eat supper with the others but not with you?* Did He wash their feet but then ignore yours?* O, how many good deeds you forgot!* Your ingratitude has now been

exposed,* while His endless patience and great mercy is proclaimed.

Third Gospel (Mt 26:57-75)

Antiphon 7 (Tone 8): O Lord, You said to the transgressors who laid hands on You: * You have struck the Shepherd and scattered the sheep; * instead of My twelve disciples, * I can call upon twelve legions of angels to help Me; * but I bear this patiently* so that the mysteries proclaimed by My prophets may be fulfilled.* O Lord, glory to You.

Antiphon 8 (Tone 2): Tell us, O impious judges,* what have you learned from our Savior?* Has He not fulfilled the Law and the teaching of the prophets?* How then have you delivered to Pilate* the Son and Word of God,* the Redeemer of our souls?

Antiphon 9 (Tone 3): They fixed a price of thirty pieces of silver* for the precious One upon Whom the children of Israel had set a price.* Watch and pray that you do not enter into temptation,* for the spirit is willing but the flesh is weak;* therefore, you must keep watch.

When Peter denied You three times,* he immediately understood what You had said to him: * and weeping bitterly, he repented.* Spare, O Lord, and save me.

Glory be: Now and for ever: All the nations praise you, O most pure Virgin; * for you gave birth to Christ our God,* Who shall free us from the curse.

Sessional Hymn (Tone 8): O, how Judas, who was once Your disciple,* conspired with others to betray You.* In deceit he supped with You,* for he had an unjust and evil plan; * he went to the priests and said to them: * How much

will you give if I deliver Him?* For He profanes the Sabbath and breaks the Law.* O long-suffering Lord, glory to You.

Fourth Gospel (John 18: 28 - 19: 16)

Antiphon 10 (Tone 6): The One Who is clothed with light as with a cloak* stood naked before His judges;* He receives slaps on His cheeks from the hands He had created;* the unjust people nail to the cross the God of glory and their Lord.* The veil of the temple is torn in two;* the sun is covered with darkness* so that it does not see the humiliation of the Creator* before Whom the whole world trembles.* Let us bow in worship before Him.

Antiphon 11 (Tone 6): In return for the blessings which You have poured out upon them,* the children of Israel condemned You to the cross* and gave You gall and vinegar to drink;* but You forgive their sins, O Lord,* for they did not understand Your condescension.

Antiphon 12 (Tone 8): O my people, what have I done to you? says the Lord;* in what way have I grieved you?* I have given light to those who were blind;* I have cleansed the people of leprosy;* and I made the paralyzed man rise from his pallet.* O my people, what have I done to you?* And what do you give Me in return?* For the manna, you give Me gall, and vinegar for water from the rock;* for my love, you nail Me to the cross.* You shall no longer be my chosen people;* I shall call the Gentiles to glorify Me, together with the Father and the Spirit,* and I shall give them life eternal.

The company of apostles cries out to the doctors of the Law:*

O Scribes and Pharisees, behold the Temple you have destroyed;*

behold the Lamb of God Whom you crucified.* You have placed Him in the tomb,* but by His

power, He has risen!* It is He Who saved you in the Red Sea;* it is He Who fed you in the desert;* it is He Who gives life, light, and peace to the world.

Glory be: Now and for ever: Rejoice, O holy gate of the King of glory,* who remains sealed even after the passage of the Lord;* for He alone has passed through for the salvation of our souls.

Sessional Hymn (Tone 8): O God, when You stood before Caiaphas* and let Yourself, O Judge, be delivered to Pilate,* the heavenly powers trembled in fear.* O sinless Lord, You were crucified between two thieves* and numbered among the lawless ones.* You did all this just to save mankind.* O most kind Lord, glory to You!

Fifth Gospel (Mt 27: 3-32)

Antiphon 13 (Tone 6): The assembled crowd demanded that Pilate crucify You, O Lord,* and even though they found no charge against You,* they freed the criminal Barabbas and condemned the innocent One.* They called down the weight of this crime upon themselves, saying: May His blood be upon us and upon our children

Antiphon 14 (Tone 8): O Lord, You chose for Your companion along the way* the thief whose hands were stained with blood;* deign to count us with him,* in Your goodness and love for humanity.

Antiphon 15 (Tone 6): Today, the Lord Who raised the dry land from the waters* is raised upon the cross.* A crown of thorns is placed upon the head of the King of angels.* He clothed the sky with clouds;* now today He is clothed with a purple robe.* In the Jordan He freed Adam;* now today He is slapped in the face.* The Bridegroom of the

Church is fastened with nails;* the Son of the Virgin is pierced with a spear.* We worship Your passion, O Christ*; we worship Your passion, O Christ;* we worship Your passion, O Christ;* let us now behold Your glorious resurrection.

Your cross is the symbol of life and resurrection for Your people;* having placed our hope in it, we cry out to You: * O our crucified God, have mercy on us.

Glory be: Now and for ever: Seeing You crucified, O Christ,* the one who gave birth to You cried out: * What is this strange mystery that I see, O my Son!* How can You die upon the cross, * You, the Prince of life, crucified in the flesh?

Sessional Hymn (Tone 4): You have redeemed us from the curse of the Law with Your precious blood;* nailed to the cross and pierced with the lance,* You have gushed forth immortality to all.* O our Savior, glory to You.

Sixth Gospel (Mk 15: 16-32)

Then The Beatitudes:

Remember us, O Lord,* when You come into Your kingdom.

Blessed are the poor in spirit;* for theirs is the kingdom of heaven.

Blessed are they who mourn,* for they will be comforted.

Blessed are the meek,* for they will inherit the land.

Blessed are they who hunger and thirst for righteousness,* for they will be satisfied.

Blessed are the merciful,* for they shall be shown mercy.

Blessed are the clean of heart;* for they will see God..

Blessed are the peacemakers;* they will be called children of God.

Blessed are they who are persecuted for the sake of righteousness,* for theirs is the kingdom of heaven.

Blessed are you when they insult you and persecute you,* and utter every kind of evil against you because of me.

Rejoice and be glad,* for your reward will be great in heaven.

Glory be: Now and for ever: (*Tone 4*). Your Mother gave birth to You in a virginal manner, O Lord,* and she remained a virgin after giving birth.* We offer her to You as our intercessor;* through her prayers, grant the forgiveness of sin to those who unceasingly cry out to You.* Remember us, O Lord, in Your kingdom.

Deacon: Let us be attentive!

Priest: Peace be with all.

Deacon: Wisdom! Let us be attentive!

Prokimenon: Ps 21 (Tone 4)

They divided My garments among themselves,* and for My vesture they cast lots.

Verse: My God, my God, why have You forsaken me?
That we may be deemed worthy...

Seventh Gospel (Mt 27: 33-54)

Psalm 50, (p. 128).

That we may be deemed worthy of hearing the holy Gospel, let us pray to the Lord.

Eighth Gospel (Lk 23: 32-49)

Canon - Ode 9

The deacon or priest incenses, then intones: Let us greatly extol the Theotokos.... *Instead of the Magnificat, the choir immediately sings the hirmos:*

High-er ho - nor than the Che - ru - bim,
and be - yond com - pare .
more glo - ri - ous than the Se - ra - phim,
being Vir - - - gln
you gave birth to God the Word.
You are in-deed the Mo - ther of God, we mag-ni-fy You.

Verse: Glory be to You, our God, glory be to You!

The lawless company of the enemies of God,* the wicked band of murderers set themselves against You, O Christ;* and, as an evildoer, they led You to death;* You are the Creator of all,* and we extol You.

Glory be: Now and for ever: Ignoring the Law and the voice of the prophets,* the impious ones pondered their vain thoughts;* and, as a sheep, they led You to the unjust sacrifice;* You are the Master of all, and we extol You.

Katabasia: More honorable than the Cherubim... (see above). *Omit* It is truly right....

Exapostilarion: On this very day, O Lord, You graciously granted paradise to the Good Thief. Now, by the tree of Your cross, enlighten, sanctify and save me.

That we may be deemed worthy...

Ninth Gospel (Jn 19: 25-37)

Psalm 148: Praise the Lord from the heavens, praise Him from the heights.

Praise Him all His angels, praise Him all His hosts. (*continue on p. 138*)

Verse (for 4 stichera): Praise Him for His powerful deeds; praise Him for His surpassing greatness.

(*Tone 3*): Israel, My firstborn, you have done double evil: * you have rejected Me, the Fountain of living water; * and you have dug a broken cistern. * You crucified Me and chose Barabbas to be set free. * Heaven was horrified at this; the sun hid its rays. * Yet you, O Israel, did not feel shame, * but delivered Me to death. * O holy Father, forgive them, * for they know not what they have done.

Verse: Praise Him with sound of trumpet; praise Him with lute and harp.

O Savior, every member of Your holy body* endured humiliation for our sake: * Your head with thorns, Your face with spit, * Your cheeks with blows, Your mouth with vinegar and gall, * Your ears with blasphemies from the unfaithful, * Your back with scourges, Your hands and feet with nails, Your side with a spear. * All this You suffered to deliver us from suffering. * Through Your love of mankind, You came down to raise us. * O Almighty Savior, have mercy on us.

Verse (for 2 Stichera): Praise Him with timbrel and dance; praise Him with strings and pipes.

The whole creation, O Christ, trembled when they saw You on the cross;* the foundations of the earth shook in dread of Your might;* and the veil of the temple was torn in two;* graves were opened and the dead arose from their tombs;* and the centurion was frightened by this miracle.* Your Mother, as mothers will, stood by weeping and wailing.* She said: How can I not wail and strike my breast* when I see You naked and condemned to a cross?* O Lord, crucified, buried, and risen from the dead, glory to You.

Verse: Praise Him with resounding cymbals; praise Him with clashing of cymbals. Let everything that lives and that breaths give praise to the Lord.

(Tone 6): They have stripped Me of My clothes and placed a purple robe on Me;* and upon My head they placed a crown of thorns,* and a reed into My right hand* that I may crush them like vessels of clay.

Glory be: Now and for ever: I have submitted My body to scourges.* I have not turned my face to avoid their spit.* I stood in judgment before Pilate;* then I suffered the cross.* I endured all this to save mankind.

That we may be deemed worthy...*(see above, p. 559)*

Tenth Gospel (Mark 15: 43-47)

Lesser Doxology,

Priest: For to You is due all glory, O Lord our God, and we give glory to You, Father, Son, and Holy Spirit, now and for ever and ever. Amen. Glory to You, Who have shown us the light!

Choir: Glory be to God in the highest..., (p. 145).

Then the deacon intones the litany Let us complete our morning prayer..., (p. 143).

That we may be deemed worthy of hearing the holy Gospel, let us pray to the Lord.

Eleventh Gospel (Jn 19: 38-42)

Aposticha

(*Tone 1*): All creation was transformed with fear,* when it beheld You hanging on the cross, O Christ.* The sun was darkened and the foundations of the earth trembled.* All creation suffered with the One Who created all things.* O Lord, Who willingly suffered for us, glory to You.

Verse: They divided My garments among themselves, and for My vesture they cast lots.

(*Tone 2*): Why do evil and iniquitous people concern themselves with what is in vain?* Why have they condemned to death the Life of all?* O what a great wonder!* The Creator of the world is handed over to the lawless ones,* and He, Who loves mankind, is raised upon the cross,* that He might free the enslaved of the Abyss who are crying out: O long-suffering Lord, glory to You.

Verse: For food they gave Me gall; in My thirst they gave Me vinegar to drink.

The all-pure Virgin seeing You, O Word,* lifted upon the cross today, lamented as a mother.* Her heart bursting with sorrow and moaning from the depths of her soul;* her countenance deeply scarred with grief,* she cried out so mournfully: O divine Child, how great is my sorrow.*

O Light of the world, O Lamb of God,* why have You passed from my sight?* Beholding all this, the heavenly hosts were struck with fear, and they cried out: * O incomprehensible Lord, glory to You.

Verse: God is our King from time past, the Giver of help through all the land.

As she beheld You hanging upon the tree, O Christ our God,* she, who gave virgin birth to You, the Creator and God of all,* cried out in such great sorrow: * Where has the beauty of your countenance gone, O my Son?* I cannot endure this sight of unjust crucifixion.* Haste and arise* so that I may also see your resurrection from the dead on the third day.

Glory be: (*Tone 8*): O Lord, when You ascended the cross,* fear and trembling seized everyone.* Yet, You forbade the earth to swallow those who crucified You;* and to restore the order of mankind,* You commanded the Abyss to release its captives.* For You came to give life and not death,* O Judge of the living and the dead.* O Lover of Mankind, glory to You.

Now and for ever: The sentence of the unjust judges has already been pronounced;* the verdict has been given,* and Jesus is condemned to the cross.* Creation shudders in seeing the Lord crucified.* In Your body, You suffered for my sins;* O Lord of mercy, glory to You.

That we may be deemed worthy of hearing the holy Gospel, let us pray to the Lord.

Twelfth Gospel (Matthew 27: 62-66)

Then immediately:

It is good to give thanks to the Lord..., (p. 147).

Holy God; Trinity most holy; Our Father; *and the following troparion:*

(*Tone 4*): You have redeemed us from the curse of the law with Your precious blood;* nailed to the cross, and pierced with the lance,* You have gushed forth immortality to all.* O our Savior, glory to You.

Then, the litany Have mercy on us, O God..., (p. 142), and the daily dismissal, (p. 37).

GREAT (ROYAL) HOURS

THE FIRST HOUR

Priest: Blessed is our God, always, now and for ever and ever.

Choir: Amen. Glory be to You, our God..., (*the usual beginning to Come, let us adore..., p.10-11.*)

Psalm 21

My God, my God,* why have You forsaken me?

You are far from my plea* and the cry of my distress.

O my God, I call by day* and You give no reply;

I call by night* and I find no peace.

Yet You, O God, are holy,* enthroned on the praises of Israel.

In You our forebears put their trust;* they trusted and You set them free.

When they cried to You, they escaped.* In You they trusted and never in vain

But I am a worm and no man,* the butt of all, laughing-stock of the people.

All who see me deride me.* They curl their lips, they toss their heads.

He trusted in the Lord, let Him save him,* and release him if this is His friend.

Yes, it was You Who took me from the womb,* entrust-ed me to my mother's breast.

To You I was committed from my birth,* from my moth-er's womb You have been my God.

Do not leave me alone in my distress;* Come close, there is none else to help.

Many bulls have surrounded me,* fierce bulls of Bashan close me in.

Against me they open wide their jaws,* like lions, rend-ing and roaring.

Like water I am poured out,* disjointed are all my bones.

My heart has become like wax,* it is melted within my breast.

Parched as burnt clay is my throat,* my tongue cleaves to my jaws: You have brought me down into the dust of death.

Many dogs have surrounded me,* a band of the wicked beset me.

They tear holes in my hands and my feet, I can count every one of my bones.* These people stare at me and gloat.

They divide my clothing among them.* They cast lots for my robe.

O Lord, do not leave me alone,* my strength, make haste to help me!

Rescue my soul from the sword,* my life from the grip of these dogs.

Save my life from the jaws of these lions,* my poor soul from the horns of these oxen.

I will tell of Your name to my people* and praise You where they are assembled.

You who fear the Lord* give Him praise:

All children of Jacob, give Him glory.* Revere Him, children of Israel.

For He has never despised* nor scorned the poverty of the poor.

From them He has not hidden His face,* but He heard the poor when they cried.

You are my praise* in the great assembly.

My vows I will pay* before those who fear Him.

The poor shall eat * and shall have their fill.

They shall praise the Lord,* those who seek Him.

May their hearts live * for ever and ever!

All the earth shall remember* and return to the Lord,

All families of the nations* worship before Him;

For the kingdom is the Lord's,* He is ruler of the nations.

They shall worship Him,* all the mighty of the earth;

Before Him shall bow all* who go down to the dust.

My soul shall live for God,* and my children too shall serve Him.

They shall tell of the Lord* to generations yet to come,

Declare His faithfulness to peoples yet unborn* these things the Lord has done.

Psalm 5 (p. 150) and Psalm 2 (p. 1125) may also be taken.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Lord, have mercy (3x).

Glory be: (*Tone 1*): When You ascended Your cross, O Christ,* You crushed the tyranny and power of the enemy;* it is neither an angel nor a human,* but God Himself Who saves us:/* O Lord, glory to You.

Now and for ever: What shall we call you, O Full of Grace? *A heaven, for you have borne the Sun of justice?* A paradise, for you have brought forth the Flower of immortality?* A virgin, for you have remained undefiled?* A mother, holding in her holy arms the Son Who is the God of all?* Intercede with Him for the salvation of our souls. ,

Then the following stichera:

(*Tone 8, Samohlasen*): Today the veil of the temple is torn in two,* that it may confound the ungodly:/* the sun hides its rays* when it sees the Lord upon the cross.

Verse: They divided My garments among themselves, and for My vesture they cast lots.

You are led as a sheep to the slaughter,* O Christ our God;* O spotless Lamb, You are nailed to the cross by the lawless ones,* O Lord and Lover of Mankind, to wipe away our sins.

Glory be: **Now and for ever:** O Lord, You said to the transgressors who laid hands on You:/* You have struck the Shepherd and scattered the sheep;* instead of My twelve disciples,* I can call upon twelve legions of angels to help Me;* but I bear this patiently* so that the mysteries proclaimed by My prophets may be fulfilled.* O Lord, glory to You!

Having opened the holy doors, the priest (vested in the phelonion) and deacon intone:

Deacon: Let us be attentive!

Priest: Peace be with all.

Deacon: Wisdom! Let us be attentive! .

Prokimenon: Ps 40 (Tone 4)

Their hearts are full of malice;* they spread it abroad.

Verse: Happy are those who consider the poor and the weak.

Deacon: Wisdom!

Lector: A reading from the Book of Zechariah.

Deacon: Let us be attentive!

Thus says the Lord: I took my staff "Favor" and snapped it asunder, breaking off the covenant which I had made with all peoples; that day it was broken off. The sheep merchants who were watching me understood that this was the word of the LORD. I said to them, "If it seems good to you, give me my wages; but if not, let it go." And they counted out my wages, thirty pieces of silver. But the LORD said to me, "Throw it in the treasury, the handsome price at which they valued me." So I took the thirty pieces of silver and threw them into the treasury in the house of the LORD. Then I snapped asunder my other staff, "Bonds," breaking off the brotherhood between Judah and Israel. On that day there shall no longer be cold or frost. There shall be one continuous day, known to the LORD, not day and night, for in the evening time there shall be light. ¶ On that day living waters shall flow from Jerusalem, half to the eastern sea, and half to the western sea, and it shall be so in summer and in winter. The LORD shall become king over the whole earth; on that day the LORD shall be the only one, and his name the only one (11: 10-14; 14:6-9).

Deacon: Wisdom!

Lector: A reading from the epistle of St. Paul to the Galatians.

Deacon: Let us be attentive!

Brethren: May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For neither does circumcision mean anything, nor does uncircumcision, but only a new creation. Peace and mercy be to all who follow this rule and to the Israel of God. From now on, let no one make troubles for me; for I bear the marks of Jesus on my body. The grace of our Lord Jesus Christ be with your spirit, brothers. Amen (6: 14-18).

Having incensed the altar and the people, the deacon intones:

Wisdom! let us stand, and listen to the holy Gospel.

Priest: Peace be with all.

Choir: And with your spirit.

A reading from the Gospel according to Matthew.

Choir: Glory be to Your passion, O Lord!

Gospel: Mt 27:1-56. *The priest alone reads it.*

Choir: Glory be to Your long-suffering, O Lord!

The holy doors are closed, and the choir reads:

Let my way be straight according to Your word; let no sin overcome me. Save me from the wickedness of evildoers, and I will keep Your commandments. Let Your face shine upon Your servants, and teach me Your laws.

Let my mouth be filled with Your praise, O Lord, and let me sing Your glory and magnificence all the day long.

Holy God; Trinity most holy; Our Father; and the following kontakion:

(Tone 8): O come, and let us all praise Him crucified for our sake,* just as did Mary when she beheld Him on the

cross and said: * Even though You have suffered crucifixion, * You are still my Son and still my God.

Lord, have mercy (40x).

Priest: O Christ our God, in all times..., (p. 155).

Lord, have mercy (3x).

Glory be: Now and for ever:

More honorable than the cherubim and by far more glorious than the seraphim; ever a virgin, you gave birth to God the Word, O true Mother of God, we magnify you.

Give the blessing, Father, in the name of the Lord!

Priest: May God be merciful to us and bless us; may His countenance shine upon us, and may He have mercy on us.

Choir: Amen.

Prayer of the First Hour

O Christ, the true Light Who enlightens and sanctifies everyone in the world, mark us with the light of Your countenance so that we may see the unapproachable radiance. Let our life be straight along the path of Your commandments, through the prayers of Your most pure Mother and of all Your saints. Amen.

If the other Hours are to follow immediately, then begin: Come, let us adore..., and then continue with the following Hour; if not, then conclude with the dismissal:

Priest: Glory be to You, O Christ our God, our hope, glory be to You!

Choir: Glory be: Now and for ever: Lord, have mercy (3x). Give the blessing.

Christ our true God, Who for the salvation of the world, endured dreadful sufferings, the life-giving cross and voluntary burial, for our sake and our salvation, through the prayers of His immaculate Mother, of the holy glorious and praiseworthy apostles, of our God-bearing fathers, and all the saints, will have mercy and save us, for He is good, and loves mankind.

Choir: Amen.

THIRD HOUR

Come, let us adore...

Psalm 68

Save me, O God,* for the waters have risen to my neck.

I have sunk into the mud of the deep* and there is no foothold.

I have entered the waters of the deep* and the waves overwhelm me.

I am wearied with all my crying,* my throat is parched.

My eyes are wasted away* from looking for my God.

More numerous than the hairs on my head* are those who hate me without cause.

Those who attack me with lies* are too much for my strength.

How can I restore* what I have never stolen?

O God, You know my sinful folly;* my sins You can see.

Let not those who hope in You* be put to shame through me, Lord of hosts;

Let not those who seek You* be dismayed through me, God of Israel.

It is for You that I suffer taunts,* that shame covers my face,

That I have become a stranger to my family,* an alien to my brothers and sisters.

I burn with zeal for Your house* and taunts against You fall on me.

When I afflict my soul with fasting* they make it a taunt against me.

When I put on sackcloth in mourning* then they make me a byword,

The gossip of folk at the gates,* the subject of drunkards' songs.

This is my prayer to You,* my prayer for Your favor.

In Your great love, answer me, O God,* with Your help that never fails;

Rescue me from sinking in the mud,* save me from my foes.

Save me from the waters of the deep* lest the waves overwhelm me.

Do not let the deep engulf me* nor death close its mouth on me.

Lord, answer, for Your love is kind;* in Your compassion, turn towards me.

Do not hide Your face from Your servant,* answer quickly for I am in distress.

Come close to my soul and redeem me;* ransom me pressed by my foes.

You know how they taunt and deride me;* my oppressors are all before You.

Taunts have broken my heart;* I have reached the end of my strength.

I looked in vain for compassion for consolers;* not one could I find.

For food they gave me poison;* in my thirst they gave me vinegar to drink.

Let their table be a snare to them* and their festive banquets a trap.

Let their eyes grow dim and blind;* let their limbs tremble and shake.

Pour out Your anger upon them,* let the heat of Your fury overtake them.

Let their camp be left desolate,* let no one dwell in their tents:

For they persecute one whom You struck,* they increase the pain of one You wounded,

Charge them with guilt upon guilt;* let them never be found just in Your sight.

Blot them out from the book of the living;* do not enroll them among the just.

As for me in my poverty and pain,* let Your help, O God, lift me up.

I will praise God's name with a song;* I will glorify Him with thanksgiving.

A gift pleasing God more than oxen,* more than beasts prepared for sacrifice.

The poor when they see it will be glad* and God-seeking hearts will revive;

For the Lord listens to the needy* and does not spurn His servants in their chains.

Let the heavens and the earth give Him praise,* the sea and all its living creatures.

For God will bring help to Zion and rebuild the cities of Judah* and people shall dwell there in possession.

The children of His servants shall inherit it;* those who love His name shall dwell there.

Psalm 50 (p. 161) and Psalm 40 may also be taken.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Lord, have mercy (3x).

Glory be: (Tone 6): O Lord, the children of Israel have condemned You to death;* You the Life of the world.* Those who crossed the Red Sea because of the staff of Moses,* have nailed You to the wood of the cross;* those who tasted the honey from the rock,* have given You gall as food.* Yet You suffered willingly to deliver us from slavery to the enemy.* O Christ our God, glory to You!

Now and for ever: O Mother of God, you are the true vine laden with the Fruit of life;* wherefore, we implore You, O Lady,* to intercede together with the apostles and all the saints* that we may obtain mercy for our souls.

Then we sing the following stichera:

(Tone 8, Samohlasen): Through fear of the Jews,* Peter, Your companion and friend denied You, O Lord;* then, in his tears, he cried out: Let not the fountain of my tears dry up;* for I had promised fidelity,* but I did not keep my promise.* Grant us this same repentance, O Lord, and have mercy on us.

Verse: For food they gave Me gall; in My thirst they gave Me vinegar.

The soldiers mocked You, O Lord, before Your precious cross;* the heavenly armies were struck with amazement.* For You were crowned with scorn,* You, the One Who crowns the earth with flowers;* You were clothed in the purple of derision;* You, the One Who clothes the fir-

mament with clouds.* You reveal Your mercy in Your work of salvation.* O Lord, glory to You!

Glory be: Now and for ever: (*Tone 5*): When You were placed on the cross, O Lord,* You cried out to the people: For which of my works do you wish to crucify Me?* Is it because I made Your paralyzed ones walk,* or because I have raised the dead from their sleep?* Is it because I healed the woman with a flow of blood,* or took pity on the Canaanite woman?* For which work do you wish to kill Me?* Behold the One Whom you shall pierce!

The rest according to the rubrics prescribed in the First Hour.

Prokimenon: Ps 37 (Tone 4).

For I am on the point of falling and my pain is always before me.

Verse: O Lord, do not rebuke me in Your anger; do not punish me, Lord, in Your rage.

Lector: A reading from the Book of Isaiah.

The Lord GOD has given me / a well-trained tongue, / That I might know how to speak to the weary / a word that will rouse them. / Morning after morning / he opens my ear that I may hear; / And I have not rebelled, / have not turned back. / I gave my back to those who beat me, / my cheeks to those who plucked my beard; / My face I did not shield / from buffets and spitting. The Lord GOD is my help, / therefore, I am not disgraced; / I have set my face like flint, / knowing that I shall not be put to shame. / He is near who upholds my right; / if anyone wishes to oppose me, / let us appear together. / Who disputes my right? / Let him confront me. / See, the Lord GOD is my help; / who will prove me wrong? / Lo, they will all wear out like cloth; / the moth will eat them up. Who among you fears

the LORD, /heeds his servant's voice, /And walks in darkness /without any light, /Trusting in the name of the LORD /and relying on his God? /All of you kindle flames /and carry about you fiery darts; /Walk by the light of your own fire /and by the flares you have burnt! /This is your fate from my hand; /you shall lie down in a place of pain (50:4-11).

Lector: A reading from the epistle of St. Paul to the Romans.

Brethren: For Christ, while we were still helpless, yet died at the appointed time for the ungodly. Indeed, only with difficulty does one die for a just person, though perhaps for a good person one might even find courage to die. But God proves his love for us in that while we were still sinners Christ died for us. How much more then, since we are now justified by his blood, will we be saved through him from the wrath. Indeed, if, while we were enemies, we were reconciled to God through the death of his Son, how much more, once reconciled, will we be saved by his life (5:6-10).

Gospel: Mk 15:16-41. The priest alone reads it.

The holy doors are closed, and the choir sings:

Blessed is the Lord God! Blessed is the Lord day by day!
May the God of our salvation smooth our path. Our God
is the God of salvation.

Holy God; Trinity most holy; Our Father; *kontakion:* O come,
and let us...; *the rest as in the First Hour, except the concluding
prayer:*

Prayer of the Third Hour

O God our Master, almighty Father; only-begotten Son,
Lord Jesus Christ; and You, O Holy Spirit, one God and
one Might, have mercy on me a sinner, and save me, Your

unworthy servant, according to the ways of Your wisdom.
For You are blessed forever and ever. Amen.

SIXTH HOUR

Come, let us adore...

Psalm 108

O God Whom I praise, do not be silent,* for the mouths of deceit and wickedness are opened against me.

They speak to me with lying tongues;* they beset me with words of hate and attack me without cause.

In return for my love they accuse me while I pray for them.* They repay me evil for good, hatred for love.

For Your name's sake act in my defense;* in the goodness of Your love be my rescuer.

For I am poor and needy* and my heart is pierced within me.

I fade like an evening shadow;* I am shaken off like a locust.

My knees are weak from fasting;* my body is thin and gaunt.

I have become an object of scorn,* all who see me toss their heads.

Help me, Lord my God,* save me because of Your love.

Let them know that this is Your work,* that this is Your doing, O Lord.

They may curse* but You will bless.

Let my attackers be put to shame,* but let Your servant rejoice.

Let my accusers be clothed with dishonor,* covered with shame as with a cloak.

Loud thanks to the Lord are on my lips.* I will praise Him in the midst of the throng,

For God stands at the side of the poor.* to save them from unjust condemnation.

Psalm 90 (p. 167) and Psalm 51 may also be taken.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God!(3x).

Lord, have mercy(3x).

Glory be: (Tone 2): You fulfilled our salvation in the middle of the earth, O Christ our God;* You stretched out Your most pure hands on the cross* to gather all the nations who now sing to You: * O Lord, glory to You!

Now and for ever: Since we have no one in whom to confide because of our many sins,* O Virgin Mother of God, intercede for us with the One Who was born of you;* for a mother's prayer is a powerful means for obtaining the Master's favor.* You are most worthy of veneration,* so do not turn away from the pleading of us sinners;* for the One Who willed to suffer in the flesh for our sake is full of mercy,* and His power is sufficient to save us.

Then the following stichera are sung:

(Tone 8, Samohlasen): O my people, what have I done to you, says the Lord?* How have I grieved you?* I gave sight to those who were blind;* I purified those with leprosy;* I made the paralyzed man rise from his mat.* O My people, what have I done to you?* And what do you give Me in return?* Instead of manna, you give Me gall; and for the water from the rock, you give Me vinegar;* and for my love, you nail Me to the cross.* No longer shall you be my chosen ones;* I shall call the Gentiles to glorify Me,

with the Father and the Spirit,* and I shall grant them eternal life.

Verse: For food they gave Me gall; in My thirst they gave Me vinegar to drink.

The choir of the apostles cried out to the doctors of the Law: * O scribes and Pharisees, behold the temple which you have destroyed; * behold the Lamb of God Whom you have crucified. * You placed Him in a tomb, but in His power, He has risen! * It is He Who saved you in the Red Sea; * it is He Who nourished you in the desert; * it is He Who grants life, light and peace to the world.

Glory be: Now and for ever: (*Tone 5*): Come, O Christ-bearing people,* and behold the plot of the traitor Judas* who conspires with the impious priests against Christ our Savior.* Today they brought about the death of the immortal Word* by delivering Him to Pilate to be crucified.* Our Savior suffered on Calvary and said: * Father, forgive them this sin,* so that all the nations will come to know My resurrection from the dead.

The rest according to rubrics prescribed in the First Hour.

Prokimenon: Ps 8 (*Tone 4*)

How great is Your name, O Lord our God, through all the earth!

Verse: Your majesty is praised above the heavens.

Lector: A reading from the Book of the prophet Isaiah.

Thus says the Lord:/ See, my servant shall prosper,/ he shall be raised high and greatly exalted./ Even as many were amazed at him —/ so marred was his look beyond that of man,/ and his appearance beyond that of mortals —

/So shall he startle many nations, /because of him kings
shall stand speechless; /For those who have not been told
shall see, /those who have not heard shall ponder it.
Who would believe what we have heard? /To whom has
the arm of the LORD been revealed? /He grew up like a
sapling before him, /like a shoot from a parched earth; /
There was in him no stately bearing to make us look at
him, /nor appearance that would attract us to him. /He
was spurned and avoided by men, /a man of suffering,
accustomed to infirmity, /One of those from whom men
hide their faces, /spurned, and we held him in no esteem.
Yet it was our infirmities that he bore, /our sufferings
that he endured, /While we thought of him as stricken, /
as one smitten by God and afflicted. /But he was pierced
for our offenses, /crushed for our sins, /Upon him was the
chastisement that makes us whole, /by his stripes we were
healed. /We had all gone astray like sheep, /each follow-
ing his own way; /But the LORD laid upon him /the guilt
of us all. /Though he was harshly treated, he submitted /
and opened not his mouth; /Like a lamb led to the slaugh-
ter /or a sheep before the shearers, /he was silent and
opened not his mouth. /Oppressed and condemned, he
was taken away, /and who would have thought any more
of his destiny? /When he was cut off from the land of the
living, /and smitten for the sin of his people, /A grave was
assigned him among the wicked /and a burial with evildoers,
/Though he had done no wrong /nor spoken any
falsehood. [But the LORD was pleased /to crush him in
infirmity.] If he gives his life as an offering for sin, /he
shall see his descendants in a long life, /and the will of the
LORD shall be accomplished through him. /Because of his
affliction /he shall see the light in fullness of days; /

Through his suffering, my servant shall justify many, / and their guilt he shall bear. / Therefore I will give him his portion among the great, / and he shall divide the spoils with the mighty, / Because he surrendered himself to death / and was counted among the wicked; / And he shall take away the sins of many, / and win pardon for their offenses (52:13-15; 53:1-12).

Lector: A reading from the epistle of St. Paul to the Hebrews.

Brethren: He who consecrates and those who are being consecrated all have one origin. Therefore, he is not ashamed to call them "brothers," saying: / "I will proclaim your name to my brothers, / in the midst of the assembly I will praise you": / and again: / "I will put my trust in him"; / and again: / "Behold, I and the children God has given me." / Now since children share in blood and flesh, he likewise shared in them, that through death he might destroy the one who has the power of death, that is, the devil, and free those who through fear of death had been subject to slavery all their life. Surely he did not help angels but rather the descendants of Abraham; therefore, he had to become like his brothers in every way, that he might be a merciful and faithful high priest before God to expiate the sins of the people. Because he himself was tested through what he suffered, he is able to help those who are being tested. (2:11-18).

Gospel: Lk 23: 32-49. The priest himself reads it.

The holy doors are closed, and the choir sings:

Let Your bounties, O Lord, come down upon us in haste,* for our need has become great indeed.* Help us, O God our Savior, for the glory of Your name.* Save us, O

Master, and forgive our sins for the sake of Your name.

Holy God; Trinity most holy; Our Father; *kontakion*: O come, and let us...; *the rest as in the First Hour, except the concluding prayer of the Sixth Hour* (p. 170).

NINTH HOUR

Come, let us adore...

Psalm 58

Rescue me from my enemies, my God;* lift me out of reach of my foes.

Deliver me from evildoers;* from the bloodthirsty save me.

They have set an ambush for my life;* the powerful conspire against me.

For no offense or misdeed of mine, Lord,* for no fault they hurry to take up arms.

Come near and see my plight!* You, Lord of hosts, are the God of Israel!

Awake! Punish all the nations.* Have no mercy on these worthless traitors.

Each evening they return,* growling like dogs, prowling the city.

Their mouths pour out insult;* sharp words are on their lips.

They say: "Who is there to hear?"* You, Lord, laugh at them; You deride all the nations.

My strength, for You I watch;* You, God, are my fortress, my loving God.

May God go before me,* and show me my fallen foes.

Slay them, God,* lest they deceive my people.

Shake them by Your power;* Lord, our shield, bring them down.

For the sinful words of their mouths and lips* let them be caught in their pride.

For the lies they have told under oath* destroy them in anger, destroy till they are no more.

Then the people will know God rules over Jacob,* yes, even to the ends of the earth.

Each evening they return,* growling like dogs, prowling the city.

They roam about as scavengers;* if they are not filled, they howl.

But I shall sing of Your strength,* extol Your love at dawn,

For You are my fortress,* my refuge in time of trouble.

My strength, Your praise I will sing;* You, God, are my fortress, my loving God.

Psalm 85 (p. 174) and Psalm 139 may be taken.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Lord, have mercy (3x).

Glory be: (Tone 8): Seeing the Author of life hanging on the cross,* the good thief cried out with his act of faith: If the One crucified with us were not God in the flesh,* the sun would not have hidden its rays,* nor would the earth have trembled with fear.* And You patiently bear all this;* remember, me, O Lord, in Your kingdom.

Now and for ever: O gracious Lord, for the sake of all You were born of a virgin: through your death on the cross You conquered Death;* and through Your resurrection You revealed Yourself as God.* O merciful Lord, do not dis-

dain those whom You have created with Your own hands,* but show forth Your love for us.* Accept the intercession which the Mother who bore You makes in our behalf.* O Savior, save Your despairing people!

Then the following stichera are taken:

(*Tone 7, Samohlasen*): When they saw their Creator hanging on the cross,* heaven and earth were seized with amazement;* the sun was darkened and day was changed into night;* the earth gave up the bodies of the dead from their tombs.* With all creation, we also bow before You;* O Lord, save us.

Verse: They divided My garments among themselves, and for My vesture they cast lots.

(*Tone 2*): When the lawless ones nailed You to the cross,* You said to them, O Lord of glory: * How have I grieved you to arouse such anger?* Who has saved you from affliction more than I?* And now, what do you give Me in return?* For the good I have done, you now do evil;* for the pillar of fire, you nail Me to the cross;* for the cloud, you dig Me a grave; for the manna, you offer Me gall;* and for the water from the rock, you give Me vinegar to drink?* Henceforth, I shall call the Gentiles* that they may glorify Me, together with the Father and the Holy Spirit.

Glory be: Now and for ever: (*Tone 6*): Today, the Lord Who raised the dry land from the waters* is raised upon the cross.* A crown of thorns is placed upon the head of the King of angels.* He clothed the sky with clouds: * now today He is clothed with a purple robe.* In the Jordan He freed Adam;* now today He is slapped in the face.* The Bridegroom of the Church is fastened with nails;* the Son of the Virgin is pierced with a spear.* We worship Your

passion, O Christ;* we worship Your passion, O Christ;* we worship Your passion, O Christ;* let us now behold Your glorious resurrection.

The rest according to the rubrics prescribed in the First Hour.

Prokimenon: Ps 13 (Tone 6)

Fools have said in their hearts: There is no God above.

Verse: Their deeds are corrupt, depraved; there is no good person left.

Lector: A reading from the Book of Jeremiah.

I knew it because the LORD informed me; at that time you, O LORD, showed me their doings. Yet, I, like a trusting lamb led to slaughter, had not realized that they were hatching plots against me: "Let us destroy the tree in its vigor; let us cut him off from the land of the living, so that his name will be spoken no more." / But you, O LORD of hosts, O just Judge, / searcher of mind and heart, / Let me witness the vengeance you take on them, / for to you I have entrusted my cause! / Therefore, thus says the LORD concerning the men of Anathoth who seek your life, saying, "Do not prophesy in the name of the LORD; else you shall die by our hand." Therefore, thus says the LORD of hosts: I am going to punish them. The young men shall die by the sword; their sons and daughters shall die by famine. None shall be spared among them, for I will bring misfortune upon the men of Anathoth, the year of their punishment (11: 18-23).

Lector: A reading from the epistle of St. Paul to the Hebrews.

Brethren: Since through the blood of Jesus we have confidence of entrance into the sanctuary by the new and living way he opened for us through the veil, that is, his flesh, and since we have "a great priest over the house of

God," let us approach with a sincere heart and in absolute trust, with our hearts sprinkled clean from an evil conscience and our bodies washed in pure water. Let us hold unwaveringly to our confession that gives us hope, for he who made the promise is trustworthy. We must consider how to rouse one another to love and good works. We should not stay away from our assembly, as is the custom of some, but encourage one another, and this all the more as you see the day drawing near. If we sin deliberately after receiving knowledge of the truth, there no longer remains sacrifice for sins but a fearful prospect of judgment and a flaming fire that is going to consume the adversaries. Anyone who rejects the law of Moses is put to death without pity on the testimony of two or three witnesses. Do you not think that a much worse punishment is due the one who has contempt for the Son of God, considers unclean the covenant-blood by which he was consecrated, and insults the spirit of grace? We know the one who said: / "Vengeance is mine; I will repay," / and again: / "The Lord will judge his people." / It is a fearful thing to fall into the hands of the living God (10:19-31).

Gospel: (Jn 18:28 - 19:1-37). The priest alone reads it.

The holy doors are closed; and the choir reads:

For the sake of Your holy name, do not abandon us forever; do not forget Your covenant. For the sake of Abraham the trustful one, Isaac Your servant, and Israel Your holy one, do not take Your mercies away from us.

Holy God; Trinity most holy; Our Father; kontakion: O come, and let us...; *the rest as in the First Hour, except for the concluding prayer of the Ninth Hour, (p. 177).*

VESPERS WITH THE PLACEMENT OF THE HOLY SHROUD

Begin as on Daily Vespers; there is no incensing at the beginning. The hymn: Blessed is the man.... is omitted; but immediately after the litany, the choir sings: O Lord, I have cried to You...; and the deacon incenses.

Stichera at "O Lord, I have cried..."

We sing the following six stichera:

(Tone 1): All creation was transformed with fear,* when it beheld You hanging on the cross, O Christ.* The sun was darkened and the foundations of the earth trembled.* All creation suffered with the One Who created all things.* O Lord, Who willingly suffered for us, glory to You.

(Tone 2): Why do evil and iniquitous people concern themselves with what is in vain?* Why have they condemned to death the Life of all?* O what a great wonder!* The Creator of the world is handed over to the lawless ones,* and He, Who loves mankind, is raised upon the cross,* that He might free the enslaved of the Abyss, who are crying out: O long-suffering Lord, glory to You.

The all-pure Virgin seeing You, O Word,* lifted upon the cross today,* lamented as a mother.* Her heart bursting with sorrow and moaning from the depths of her soul,* her countenance deeply scarred with grief,* she cried out so mournfully: O divine Child, how great is my sorrow.* O Light of the world, O Lamb of God,* why have You passed from my sight?* Beholding all this, the heavenly hosts were struck with fear, and they cried out: O incomprehensible Lord, glory to You!

As she beheld You hanging upon the tree, O Christ our God,* she, who gave virgin birth to You, the Creator and God of all,* cried out in such great sorrow: Where has

the beauty of Your countenance gone, O my Son?* I cannot endure this sight of unjust crucifixion.* Hasten and arise* so that I may also see Your resurrection from the dead on the third day.

(Tone 6): Today the Master of creation stands before Pilate,* and the Creator of all is condemned to the cross.* As a lamb He is willingly led and fastened with nails.* His side is pierced, and He who rained manna on the earth,* is given drink from a sponge.* The Savior of the world is struck on the cheek,* and the Creator of all is mocked by His own servants.* For those who crucify Him,* He entreats his Father, saying:* Father, forgive them this sin* because the lawless ones know not what injustice they do.* O, what a supreme love for mankind!

O, how could the lawless council condemn to death the King of creation,* without being ashamed at the thought of His good works* which He recounted to them, saying:* O My people, what have I done to you?* Have I not filled Judea with miracles?* Have I not raised the dead with a word?* Have I not cured infirmities and sufferings?* So now, what do you give Me in return?* Why have you not remembered Me?* For the healing, you have wounded Me;* for life, you gave Me death;* you hang Me, Your Benefactor, on a tree as a criminal.* You treat Me, the Lawgiver, as a lawbreaker.* You condemn the King of all.* O long-suffering Lord, glory to You!

Glory be: Now and for ever: An awesome and glorious mystery occurs today: the One Who cannot be contained is now restrained.* He, Who freed Adam from the curse, is bound.* The Searcher of hearts and souls is questioned unjustly.* He, Who confined the deep, is now confined to prison.* In front of Pilate now stands the One* before Whom the heavenly powers tremble.* The Creator is

struck by the hand of a creature.* The Judge of the living and the dead* is condemned to the cross.* He, Who conquered hell, is sealed in a tomb.* O innocent Lord Who graciously suffered all things,* and saved all mankind from the curse, glory to You!

The entrance with the Gospel Book; O Joyful Light; prokimenon and readings:

Prokimenon: Ps 21 (Tone 4)

They divided My garments among themselves,* and for My vesture they cast lots.

Verse: My God, my God, hear Me. Why have You forsaken Me?*

A reading from the Book of Exodus: (33:11-22).

Prokimenon: Ps 34 (Tone 4)

Fight, O Lord, against those who fight me, war against those who make war upon me.

Verse: Take up the shield and buckler, and rise up in my defense.

A reading from the Book of Job: (42:12-16).

Prokimenon: Ps 87 (Tone 6)

You have plunged me into the bottom of the pit,* into the darkness and the shadow of death.

Verse: O Lord, God of my salvation, by day and by night I cry out to You.

A reading from the book of the prophet Isaiah (p. 588):

After this reading, the deacon intones:

Wisdom!

Lector: A reading from the first epistle of St. Paul to the Corinthians.

Let us be attentive!

Lector: Brethren: The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: / "I will destroy the wisdom of the wise, / and the learning of the learned I will set aside." / Where is the wise one? Where is the scribe? Where is the debater of this age? Has not God made the wisdom of this world foolish? For since in the wisdom of God the world did not come to know God through wisdom, it was the will of God through the foolishness of the proclamation to save those who have faith. For Jews demand signs and Greeks look for wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength. Consider your own calling, brothers. Not many of you were wise by human standards, not many were powerful, not many were of noble birth. Rather, God chose the foolish of the world to shame the wise, and God chose the weak of the world to shame the strong, and God chose the lowly and despised of the world, those who account for nothing, to reduce to nothing those who are something, so that no human being might boast before God. It is due to him that you are in Christ Jesus, who became for us wisdom from God, as well as righteousness, sanctification, and redemption, so that, as it is written, "Whoever boasts, should boast in the Lord." When I came to you, brothers, proclaiming the mystery of God, I did not come with sublimity of words or of wisdom. For I

resolved to know nothing while I was with you except Jesus Christ, and him crucified (I, 1:18-31;2:1-2).

Alleluia: Ps 68 (Tone 1)

Save me, O God, for the waters have risen to my neck.

Verse: Insult has broken my heart, and I am weak.

Verse: Let their eyes grow dim and blind.

Having incensed the altar and the people, the deacon intones:

Wisdom! Stand aright! Let us listen to the holy Gospel.

Priest: Peace be with all.

Choir: And with your spirit.

Choir: Glory be to Your long-suffering, O Lord!

Gospel: Mt 27:1-38, Lk 23:39-43, Mt 27:39-54, Jn 19: 31-37,
Mt 27:55-61.

Choir: Glory be to Your long-suffering, O Lord!

Then the litany Let us all say...; Deign, O Lord; *the litany* Let us complete our evening prayer...; *then the procession with the shroud, during which we sing the following stichera:*

Aposticha

(*Tone 2, Samopodoben*): When the Arimathean lifted You,* lifeless from the cross, O Lord of life,* he anointed You, O Christ, with myrrh,* and wrapped You in a shroud,* and he was moved by heartfelt love* to kiss Your body not subject to decay:* but was restrained by fear,* and rejoicing, he cited out to You:/* Glory to Your condescension, O Lover of mankind!

Verse: The Lord reigns, He is clothed in majesty.

O Savior of all,* when You placed Yourself for all mankind in a new tomb,* the Abyss, which ever mocked, was terrified when it saw You;* the bonds were shattered,*

the gates were broken,* and the graves opened and the dead arose.* Adam joyfully called out to You: * Glory to Your condescension, O Lover of mankind.

Verse: For He has made the world firm, which shall not be moved.

When You, by divine nature,* indescribable and infinite,* were willingly enclosed in the tomb,* You ended the mysteries of death, O Christ,* and annihilated the kingdom of Hades,* favoring this Sabbath day* with Your divine blessing, glory, and light.

Verse: Holiness befits Your house, O Lord, for length of days.

When the heavenly powers saw You, O Christ,* calumniated by the lawless ones,* they were amazed at Your long-suffering* which our words cannot express.* And when they beheld the stone of Your tomb* being sealed by the hands* that pierced Your incorruptible side,* they still rejoiced at our salvation and cried out to You: * Glory to Your condescension, O Christ.

Glory be: Now and for ever: (*Tone 5*): Joseph, with Nicodemus,* took You down from the cross,* Your body clothed in glory as with a robe;* but seeing You lifeless, naked and unburied,* began to weep and lament, saying: * Great is my sorrow, O sweet Jesus!* The sun, seeing You hanging upon the cross, was clothed in darkness,* the earth quaked in fear,* and the curtain of the temple was torn asunder.* But, behold, I now see You as accepting death for my sake.* How, O my God, shall I bury You?* With what type of shroud shall I wrap You?* With what hands shall I touch Your body not subject to decay?* O gracious Lord, with what songs shall I hymn Your departure?* I exalt Your suffering.* I extol in song Your burial and resurrection, calling out: * O Lord, glory to You!

Canticle of Simeon; Holy God; Trinity most holy; Our Father,
and the following troparion:

(Tone 2, Samopodoben): The noble Joseph* took down from
the cross Your most pure body.* Anointing it with spices,*
he wrapped it in pure linen* and placed it in a new tomb.
(three times, each time with a prostration).

Deacon: Wisdom!

Choir: Give the blessing. Then the great dismissal, (p. 36; 1253)

The no - bile Jo' - - - se - 'ph
to - ok down from the cross Your most pu - re bo - dy
an-oint-ing it with pu-re spi-ces he pla - ced it in a new tomb.

Note

If a priest serves more than one parish, then in the mother church he celebrates Vespers with the placement of the shroud, while in the other churches he only places it in the following manner: - Priest: Blessed is our God.... Choir: Amen. Come, let us adore...; then immediately the entrance with the shroud begins, during which the choir sings in Tone 5: Joseph with Nicodemus..., (p. 600); after the entrance, the priest intones: Glory be to You, Christ our God, our hope.... Choir: Glory be: Now and for ever: Lord, have mercy (3x). Give the blessing. Priest: Christ our true God... (see above); and the troparion: The noble Joseph... (three times, with prostrations).

**GREAT SATURDAY
JERUSALEM MATINS**

(on Friday evening)

A table is placed before the holy shroud, and on it is placed the Gospel Book between two candles. Before this table, the priest celebrates Matins along with the concelebrants. For text of the Stations, see pp. 1338-1340. Having incensed the shroud and the people, he begins: Glory be to the holy consubstantial...; Psalm 142; the litany; God the Lord..., and the following troparia:

(Tone 2): The noble Joseph* took down from the cross Your most pure body.* Anointing it with spices,* he wrapped it in pure linen* and placed it in a new tomb.

Glory be: When You descended to Death, O immortal Life.* You destroyed the Abyss by the radiance of Your divinity.* And when You raised the dead from the depths of the earth,* all the heavenly powers cried out: O Giver of life, Christ our God, glory to You.

Now and for ever: The angel standing by the grave* exclaimed to the myrrh-bearing women: Spices are meant for the dead,* but Christ reveals Himself as not subject to decay.

First Station

We ex-tol You, O Christ, Giv-er of life, —

Who yes-ter-day were cru - ci-fied —

for us and placed in a tomb, —

glo - ri - ous - ly grant - ing life
to _____ those in the grave.

Melody for the Verses

They are happy whose life is blameless, who follow God's law.

The - tomb be - came Your dwel - ling place;

how can our life de - scend to death?

Yet You des - troyed the king - dom

of death - - - and saved the dead

by rais - ing them from Ha - des.

Verse: They never do anything evil, but walk in His ways.

We ve - ne - rate Your bu - ri - al

and the pas - sion You en - dured to save us,

and the death which de - li - vers us from
cor - - - rup - tion; and we praise
and ex - tol Your king - dom.

Verse: You have laid down Your precepts to be obeyed with care.

You crea - ted the earth
es-tab-lish-ing its size and breadth
to - day O King of all
You dwell in the con - fines of the tomb
but You raise the dead from their tombs with You.

Verse: I will thank You with an upright heart as I learn Your decrees.

O Sa - vior of all
Christ Je - sus, the King of the u - ni - verse,

what did you seek when You de - scand - ed
In - - - to Ha - des? It is our hu - man
race _____ that You wished to save.

Verse: I rejoiced to do Your will as though all riches were mine.

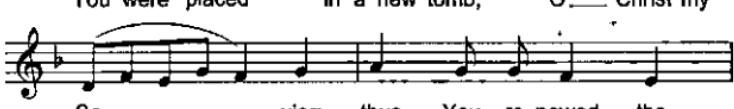
To - day _____ You were placed _____
in a tomb, O Christ our life; _____
by death You have con - quered
the king - dom of death and You _____
o - pen the foun - tains of life for the world.

Verse: Your will is my delight; Your statutes are my counselors.

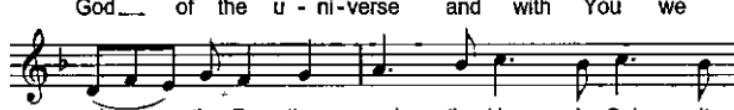
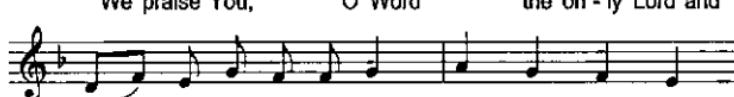
You de-scend-ed to the grave with - out _____
leav - - ing the fa - - ther - ly bo-som;



Verse: I will run the way of Your commands; You give freedom to my heart.



Glory be to the Father and to the Son and to the Holy Spirit:





Now and for ever and ever. Amen.



The deacon incenses the shroud and the people, and then intones the small litany:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy and protect us, O God, by Your grace.

Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary together with all the saints, let us commend ourselves and one another and our whole life, to Christ our God.

Priest: For blessed is Your name and glorified is Your kingdom Father, Son and Holy Spirit, now and for ever and ever.

Choir: Amen.

Second Station

It is pro - per and just to ex - tol You
 and praise Your glo - ry. O Giv -
 er of life; for You stretched out Your hands,
 on the cross and broke the
 pow - er of our en - e my.

Verses. It was Your hands that made me and shaped me; help me to learn Your commands.

It is pro - per and just to ex - tol You
 and praise Your glo - ry, O Word and Cre -
 a - tor, for You de - li - ver us
 from cor -rup - tion and by Your suf - fer -
 ring you quell our pas - sions.

Verse: Your faithful will see me and rejoice, for I trust in Your word.

The earth trem - bled with fear
and the sun was
dark - ened, when it saw You, O Christ,
the un - set - ting Light, bodi - ly bur -
ied in the earth.

Verse: Your truth lasts from age to age, like the earth You created.

When he placed You in the new tomb,
O my Sav - - - - - ior,
Jo - seph pi - ous - ly sang the dir - ges
that flowed from His grief
and the hymns that praised Your di - vi - ni - ty .

Verse: I turn my feet from evil paths, to obey Your word.

You've gone down be -neath the earth.
O God and_crea - tor and the ra -
di - ant star _ sets with You;
ev - ery crea - ture is _ seized with fear
up - on_see-ing the Cre - a - tor of Light
grow dim.

Verse: I have sworn and have made up my mind to obey Your decrees.

Un - set - ting Star and Light
that _ knows no eve - ning,
You now set _ bod - i - ly in
the _ earth; un - able to _ bear
the e - clipse _ of Its God,
the sun is wrapped in dark - - - ness
at the height of day.

Verse: Though the wicked try to ensnare me, I do not stray from Your precepts.

In the short time You were a-sleep,
 You gave life to the dead;
 and in Your re-sur-rec-tion
 You raise those who had been a-sleep
 from all times.

Verse: I open my mouth and I sigh, as I yearn for Your commands.

With our hymns, we praise, O Christ,
 the di-vine bright-ness of Your
 pre-cious cross and Your life giv-ing
 bu-ri-al; for You re-deem
 us from the snare of the e-ne-my.

Glory be to the Father and to the Son and to the Holy Spirit:

O Trini - ty, Who reigns for - ev - er,
 God the Fa - ther in u - nion
 with the Word and the Spi - rit,
 grant Your di - vine sup - port to Your faith - ful
 and strength - en our hearts
 In the face of the e - ne - my.

Now and for ever and ever. Amen.

O ho - ly Vir - gin, all-pure and im - mac-u-late,
 you gave birth to the Gi -
 ver of Life; save our Church
 from ad - ver - si - ty, and in your good -
 ness grant that we may live in peace.

The deacon incenses the shroud and the people, and then intones the small litany.

Priest: For You are holy, O our God, and You sit upon the throne of the cherubim; and we render glory to You, together with Your eternal Father and Your all-holy, good, and life-giving Spirit, now and for ever and ever.

Third Station

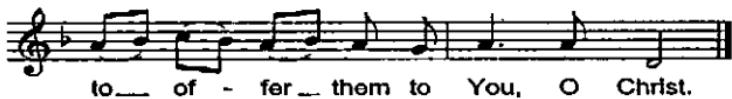
All — peo — ples and na — tions praise
Your bu — rl — al, O Christ,
and of — fer — You their hymns and praise.

Verse: Turn and show me Your mercy; show justice to Your friends.

When he took You down from the cross
and wrapped You in pure il — nen,
Jo — seph placed You in his own tomb.

Verse: Let my steps be guided by Your promise; let no evil rule me.

The Myrrh — bear — ers took spi — ces to a — noint
Your di — vine — bo — dy and hast — ened



Verse: Tears stream from my eyes, because You law is disobeyed.



Verse: The justice of Your will is eternal; if You teach me I shall live.



Verse: Numberless, Lord, are your mercies; with Your decrees give me life.



Verse: Lord, let my cry come before You: teach me by Your word.

In hea - ven the an - gels of the Lord
trem - ble with fear see - ing
Christ ly-ing in the sha-dow of death.

Verse: Let my pleading come before You; save me by Your promise.

We praise You with our love;
by Your pas - sion grant to us sin - ners
Your grace and for - give - ness.

Glory be to the Father and to the Son and to the Holy Spirit:

O Tri - ni- ty, O di - vine ma - jes - ty,
Fa - ther, Son, and Ho - ly Spi - rit,
have mer - cy on Your world.

Now and for ever and ever. Amen.

O Vir-gin Mo-ther of God,
grant that Your ser-vants
may be-hold the re-sur-rec-tion of your Son.

Immediately after the stations: Hosts of angels..., (p. 125). The deacon takes the small litany, without incensing.

Priest: For You are the King of peace, O Christ our God, and we give glory to You, together with Your eternal Father and Your all-holy, good and life-giving Spirit, now and ever and forever. Amen.

Sessional Hymn (Tone 1, Podoben – Hrob twoj, Spase): Joseph went to Pilate and begged for Your body;* he wrapped it in a pure linen cloth,* anointed it with precious spices* and placed it in a new tomb.* Early in the morning, the holy myrrh-bearers cried out:*

O Christ, as You foretold, show us Your resurrection.

Psalm 50 (p. 128).

Canon – Ode 9

The deacon or the priest incenses and then intones: Let us greatly extol the Theotokos and the Mother of Light in hymns! Omit the Magnificat; the choir immediately sings the hirmos:

Do not weep for me O Mo-ther
e - ven though you have seen me,

ly - ing in the tomb ...
 the Son ____ to whom you gave
 birth in a won - drous man - er;
 for I shall a - rise and be glo - - ri - fied;
 and in my di-vine glo - - ry.
 I shall for-e-ver ex - alt the faith ful who love you
 and sing - - - the prais - es of your glo -
 ry.

Verse: Glory be to Your holy burial, O Lord!

I conceived You in a wondrous way, O my eternal Son,* and I was happier than all women,* for I did not suffer any pain.* But today I see You lifeless, O my God,* and a sword of sadness pierces me in a most cruel manner;* but arise, O Lord, that I may extol You.

Verse: Glory be to Your holy burial, O Lord!

O Mother, the earth covers Me by my own will;* but the guardians of Hades shudder to see Me* wearing the

bloody garment of punishment;* for, on the cross, I have struck down My enemies;* I shall arise as God, and you shall be exalted.

Glory be: Now and for ever: Let creation rejoice and let all mortals exult with joy!* I have despoiled the enemy Hades;* let the myrrh-bearing women come to anoint Me.* I redeem Adam and Eve and all the human race;* and on the third day, I shall arise.

Katabasia: Do not weep for me, O Mother,* even though you have seen lying in the tomb* the Son to Whom you gave birth in a wondrous manner;* for I shall arise and be glorified;* and in My divine glory, I shall forever exalt the faithful who love you* and sing the praises of your glory.

Holy is the Lord our God (*Tone 2*) (3x).

Exapostilarion is omitted.

Psalm 148

Let everything that lives and breathes give praise to the Lord. Praise the Lord from the heavens, praise Him in the heights. To You is due a hymn, O God!

Praise Him, all His angels, praise Him, all His hosts. To You is due a hymn, O God! (*See p. 148*).

Verse: Praise Him for His powerful' deeds, praise His surpassing greatness.

(*Tone 2*): Today the One Who holds all creation in His hand* is Himself held in the tomb;* a rock covers the One Who covered the heavens with beauty;* Life has fallen asleep.* Hades is seized with fear,* and Adam is freed from His bonds.* Glory to Your work of salvation;* through it You accomplished the eternal Sabbath rest,* and You grant us the gift of Your holy resurrection.

Verse: Praise Him with the sound of the trumpet, praise Him with lute and harp.

What is this sight that we behold!* God rests today;* by His passion, the King of the ages completed His work of salvation,* and He renews the Sabbath in His tomb.* We praise the infinite mercy of God;* arise, O Lord, and judge the earth,* for You reign forever.

Verse: Praise Him with timbrel and dance, praise Him with strings and pipes.

Come, let us contemplate our Life placed in the tomb,* that those who lie in the tombs may live.* Come, let us contemplate today the Lion of Judah;* with the prophet, let us cry out to Him:/* You rest and sleep, and who can awaken You, O our King?* Arise, in Your power, O Lord,* Who willingly gave Yourself for us, glory to You.

Verse: Praise Him with resounding cymbals, praise Him with clashing of cymbals. Let everything that lives and that breathes give praise to the Lord.

(Tone 6): Joseph asked for Your most pure body,* and he placed it in His new tomb.* For it is fitting that You come forth from the tomb as from a bridal chamber.* You have broken the kingdom of death, O Christ,* and opened the gates of paradise to mortals;* O Lord, glory to You.

Glory be: (Tone 6): Today the mystical word of the prophet Moses is fulfilled:/* And God blessed the seventh day.* For behold, this is the blessed day of the Sabbath,* behold, this is the day of rest,* on which the only Son of God rested from all His work.* In His bodily death which He endured for our salvation,* He returns to the glory from which He came;* and by His resurrection, He grants eternal life* in His goodness and love for mankind.

Now and for ever: (Tone 2): You are truly most blessed...,
(p. 140).

Great Doxology

Priest: Glory to You, Who have shown us the light.

Choir: Glory to God in the highest..., (p. 140).

During the great doxology, the deacon takes the Gospel Book, which rests on the table before the holy shroud, and all make a procession around the altar and again return before the holy shroud.

After the great doxology and Holy God..., the choir sings:

(Tone 5): Come and let us bless the memory of Joseph of Arimathea,* who went to Pilate by night to beg for the One Who is our Life:/* Give me the body of this pilgrim Who has no place to lay His head:/* give me the body of my Lord and Master,* Who was led to death by a wicked disciple;* give me the body of the only Son,* Whose Mother saw Him hanging on the cross,* weeping and sighing as she cried out in a motherly lament:/* Alas, O my beloved Son!/* Alas, O Light of my eyes,* O Treasure of my heart and soul;* today the prophecy of Simeon in the Temple is fulfilled:/* for a sword has pierced my heart;* but You shall change my grief into the joy of Your resurrection.* We bow before Your passion, O Christ:/* we bow before Your passion, O Christ;* we bow before Your passion, O Christ;* and we adore Your holy resurrection.

Deacon: Let us be attentive!

Priest: Peace be with all.

Deacon: Wisdom! Let us be attentive!

The choir sings the following troparia:

(Tone 2): The noble Joseph* took down your most pure body from the cross.* He wrapped it in a clean shroud,* and with fragrant spices laid it in burial in a new tomb.* But You arose in three days, O Lord,* bestowing great mercy upon the world.

And immediately, without the Glory be: Now and for ever:

(Tone 2): O Christ, Who holds fast the ends of the earth,*
You have accepted to be held fast within the tomb,* You
have conferred upon us immortality and life.

Deacon: Let us be attentive!

Priest: Peace be with all.

Deacon: Wisdom! Let us be attentive!

Prokimenon: Ps 43 (Tone 4)

Stand up and come to our help! Redeem us because of
Your love.

Verse: We heard with our own ears, O God, our
forebears have told us the story.

Deacon: Wisdom!

Lector: A reading from the Book of the prophet Ezekiel.

Deacon: Let us be attentive!

The hand of the LORD came upon me, and he led me out
in the spirit of the LORD and set me in the center of the
plain, which was now filled with bones. He made me walk
among them in every direction so that I saw how many
they were on the surface of the plain. How dry they were!
He asked me: Son of man, can these bones come to life?
“Lord GOD,” I answered, “you alone know that.” Then he
said to me: Prophesy over these bones, and say to them:
Dry bones, hear the word of the LORD! Thus says the Lord
GOD to these bones: See! I will bring spirit into you, that
you may come to life. I will put sinews upon you, make
flesh grow over you, cover you with skin; and put spirit in
you so that you may come to life and know that I am the
LORD. I prophesied as I had been told, and even as I was
prophesying I heard a noise; it was a rattling as the bones

came together, bone joining bone. I saw the sinews and the flesh come upon them, and the skin cover them, but there was no spirit in them. Then he said to me, Prophesy to the spirit, son of man, and say to the spirit: Thus says the Lord God: From the four winds come, O spirit, and breathe into these slain that they may come to life. I prophesied as he told me, and the spirit came into them; they came alive and stood upright, a vast army. Then he said to me: son of man, these bones are the whole house of Israel. They have been saying, "Our bones are dried up, our hope is lost, and we are cut off." Therefore, prophesy and say to them: Thus says the Lord God: O my people, I will open your graves and have you rise from them, and bring you back to the land of Israel. Then you shall know that I am the LORD, when I open your graves and have you rise from them, O my people! I will put my spirit in you that you may live, and I will settle you upon your land; thus you shall know that I am the LORD. I have promised, and I will do it, says the LORD. (37: 1-14).

Immediately, the prokimenon is sung according to matinal tone 7.
Arise then, Lord, lift up Your hand! O God, do not forget the poor!

Verse: I will praise You, Lord, with all my heart: I will recount all Your wonders.

Deacon: Wisdom!

Lector: A reading from the first epistle of St. Paul to the Corinthians.

Deacon: Let us be attentive!

Brethren: your boasting is not appropriate. Do you not know that a little yeast leavens all the dough? Clear out the old yeast, so that you may become a fresh batch of dough, inasmuch as you are unleavened. For our paschal lamb,

Christ, has been sacrificed. Therefore, let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth. ¶ Christ ransomed us from the curse of the law by becoming a curse for us, for it is written, "Cursed be everyone who hangs on a tree," that the blessing of Abraham might be extended to the Gentiles through Christ Jesus, so that we might receive the promise of the Spirit through faith. (I Cor 5:6-8; Gal 3:13-14).

Alleluia! (Tone 5)

Verse (Ps 67): Let God arise and let His enemies be scattered, and let those who hate Him flee from before His face.

Verse: As smoke vanishes, so let them vanish as wax melts before a fire.

Verse: So let the wicked perish at the presence of God, and let the righteous ones rejoice.

The deacon, having incensed the holy shroud, the priests, and the people, intones:

Wisdom! Let us stand and listen to the holy Gospel!

Priest: Peace be with all.

Choir: And with your spirit.

Deacon: A reading from the holy Gospel according to Matthew.

Choir: Glory to Your passion, O Lord!

Gospel: Mt 27:62-66. The priest himself reads the Gospel.

Choir: Glory to Your long-suffering, O Lord!

Then the litanies Have mercy on us, O God... and Let us complete our morning prayer... (pp. 142-143), and the great dismissal.

After the dismissal, we sing the troparion: The noble Joseph... three times with a prostration each time, (p. 620).

GREAT SATURDAY

Vespers with the Liturgy of St. Basil the Great

At the beginning, everything exactly as prescribed in the note on Great Thursday, (p. 550). The hymn: Blessed is the man... is omitted.

Stichera at "O Lord, I have cried..."

(Tone 1): Accept our evening prayer, O holy Lord,* and grant us forgiveness of sins,* for You alone manifested the resurrection to the world.

O Christ, by Your passion we have been freed from suffering:* and by Your resurrection we have been delivered from corruption.* O Lord, glory to You!

(Tone 8): Today the Abyss sighed and cried out: I should never have received the One Who was born of Mary; for He came against me and destroyed my power and crushed my gates of bronze. Being God, He raised the souls which I once held. Glory to your cross and resurrection, O Lord!

Today the Abyss sighed and cried out: My power has been destroyed.* For I received a dead Man as one of their dead,* but I could not hold Him.* Then I also lost with Him all those who were under my power.* From the beginning I held the dead,* but now this One raises them.* Glory to Your cross and resurrection, O Lord!

Today the Abyss sighed and cried out: My power has been swallowed up!* For the Shepherd, crucified, has resurrected Adam,* and those whom I held, I lost.* Those whom I swallowed, I have given up.* For the One they crucified has emptied the graves,* and the power of Death has vanished.* Glory to Your cross and resurrection, O Lord!

(Tone 6): The great Moses foreshadowed this day mystically when he said: * And God blessed the seventh day.* This is the blessed Sabbath.* This is the day of rest* on which the only-begotten Son of God rested from His work,* keeping the Sabbath physically by the providence of death,* in returning through resurrection to what He had been, granting us eternal life;* for He alone is gracious and He loves mankind.

Glory be: Now and for ever: (Tone 1 - Dogmaticon): Let us praise the Virgin Mary* who, although born of our humanity, gave birth to the Lord of all;* the angels extol her in song,* for she is the glory of the whole world,* the gateway to heaven, and the adornment of the faithful.* As the Mother of God, she is heaven itself and the very temple of God.* She broke down the wall of enmity between mankind and God,* thereby bringing us peace and opening the gates of the kingdom.* Let us, therefore, cling to her as the anchor of our faith;* and our Lord, Who was born of her, will be our protector.* Take courage then, O people of God,* for the Almighty Himself will defeat your enemies.

The entrance with the Gospel Book; O Joyful Light... and immediately, without the prokimenon, the following readings: Genesis (1:1-13); Isaiah (60:1-16); Exodus (12:1-11); Jonah (the entire book); Joshua (5:10-15); Exodus (13:20-22;14:1-31;15:1) (shortened – see below). Before each reading the deacon, standing at the royal doors, turns to the people and exclaims: Wisdom!; and after the lector reads the title of the reading, he says: Let us be attentive!

Lector: A reading from the Book of Exodus.

Moses stretched out his hand over the sea, and the LORD swept the sea with a strong east wind throughout the night and so turned it into dry land. When the water was thus divided, the Israelites marched into the midst of the sea on

dry land, with the water like a wall to their right and to their left. The Egyptians followed in pursuit; all Pharaoh's horses and chariots and charioteers went after them right into the midst of the sea. In the night watch just before dawn the LORD cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; and he clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the LORD was fighting for them against the Egyptians. Then the LORD told Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers." So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the LORD hurled them into its midst. As the water flowed back, it covered the chariots and the charioteers of Pharaoh's whole army which had followed the Israelites into the sea. Not a single one of them escaped. But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left. Thus the LORD saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore and beheld the great power that the LORD had shown against the Egyptians, they feared the LORD; and believed in him and in his servant Moses. Then Moses and the Israelites sang this song: (14:21-15:1)

Then the following verses are read, which are a continuation of the previous reading; before each verse the choir sings the refrain in the melody of the matinal prokimenon tone 5.

Refrain: Let us sing to the Lord,* for He has been mightily glorified.

Verse: Horse and rider He cast into the sea.

Verse: Help and protector was He for my salvation.

Verse: He is my God, and I shall glorify Him; the God of my father, and I shall exalt Him.

Verse: The Lord crushes enemies; Lord is His name. Pharaoh's chariots and might He cast into the sea.

Verse: Who among the gods is like You, Lord? Who like You is glorified in holiness, wondrous in glory and performing marvels?

Verse: The Lord rules forever and ever.

Glory be: Now and for ever: Let us sing to the Lord, for He has been mightily glorified.

The second series of readings: Zephaniah (3:8-15); I Kings (17:8-24); Isaiah (61:10-11; 62:1-5); Genesis (22:1-18); Isaiah (61:1-9); II Kings (4:8-37); Isaiah (63:11-19; 64:1-5); Jeremiah (31:31-34); Daniel (3:1-32) (*see below*).

Lector: A reading from the Book of Daniel.

King Nebuchadnezzar had a golden statue made, sixty cubits high and six cubits wide, which he set up in the plain of Dura in the province of Babylon. He then ordered the satraps, prefects, and governors, the counselors, treasurers, judges, magistrates and all the officials of the provinces to be summoned to the dedication of the statue which he had set up. ... All these ... stood before the statue which Nebuchadrezzar set up. ... At that point some of the Chaldeans came and accused the Jews to King Nebuchadrezzar: "... O king, you issued a decree that everyone who heard the sound of the trumpet, flute, lyre, harp, psaltery, bagpipe, and all other musical instruments should fall down and worship the golden statue; whoever did not was to be cast into a white-hot furnace. There are certain Jews whom you have made administrators of the

province of Babylon: Shadrach, Meshach, Abednego; these men, O king, have paid no attention to you; they will not serve your god or worship the golden statue which you set up." ... Nebudchadnezzar's face became livid with utter rage against Shadrach, Meshach, and Abednego. He ordered the furnace to be heated seven times more than usual and had some of the strongest men in his army bind Shadrach, Meshach, and Abednego and cast them into the white-hot furnace. They were bound and cast into the white-hot furnace with their coats, hats, shoes and other garments, for the king's order was urgent. So huge a fire was kindled in the furnace that the flames devoured the men who threw Shadrach, Meshach, and Abednego into it. But these three fell, bound, into the midst of the white-hot furnace. They walked about in the flames, singing to God and blessing the Lord. ... Now the king's men who had thrown them in continued to stoke the furnace with brimstone, pitch, tow, and faggots. The flames rose forty-nine cubits above the furnace, and spread out, burning the Chaldeans nearby. But the angel of the Lord went down into the furnace with Azariah and his companions, drove the fiery flames out of the furnace, and made the inside of the furnace as though a dew-laden breeze were blowing through it. The fire in no way touched them or cause them pain or harm. Then these three in the furnace with one voice sang, glorifying and blessing God: / "Blessed are you, O Lord, God of our fathers, / praiseworthy and exalted above all forever."

Then the following verses are taken, which are a continuation of the previous reading; before each verse the choir sings the following refrain in the melody of the matinal prokimenon tone 5.

Refrain: Sing praise to the Lord and exalt Him above all forever.

Verse: Bless the Lord, all you works of the Lord.

Verse: Angels of the Lord, and you heavens, bless the Lord

Verse: Sun and moon, stars of the heaven, bless the Lord.

Verse: Mountains and hills, and everything growing from the earth, bless the Lord. You springs, and seas and rivers, bless the Lord. You whales and all water creatures, bless the Lord.

Verse: All you birds of the air, and beasts wild and tame, bless the Lord.

Verse: Let us bless the Lord, Father, Son, and Holy Spirit, always, now and ever, and forever.

Verse: Let us praise, bless, and bow down before the Lord — giving Him glorious praise forever.

Then the deacon intones the small litany:

Again and again in peace let us pray to the Lord.

Help us, save us, have mercy and protect us, O God, by Your grace.

Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary together with all the saints, let us commend ourselves and one another and our whole life, to Christ our God.

Priest: For You are holy, our God, and we give glory to You, Father, Son, and Holy Spirit, always, now and for ever:

Deacon: And ever.

Choir: Amen. — *Instead of "Holy God:"* All you who have been baptized into Christ have put on Christ. Alleluia. (3x); *the rest is the Liturgy of St. Basil.*

Prokimenon: Ps 65 (Tone 5)

Lé t all the earth worship and sing praise to You, sing praise to Your name, O Most High.

Verse: Shout joyfully to the Lord, all the earth sing praise to His name; give to Him glorious praise.

Epistle: A reading from the epistle of St. Paul to the Romans.

Brethren: Are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father we too might live in newness of life. For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies not more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as being dead to sin and living for God in Christ Jesus. (6:3-11).

After the reading of the epistle, the priest and deacon put on bright vestments, while the lector intones the verses taken from Psalm 81; after each verse the choir sings the following refrain in the melody of the prokimenon of Tone 7.

Refrain: Arise, O God, and judge the earth, for all nations belong to You.

Verse: God stands in the divine assembly. In the midst of the gods He gives judgment.

Verse: How long will You judge unjustly, and favor the cause of the wicked?

Verse: Do justice for the weak and the orphan; defend the afflicted and the needy.

Verse: Save the poor and the destitute, and liberate them from the hands of sinners.

Verse: Unperceiving, they grope in the darkness; and the order of the world is shaken.

Verse: I have said: You call yourselves gods, and all of you, children of the Most High. And yet, you shall die like mortals, you shall fall like any earthly ruler.

Before and after the Gospel the choir sings: Glory be to You, O Lord, glory be to You!

Gospel: Mt 28:1-20. The deacon reads it. Instead of the Cherubic Hymn, the following hymn is sung:

(Tone 8): Let all mortal flesh be silent, and let it stand with fear and awe, having no earthly thought. The King of kings and the Lord of lords comes to be sacrificed and to be given as food to the faithful. Before Him go the choirs of angelic hosts, Powers and Principalities, the many-eyed Cherubim and the six-winged Seraphim. They cover their faces while they chant: Alleluia! Alleluia! Alleluia!

Let all mortal flesh be silent, si - lent,

Floral Triodion

A musical score for 'Floral Triodion' featuring ten staves of music in G clef, common time, and a key signature of one flat. The lyrics are written below each staff, connected by horizontal lines. The music consists of eighth and sixteenth note patterns. The lyrics are:

hav - - - ing no earth - - ly thought,
and let it stand with fear and awe.
The King, King
— of kings —
and Lord
of lords
comes to be sac - ri - ficed —
and glv - en, as food to the faith - ful.
Be - fore HIm go —
the choirs of an - ge - - - llc hosts,
Pow - ers and Prin - ci - pa - li - ties.

The many eyed Cher - u - bim
 and the six - winged _____
 Ser - a - phim.
 Cov - er - ing
 their fac - - - es
 while they chant
 Al - le - lu - ia, al - le - lu - - - ia,

Instead of It is truly right..., - take the hirmos: Weep not for me, O My Mother... (p..616).

Communion Verse: The Lord arose as out of a sleep, and having resurrected, He saves us. Alleluia! (3x).

When the priest reads the prayer at the ambo before the holy shroud, the sacristan brings out the litijnyk with the breads, wine, and oil. After the prayer at the ambo, the choir does not sing: Blessed be the name of the Lord..., but immediately the deacon intones: Let us pray to the Lord; Choir: Lord, have mercy. The priest reads the prayer for the blessing of the breads, (p. 34). Choir: Amen. Blessed be the name of the Lord. The rest is the Liturgy of St. Basil the Great.

Service at the Grave

The priest, vested in Lenten vestments, stands before the holy shroud and intones: Blessed is our God... Choir: Amen. Glory be to You, our God... and the usual beginning, (p. 10); Psalm 50, (p. 128); canon – Ode 9, "Do no weep for me, O Mother ..." (p. 616); Holy God...; Trinity most holy; Our Father; and the troparion: Although You descended into the grave..., (p. 1231), without the Glory be: Now and for ever: the litany Have mercy on us, O God... from Small Compline, (p. 59); the dismissal of Great Saturday Matins, (p. 1254); then: The noble Joseph..., (p. 620), three times, with a prostration each time; finally, the holy shroud is placed on the altar, according to custom.



THE RESURRECTION. OF OUR LORD JESUS CHRIST PASCHAL MATINS

The celebrants, having fully vested in bright vestments, as for the Divine Liturgy, come before the altar in the usual order and all together they make a bow. The main celebrant hands the Gospel Book to the first celebrant, and an icon depicting the resurrection of Christ to the second celebrant; he himself takes in his left hand a cross, and the censer, which he has received from the deacon, in his right hand. He then incenses first the altar, then the concelebrants; then, all together, they make a bow before the altar, and exit from the church in procession, singing:

(Tone 6): O Christ our Savior, the angels in heaven sing the praises of Your resurrection, make us, on earth, also worthy to extol and glorify You with a pure heart.

The main celebrant, after incensing, stands before the closed doors and intones:

Glory to the holy, consubstantial, life-creating and undivided Trinity, always, now and ever and forever.

Choir: Amen.

Then the main celebrant (together with the concelebrants) sings the following troparion (Tone 5):

Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life.

This troparion is sung three times, alternately, with the priests; then the celebrants sing the following verses:

Verse: Let God arise and let His enemies be scattered, and let those who hate Him flee from before His face.

Choir: Christ is risen...

Verse: As smoke vanishes, so let them vanish as wax melts before the fire.

Choir: Christ is risen...

Verse: So let the wicked perish at the presence of God, and let the righteous ones rejoice.

Choir: Christ is risen...

Verse: This is the day that the Lord has made, let us exalt and rejoice in it.

Choir: Christ is risen...

Glory be: Now and for ever:

Choir: Christ is risen...

The priest again sings: Christ is risen from the dead! By death He conquered Death:

And choir concludes: And to those in the grave He granted life.

Then the main celebrant, with the handcross, knocks on the doors three times and, having opened them, he enters the church together with the celebrants and the people, singing:

'And to those in the graves He granted life – until he reaches the altar. Then the deacon, or the priest, standing before the iconostas, begins the litany In peace, let us pray to the Lord.... (p. 117).

The Paschal Canon

The celebrants usually sing all the hirmoi of each Ode, except the 9th Ode, and after every Ode, the choir repeats them at the katabasia. After every Ode there is incensing during the small litany.

Ode 1

It is the day of the res - ur - rec-tion, O peo - ple,
let us be en - light - ed by it.

The pass - o - ver, is the Lord's Pass - o - ver
since Christ, our God, has brought us from death to life
and from earth to hea - ven.

There - fore, we sing the hymn of vic - to - ry.

Refrain:

Christ is ri - sen from the dead

Let us cleanse our senses* that we may see the risen Christ* in the glory of His resurrection* and clearly hear Him greeting us.* Rejoice! as we sing the hymn of victory.

Refrain: Christ is risen from the dead!

Let the heavens properly rejoice,* and let the earth be glad,* and let the whole visible and invisible world celebrate;* for Christ, our everlasting joy is risen.

Katabasia: It is the day of resurrection,* O people, let us be enlightened by it.* The passover is the Lord's Passover,* since Christ, our God, has brought us from death to life* and from earth to heaven.* Therefore, we sing the hymn of victory.

The deacon or the priest intones the small litany:

Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Help and save, have mercy and protect us, O God, by Your grace.

Choir: Lord, have mercy.

Remembering our most holy and immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary, together with all the saints, let us commend ourselves and one another, and our whole life to Christ our God.

Choir: To You, O Lord.

Priest: For Yours is the kingdom, the power, and the glory, Father, Son, and Holy Spirit, now and for ever and ever.

Choir: Amen.

Ode 3

Come let us par - take of a new _____ drink,
 not mi - rac - u - lous - ly, pro - duced from the ba - ren rock,
 but from the Foun - tain of im - mor - ta - li - ty,
 spring - ing up from the tomb _____ of Christ.



Refrain: Christ is risen from the dead!

Today all things are filled with light,* earth and heaven and the world beneath.* Then let all creation celebrate the resurrection of Christ.* In Him is the firm foundation of all things.

Refrain: Christ is risen from the dead!

I was buried yesterday with You, O Christ;* but today I rise, resurrected with You.* Yesterday I crucified myself with You, O Savior.* Now glorify me with You in Your kingdom.

Katabasia: Come let us partake of a new drink,* not miraculously produced from the barren rock,* but from the Fountain of immortality,* springing up from the tomb of Christ.* In Him is our firm strength.

Small litany (see above) and exclamation: For You are God, and we give glory to You, Father, Son, and Holy Spirit, now and for ever and ever.

Choir: Amen.

Hypakoe (Tone 4, Podoben – Skoro Predvary): The women with Mary, before the dawn,* found the stone rolled away from the tomb,* and they heard the angel say:/* Why do you seek among the dead, as a mortal, the One who abides in everlasting light?* Behold the linens of burial.* Go in haste and proclaim to the world* that, having conquered Death, the Lord is risen;* for He is the Son of God, and Savior of mankind.

Ode 4

Let Ha-bak-kuk, speak-ing on be-half of God
 stand with us at the dj - vine watch,
 let Him show us the brilliant an - gel who pro - claims -
 To - day sal - va - tion comes to the world,
 for Christ - - be - ing al-might - y, is ri - sen.

Refrain: Christ is risen from the dead!

Let Habakkuk,* speaking in behalf of God,* stand with us at the divine watch;* let Him show us the brilliant angel who proclaims: * Today salvation comes to the world;* for Christ, being almighty, is risen.

Christ had appeared as a man* when He was born of the Virgin.* As a mortal, He was called Lamb.* Being undefiled and without blemish,* He is our Passover,* and as true God,* He is proclaimed perfect.

Refrain: Christ is risen from the dead!

Christ, our blessed crown, was sacrificed of His own will* like a yearling lamb for all of us,* and so became our cleansing Pasch.* From his tomb He shines on us again* as the splendid Sun of righteousness.

Refrain: Christ is risen from the dead!

David, ancestor of the Lord,* danced and made music before the Ark* which was only a symbol.* As God's holy people,* let us witness the symbol fulfilled* and rejoice in spirit.* for Christ, being almighty, is risen.

Katabasia: Let Habakkuk,* speaking in behalf of God,* stand with us at the divine watch;* let Him show us the brilliant angel who proclaims:* Today salvation comes to the world;* for Christ, being almighty, is risen.

Small litany and exclamation: For You are the King of peace and the Savior of our souls, and we give glory to You, Father, Son, and Holy Spirit, now and for ever, and ever.

Choir: Amen.

Ode 5

Let us rise at ear - ly dawn
 and bring to our Mas - ter a hymn in - stead of myrrh,
 and we shall see Christ, the Sun of right - eous-ness
 Who en - light - ens the life of all.

Refrain: Christ is risen from the dead!

When those bound by chains in the realm of Death* saw Your boundless mercy, O Christ,* they hastened to the light with joy,* praising the eternal Pasch.

Refrain: Christ is risen from the dead!

Bearing torches let us meet the bridegroom, Christ,* as He comes forth from His tomb;* and let us greet, with joyful song,* the saving Pasch of God.

Katabasia: Let us rise at early dawn* and bring to our Master a hymn instead of myrrh;* and we shall see Christ,* the Sun of righteousness* Who enlightens the life of all.

Small litany and exclamation: For sanctified and glorified is Your all-honorable and majestic name: the Father, and the Son, and the Holy Spirit, now and ever, and forever.

Ode 6

You have de-scen-ded in - to the realm of Death, O Christ,
 and have bro - ken an - cient bonds which held the cap - tive.
 You a - rose... from the tomb on the third... day
 like Jo - nah from the whale.....

Refrain: Christ is risen from the dead!

When You arose from the tomb, O Christ,* You preserved its seals intact,* just as in Your holy birth* a virgin's vow was unbroken.* You opened to us the gates of paradise.

Refrain: Christ is risen from the dead! .

O my Savior, being God,* willingly You offered Yourself.* As a never consumed, yet living victim,* You gave Yourself to the Father.* You arose from the tomb,* resurrecting Adam, the father of all.

Katabasia: You have descended into the realm of Death, O Christ,* and have broken ancient bonds which held the captive.* You arose from the tomb on the third day* like Jonah from the whale.

Small litany and exclamation: For You are the King of peace and the Savior of our souls, and we give glory to You, Father, Son, and Holy Spirit, now and for ever, and ever.

Kontakion (Tone 8): Although You descended into the grave, O immortal One,* You destroyed the power of Death.* You arose again as a victor, O Christ God.* You announced to the women bearing ointment: Rejoice!* You gave peace to Your apostles* and resurrection to the fallen.

Ikos: Early in the morning before sunrise, as if it were already day, myrrh-bearing virgins were seeking the Sun, previously descended into the grave; and they cried out one to another: Come, O friends! Let us anoint with fragrant spices the life-giving and yet already buried body of Christ Who has resurrected the fallen Adam. Let us hasten, as did the Magi, and adore Christ and bring our myrrh as a gift to Him Who is wrapped not in swaddling clothes but in a shroud. Let us weep and exclaim: Arise, O Master, granting resurrection to the fallen!

A - rise, O Mas - - - ter,

gran-ting re-sur-rec - - - - - tion

to the fal - len, gran-ting re-sur-rec-tion to the fal - len.

Then we say the following prayer:

(Tone 6): Having beheld the resurrection of Christ,* let us adore the holy Lord Jesus* Who alone is sinless.* We bow to Your cross, O Christ,* and we praise and glorify Your holy resurrection.* You are our God* and besides You we recognize no other,* and we invoke Your name.* Come, all you faithful,* and let us bow to the holy resurrection of Christ.* since, through the cross,* joy has come to all the world.* Ever praising the Lord,* let us extol His resurrection,* since He, having endured the crucifixion,* has destroyed Death by His death (3x).

Then the following stichera (Tone 6) (3x):

Christ is ri - sen from the grave,
as, He fore-told, gran-ting us e - ver - last - ing life
and mer - cy with - out mea - - - sure.

Ode 7

God, Who saved the three youths from the fur - nace,
has be - come man and suf-fered as any mor - tal,
but his pas-sion clothed His mor - ta - li - ty with the

splen-dor of in - cor - rup - - - tion.
He is the on - ly bles - sed One, God of our fath - ers,
and is wör - thy of all praise.

Refrain: Christ is risen from the dead!

Pious women ran in tears to You, O Christ,* bringing myrrh to You as to the dead;* but instead, they adored You in joy as the living God* and announced Your mystical passover to Your disciples.

Refrain: Christ is risen from the dead!

We celebrate the victory over Death,* the destruction of the deep Abyss,* and the birth of a new eternal life.* With joy, we praise the Author of all things,* the only blessed One, God of our fathers,* for He is worthy of all praise.

Refrain: Christ is risen from the dead!

This most splendid and saving night* is sacred and all-worthy of solemnity.* It heralds the bright day of resurrection* on which the eternal Light in the flesh,* has shown forth from the tomb to all.

Katabasia: God, Who saved the three youths from the furnace,* has become man* and suffered as any mortal;* but His passion clothed His mortality* with the splendor of incorruption.* He is the only blessed One, God of our fathers,* and is worthy of all praise.

Small litany and exclamation: For blessed and all-glorified is the majesty of Your kingdom, Father, Son, and Holy Spirit, now and for ever and ever.

Ode 8

This is that cho - sen and ho - ly day,
feast of feasts - - - - -
most so - lemn day, on - ly King and Lord of all Sa - baths,
on which we ev - er praise____ Christ.

Refrain: Christ is risen from the dead!

Come, on this glorious day of resurrection,* and partake
of the fruit of the new vine,* the divine joy of Christ's
kingdom,* ever praising Him, our God.

Refrain: Christ is risen from the dead!

Lift up your eyes, O Zion, and behold.* See your children
coming to you.* From the east, west, north, and south* they
come to you like stars of light divine,* ever blessing Christ.

Refrain: Let us bless the Lord, Father, Son, and Holy Spirit,
now and for ever and ever.

O almighty Father, Spirit, and Word,* three persons, yet
one essence,* fullness of all being and divinity* we have
been baptized in You,* and ever bless You.

Refrain: Let us bless, praise, and worship the Lord, singing and
exalting Him throughout the ages.

Katabasia: This is that chosen and holy day,* feast of
feasts,* most solemn day,* only king and lord of all
Sabbaths,* on which we ever praise Christ.

Small litany and exclamation: For blessed is Your name,
and glorified is Your kingdom, Father, Son, and Holy
Spirit, now and for ever and ever.

Ode 9

The deacon or the priest intones: Let us greatly extol the
Theotokos and the Mother of Light in hymns! - *Then he incen-*
ses; and the choir sings the following refrain and the hirmos:

The an - gel ex - claimed _____ to her

Full _____ of grace Re - joice o Pure vir - gin

A - gain I _____ say _____ re - joice

Your Son _____ is ri - sen from the grave on the third day

and has raised all _____ the dead.

Let all _____ the na - tions re - joice Shine in splen - dor,

O New Je - ru - sa - lem

Sing with joy and rejoice... O Zion
 And you, pure Mother of God, rejoice
 In the resurrection of your Son.

Refrain: Christ is risen from the dead!

How pleasingly divine and sweet* was Your voice, O Christ,* when You promised without fail, to remain with us* until the end of time.* We, the faithful, rejoice* in this firm foundation of hope.

Refrain: Christ is risen from the dead!

O Christ, great and sacred Pasch,* Wisdom, Power, and Word of God,* grant that we be with You in your kingdom* on the never-ending day.

Katabasia: Shine in splendor,* O New Jerusalem!* For the glory of the Lord* is risen upon you.* O Zion, sing with joy and rejoice!* And you, pure Mother of God,* rejoice in the resurrection of your Son.

Small Litany and exclamation: For all the powers of heaven extol You, O Lord, and we give glory to You, Father, Son, and Holy Spirit, now and ever, and forever.

Exapostilarion: You, O King and Lord,* have fallen asleep* in the flesh as a mortal man,* but on the third day, You arose again.* You have raised Adam* from his corruption and made Death powerless.* You are the Pasch of incorruption.* You are the salvation of the world (3x).

You, O King and Lord,
have fallen asleep
in the flesh as a mortal man,
but on the third day, You a - rose again.
You have raised A - - - adam
from his corrup-tion mak-ing death pow - er - less.
You are the Pasch of In cor - rup - tion.
You are the sal - va - tion of the world.

Psalm 148

Let everything that lives and that breathes give praise to the Lord. Praise the Lord from the heavens, praise Him in the heights. To You is due a hymn, O God!

Praise Him, all His angels, praise Him, all His hosts. To You is due a hymn, O God!

(continue on p. 138).

Verse: Praise Him for His powerful deeds, praise His surpassing greatness.

(Tone 1): We praise Your saving passion, O Christ!* We glorify Your resurrection!

Verse: Praise Him with sound of trumpet, praise Him with lute and harp.

You endured crucifixion;* You destroyed Death and rose from the dead.* Give peace to our lives, O only almighty Lord.

Verse: Praise Him with timbrel and dance. Praise Him with strings and pipes.

You captured Hades, O Christ.* You raised us by Your own resurrection.* Make us worthy to praise and glorify You in purity of heart.

Verse: Praise Him with resounding cymbals. Praise Him with clashing of cymbals. Let everything that lives and breathes give praise to the Lord.

We glorify Your divine humility;* we praise You, O Christ.* You were born of a virgin,* yet were not separated from the Father.* You became a mortal and suffered for us,* voluntarily enduring the cross.* You rose from the tomb,* coming as from a bridal chamber to save the world.* O Lord, glory to You!

During the singing of the Paschal stichera, the main celebrant, holding the handcross, stands before the iconostas; the other celebrants, holding the Gospel Book and icon of the Resurrection, stand at his right. The people approach to kiss the icon, the Gospel Book, and the holy cross. (Where there is the custom, the main celebrant performs the rite of anointing).

Paschal Stichéra (Tone 5)

Verse: Let God arise and let his enemies be scattered.

Today the sacred Pasch is revealed to us,* holy and new Pasch,* the mystical Passover,* the venerable Passover,* the Pasch which is Christ the Redeemer,* spotless Pasch, great Pasch,* the Pasch of the faithful,* the Pasch which is the key to the gates of paradise,* the Pasch which sanctifies all the faithful.

Verse: As smoke vanishes, so let them vanish as wax melts before the fire.

O Women,* be the heralds of good news and tell what you saw;* tell of the vision and say to Zion: * Accept the good news of joy from us,* the news that Christ has risen.* Exalt and celebrate and rejoice, O Jerusalem,* seeing Christ the King coming from the tomb* like a bridegroom.

Verse: So let the wicked perish at the presence of God, and let the righteous ones rejoice!

The myrrh-bearing women* arrived just before the dawn* at the tomb of the Giver of life* and found an angel seated on the stone* who spoke these words to them: * Why do you seek the Living among the dead?* Why do you mourn the In corruptible among those subject to decay?* Go, announce the good news* to his disciples.

Verse: This is the day that the Lord has made; let us exalt and rejoice in it!

Pasch so delightful,* Pasch of the Lord is the Pasch,* most honored Pasch now dawning on us.* It is the Pasch!* Therefore, let us joyfully embrace one another.* O Passover, save us from sorrow,* for today Christ has shown forth from the tomb* as from a bridal chamber* and filled the women with joy by saying: * Announce the good news* to my apostles.

Glory be: Now and for ever: This is the resurrection day.* Let us be enlightened by this Feast,* and let us embrace one another.* Let us call brethren* even those who hate us,* and in the resurrection* forgive everything; and let us sing:

Christ is risen from the dead! * By death He conquered Death,* and to those in the graves He granted life. (3x).

A musical score for the 'Floral Triodion' featuring eight staves of music in G clef, common time, and a key signature of one flat. The lyrics are written below each staff, describing the Pasch as the sacred day when Christ was crucified and resurrected, comparing it to smoke vanishing before a fire.

Let God a - rise and let His e - ne-mies be scat - tered.
To - day the sa - cred Pasch is re - vealed to us,
ho - ly and new_ Pasch, the mys - ti - cal Pass-o - ver,
the ve - ne - ra - ble Pass - o - ver, the Pasch which is
Christ the Re - deem - er, spot-less and great Pasch
the Pasch of the faith - ful, the Pasch which is the key
to the gates of pa - ra - dise,
the Pasch which sanc - ti - fies all the faith - ful.
As smoke va - ni - shes, so let them va - nish
as wax melts be - fore the fire.

O Wo - men, be the her - aids of good - news and tell
what - you saw — tell of the - vi - sion and say to Zi - on.
Ac - cept the good news of joy from us, -
the news - that Christ has - ri - sen. ex - alt and ce - le - brate -
and - re - joice O Je - ru - sa - lem, see - ing Christ the King
co - ming - from the tomb like a - bride - groom.
So let the wicked per - ish at the pres - ence of God,
and - let the righ - teous - ones re - joice —
The - myrr bear-ing wo-men ar-rived just be - fore the dawn -
at the tomb of the Giv - er of life -



and - found an an - - - - get



seat - ed on _____ the stone _____



who spoke these words to them -



Why do - you seek the liv - ing a-mong the dead? -



Why - do - you - mourn the - in cor - rup - ti - ble a - mong those



sub - ject to de - cay?



Go an-nounce the - good news to his dis - ci - ples.



This is the day that the-Lord has made, - let us ex - alt -



and re-joice - in it Pasch so de-light - ful, Pasch of the - Lord -



Is the Pasch, most ho - nored Pasch _____



This is the day that the-Lord has made, - let us ex-alt-



and re-joice-in it Pasch so de-light-ful, Pasch of the-Lord-



is the Pasch, most ho-nored Pasch-



now dawned on - us. It is the - Pasch -



There-fore, let us joy- ful - ly em-brace one - an-oth - er.



O Pass - o - ver save - us from sor-row, for to - day Christ



has shown forth from-the tomb-as from a bri-dal - cham-ber



and filled the - wo-men with joy by say - , ing

Let us call breth - ren ev - en those who hate us
 and in the re - sur - rec - tion
 for - give ev - - - ery - thing,
 and let us sing:
 Christ is ri - sen from the dead!
 By death, he con - quered death and to
 those in the tom - bs he gran - ted life.

Homily of St. John Chrysostom on the Resurrection

Let every pious and God-loving soul enjoy this splendid and luminous feast; let every faithful servant enter joyfully into his Master's joy! Let the one who has borne the burden of fasting now receive his pay, and the one who has toiled since early morning, let him obtain his due reward! If anyone came after the ninth hour, let him gratefully join in the feasting; and the one who tarried until the noon hour, let him not be afraid of missing anything! If there is one who waited until the third hour, let him come unhesitatingly; and even the laborer who came at the fifth hour,

let him not fear because he came late. For the Lord is generous and receives the last even as the first; he gives rest to the worker of the last hour even as to the one of the first. He has pity on the last, and serves the first; he rewards the first, and gives freely to the last. He receives the fruits of labor, and accepts good intentions; he honors the deed, and praises the effort. And so, enter into your Master's joy: you the first and you the last will receive the bounty. Come together, you rich and you poor: abstinent or indulgent, honor this day. You who have kept the fast and you who have not, be joyful now: the table is laden, take of it all of you without any scruple. There is enough of the fatted calf for all: let no one go away hungry.

All of you, come and taste the banquet of faith; all of you enjoy the abundance of mercy. Let no one bemoan his poverty, for the Kingdom of us all has appeared to us; let no one complain about his sins, for pardon has risen from the tomb; let no one be afraid of death, for the Lord's death has delivered us. He has destroyed it by enduring it; He went down into the Abyss and stripped the Abyss; He made it bitter for having tasted of His flesh. That is what Isaiah had foretold: the Abyss, he said, was made bitter when it met You beneath the ground; it was made bitter because it was reduced to naught; it was made bitter because it was fooled; it was made bitter because it was put to death; it was made bitter because it was annihilated: It seized a corpse, and lo! discovered God; it took hold of earth, and behold! encountered heaven! It captured the seen, and fell before the unseen. O death, where is your sting; Abyss, where is your victory? Christ is risen, and you are cast down; Christ is risen, and the demons are crushed; Christ is risen, and the angels sing for joy; Christ is risen, and life has overcome.

Christ is risen, and the tomb is emptied of the dead for Christ the Resurrection has become the first-fruits of the dead. To Him be glory and power for ever and ever. Amen. (*Pochaiiv Triodion*, 1746).

Then the litany. Have mercy on us, O God... *and the litany* Let us complete our morning prayer..., (pp. 142-143); *and the Paschal dismissal:*

Deacon: Wisdom!

Choir: Give the blessing.

Priest: Blessed be Christ our God always, now and forever, and ever.

Choir: Amen. O God strengthen the holy Orthodox (Catholic or true) faith now and forever.

Priest: Most holy Mother of God, save us.

Choir: Shine in splendor, O New Jerusalem! For the glory of the Lord is risen upon you. O Zion, sing with joy and rejoice! And you, pure Mother of God, rejoice in the resurrection of your Son.

Priest: Glory be to You, O Christ, our God, our hope, glory be to You!

Choir: Christ is risen from the dead, by death He conquered Death, and to those in the graves He granted life. Lord, have mercy (3x). Give the blessing.

Priest: Christ our true God, risen from the dead, by death conquering Death and granting life to those in the graves, through the prayers of His immaculate Mother and all the saints, will have mercy and save us, for He is good and loves mankind.

Choir: Amen.

The priest, raising the cross, intone's three times: Christ is risen! The people respond: Indeed, He is risen! – then everyone sings three times: Christ is risen..., and end with the words: And He granted us eternal life, we bow to His holy resurrection on the third day.

BLESSING OF THE ARTOS

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The priest says the following prayer: O Lord, God almighty, Who through Your servant Moses, at the exodus of Israel from Egypt, and the liberation of your people from the bitter bondage of Pharaoh, commanded that a lamb be slain, foreshadowing the Lamb, Your beloved Son, our Lord Jesus Christ, Who because of our deeds, of His own good will, was slain on the cross, and took away the sins of the whole world; we humbly entreat You, look upon this bread, and bless † and sanctify † it. For we, Your servants in honor and glory and commemoration of the glorious resurrection of your Son, our Lord Jesus Christ, through Whom also, we have received freedom and release from the eternal snares of the enemy and the unbreakable bonds of hell, now before Your majesty, on this exceeding bright, and all-glorious, and saving day of Easter, offer this bread. Grant that we who offer it, and those who shall kiss it and shall taste of it, may be partakers of Your heavenly blessings; and by Your might root out from us all sickness and infirmity, granting health to all: For You are the Source of all blessings, and the Giver of health, and we give glory to You, Father, Son, and Holy Spirit, now and for ever, and ever. Amen.

The priest sprinkles the artos, saying: This artos is blessed by the sprinkling of this holy water, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then he exits from the sanctuary and places the artos on the tetrapod; and the people kiss it as they come to receive the antidoron. ..

THE BLESSING OF PASCHAL FOOD

The blessing of bread and other foods takes place usually after the Divine Liturgy. The priest, vested fully in bright vestments, begins as follows:

Glory to the holy, consubstantial, life-creating, undivided Trinity, now and for ever, and ever.

Choir: Amen.

Christ is risen... is sung three times, then:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The priest says the prayer for the blessing of the paska: O holy Lord, Father almighty, eternal God, bless and sanctify this bread with Your heavenly blessing, so that it may be for the health of body and salvation of soul to all who partake of it, and that it may be a safeguard against all illness and enemy assaults, through our Lord, Jesus Christ, Your only-begotten Son, the Living Bread, which came down from heaven, giving life and salvation to the world, Who lives and reigns with You in union with the Holy Spirit, now and ever, and forever.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The priest reads the prayer for the blessing of the paschal lamb and other meats:

O Lord, Jesus Christ, our God, look upon this lamb and all these other flesh meats, bless † and sanctify them as You blessed and sanctified the ram which Abraham offered to You, and the lamb which Abel offered to You in sacrifice; bless and sanctify these meats, as You blessed and sanctified the fattened-calf which You ordered to be slain for Your prodigal son, when he returned again to You; so that just as he was considered worthy to enjoy Your goodness, so also may we who eat of these meats, blessed and sanctified by You, enjoy your goodness, and obtain your holy cross and resurrection from the dead on the third day: For You are our true food and the Giver of all good things which You Yourself bless and sanctify; and we give glory to You, together with Your eternal Father, and Your all-holy, gracious, and life-giving Spirit, now and ever, and forever.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The priest reads the prayer for the blessing of dairy products:

O God, our Lord and Master, Creator of all things; bless † this cheese and butter, these eggs and all the other, foods here present; and preserve us in Your goodness, so that, as we eat of Your gifts which You so readily bestow upon us, we may be filled with Your indescribable goodness, for the sake of the glorious Resurrection on the third day from the dead of our Lord Jesus Christ: For Yours is the kingdom and the power, and the glory, of the Father; and of the Son, and of the Holy Spirit, now and for ever, and ever.

Choir: Amen.

The priest blesses, saying: May the blessing of almighty God: Father, † Son, † and Holy Spirit, † and the power of the holy precious and life-giving cross, and the death of our Lord Jesus Christ protect these foods from all the assaults of the visible and invisible enemy: in the name of the Father, and the Son, and the Holy Spirit. Amen.

Then he sprinkles the paschal foods with holy water, saying aloud: These paschal foods are blessed and sanctified by the sprinkling of this holy water, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

All the people sing three times Christ is risen..., then the priest reads the dismissal, and raising the cross three times, exclaims: Christ is risen! each time.

HOURS FOR BRIGHT WEEK

(in place of Hours, Compline, & Nocturn until Thomas Sunday)

Priest: Blessed be our God, always, now and for ever, and ever.

Choir: Amen.

We sing Christ is risen... three times, then we read the following prayers:

(Tone 6): Having beheld the resurrection of Christ,* let us adore the holy Lord Jesus* Who alone is sinless.* We bow to Your cross, O Christ,* and we praise and glorify Your holy resurrection.* You are our God* and besides You we recognize no other,* and we invoke Your name.* Come, all you faithful,* and let us bow to the holy resurrection of Christ,* since, through the cross,* joy has come to all the world.* Ever praising the Lord,* let us extol His resurrection,* since He, having endured the crucifixion,* has destroyed Death by His death.

Hypakoe (*Tone 3, Podoben – Skoro predvary*): The women with Mary, before the dawn,* found the stone rolled away from the tomb,* and they heard the angel say: * Why do you seek among the dead,* as a mortal, the One Who abides in everlasting light?* Behold the linens of burial.* Go in haste and proclaim to the world* that, having conquered Death, the Lord is risen;* for He is the Son of God, the Savior of mankind.

Kontakion (*Tone 8*): Although You descended into the grave, O immortal One,* You destroyed the power of Death.* You arose again as a victor, O Christ God.* You announced to the women bearing ointment: Rejoice!* You gave peace to Your apostles* and resurrection to the fallen.

Troparion (*Tone 8*): Being God, You were present in the tomb with your body,* and yet in Hades with Your soul,* in paradise with the thief,* and on the throne, O Christ, with the Father and the Holy Spirit,* filling all things but encompassed by none.

Glory be: O Christ, You are the source of our resurrection,* and Your tomb has been revealed as a giver of life* more splendid than paradise* and more radiant than any holy chamber.

Now and for ever: Rejoice, O most holy and divine dwelling of the Most High,* for through you, O Mother of God,* joy has been given to all those who cry out: * Blessed are you among women, O Lady most pure!

Lord, have mercy (40x). (*Prayer: O Christ ... p. 155*)

Glory be: Now and for ever:

Shine in splendor, O New Jerusalem.... (*p. 648*)

(*Prayer of the Hour*)

In the name of the Lord, Father give the blessing!

Priest: Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

Choir: Amen. Christ is risen from the dead... Lord, have mercy (3x). Give the blessing.

Priest: Christ our true God, risen from the dead, by death conquering Death and granting life to all in the graves, through the prayers of His immaculate Mother and all the saints, will have mercy and save us, for He is good and loves mankind.

Choir: Amen.

VESPERS DURING BRIGHT WEEK

The priest vests in full vestments on Sunday, Monday, and Tuesday (but on the other days, he may vest only in the epitrachelion and phelonion); he performs the rite of incensation according to the typicon, and then intones: Blessed is our God...; the choir responds: Amen – and they sing Christ is risen... with the verses, as in Paschal Matins, (p. 635).

Then Vespers continues as usual: the litany; Psalm 140; six stichera from the resurrectional tone of the week; Glory be: the seventh stichera; Now and for ever; dogmaticon; the entrance with the Gospel Book – on Sunday Vespers; O Joyful Light; the great prokimenon; the litany Let us all say...; Deign, O Lord...; the litany Let us complete our evening prayer...; stichera of the aposticha: one sticherion from the resurrectional tone of the week, then the paschal stichera: Let God arise..., (p. 650); and the paschal dismissal, (p. 658).

Easter Sunday Vespers

Stichera at "O Lord, I have cried...": Tone 2, (p. 214),

Prokimenon: What God is great... (p. 25).

After the prokimenon, the priest reads the Gospel after intoning: That we be deemed worthy of hearing the Holy Gospel...; Gospel: 29:19-25. After the Gospel the litany Let us all say...; the stichera of the aposticha: O Christ our Savior, the angels..., (p. 215); and the paschal stichera, (p. 650).

Bright Monday Vespers

Stichera at "O Lord, I have cried...": Tone 3, (p. 242).

Prokimenon: But our God is in the heavens..., (p. 25).

Stichera of the aposticha: O Christ, Who darkened the sun..., (p. 243), and the paschal stichera, (p. 650).

Bright Tuesday Vespers

Stichera at "O Lord, I have cried...": Tone 4, (p. 270).

Prokimenon: I cry aloud to God..., (p. 26).

Stichera of the aposticha: In being lifted upon the cross..., (p. 271); and the paschal stichera, (p. 650).

Bright Wednesday Vespers

Stichera at "O Lord, I have cried...": Tone 5, (p. 299).

Prokimenon: O God, listen to my prayer..., (p. 26).

Stichera of the aposticha: O Christ, our Savior..., (p. 300), and the paschal stichera, (p. 650).

Bright Thursday Vespers

Stichera at "O Lord, I have cried...": Tone 6, (p. 330).

Prokimenon: I love You, Lord..., (p. 26).

Stichera of the aposticha: O Christ our Savior..., (p. 331), and the paschal stichera, (p. 650).

Bright Friday Vespers

Stichera at "O Lord, I have cried...": Tone 7, (p. 358).

Prokimenon: For You, O God..., (p. 472).

Stichera of the aposticha: O Savior of the world..., (p. 359), and the paschal stichera, (p. 650).

MATINS DURING BRIGHT WEEK

The priest dresses in full vestments, incenses according to the typicon, and then intones: Glory to the holy... The rest is the same as on Easter Sunday: Christ is risen... with the verses; the litany; paschal canon with small litanies after the third, sixth, and ninth odes.

Everyday at the psalms of the praises: 4 stichera of the resurrectional tone of the week from Matins are taken (Monday-Tone 2, (p. 219); Tuesday-Tone 3, (p. 247); Wednesday-Tone 4, (p. 276); Thursday - Tone 5, (p. 304); Friday - Tone 6, (p. 335); Saturday - Tone 7, (p. 363); then the paschal stichera: Let God arise..., (p. 650); the rest as on Easter Sunday.

BLESSING AT THE BREAKING OF THE ARTOS

(on Saturday of Bright Week)

After the Divine Liturgy, when the artos is brought forward, we sing:

Christ is risen... (3x)..

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The priest says the following prayer: O Lord Jesus Christ, our God, the Angelic Bread, the Bread of Life everlasting, Who came down from heaven, and have fed us on these festive days with the spiritual food of Your divine benefits, for the sake of Your three day burial and saving resurrection, we humbly entreat You, as You have blessed the five loaves in the wilderness, so also bless this bread, that all who partake of it may be assured of bodily and spiritual health and blessings, through the grace and bounties of Your love toward mankind: For You are our sanctification, and we give glory to You, with Your eternal Father, and Your all-holy, gracious, and life-giving Spirit, now and forever, and ever. Amen.

Note

From Thomas Sunday to the feast of the Ascension, instead of Heavenly King at the beginning of Vespers, Hours, Compline, and Nocturn, we sing "Christ is risen..." three times.

At the beginning of Litiya and Matins, after Glory to the holy..., we sing Christ is risen... (3x); then we continue at Litiya: Come, let us adore...; at Matins: Glory to God in the highest....

From Thomas Sunday Blessed is the man... is taken as usual.

THOMAS SUNDAY*(a feast of our Lord)***SATURDAY VESPERS****Stichera at "O Lord, I have cried..."***We take the following six stichera:*

(Tone 1): When the doors were closed and the disciples were gathered together,* You suddenly appeared in their midst, O Jesus our almighty God.* You granted them peace and filled them with the Holy Spirit;* You commanded them to wait and not depart from Jerusalem* until they were clothed with power from on high.* Therefore, we cry to You, O Lord:.* Glory to You, our Light, our Resurrection, and our Peace.

Eight days after Your resurrection, O Lord,* You appeared to Your disciples in the room where they were gathered;* You greeted them, saying: 'Peace be with you!*' Then You showed Your hands and side to the doubting disciple.* He, therefore; cried out in an act of faith:.* My Lord and my God, glory to You!

Even though the doors were closed, You came to Your disciples, O Christ,* and Thomas, called the Twin, was not with them.* Therefore, he did not believe what they told him.* You did not deem him unworthy for his lack of faith,* but in Your goodness, You confirmed his faith by showing him Your pure side* and the wounds in Your hands and feet.* He touched them, and when he saw You,* he confessed You to be neither an abstract God nor merely human;* and he cried out: My Lord and my God, glory to You!

On the eighth day the Savior came to the doubting disciples.* He granted them peace and said to Thomas:.* O apostle, come and touch My hands which were pierced by nails.* How wonderful is this doubt of Thomas!* It brought the hearts of believers to the knowledge of God.*

Therefore, he cried out with fear: * My Lord and my God,
glory to You!

(Tone 2): After Your resurrection, O Lord,* You appeared in the midst of Your disciples and granted them peace* as they gathered together behind closed doors.* And Thomas was convinced after seeing Your hands and side;* therefore, he confessed that You are Lord and God,* and Savior of those who place their trust in You.* O Lover of mankind, glory to You!

Although the doors were closed, Jesus appeared to His disciples.* He took away their fear and granted them peace.* Then He called Thomas and said to him: * Why did you doubt My resurrection from the dead?* Place your hand in my side;* see My hands and My feet.* Through your lack of faith everyone will come to know of My passion and My resurrection,* and they will cry out with you: * My Lord and my God, glory to You!

Glory be: Now and for ever: (Tone 6): Although the doors were locked, You appeared to Your disciples, O Christ;* but through providence, Thomas was not with them.* For he said: I will not believe until I see the Lord,* until I see the side from which the blood and water of our baptism came forth,* until I see the wound by which He healed all people from the great wound,* and I see that He is not a pure spirit, but a person made of flesh and bones.* Therefore, O Lord, Who trampled Death and made Thomas firm in his belief,* O Lord, glory to You!

Prokimenon (Saturday). There are no readings.

Stichera at Litiya

(Tone 4): Manifesting the brightness of Your divinity,* You appeared even though the doors were closed, O Lord.* Standing in the midst of Your disciples,* You uncovered Your side* and showed them the wounds of Your hands and feet, delivering them from the sadness that

had overcome them.* You spoke to them clearly and said: * As you see, My friends, I have assumed flesh; * I am not a pure spirit.* You spoke to the disciple who had doubted* and asked him to touch Your wounds, saying: * Explore My wounds and doubt no longer.* The disciple touched You with his hand* and discovered both Your divinity and humanity; * filled with fear, he cried out in faith: * My Lord and my God, glory to You!

(Tone 8): Touch My side with your hand, O Thomas; * feel the traces of the nails,* be no longer unbelieving, but believing, said Christ.* When Thomas touched the Lord, he cried out in a loud voice: * You are my Lord and my God; glory to You!

Although the doors were closed and the disciples reunit-ed,* the Savior appeared in the place where they were gathered.* Standing in the midst of them, He said to Thomas: * Come and touch My wounds and see the marks of the nails; * do not persist in your unbelief,* but with faith, proclaim My resurrection from the dead.

Glory be: Now and for ever: (Tone 2): After Your resurrec-tion, O Lord,* You appeared in the midst of Your disciples and granted them peace* as they gathered together behind closed doors.* And Thomas was convinced after seeing Your hands and side; * therefore, he confessed that You are Lord and God,* and Savior of those who place their trust in You.* O Lover of mankind, glory to You!

Aposticha

(Tone 4): O marvelous wonder!* The lack of faith gave birth to a certainty of faith; * for Thomas said: Unless I see, I will not believe! * Therefore, when he touched Your side,* he acknowledged that You were the incarnate Son of God,* and he knew that You truly suffered in the flesh; * and thus he proclaimed Your resurrection from the dead, saying: * My Lord and my God, glory to You!

Verse: O praise the Lord, Jerusalem! Zion, praise your God!
 O marvelous wonder!* For grass has touched the fire and was not burned.* Thomas placed his hand into the fiery side of the Savior,* and he was not consumed by touching Him.* Truly, his soul was changed from doubt to faith,* and he exclaimed from the depth of his spirit: * You are my Master and my God who arose from the dead.* O Lord, glory to You!

Verse: He has strengthened the bolts of your gates; He has blessed the children among you.

O marvelous wonder!* John leaned on the bosom of the Word,* and Thomas was made worthy to touch His side.* The first discovered the depth of theology,* and the other was privileged to announce the plan of salvation;*, for he clearly revealed the mystery of His resurrection, saying: * My Lord and my God, glory to You!

Glory be: Now and for ever: (*Tone 5*): How great is Your infinite compassion, O Lover of mankind;* for because of Your long-suffering You were struck by Your enemies;* You were touched by an apostle* and deeply pierced by those who denied You.* How did You become incarnate?* How were You crucified, O sinless One?* Teach us to cry out as Thomas: * My Lord and my God, glory to You!

Canticle of Simeon; Holy God; Trinity most holy; Our Father; *the troparion:* Though the tomb....,(p. 1254); *then the blessing of the bread, Psalm 33; and the great dismissal.*

SUNDAY MATINS

After God the Lord... (Tone 7): the troparion: Though the tomb....,(p. 1254).

Sessional Hymns

1. (Tone 1): The disciples were in hiding out of fear of the Jews,* and they gathered in the upper room in Zion.* You stood in their midst, O Lord of goodness;* and though the doors were closed, You appeared and filled them with joy.* You showed them Your hands and the wound of Your side,* saying to the doubting disciple:*

Stretch forth Your hand and know that it is I Who have suffered for you.

Glory be: Now and for ever: (*repeat the above*).

2. (Tone 1, Podoben – Hrob tvój Spase): Although the doors were closed, O Christ,* You appeared to Your disciples as the Life of all.* You showed them Your hands, Your feet, and Your side,* to strengthen their faith in Your resurrection from the grave.* But Thomas was not with them and so he said:*

If I do not see with my own eyes* I will not be convinced by Your words.

Glory be: Now and for ever: (*repeat the above*).

After the Polyeleos we sing the Exaltation:

We extol You,* O Life-giving Christ,* because You descended into Hades for our sake,* and You resurrected all with You.

Verse: The Lord is king, with majesty enrobed.

Verse: For He bursts the gates of bronze and shatters the iron bars.

Verse: He led them forth from darkness and gloom and broke their chains to pieces.

Verse: The Lord arose as though from sleep, and He smote their enemies.

Verse: Let God arise, and let His enemies be scattered.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Sessional Hymn (Tone 1, Podoben – Hrob tvój, Spase): When the Lord rose from the grave* and appeared to His disciples in a marvelous manner, He said:* O Thomas, having seen My side and the marks of the nails,* why do you doubt My resurrection?* Thomas, called the Twin, answered the Creator: You are truly my Lord and my God.

Gradual Hymn – Antiphon (Tone 4), (p.126).

Prokimenon: *Ps. 147 (Tone 4)*

O praise the Lord, Jerusalem! Zion, praise your God!

Verse: He has strengthened the bolts of your gates; He has blessed the children among you.

The rest as on an ordinary Sunday – and the first resurrectional Gospel (Mt. 28:16-20).

Canon (Paschal and Sunday)

Ode 9: Omit the Magnificat; immediately after Let us greatly extol the Theotokos..., the choir sings the 9th hirmos with its verse:

Verse: O my soul, extol Him, Who delivered man from Hades and granted us resurrection.

Hirmos (Tone 1): O most radiant Lamp, O God-bearer, you are the brilliant glory of the Lord and are exalted above all creatures; with our hymns we extol you.

Verse: Glory be to You, our God, glory be to You!

On this most bright day, filled with the light of Your grace, O Christ, You appeared to Your disciples in all Your beauty and goodness; with our hymns we extol You.

Verse: Glory be to You, our God, glory be to You!

Your side was examined and touched by a mortal hand, yet it was not burned by Your divinity; with our hymns we extol You.

Glory be: Now and for ever: O Christ, You rose from the tomb, and You are our God. Though we have not seen Your resurrection with our own eyes, yet we eagerly believe in You, and with our hymns we extol You.

Verse: O my soul, extol Him, Who brought Thomas out of unbelief to belief.

Katabasia! Shine in splendor, O new Jerusalem! For the glory of the Lord is risen upon you. O Zion, sing with joy and rejoice! And you, pure Mother of God, rejoice in the resurrection of Your Son.

Holy is the Lord our God (*Tone 1*) (3x).

Exapostilarion (*Tone 3*): O Thomas, do not refuse to believe in Me,* for I was wounded for your sake.* Examine My wounds with your hand;* be of one mind with the other disciples* and proclaim that I am the living God.

Glory be: Now and for ever: Today the fragrance of Spring arises,* and the new creation rejoices.* Today the locks are pulled from the door of the disbelief of Thomas,* and the nails of doubt are broken by the presence of the Lord.* In an act of faith the apostle confesses:* You are indeed my Lord and my God.

Stichera at the Praises

(*Tone 1, Podoben – Prechvalnii muchenicy*): After Your wondrous resurrection,* O Lord and Source of life,* You entered even though the doors were locked,* just as You did not break the seals of the tomb.* You filled Your glorious disciples with joy,* and in Your goodness, You gave them Your Spirit of truth.

When You appeared to Your disciples, O Lord,* Thomas, who was called the Twin, was not with them.* Thus he did not believe in Your resurrection,* and he said to those who saw You:/* Unless I place my finger into His side* and into the marks of the nails,* I will not believe that He is risen.

O Thomas, touch Me as you wish,* extend your hand and realize that I am flesh and bones;* know that I truly have a human body, said Christ.* Do not persist in your unbelief, but now believe.* And Thomas responded: You are my Lord and my God!* Glory to Your holy resurrection!

Glory be: (*Tone 6*): Eight days after Your resurrection,* O only Son and Word of God,* You appeared to Your disciples through locked doors* and granted them Your peace.* To the unbelieving disciple You showed the marks of Your passion, saying:/* Reach out and examine my hands, feet, and the wound of My side.* He was convinced and cried out to You:/* My Lord and my God, glory to You!

Now and for ever: (*Tone 2*): You are truly most blessed.,, (p. 140).

After the great doxology, the troparion. Though the tomb..., (p. 1254); *the litanies, and dismissal of Thomas Sunday.*

FOR SUNDAY VESPERS (and the entire week): stichera at "O Lord, I have cried..." – three of the feast and three of the saint; Glory be: of the saint; Now and for ever: of the feast. *On Sunday Vespers: the entrance and prokimenon:* What God is great..., (p. 25). *Stichera of the aposticha: of the feast; the troparion: of the saint;* Glory be: Now and for ever: Though the tomb..., (p. 1254); *then the dismissal of St. Thomas Sunday.*

FOR MATINS (and the entire week) we take: the troparia as on Vespers; the sessional hymns of the feast; Having beheld the resurrection...; the canon, and exapostilarion of Thomas Sunday; stichera of the aposticha: of the feast.

SUNDAY OF THE MYRRH-BEARING WOMEN

SATURDAY VESPERS

Stichera at "O Lord, I have cried..."

Four stichera in resurrectional tone 2 and the following six stichera:

(*Tone 2*): Early at dawn, the myrrh-bearing women arose* and, carrying spices, they came to the tomb of the Lord;*

and not finding what they expected,* the pious women pondered the removal of the stone.* They spoke to one another, saying:/* Where are the seals of the grave?/* Where is the guard which Pilate sent with great care?/* And behold, a radiant angel appeared and proclaimed to them:/* Why do you tearfully seek the living One Who gives life to all mortal flesh?/* Christ our God has risen from the dead.* He is the almighty One* Who grants to all enlightenment, eternal life, and great mercy.

Why do you sprinkle your myrrh with tears, O women disciples?/* The stone is rolled away, and the tomb is empty;* behold, Life has triumphed over Death.* The seals give brilliant witness:/* that the guards of the godless have watched in vain,* that mortal nature has been saved by the flesh of God,* and that Hades is in mourning.* Hasten in joy, proclaiming to the apostles,* that Christ, the conqueror of Death, is the first-born of the dead.* He shall go before you into Galilee.

The myrrh-bearing women, O Christ, rose up early and hastened to Your tomb,* seeking to anoint Your most pure body.* But when the glad tidings were brought to them by the words of the angel,* they hastened to the apostles as messengers of joy.* The Leader of our salvation has risen and conquered death.* He grants the world eternal life and great mercy.

(Tone 1): Why have you come to the tomb, O myrrh-bearing women?/* Why do you seek the living One among the dead?/* Have faith, for the Lord is risen, said the angel.

With fear, the women came to the tomb eager to anoint Your body,* and when they did not find it, they looked anxiously one to the other;* for they were not aware of the resurrection.* Then an angel appeared to them and said:/* Christ is risen! He grants us His great mercy.

Mary Magdalene and the other Mary came to the tomb seeking the Lord* and saw an angel as radiant as light sitting upon the stone.* He said to them: Why do you seek the living One among the dead?* He is risen as He said, and you shall find Him in Galilee.* To Him let us bow down and sing.* O Lord, risen from the dead, glory to You!

Glory be: (*Tone 6*): The myrrh-bearing women, O Savior, came to Your grave;* and they saw that it was empty but did not find Your most pure body.* Therefore, they cried out with tears and said: Who has robbed us of our hope?* Who has taken away a naked and anointed corpse,* the only consolation to His Mother?* How could they bury the One Who trampled down Hades?* But in Your own power, O Lord,* arise after three days as You said and grant great mercy to our souls.

Now and for ever: (*Dogmaticon Tone 2*): At the coming of grace, O Virgin,* the shadow of the Law passed away.* For, as the bush, though burning, was not consumed,* You, though giving birth, still remained a virgin.* In place of the pillar of fire,* the Sun of righteousness shone forth.* Instead of Moses, Christ, the salvation of our souls, appeared.

Aposticha

(*Tone 2*): Your resurrection, O Christ our Savior,* has enlightened the whole universe;* and through it, You call back to Yourself all creation.* Almighty God, glory to You!

Then the paschal stichera: Let God arise..., (p. 652).

Glory be: (*Tone 5*): O Lord, Who clothes Yourself with light as with a garment,* Joseph and Nicodemus took You down from the cross,* and seeing You without life, without a garment, and without a grave,* in their compassion

they wept and lamented: * Woe is me, most sweet Jesus.* The sun was covered with darkness* when it saw You suspended upon the cross.* The earth quaked with fear,* and the veil of the temple was torn in two.* I see that You willingly endured death for my sake.* How then shall I bury You, O my God?* With what linens shall I cover You?* With what hands shall I touch Your most pure body?* What hymns shall I sing at Your death?* Therefore; O compassionate Lord, I glorify Your passion,* and I praise Your burial and Your resurrection, crying out: * O Lord, glory to You!

Now and for ever: (*Tone 5*): This is the resurrection day.... (p. 651). **Then:** Christ is risen... (*Ix.*)

Canticle of Simeon; Holy God; Trinity most holy; Our Father; *the troparion:* When You descended to death..., (p. 1231); Glory be: The noble Joseph...; Now and for ever: The angel stood by the tomb..., (p. 1255).

The paschal dismissal (without the cross), (p. 658).

SUNDAY MATINS

After God the Lord..., the troparia, as at yesterday's Vespers.

Sessional Hymns

1. (*Tone 2*): You did not prevent the sealing of the stone at Your tomb,* and by Your resurrection You bestowed on all the rock of fidelity.* O Lord, glory to You!

Glory be: Now and for ever: O Mother of God, the mysteries which surround you are exceedingly glorious,* and beyond the power of understanding.* For you retained the seal of purity, and your virginity remained inviolate;* yet you are acknowledged, without doubt,* to be the Mother who gave birth to the true God.* We beg you, therefore, to entreat Him to save our souls.

2. (Tone 2): The myrrh-bearing women arrived early in the morning* and seeing the tomb of the Lord empty, they ran to the apostles and said: * The mighty One has broken the strength of Death* and has delivered all those held in the bonds of Hades.* Announce with confidence that Christ our God is truly risen* and grants great mercy to us.

Glory be: Now and for ever: We praise you, O Mother of God* for you are covered with glory more than any other.* Death has been put to death* and Hades trampled underfoot by the cross of your Son.* He raised us from death granting us eternal life.* Paradise is again offered for us to enjoy as before.* Therefore, in thanksgiving we glorify the love and power of Christ our God.

Hosts of angels; *the rest as on an ordinary Sunday in tone 2; the third resurrectional Gospel (Mk. 16:9-20).*

Canon (Paschal and Sunday)

Ode 9: Instead of the Magnificat, the choir sings the 9th hirmos with the paschal verse: The angel exclaimed... Shine in splendor.,, (p. 647), and then:

Hirmos (Tone 2): O only Mother of God, who in a marvelous manner conceived the Word Who eternally came forth from the Father, we the faithful extol you.

Verse: Glory be to You, our God, glory be to You!

Let us praise Joseph, the noble counselor; together with the myrrh-bearers and the disciples of the Lord, he attests to the resurrection of Christ.

Verse: Glory be to You, our God, glory be to You!

O faithful, let us praise Joseph of Arimathea, together with Nicodemus and the ointment-bearing women; for they said: The Lord is truly risen!

Glory be: O eternal Father and uncreated Son, sharing the same throne with the Spirit, You are the only true God, in the triple unity of nature and the trinity of persons.

Now and for ever: 'Jesse rejoices and David exalts! Behold, here is the Virgin who, as a branch planted by God, has given birth to Christ the eternal Flower.

Katabasia: Shine in splendor, O new Jerusalem!* For the glory of the Lord is risen upon you.* O Zion, sing with joy and rejoice!* And you, pure Mother of God,* rejoice in the resurrection of Your Son. ..

Holy is the Lord our God (*Tone 2*) (3x).

Exapostilarion: You, O King and Lord... (p. 648).

Glory be: Now and for ever: O myrrh-bearing women, listen to the news that brings joy: I have put Hades, that cruel tyrant, to flight; I have made the world rise from the depths of the tomb; hasten to My friends, the disciples, and quickly bring this good news to them.* For it is My will that the work of My hands shines with joy* because in days of old it gave birth to sorrow.

Stichera at the praises: in tone 2; after the great doxology, the troparion: You came forth from death..., (p. 141); then the litanies and paschal dismissal, (p. 658).

SUNDAY VESPERS

Stichera at "O Lord, I have cried..."

(*Tone 5, Podoben – Radujsia*): Your hands were pierced with nails on the tree of the cross,* and You destroyed the curse that came through the forbidden tree.* By Your divine power You raised from the dead* those who were in the tombs from all ages.* Therefore, we praise Your divine

power and sing to You: * O Divine Pasch! O Jesus all-powerful!* You are our Life and Light from the Father!* Because of this, heaven and earth rejoice,* singing triumphant hymns to You,* O Word of God, O Christ our Sustainer; * You grant great mercy to the world.

Is the Life still resting among the dead?* Is our unsettring Sun still beneath the earth?* asked the myrrh-bearing women as they sighed: * Come, let us hasten and look within the tomb of the holy One.* There they saw a radiant angel, and they were afraid.* However, He changed their sorrow into joy, saying: * The Giver of life has risen;* fear not, O friends of God,* the Lord reigns and grants great mercy to the world.

Before the sun was up, a group of women sought the true Sun,* Whom they believed had set in the tomb.* To these myrrh-bearers, the radiant angel appeared and said: * The resplendent Light enlightens those who sleep in the darkness.* Go and announce to the radiant disciples* that sorrow is now changed into joy.* With a confident heart and clapping of hands, cry out with joy: * The Pasch of joy now saves us.* Christ is risen and grants great mercy to the world.

Three stichera and Glory be: from the saint of the day.

Now and for ever: (*Tone 1*): Why have you come to the tomb, O myrrh-bearing women?* Why do you seek the living One among the dead?* Have faith, for the Lord is risen, said the angel.

Aposticha

(*Tone 2*): Come, let us adore God the Word,* Who was born of the Father before all ages* and was incarnate of the Virgin Mary;* for of His own free will He suffered the

cross* and submitted Himself to burial* and arose from the dead to save me, a sinful one.

Verse: I have lifted up my eyes..., (p. 34).

I cry out to You, O Christ my Savior,* with the voice of the publican.* Be merciful to me as You were to him,* and have mercy on me, O God.

Verse: Have mercy on us, O Lord..., (p. 34).

Since you did not love earthly delights, O martyrs,* you were worthy of the blessings of heaven,* and now you abide with the angels.* O Lord, through their prayers, have mercy on us and save us.

Glory be: Now and for ever: (*Tone 1*): With fear, the women came to the tomb eager to anoint Your body,* and when they did not find it, they looked anxiously one to the other;* for they were not aware of the resurrection.* Then an angel appeared to them and said: Christ is risen! He grants us His great mercy.

Canticle of Simeon; Holy God; Trinity most holy; Our Father; and the troparia: The noble Joseph..., (p. 1255); Glory be: of the saint; Now and for ever: The angel stood by the tomb..., (p. 1255). This is how the troparia are taken throughout the entire week.

SUNDAY OF THE PARALYTIC

SATURDAY VESPERS

Stichera at “O Lord, I have cried...”

Seven stichera from the resurrectional tone 3, and the following three stichera:

(*Tone 1*): O ineffable Goodness Who created the human form,* You came to heal those who are ill.* O Christ, by

Your word You raised the paralytic at the Sheep Pool;* You healed the suffering of the woman with the flow of blood;* You showed mercy to the tormented daughter of the Canaanite woman;* and You did not disdain the prayer of the centurion.* Because of this we cry out in praise;* O almighty Lord, glory to You!

The paralytic was like an unburied dead man,* and when he saw You, O Lord, he cried out: * Have mercy on me, for my bed has become my grave.* Of what use is my life?* I have no need for the Sheep Pool,* for there is none to put me into the water.* Therefore, I come to You, O Fountain of all healing,* that with all I may cry to You: * O Lord almighty, glory to You!

(Tone 5): Near the pool at the Sheepgate lay a paralytic,* who upon seeing You called out: * I have no one to help me into the waters when they are stirred.* Before I reach the pool, another goes before me and obtains the cure;* and so I lie here with my sickness.* Without delay, the compassionate Savior said to him: * For Your sake I became incarnate; for Your sake I was clothed in the flesh;* and yet you say you have no one.* Take up your pallet and walk.* All is possible with You, O Lord;* all is obedient to You, and all submits to You.* Remember us all, and be merciful to us because You love all people,* O most holy One.

Glory be: (Tone 5): Jesus went up to Jerusalem to the Sheep Pool* which in Hebrew was called Bethesda.* And there lay a great multitude of sick people in its five porticoes;* for the angel of the Lord went down at certain times and stirred the water,* granting healing to those who approached in faith.* The Lord saw there a man with a chronic illness,* and He asked him: Do you want to be healed?* The sick man replied: * I have no one to put me into the pool when the water is stirred.* I have spent my

money on physicians and received no help from anyone.* The Physician of soul and body said to him: * Take up your pallet and walk; * proclaim to the whole world* the greatness of My mercy and My mighty deeds.

Now and for ever: (*Dogmaticon -Tone 3*): O most honorable Virgin, we are filled with awe* when we consider that you gave birth to Christ who is both God and man.* O immaculate Lady, without knowing 'man,'* you gave birth in the flesh to a Son without a human father.* This Son, from all eternity, was begotten by God the Father without a mother,* and, when He took on our human nature,* He did not undergo any change.* Nothing was added to His divine nature,* nor was it divided.* The properties of both His divine and human nature remained intact.* We, therefore, entreat you, O Blessed Virgin,* to save the souls of those who, in true faith,* acknowledge you as the Mother of God.

Aposticha

O Christ, Who darkened the sun by Your passion* and enlightened all creation by Your resurrection,* accept our evening prayer, for You love all people.

Then the paschal stichera: Let God arise...; (*p. 652*).

Glory be: (*Tone 8*): On Solomon's porch, there lay many sick,* and in the midst of the feast, Christ found among them* a man who had been paralyzed for thirty-eight years.* To him He called out with a Master's voice: * Do you wish to be made well?* And the paralytic man replied: * Lord, I have no one to put me into the pool when the water is stirred.* The Lord said to him: Take up your bed.* Behold, you have become whole; do not sin again.* Therefore, O Lord, by the prayers of the Theotokos,* send down upon us Your great mercy.

Now and for ever: (*Tone 5*): This is the resurrection day... (*p. 655*) and Christ is risen... (*lx*).

Canticle of Simeon; Holy God; Trinity most holy; Our Father; the troparion: Let the heavens rejoice...; (p. 1232), Glory be: Now and for ever: We sing your praises, O Virgin..., (p.1265); and the paschal dismissal (*without the cross*). (p. 658).

SUNDAY MATINS

After God the Lord..., the troparia as at yesterday's Vespers.

Sessional Hymns

1. (*Tone 3, Samopodoben*): Christ is risen from the dead,* He Who is the first-fruits of those that had been asleep,* the first-born of creation and the Creator of all things that were made.* By Himself He renewed the nature of our corrupt race.* Therefore, O Death, you shall reign no more;* for the Lord, of all nullified your power and dissolved it.

Glory be: Now and for ever: (*Tone 3, Samopodoben*): Gabriel was rapt in amazement as he beheld your virginity* and the splendor of your purity, O Mother of God;* and he cried out to you:/* By what name shall I call you?* I am bewildered; I am lost!* I shall greet you as I was commanded to do:/* Rejoice, O Woman Full of Grace!

2. (*Tone 3, Podoben – Krasoti divstva tvojeho*): You have deigned to take upon Yourself our entire human condition, O Lord,* and You willed to let Yourself be nailed on the cross, O God our Creator.* You have suffered in Your humanity* destroying Death by Your death* in order to redeem the human race.* Therefore, we sing to You as the Giver of life:/* Glory to Your infinite mercy, O Christ our God.

Glory be: Now and for ever: The heavenly powers rejoiced with love,* and the human race was filled with emotion,* when the angel's greeting was addressed to you, O Mother of God.* Both in heaven and on earth a common feast bursts forth in brightness,* for our first father is delivered from death.* Together with the angel we also cry out:/* Rejoice, O most pure Mother, O immaculate Virgin.

Hosts of angels; *the rest as on an ordinary Sunday in tone 3; the fourth resurrectional Gospel: Lk 24:1-12. (see p. 417).*

Canon (Paschal and Sunday)

Ode 9: Instead of the Magnificat, the choir sings the 9th hirmos with the paschal verse: The angel exclaimed... Shine in splendor..., (p. 647); then:

Hirmos (Tone 3): The fire of the divinity was born in the womb of the Virgin. Moses foresaw this in the bush that burnt without being consumed on Mount Sinai; Daniel saw this in an unhewn mountain; while Isaiah saw this in a shoot growing from the root of David.

Verse: Glory be to You, our God, glory be to You!

When You were lifted on the cross, O Jesus, You lifted up all with You. By Your own will You were buried in a tomb and raised up all the dead from their tombs. They praise Your infinite might, Your ineffable power, and unconquerable majesty.

Verse: Glory be to You, our God, glory be to You!

The bodily strength listened to Your command, O Christ, and the paralytic of long ago showed that he was ready to walk, and he carried the pallet on which he had lain for many years; and in his joy, O Christ, he glorified Your power.

Glory be: Now and for ever: Your womb has become a bearer of brightness, for from it came forth the great Sun which is Christ. Through Him the world was illumined with joy; through Him was driven out the darkness of sin. Therefore, we praise as the source of all good, the divine Spouse and all-immaculate Virgin.

Katabásia: Shine in splendor,* O new Jerusalem!* for the glory of the Lord is risen upon you,* O Zion, sing with joy and rejoice!* And you, pure Mother of God,* rejoice in the resurrection of Your Son.

*Holy is the Lord our God (*Tone 3*) (3x).

Exapostilarion: You, O King and Lord,* have fallen asleep* in the flesh as a mortal man,* but on the third day You arose again.* You have raised Adam from his corruption and made Death powerless.* You are the Pasch of incorruption.* You are the salvation of the world.

Glory be: Now and for ever: The Lover of mankind and all-compassionate Lord* came to the pool of Bethesda.* There He found a man paralyzed from his youth;* He healed his infirmity and said to him:/* Take up your mat and go your way.* Walk in the path of righteousness.

Stichera at the praises: in tone 3; after the great doxology, the troparion: Today salvation has come..., (p. 141); the litanies; and the paschal dismissal, (p. 658).

SUNDAY VESPERS

Stichera at “O Lord, I have cried...”

(Tone 8, Podoben – *O, preslavnoho chydese*): O wonder of wonders!* The Creator of all has appeared in the flesh;* He desired the lowliness of our nature because He is most compassionate.* He lived on earth and worked many miracles.* He healed the paralytic, saying to him:/* Stand up, take up your pallet, and sin no more.

O Savior, my Lord and my God,* You desired to raise the fallen human race,* You walked upon the earth as a man,* healing the sick through Your tender compassion;* and having come to the pool at the Sheepgate,* You found the man who had been sick for thirty-eight years.* By Your word alone You restored him to health.

The Pharisees were consumed with jealousy* and found fault with your deeds of mercy,* O most merciful Lord.* They became inflamed with anger and sinned against the Law.* They sought to put You to death because of the Sabbath,* though You are the true Life;* for on the

Sabbath You healed the one that had been sick* and told the paralytic to stand up and walk.

Three stichera, Glory be:... of the saint.

Now and for ever: (*Tone 8*): O Lord, the pool did not heal the paralytic, but Your word renewed him.* His many years of sickness could not hinder Your power.* Your voice held more authority over him than his infirmity.* He threw away the burden of his sickness and carried the weight of his bed,* a testimony to Your abundant compassion.* Glory be to You!

Aposticha

(*Tone 3*): By Your cross, O Christ our Savior,* the power of Death has been vanquished* and the deceit of the devil has been destroyed.* Therefore, the human race, saved by faith,* offers You hymns of praise forever.

Verse: I have lifted up my eyes..., (*p. 34*).

I have sinned greatly and offended You, O Master,* Who by nature are gracious and merciful.* Like the prodigal, I repent sincerely.* Receive me, O heavenly Father,* and make me one of Your servants.

Verse: Have mercy on us, O Lord..., (*p. 34*).

Great is the power of Your cross, O Lord;* for though it was raised in one place, it acts throughout the world.* It made apostles of fishermen* and martyrs of the Gentiles.* We beg them to intercede for our souls.

Glory be: Now and ever: (*Tone 1*): O ineffable Goodness Who created the human form,* You came to heal those who are ill.* O Christ, by Your word You raised the paralytic at the Sheep Pool;* You healed the suffering of the woman with the flow of blood;* You showed mercy to the tormented daughter of the Canaanite woman;* and You did not disdain the prayer of the centurion.* Because of this we cry out in praise;* O almighty Lord, glory to You!

¹Canticle of Simeon; 'Holy God; Trinity most holy; Our Father; the troparia: Let the heavens rejoice..., (p. 1232); Glory be: *of the saint*; Now and for ever: *resurrectional theotokion*.

MID-PENTECOST VESPERS

Stichera at "O Lord, I have cried..."

We take the following six stichera:

(Tone 4): The midpoint of the feast has arrived;* the days which begin with the resurrection of the Savior,* and are fulfilled in the divine feast of Pentecost.* Truly it unites both Feasts* and draws light from their double brightness,* giving honor to the ascension of the Lord,* which prefigures our glory.

Truly Zion heard and was glad* when it received the glad tidings of the resurrection of Christ.* Faithful children also rejoiced at beholding it.* Seeing the blood of Christ washed away by the Holy Spirit,* the Church prepares to worthily celebrate* the joyous midpoint of these two holy feasts.

The over-abundant outpouring of the divine Spirit over all is drawing near,* as it is written by the prophet Joel.* The promise of Christ, given to His disciples* after His death, burial, and resurrection,* proclaims the coming of the Comforter..

(Tone 5, *Podoben – Radujsia*): Today the feast of mid-Pentecost appears in its grace and brightness,* and as the noon hour divides the day,* so this feast stands in the middle of the paschal season.* It radiates the light of the resurrection of Christ* and reflects the signs of eternal life.* It discloses the ascension into heaven,* and it foretells the coming of the most beloved Spirit,* the glorious feast of Pentecost.* And so it bestows upon our souls peace and great mercy.

'Today we have come to the midweek of the festal season.* As a river of divine glory, the Lord gives streams of goodness to all and calls out: * All who thirst, come to Me and drink deeply,* because I am the Fountain of compassion and the Ocean of mercy.* From Him flows forgiveness to the peoples;* He washes away sin and cleanses infirmities.* He saves those who celebrate His resurrection,* embraces with love those who honor His glorious ascension,* and bestows upon our souls peace and great mercy.

He stood in the center of the temple, the infinite Lord God.* He is God in essence, yet became incarnate for our sakes,* taking upon himself the limits of the flesh,* from which the living water of His word comes to everyone, saying: * Come and purify your hearts and quench the heat of your passions.* Let no one be deprived of drink.* The water that I give is the grace of God* by which you partake of the better and eternal life.* Whoever drinks of it will share with Me, the Creator,* the kingdom and the glory of God.

Glory be: Now and for ever: (*Tone 6*): The midweek of the festal season has arrived, O Christ,* the midpoint of Your resurrection and the coming of Your Holy Spirit.* Coming together, we glorify the mystery of Your miracles;* and, filled with fear, we cry out to You: * Send down upon us Your great mercy!

Aposticha

(*Tone 1*): The middle of the fifty days is here,* wherein Christ manifested His divine power.* He healed the paralytic, raising him from his bed by a word.* In the flesh He worked signs and wonders,* granting His people eternal life and great mercy.

Verse: Remember Your people whom You chose long ago.

You came to the temple, O Wisdom of God,* in the midst of the feast,* to teach and edify the Jews, the Scribes, and the Pharisees.* Let all who thirst come to Me and drink the water of life.* They will never thirst again.* Whoever believes in Me, streams of living water shall flow from them.* How great is Your goodness and Your compassion!* Glory to You, O Christ our God!

Verse: God is our King from time past, the Giver of help throughout all the land.

Jesus went up to the temple in the middle of the feast.* He proclaimed to the stiff-necked people:*. Let all who thirst come to Me and drink.* I will give them the water of life, and they will never thirst again.* Living streams will flow from the hearts of those who believe in Me.* They will find the Light of the world.

Glory be; Now and for ever: (*Tone 8*); While You taught the scribes in the midst of the feast, O Savior,* they murmured: How can this man who never studied be learned?* They would not believe that You are the Wisdom Who created the world.* O Lord, glory to You!

Canticle of Simeon; Holy God; Trinity most holy; Our Father; the troparion: When the paschal feast is half completed,,, (p. 1256), without the theotokion; then the paschal dismissal, (p. 658).

WEDNESDAY MATINS

After God the Lord...: the troparion: When the paschal feast was half completed,,, (p. 1256), without the theotokion.

Sessional Hymns

1. (*Tone 4, Podoben – Skoro Predvary*): He Who endowed the hearts of all with reason* stood in the midst of the Temple,* speaking truth to the lovers of falsehood.* He

cried out: Why do you seek to arrest Me, the Giver of life?* He proclaimed boldly in the middle of the feast: * Judge not by external appearance, O transgressors.

Glory be: Now and for ever: (*repeat the above*).

2. (Tone 5, *Podoben – Sobeznachalnoje slovo*): The Master of all stood in the Temple* in the middle of the great feast.* He disputed with the Scribes and Pharisees, speaking clearly and boldly to all.* By His words we are given courage to confess Him as King and God,* full of compassion and great mercy.

Glory be: Now and for ever: (*repeat the above*).

Having beheld the resurrection of Christ...; *Psalm 50 and the canon*:

Canón – Ode 9

Instead of the Magnificat, the choir immediately sings the following hirmos:

Hirmos (Tone 4): Christ the cornerstone not hewn by any hand has been hewn from you, O Virgin and untarnished mountain. It is He Who reunites the separate nations; and so, filled with joy and gladness, we extol you, O Mother of God.

Verse: Glory be to You, our God, glory be to You!

From Christ we have learned a new way of life; let us strive with all our hearts to follow this so that we may enjoy the coming of the Spirit.

Verse: Glory be to You, our God, glory be to You!

Having been called again to the life of heaven by the powerful mediation of Him Who humbled Himself and became a servant in order to raise us up to Him, it is truly proper that we extol Him.

Glory be: Now and for ever: We the faithful, all believe that you are the cause, the root, and the spring from which

our Source of immortality comes; and in our hymns we praise you, for you have brought forth the Lord and our Life.

Katabasia: *Hirmos (Tone 8):* Mothers cannot be virgins, nor virgins be mothers; but in you, O Mother of God, both virginity and motherhood were present. Therefore, all the people of the earth unceasingly extol you.

Omit It is truly right....

Exapostilarion: You hold the inexhaustible chalice of gifts,* grant that I may draw living water for the remission of my sins* that I may be overcome by thirst for You,* O only compassionate One.

Stichera at the Praises

(*Tone 4, Podoben – Jako Dob'la vo muchenycich*): The Wisdom, the Power, and the Image of the Father,* the eternal Word and Son of God, came to the Temple in the flesh.* He taught the chosen people, ignorant and hard-hearted;* they marveled at the depth of His wisdom, saying among themselves: How can this man know the Scriptures when He has never studied?

Christ the Messiah argued with the Pharisees;* He disputed with the Scribes, crying out to them: Do not judge by appearances, you deceitful transgressors.* I healed the paralytic on the Sabbath.* I am the Lord of both the Sabbath and the Law.* Why do you seek to kill Me, Who will give life to the dead?

In the middle of the feast of the Law,* our Savior went up to the Temple.* He stood in the midst of the crowd, teaching them with authority: I, am the Light of the world.* All who follow Me shall not walk in darkness* but shall have the light of immortal life.

Glory be: Now and for ever: O faithful, newly illumined by the resurrection of Christ our Savior,* we have reached the middle of the Master's feast.* Let us keep the commandments of God in sincerity.* Thus we shall be made worthy to celebrate His ascension and the coming of the Holy Spirit.

After the great doxology, the troparion: When the paschal feast is half completed..., (p. 1256), without the theotokion; the litanies, and the paschal dismissal, (p.658).

At Vespers of this day until the following Wednesday, the service of Mid-Pentecost and of the saint are taken; however, the Sunday of the Samaritan Woman has its own service.

SUNDAY OF THE SAMARITAN WOMAN

SATURDAY VESPERS

Stichera at "O Lord, I have cried..."

Ten stichera are taken: four from resurrectional tone 4, three from the service of Mid-Pentecost, and the following three stichera of the Samaritan Woman:

(Tone 1): At the sixth hour, You came to the well, O Fountain of wonders,* to ensnare the fruit of Eve;* for at that very hour, she had been driven from paradise by the guile of the serpent.* When the Samaritan woman came to draw water,* You said to her, O Savior: * Give Me water to drink, and I will give you waters of eternal life.* And the woman hastened to the city and proclaimed to the people: * Come and see Christ the Lord, the Savior of our souls.

(Tone 2): When the Lord came to the well of Jacob,* the Samaritan woman entreated Him, saying: * Give me the water of faith, O Giver of life,* that I may obtain the waters of baptism, joy, and salvation.* O Lord, glory to You!

Truly, the Son, Word of God, co-eternal with the Father,* the Fountain of wonders Himself, came to the fountain,* where a woman of Samaria came to draw water.* And when the Savior saw her, He said to her: * Give Me water to drink and go call your husband.* But she addressed Him as man and not as God;* wishing to conceal the truth from Him,* she said: I have no husband.* And the Master replied: You have said the truth, that you have no husband;* for you have had five husbands,* and the one whom you now have is not your husband.* Amazed by these words, she went to the town* and proclaimed to the crowds, saying: * Come and behold Christ Who grants the world great mercy.

Glory be: (*Tone 6*): Jesus met the Samaritan woman at Jacob's well.* The One Who covers the earth with clouds asks water of her.* O, what a wonder!* The One Who rides on the Cherubim converses with an adulterous woman.* The One Who suspended the earth on the waters asks for water.* The One Who caused the springs of water and their lakes to overflow seeks water.* He truly desires to save this woman from the snares of the enemy* and to fill her with living water to extinguish the flames of her passions;* for He alone is compassionate and the Lover of mankind.

Now and for ever: (*Dogmaticon – Tone 4*): O Mother of God; David, the prophet and forefather of Christ, foretold in song* the great things that would happen to you.* He revealed that you would be a queen,* standing at the right hand of God;* and that you would be the Mother of Life and intercessor for the world.* He prophesied that God, in His good will toward all,* would become incarnate of you without a human father.* Thus He would restore His image within us* which had become disfigured by our passions.* He would seek out the lost sheep that was trapped in the hills;* He would lift it upon His shoulder and carry it to His Father* Who would place it in the midst

of His heavenly hosts.* In like manner, Christ will save the world because of His great and abundant mercy.

Aposticha

(Tone 4): In being lifted upon the cross, O Lord,* You abolished the curse which we had inherited from our ancestors.* By going down into Hades,* You freed from eternal captivity those imprisoned there and granted incorruption to the human race.* We, therefore, praise Your life-giving and redeeming resurrection.

Then the paschal stichera: Let God rise..., (p. 652).

Glory be: (Tone 8): When You appeared in the flesh, O Christ God,* to accomplish Your plan of salvation,* the Samaritan woman heard the word of God's love for us.* She left the well and ran to the town and said: * Come and see the One Who knows the secrets of our hearts;* can this be the Christ, the Messiah Whom we await,* the One Who bestows great mercy?

Now and for ever: (Tone 5): This is the resurrection day... (p. 655), and Christ is risen... (ix).

Canticle of Simeon; Holy God; Trinity most holy; Our Father; the troparia: When the disciples of the Lord..., (p. 1232); Glory be: Now and for ever; When the paschal feast is half completed..., (p. 1256).

Paschal dismissal, without the cross, (p. 658).

SUNDAY MATINS

After God the Lord... the troparia as at Vespers (see above).

Sessional Hymns

1. (Tone 4): The myrrh-bearing women looked into the entrance of the tomb,* and because they could not bear the brilliance of the angel,* they trembled in astonishment and said: * Has He Who opened paradise to the thief been stolen,* or is He Who proclaimed His resurrection before

His passion now risen.* Truly, Christ is risen,* granting resurrection and life to those in Hades.

Glory be: Now and for ever: O Mother of God, the mystery hidden from all eternity* and unknown even to the angels,* was revealed through you to those on earth: * God took on our human nature* and united it to His divine nature in a perfect but unconfused union.* Then He willingly accepted the cross for our sake* and thereby raised again the first created man* and saved our souls from death.

2. (*Tone 4, Podoben – Zdyvuvavvia Josyf*): Descending from His heavenly sanctuary,* Gabriel came to the stone where the Rock of life was buried;* clothed in a white garment, he cried out to the weeping women: * Put an end to your funeral hymns,* for He Whom you love will always be with you.* Take courage, for He is truly risen,* He Whom you seek amid your tears.* Go, and announce to the apostles that the Lord is risen.

Glory be: Now and for ever: (*Samopoden*): Your betrothed and guardian, O Theotokos,* was amazed and perplexed when he beheld the mystery of your conception without seed.* But he recalled the rain falling on the fleece,* and the bush burning with fire but not consumed,* and the blossoming rod of Aaron;* thus he testified before the priests and cried out: * A Virgin gives birth and still remains a virgin

Hosts of angels; the rest as an on ordinary Sunday in tone 4; the seventh resurrectional Gospel.

Canon (Paschal and Sunday)

Ode 9: Instead of the Magnificat, the choir sings the 9th hirmos with the paschal verse: The angel exclaimed... Shine in splendor..., (p. 647); then:

.*Hirmos (Tone 4):* The Lord works wonders with the strength of His arm; He overthrows the powerful from their thrones; He raises up the humble. He is the God of

Israel, the rising Sun, and the Light from on high. He protects us and directs our paths on the way of peace.

Verse: Glory be to You, our God, glory be to You!

Let us all together form a spiritual choir to sing praises to the risen Lord. Let the earth exalt and let heaven rejoice; let the clouds rain down justice like the dew upon us who keep this feast of Christ; and let us celebrate in joy!

Verse: Glory be to You, our God, glory be to You!

The Source of every good thing, Who gives life to all the living, and Who pours out His teachings in abundance, says to the woman of Samaria: Give Me water to drink that I in turn may give you the water which will dry up the stream of your sins.

Glory be: Now and for ever: O pure Virgin and tabernacle of the Light; enlighten the eyes of my heart which have been blinded by the deceits of the enemy; and make me worthy to contemplate with a pure heart the marvelous brightness of the brilliant Sun Who is born of your womb.

Katabasia: Shine in splendor, O new Jerusalem! For the glory of the Lord is risen upon you. O Zion, sing with joy and rejoice! And you, pure Mother of God, rejoice in the resurrection of your Son.

Holy is the Lord our God. (*Tone 4*) (3x).

Exapostilaria

You, O King and Lord,* have fallen asleep* in the flesh as a mortal man,* but on the third day You arose again.* You have raised Adam* from his corruption* and made Death powerless.* You are the Pasch of incorruption.* You are the salvation of the world.

Glory be: Now and for ever: Meeting a woman in a village of Samaria, O almighty Savior,* You asked her for water to drink,* even though in ancient times in the desert* You brought forth from the most hard rock* the stream from which Israel drank in abundance.* O Giver of life, You awakened faith in the heart of the Samaritan

woman,* and she now tastes both joy and living water in heaven forever.

Stichera at the Praises

From resurrectional tone 4 and the following two from the Samaritan Woman:

(Tone 3): Let heaven and earth greatly rejoice today.* Christ has shone forth as a man in the flesh.* He desires to set Adam free from the curse.* He comes to Samaria and amazes everyone with His wonders.* Though He wraps the heavens in clouds, He asks a woman for water to drink.* Therefore, let us, the faithful, worship Him.* In His good will, He voluntarily emptied Himself for us.

(Tone 6): The Lord spoke thus to the Samaritan woman: If you knew the gift of God* and Who it is Who asks you: Give Me water to drink;* you would have asked Him, and He would give you living water* that you may never thirst again.

Glory be: (Tone 6): Jesus, our Savior, the Fountain of life,* came to the well of Jacob the Patriarch.* He asked a Samaritan woman for water to drink.* She told Him that Jews have no dealings with Samaritans;* but the wise Creator incited her curiosity with the sweetness of His words,* and she asked Him for the water of everlasting life.* She received His gift and announced to all: Come and see Him Who knows all secrets as God.* He has come in the flesh for the salvation of the human race.

Now and for ever: (Tone 2): You are truly most blessed..., (p. 140). After the great doxology, the troparion: Today salvation has come..., (p. 141); the litanies; and the paschal dismissal, (p. 658).

SUNDAY VESPERS

The service of Mid-Pentecost is taken until its leave-taking on Wednesday.

Stichera at "O Lord, I have cried..."

Three stichera from Mid-Pentecost and three from the saint of the day; Glory be: of the saint; then:

Now and for ever: (*Tone 8*): In the middle of the feast,* before Your passion and glorious resurrection,* You taught the unbelievers in the Temple, O gracious Lord.* You cried out to the Scribes and Pharisees:/* Let all who thirst come to Me and drink!* From the hearts of those who believe in Me,* rivers of living water, the Spirit of God, shall flow!* Your wisdom and understanding are far beyond our words.* Glory to You, our God, Who perfects all things!

Aposticha

(*Tone 4*): We never cease to adore Your life-giving cross, O Christ our God,* and we glorify Your resurrection on the third day.* For You, almighty One, have thereby restored the corrupted nature of all* and reopened the way to heaven,* since You alone are gracious, and You love all people.

Verse: I have lifted up my eyes..., (*p. 34*).

With my tears I desire to wash away the mark of my sins, O Lord,* and through penance, I long to make the rest of my life pleasing to You;* but the enemy deceives me and struggles with my soul.* Save me before I completely perish, O Lord.

Verse: Have mercy on us, O Lord..., (*p. 34*).

You are glorified in the memory of Your saints, O Christ God.* Through their intercessions,* send upon us great mercy.

Glory be: Now and for ever: (*Tone 6*): The middle of the festal season has arrived, O Christ, the midpoint of Your resurrection and the coming of Your Holy Spirit. Coming together we glorify the mystery of Your miracles, and filled with fear, we cry out to You: Send down upon us Your great mercy!

Canticle of Simeon; Holy God; Trinity most holy; Our Father; *the troparion of the saint*, Glory be: Now and for ever: When the paschal feast is half completed..., (p. 1256).

On Thursday, Friday, and Saturday of the Samaritan Woman:
The service of the Samaritan Woman is taken from Sunday; the troparia: The joyful message of the resurrection..., (p. 1232);
Glory be: of the saint; Now and for ever: *the resurrectional theotokion (in the same tone)*.

SUNDAY OF THE MAN BORN BLIND

SATURDAY VESPERS

Stichera at "O Lord, I have cried..."

Seven stichera from resurrectional tone 5 and the following three:

(*Tone 2*): The man who was blind from birth asked himself: * Was I born blind because of the sin of my parents,* or am I a living sign of the unbelief of the nations? * I am not content to ask whether it is night or day; * my feet can no longer endure tripping upon the stones.* I have not seen the brightness of the sun,* nor have I seen the image and likeness of my Creator.* Yet I beseech You, O Christ our God,* to look upon me and have mercy on me.

Passing by the Temple, Jesus saw a man who was blind from birth.* He had compassion on him and put mud on his eyes.* He said to him: Go to the pool of Siloam and wash.* He washed and recovered his sight; then he rendered glory to God.* But his neighbors said to him: * Who opened your eyes which no one before could heal? * And

he answered them, saying: A man called Jesus.* He told me to go and wash in the pool of Siloam, and now I see.* He is in truth Christ the Messiah,* of Whom Moses wrote in the Law.* He is the Savior of our souls.

(Tone 4): All his life, the blind man's thoughts were darkened* until he cried out to You, O Lord:/* Open my eyes, O Son of David and our Savior,* that with all Your people I may praise Your might.

Glory be: (Tone 5): As You walked along, O Lord,* You found a man who had been blind from birth.* In surprise, the disciples asked You:/* Was it because of the sin of this man or his parents that he was born blind, O Master?/* But You, O Savior, answered them, saying:/* Neither has this man sinned, nor his parents,* but that the works of God would be revealed in him.* I must accomplish the works of Him Who sent Me,* which no one else can work.* As You said that, You spat on the ground*, and made mud from the dust to anoint his eyes.* And You said to him: Go and wash in the pool of Siloam.* When he washed, he was healed and cried out to You:/* O Lord, I believe!/* And he bowed down and worshiped You.* Therefore, we also cry out to You: Have mercy on us!

Now and for ever: (dogmaticon – Tone 5): The passing of the Israelites through the Red Sea* was already a foreshadowing of the virgin-birth.* On that occasion, Moses parted the waters;* at the incarnation, Gabriel announced the miracle of God's union with Mary.* In ancient times, the Israelites passed through the depths of the sea* without being drenched by the water;* now the Virgin has given birth to Christ without seed.* After the Israelites passed through the sea, it remained impassable;* after the birth of Emmanuel, the immaculate Virgin remains forever incorrupt.* O God, Who exists from all eternity, and yet appeared as man,* have mercy on us.

Aposticha

(Tone 5): O Christ our Savior,* we lift up our voices in song to glorify You.* For, in Your love for humanity,* You became incarnate without leaving heaven;* You accepted the cross and death;* You cast down the gates of Hades;* and on the third day You arose from the dead* for the salvation of our souls.

Then the paschal stichera: Let God rise..., (p. 652).

Glory be: (Tone 8): O Christ our God, spiritual Sun of justice,* by Your pure touch; You enlightened the eyes of him* who from his mother's womb was, without light.* Enlighten the eyes of our hearts* and make us children of the light and of the day,* that we may cry out to You in faith;* How great is Your compassion toward us,* O Lover of mankind, glory to You!

Now and for ever: (Tone 5): This is the resurrection day!.., (p. 655), and Christ is risen... (Ix).

'Canticle of Simeon; Holy God; Trinity most holy; Our Father; the troparion: O faithful, let us praise... (p. 1233); Glory be: Now and for ever: Rejoice, Virgin, impassable gateway... (p. 1268).

The paschal dismissal, without the cross, (p. 658).

SUNDAY MATINS

After God the Lord..., the troparion as at Vespers (see above);

Sessional Hymns

1. (Tone 5): Let us praise the honored cross of the Lord;* let us venerate His holy burial with hymns;* let us glorify His holy resurrection.* For He raised the dead from the graves because He is God,* He despoiled the might of Death and broke the power of Satan,* and He shed light on those who are in Hades.

Glory be: Now and for ever: Rejoice, O holy inountain which the Lord ascended!* Rejoice, O living bush, unconsumed by the fire!* Rejoice, only bridge reaching from the world to God* and leading the dead to eternal life!* Rejoice; O pure one, free of corruption;* you gave birth without the aid of man to the Savior of the world!

2. (Tone 5): The transgressors of the law, O merciful Lord,* nailed You between two thieves and pierced Your side with a spear.* You submitted to burial, and You shattered the gates of Hades,* and You rose again on the third day.* Therefore, the women hastened to behold You* and told the good news of Your resurrection to the apostles.* O God most high, You are praised by the angels in heaven.* You are blessed, O Lord, glory to You!

Glory be: Now and for ever: O unwedded Spouse and birth-giver of God,* you changed the sorrow of Eve into joy.* We the faithful praise and bow before you,* for you have lifted the ancient curse.* And now O most holy Virgin, all-worthy of our hymns,* intercede for our salvation.

Hosts of angels; *the rest as on an ordinary Sunday in tone 5; the eighth resurrectional Gospel.*

Canon (Paschal and Sunday)

Ode 9: Instead of the Magnificat... the choir sings the ninth hirmos with the paschal verse: The angel exclaimed... Shine in splendor... (p. 647); then:

Hirmos (Tone 5): The almighty One has done wonders for you, for you remained a virgin even after giving birth; you gave birth without seed to your Creator. For this reason, O Mother of God, we extol you.

Verse: Glory be to You, our God, glory be to You!

You were nailed to the cross, O Christ our God; You conquered the powers of the enemies; You wiped out the

ancient curse. For this reason, O Lord, we extol You.

Verse: Glory be to You, our God, glory be to You!

You resurrected from the dead according to Your Word, and You appeared to Your disciples after Your resurrection, O Giver of life; You performed miracles and gave sight to the blind. With them we extol You through the ages.

Glory be: Now and for ever: O holy Virgin, you have appeared as more spacious than the heavens; you bore the God Whom no flesh could contain; and you gave birth to Him for the redemption of all the faithful who extol you.

Katabasia: Surpassing our spirit and our understanding, you gave birth in the world and in time to the timeless Lord; with one voice and one heart, O Mother of God, we the faithful extol you:

Holy is the Lord our God (*Tone 5*) (3x)

Exapostilaria:

You, O King and Lord,* have fallen asleep* in the flesh as a mortal man,* but on the third day You arose again.* You have raised Adam* from his corruption and made Death powerless.* You are the Pasch of incorruption.* You are the salvation of the world.

Glory be: Enlighten the eyes of my soul,* blinded by the gloom of sin, O Lord.* Anoint them with humility, O compassionate One,* and wash me with tears of repentance.

Now and for ever: As He went on his way, Jesus the Lord Who saves us* met a man struck with blindness from his birth.* Moistening the dust of the earth with His saliva,* Christ made some mud to anoint the eyes of the blind man.* Then he sent him to Siloam to wash in the pool;* when he had washed, the blind man returned,* and he saw the brightness of Your light, O Christ.

Stichera at the Praises

Stichera from resurrectional tone 5 and the following from the Man Born Blind:

(Tone 8): In Your merciful loving-kindness* You took flesh for us, O Christ our God.* You gave light to a man who, from his mother's womb, lived in darkness.* How boundless is Your compassion!* You anointed his eyes with the mud Your fingers had molded* and made him, worthy to be flooded with light divine.* So now enlighten him, O Giver of light;* illumine our spiritual perceptions,* for You alone are the Fountain of grace.

Glory be: (Tone 8): Who can describe Your power, O Christ;* Who can count the multitude of Your wonders?* You appeared on earth in two natures, O compassionate One,* and thus You granted double healing to the sick.* Not only did You open the bodily eyes of the man born blind,* but You gave sight to those of his soul as well.* Therefore, He confessed You, the hidden God* Who grants the world great mercy.

Now and for ever: (Tone 2): You are truly most blessed... (p. 140). After the great doxology, the troparion: Today salvation has come..., (p. 141); the litanies; and the paschal dismissal, (p. 658).

SUNDAY VESPERS

Stichera at "O Lord, I have cried..."

(Tone 5, Podoben – Radujisia): O Word, You are the Light that enlightens all;* O God, You are the eye of our body in this world.* We acknowledge You as the Creator of sight.* Today, from a mixture of spittle and dust,* You re-create sight for the blind man.* In times past, Your fingers have created both clay and sight;* today, he receives both from You.* Until this time, the blind man was unable to see the sun.* Now he sees You, the gentle Sun and Creator of all,* Who in Your love has created and fashioned us.

Created with a complete human body,* the man who was blind from his mother's womb* did not know any other manner of living;* for he had always been deprived of the use of his eyes,* his feet and body stumbled over the obstacles in his path.* But thanks to You, O Lord, he was granted this treasure.* he now sees the light of the world* and proclaims You as the Lord and Master of all light* and the Creator of the entire universe.

The man who had once been blind confessed in his soul and mind, and proclaimed with his words that his eyes had been opened through saliva and dust by the Lord and Sustainer of the universe. He had been given his bodily sight by none other than almighty God, Who in His exceeding goodness was clothed in our flesh. The man who had never been able to see argued boldly with the scribes. They cast him out of the synagogue; they themselves were more blind in their souls than he who beforehand was blind in his bodily eyes.

Three stichera and Glory be: of the saint of the day.

Now and for ever: (*Tone 2*): The man who was blind from birth asked himself: * Was I born blind because of the sin of my parents,* or am I a living sign of the unbelief of the nations?* I am not content to ask whether it is night or day,* my feet can no longer endure tripping upon the stones.* I have not seen the brightness of the sun,* nor have I seen the image and likeness of my Creator.* Yet I beseech You, O Christ our God,* to look upon me and have mercy on me.

Aposticha

(*Tone 5*): With Your precious cross, O Christ,* You have put the Devil to shame.* With Your resurrection You have deadened the sting of sin* and have saved us from the

gates of Death.* We, therefore, glorify You, O only-begotten Son of God.

Verse: I have lifted up my eyes..., (p. 34).

O Lord, I have never stopped sinning;* I do not understand the need to love my neighbor.* Overcome my ignorance, O gracious One,* and have mercy on me,* for You alone are the God of goodness.

Verse: Have mercy on us, O Lord..., (p. 34).

You were not concerned about all these earthly matters,* and you courageously braved the tortures.* You did not sin against hope,* having confidence in God's love for all people;* and you were heirs to the kingdom of heaven,* O most praiseworthy martyrs.* Ask for peace for the world and great mercy for our souls.

Glory be: Now and for ever: (*Tone 2*): As You walked along, O Lord,* You found a man who had been blind from birth.* In surprise, the disciples asked You:/* Was it because of the sin of this man or his parents that he was born blind, O Master?/* But You, O Savior, answered them, saying:/* Neither has this man sinned, nor his parents,* but that the works of God would be revealed in him.* I must accomplish the works of Him Who sent Me,* which no one else can work.* As You said that, You spat on the ground* and made mud from the dust to anoint his eyes.* And You said to him: Go and wash in the pool of Siloam.* When he washed, he was healed and cried out to You:/* O Lord, I believe! And he bowed down and worshiped You.* Therefore, we also cry out to You: Have mercy on us!

Canticle of Simeon; Holy God; Trinity most holy; Our Father; the troparion: O faithful, let us praise..., (p. 1233); Glory be: the troparion of the saint; Now and for ever: the resurrectional theotokion (*in the same tone*).

LEAVE-TAKING OF THE PASCH
(on Wednesday of the Man Born Blind)

TUESDAY VESPERS: At "O Lord, I have cried..." *six stichera of the Man Born Blind, three from page 700 and three from pages 705-706*; Glory be: Now and for ever: As You walked along the way, O Lord..., (p. 707). *Stichera of the aposticha*: O Christ our Savior... (p. 300); *the paschal stichera and Christ is risen...* (Ix); *the troparion*: O faithful, let us praise..., (p. 1233); Glory be: Now and for ever: Rejoice, Virgin, impassable gateway of the Lord..., (p. 1268); *then the daily paschal dismissal, with the commemoration of the saint of the day – without the cross.*

WEDNESDAY MATINS: *The troparion (see above); the sessional hymns from the Sunday of the Man Born, Blind; Having beheld the resurrection of Christ...; Psalm 50; the canon and the exapostilarion from Sunday. Stichera at the praises: two from Sunday Matins; the paschal stichera; and Christ is risen... (Ix). After the great doxology, the troparion as at Vespers (see above); the litanies; and the great paschal dismissal with the commemoration of the saint of the day – without the cross. (The paschal dismissal with the cross – only at the Divine Liturgy).*

ASCENSION OF OUR LORD JESUS CHRIST
WEDNESDAY VESPERS

Omit Blessed is the man....

Stichera at "O Lord, I have cried..."

(Tone 6): The Lord ascended into heaven* to send the Comforter into this world.* The heavens prepared His throne and the clouds were His ladder;* the angels marveled at the sight of a human being more exalted than themselves.* Today, the Father receives again in His bosom* the One Who was in Him from all eternity,* and the Holy Spirit gives a command to all the angels: * Lift up your lintels, O you gates! * O you nations of the earth, clap your hands,* for Christ ascends to the place* where He had been from all eternity.

O Lord, the Cherubim were amazed at Your Ascension;* they were seized with wonder as they beheld You, O God, rising upon the clouds,* for You are the One Who is seated above the clouds.* We sing a hymn of praise to You:*

Glory to You for Your tender mercy.

O Christ, splendor and glory of the Father,* when we behold Your ascension on the holy mountain,* we sing a hymn of praise to the beauty of Your countenance.* We bow down to Your passion, we venerate Your holy resurrection,* and we glorify Your noble ascension.* O Lord, have mercy on us!

O Lord and Giver of life,* when the apostles saw You ascending upon the clouds,* a great sadness overcame them;* they shed burning tears and exclaimed:*

O our Master, do not leave us orphans;* we are Your servants whom You loved so tenderly.* Since You are most merciful, send down upon us Your all-holy Spirit* to enlighten our souls, as You promised.

After fulfilling the mystery of the plan of salvation, O Lord,* You took Your apostles and went up with them to the Mount of Olives,* and there You passed beyond the firmament of heaven.* You humbled Yourself and were clothed in our humanity,* and now You return to the place which You did not leave.* Send down Your all-holy Spirit to enlighten our souls.

(Tone 4): When You were raised up in glory, O Christ our God,* in the sight of Your disciples, the cloud carried Your body away.* The gates in heaven were opened;* the choir of angels exalted and danced with joy;* the powers on high cried out, saying:*

Lift up Your lintels, O gates, that the King of glory may enter.* As for the disciples, they were seized with fear and said:*

Do not leave us, O Good Shepherd,* but send down upon us Your most Holy Spirit.

Glory be: Now and for ever: (Tone 6): O loving Jesus, while You lived on earth,* You were God inseparable from

the Father,* and yet You truly shared our humanity.* Ascending in glory today from the Mount of Olives,* through Your great love, You lifted up our fallen nature* and enthroned it with the Father on high.* Therefore, the bodiless Powers were amazed and filled with awe* at seeing Your great love for all.* Together with them, we who live on earth* glorify Your condescension to us* and Your ascension away from us.* Now we implore You, saying.* Through Your ascension You have filled Your apostles and Your Mother* with a joy that surpasses every other joy,* and through their intercession* make us worthy of the joy of Your elect,* for You are rich in mercy.

The entrance; O Joyful Light; prokimenon of the day; and the readings:

Lector: A reading from the Book of Zechariah.

Thus says the Lord: Lo, a day shall come, [and on] that day his feet shall rest upon the Mount of Olives, which is opposite Jerusalem to the east. On that day there shall no longer be cold or frost. There shall be one continuous day, known to the LORD, not day and night, for in the evening time there shall be light: On that day, living waters shall flow from Jerusalem, half to the eastern sea, and half to the western sea, and it shall be so in summer and in winter. The LORD shall become king over the whole earth; on that day the LORD shall be the only one, and his name the only one. And from Geba to Rimmon in the Negeb, all the land shall turn into a plain; but Jerusalem shall remain exalted in its place. From the Gate of Benjamin to the place of the First Gate, to the Corner Gate; and from the Tower of Hananel to the king's wine presses, they shall occupy her. Never again shall she be doomed; Jerusalem shall abide in security (*14:1,4,6-11*).

Other readings: Isaiah 2:1-3; Isaiah 62:10-12; 63:1-2, 7-9.

Stichera at Litiya

(Tone 1): By going up again into heaven, from which You had descended,* You did not leave us orphans, O Lord.* Show to all Your people the works of Your power,* that Your Spirit may come down upon us* and bring peace to the world,* O Lord and Lover of mankind.

You ascended, O Christ, to Your eternal Father,* even though You were not removed from His bosom;* and the powers could not contain their praise of the Trinity.* Even after the incarnation* they recognize You as the only Son of the Father.* In the abundance of Your goodness, have mercy on us!

Your angels, O Lord, said to the apostles:/* Men of Galilee, why do you stand here looking into the sky?/* Christ our God, Who by leaving you ascended into heaven,* will come again in the manner by which you have seen Him leave.* Therefore, serve Him in justice and holiness.

Glory be: Now and for ever: (Tone 4): O'Lord most merciful,* after fulfilling the mystery hidden from all eternity,* You, the Creator and Master of all,* went up to the Mount of Olives with Your disciples and Your Mother.* For the one who, at the sight of Your passion,* had suffered more than anyone else in her motherly heart,* had more than anyone else the right to share the joy that fills us* as we witness Your ascending into heaven.* We glorify Your infinite mercy overflowing upon us.

Aposticha

(Tone 2): O our God, You were born in a manner of Your own choosing;* You appeared and suffered in the flesh as You willed;* You crushed Death through Your resurrection and ascended into glory,* and You sent down the divine Spirit upon us.* Therefore, we sing a hymn of praise and glorify Your divinity.

Verse: All peoples, clap your hands; cry to God with shouts of joy!

O Christ, when the powers of heaven* beheld Your ascension from the Mount of Olives,* they wondered and exclaimed: Who is He?* And they heard the reply: He is the mighty Conqueror;* He is the mighty One in battle;* He is indeed the King of glory.* And why are His clothes crimson?* Because He comes from Bosor, which is the flesh.* As for You, O Christ, since You are God,* You are enthroned at the right hand of God the Father;* and You send down upon us the Holy Spirit* that He may enlighten us and save our souls.

Verse: God goes up with shouts of joy; the Lord goes up with trumpet blast.

O Christ, You ascended in glory* on the Mount of Olives in the presence of Your disciples;* You fill all things with Your divinity;* You were enthroned at the right hand of the Father;* and sent down upon Your disciples the Holy Spirit* Who enlightens, strengthens, and saves our souls.

Glory be: Now and for ever: (*Tone 6*): God goes up with shouts of joy,* the Lord goes up amid trumpet blast,* in order to raise up the fallen image of Adam* and to send down upon us the Holy Spirit,* the Comforter Who will sanctify our souls.

Canticle of Simeon; Holy God; Trinity most holy; Our Father; *the troparion:* You ascended in glory..., (p. 1256); *the blessing of the bread; Psalm 33; and the great dismissal.*

THURSDAY MATINS

After God the Lord..., the troparion: You ascended in glory....

Sessional Hymns

1. (*Tone 1, Podoben – Zheny ko hrobu*): You ascended in glory, and the angels were astonished at this wonder;* the disciples were amazed at Your marvelous ascension;* and

the gates opened before You, O Lord.* The powers of heaven were also overjoyed; and they cried out;* Glory to Your condescension!* Glory to Your kingdom!* Glory to Your ascension, O-only Lover of mankind!

Glory be: Now and for ever: (*repeat the above*).

2. (*Tone 3, Podoben – Krasoři divstva tvojeho*): The God Who exists before all eternity* and Who has mystically divinized the human nature which He assumed,* today goes up to heaven.* The angels precede Him and show to the disciples* the Lord Who ascends into the clouds amid great glory,* and they then fall to the ground and say:*

Glory to God Who ascends into heaven!

Glory be: Now and for ever: (*repeat the above*).

After the Polyeleos the Exaltation is sung:

We extol You,* O Christ the Giver of life;* and seeing You go up to heaven in Your most pure body,* we praise Your holy Ascension.

Verse: O gates, lift high your heads; grow higher, ancient doors. Let Him enter, the King of glory!

Verse: The Lord has set His sway in heaven and His kingdom is ruling over all.

Verse: The Lord said to my lord: Sit at my right hand until I place your enemies under your feet.

Verse: O God, arise above the heavens; may Your glory shine on earth!

Verse: Arise, O Lord, by Your might! We shall sing Your praise and glorify Your almighty power.

Glory be: Now and for ever;

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Refrain (Bołharskyj): God ascends with jubilee; the Lord to the blast of trumpets* – to redeem Adam's image.

Sessional Hymn (Tone 5, Podoben: Sobeznachalnoje slovo):
 You descended from heaven to the earth, O Christ,* and
 by Your ascension You wondrously raised up the race of
 Adam* which had been lying in the depths of the prisons
 of Hades.* And having taken our nature back to heaven,*
 You seated it with You on the Father's throne* because of
 Your mercy and Your love for all.

Gradual Hymn – Antiphon 4, (p. 126).

Prokimenon: Ps 46 (Tone 4)

God is ascended with jubilee: and the Lord with the sound of trumpets.

Verse: All you nations, clap your hands: shout unto God with the voice of joy!

The third resurrection Gospel: Mark 16:9-20; Having beheld the resurrection...; after Psalm 50: Glory be: Now and for ever: and the verse as on Sunday, then the following sticherion:

(Tone 6): Today the powers on high see our nature in heaven,* and they marvel at this wondrous Ascension,* and they say to one another: Who is this Who has just arrived in heaven?* But when they recognize their own Lord,* they order the gates of heaven to be opened.* With them let us praise unceasingly* the One Who shall come again from heaven in our flesh* as the judge of the universe and the almighty God.

Canon (Tone 5)

Hirmos 1: Our Savior and God led the people of Israel across the Red Sea as if on dry land and drowned Pharaoh and his whole army. Let us praise Him Who alone is worthy of our songs, for He is covered with glory.

Hirmos 3: O Christ, by the power of Your cross, strengthen our hearts so that we may sing and glorify Your saving ascension.

Hirmos 4: O Lord, I have heard Your voice and I recognized the power of Your cross, because through it paradise was opened; and I said: Glory to Your power, O Lord!

Hirmos 5: As we watch in the night and wait for morning, O Lord, we cry to You: Have mercy on us and save us, for You are truly our God and we know no other but You.

Hirmos 6: The abyss surrounds me completely; the sea monster holds me as if in a tomb; I cried to You, O Lover of mankind, and Your right hand has saved me.

Hirmos 7: O Savior Who saved the youths who sang to You in the furnace, blessed are You, O Lord and God of our fathers.

Hirmos 8: The Son of God, born of the Father before all ages, has taken flesh from the Virgin Mother in these last days. Praise Him, you priests and let the whole nation exalt Him forever.

Ode 9: *The Magnificat is omitted, but immediately after the intonation: Let us greatly extol the Theotokos..., the choir sings the 9th hirmos with its verse:*

Verse: O my soul, extol Christ the Giver of life Who ascended from earth into heaven.

Hirmos: Surpassing our spirit and our understanding, you gave birth in the world and in time to the timeless Lord; with one voice and one heart, O Mother of God, we the faithful extol you.

Verse: Glory be to Your holy ascension, O Lord!

Seeing Your divinized flesh, O Christ, the angels on high said to each other: Truly this man is our God!

Verse: Glory be to Your holy ascension, O Lord!

O Redeemer of the world, Christ our God, the apostles contemplate Your divine exaltation: and in fear and in joy they extol You.

Glory be: Now and for ever: Rejoice, O holy Mother of Christ, our God, for today you extol the One Whom you bore as you see Him carried by the angels from earth to heaven.

Verse: Extol, O my soul, the Ruler and Lord, Who ascended into heaven to the Father.

Katabasia – Hirmos (Tone 4): Rejoice, O Queen and glorious Virgin Mother! What orator, rich in eloquence, could find the proper words to fashion a hymn of praise worthy of you? For every spirit shudders before the mystery of your holy birthgiving; and we also unite our voices to glorify you.

Exapostilarion: O Christ, You were raised up to heaven in the sight of Your disciples;* You again went up to share Your Father's throne.* The angels who came to meet You at the heavenly gate cried out:*

Open your gates and lift up your lintels* so that the King of glory may come in,* for our King comes again to the Source of light.

Stichera at the Praises

(Tone 1, Podoben – Nebesnych chynov): With the angels in heaven, let us praise on earth* our God Who ascends to His throne of glory,* and let us sing to Him:*

Holy are You, O Father of heaven,* O co-eternal Word, and most Holy Spirit.

As they gazed upon the wonder of Your ascension, O Savior,* the princes of the angels said to one another:*

What is this sight that is before our eyes?*

We see the form of a man,* but as God He is raised above the heavens in His body.

Seeing You ascend bodily from the Mount of Olives, O Word,* the men of Galilee heard the angels cry out to them:*

Why do you stand there looking up?*

He shall return in His flesh* in the same way that you have seen Him taken away.

Glory be: Now and for ever: (*Tone 2*): O our God, You were born in a manner of Your own choosing;* You appeared and suffered in the flesh as You willed;* You crushed Death through Your resurrection and ascended into glory;* and You sent down the divine Spirit upon us;* therefore, we sing a hymn of praise and glorify Your divinity.

After the great doxology, the troparion: You ascended in glory... (p. 1256); the litanies; and the great dismissal.

FOR THURSDAY VESPERS

(*Thursday Vespers is taken as follows until the following Friday*): *Stichera at "O Lord, I have cried...": three of the feast and three of the saint of the day; Glory be: of the saint; Now and for ever: of the feast. On Thursday evening: the entrance and the great prokimenon: But our God is in the heavens... (p. 25).*

Aposticha

(*Tone 2, Podoben – Yehda ot dreva*): He Who is the fulfillment of all things* speaks to the disciples on the Mount of Olives: * My friends, the time has come for My departure.* Go and teach all nations the word you have heard Me speak.* Then He ascended in a chariot of glory,* and the apostles trembled in fear.

Verse: All you nations, clap your hands; shout unto God with the voice of joy!

When your Mother and Your disciples came to Bethany, O Christ,* You raised Your hands to bless them;* and a cloud of light took You from their sight.* You ascended in glory to the right hand of the Father* Whom we worship together with You.

Verse: God is ascended with jubilee; and the Lord with the sound of trumpet.

Come, O faithful, let us climb the Mount of Olives;* with the apostles, let us lift our minds and hearts on high.* Let us behold the Lord as He is taken up.* Let us cry out with joy and thanksgiving:* Glory to Your ascension, O most merciful One!

Glory be: Now and for ever: (*Tone 6*): O Christ, splendor and glory of the Father,* when we behold Your ascension on the holy mountain,* we sing a hymn of praise to the beauty of Your countenance.* We bow down to Your passion,* we venerate Your holy resurrection,* and we glorify Your noble ascension.* O Lord, have mercy on us!

Troparion of the saint of the day; Glory be: Now and for ever: of the feast.

SUNDAY OF THE HOLY FATHERS of the Nicene Council

Stichera at “O Lord, I have cried...”

Ten stichera: three from resurrectional tone 6, three from the Ascension, and four from the Holy Fathers:

(*Tone 6, Podoben – Vse otlozhivhe*): Before the morning star You were begotten of the Father;* before the ages You were conceived without a mother,* even though Arius believed You to be created, and not God,* He shamelessly confused the Creator with His creatures,* thus deserving eternal punishment.* Yet the Council of Nicea proclaimed You as the Son of God* Who is enthroned with the Father and the Spirit.

Who has severed Your garment, ‘O Savior?’* It was Arius who divided the Trinity* Who is equal in glory and eternal majesty.* For he denied that You are one of the most Holy Trinity.* He taught the transgressing Nestorius* to say that the Virgin is not the Mother of God;*but the Council of Nicea proclaimed You as the Son of God* Who is enthroned with the Father and the Spirit.

Declaring that the light could not be seen, *Arius fell into the pit of the impious ones;* his body was torn apart by the justice of God, *and he gave up his soul in a violent manner.* He was another Judas, by his thoughts and deeds.* But the Council of Nicea proclaimed You as the Son of God* Who is enthroned with the Father and the Spirit.

The foolish Arius divided the unity of the Holy Trinity* into three different and unequal substances.* But the God-bearing Fathers came together in Council.* Burning with the zeal of Elijah the Tishbite* and with the sword of the Holy Spirit,* they cut down these shameful blasphemies;* for they were directed by the Spirit.

Glory be: (*Tone 6*): Let us honor today those mystical trumpets of the Spirit,* namely, the God-mantled Fathers,* who speaking of divine things,* sang in the midst of the Church a hymn in unison,* teaching that the Trinity is one,* not differing in substance or Godhead,* refuting Arius and defending the true faith.* They always intercede with the Lord* to have mercy on our souls.

Now and for ever: (*dogmaticon - Tone 6*): Who would not bless you, most holy Virgin?* Who would not praise the most pure manner in which you gave birth?* For the only-begotten Son, Who eternally proceeds from the Father, came forth from you.* He took flesh from you in a manner that is beyond understanding.* He, Who by nature is God, took on our nature for our sake.* Yet He did not become divided into two persons;* rather, He remained one person with two distinct and unconfused natures.* O most pure Lady, we implore you:*

Beseech your Son and God to have mercy on our souls.

The entrance; O Joyful Light; the Saturday prokimenon and readings:

Lector: A reading from the Book of Deuteronomy.

Thus says the Lord: "I have given that land over to you. Go now and occupy the land I swore to your fathers, Abraham, Isaac and Jacob, I would give to them and to their descendants." At that time I said to you, 'Alone, I am unable to carry you. The LORD, your God, has so multiplied you that you are now as numerous as the stars in the sky. May the LORD, the God of your fathers, increase you a thousand times over, and bless you as he promised! But how can I alone bear the crushing burden that you are, along with your bickering? Choose wise, intelligent and experienced men from each of your tribes, that I may appoint them as your leaders.' You answered me, 'We agree to do as you have proposed.' So I took outstanding men of your tribes, wise and experienced, and made them your leaders as officials over thousands, over hundreds, over fifties and over tens, and other tribal officers. I charged your judges at that time, 'Listen to complaints among your kinsmen, and administer true justice to both parties even if one of them is an alien. In rendering judgment, do not consider who a person is; give ear to the lowly and the great alike, fearing no man, for judgment is God's. Refer to me any case that is too hard for you and I will hear it.' (1, 8-17).

Other readings: – Deuteronomy 10:14-21 (p. 900);

– Genesis 14:14-20.

Aposticha*Stichera from resurrectional tone 6, then:*

Glory be: (Tone 4): O believers, let us come together today* to celebrate in faith and true worship* the remembrance of the God-inspired fathers* who had come together from throughout the world,* in the splendid city of Nicea.* They rejected the doctrine of the impious Arius* and banished him from the universal Church* by a decree of the Council.* They instructed all to openly profess the Son of God,* that He is consubstantial and coeternal with the Father before all ages,* and they clearly wrote this in the Symbol of Faith.* Therefore, following their divine doctrines,* let us worship the Son in true faith,* together with the Father and the Holy Spirit,* the Trinity consubstantial in one Godhead.

Now and for ever: O Lord most merciful,* after fulfilling the mystery hidden from all eternity,* You, the Creator and Master of all,* went up to the Mount of Olives with Your disciples and Your Mother.* For the one who, at the sight of Your passion,* had suffered more than anyone else in her motherly heart,* had more than anyone else the right to share the joy that fills us* as we witness Your ascending into heaven.* We glorify Your infinite mercy overflowing upon us.

Canticle of Simeon; Holy God; Trinity most holy; Our Father; the troparion: Angelic powers descended..., (p. 1233); Glory be: You ascended in glory..., (p. 1257); Now and for ever: O Christ our God...., (p. 1256); then the great dismissal.

SUNDAY MATINS

After God the Lord....: the troparion, as at yesterday's Vespers.

Sessional Hymns

1. (*Tone 6*): When the tomb was shown to be open and Hades was lamenting,* Mary cried out to the apostles who were hiding and said: * Come out, laborers of the vineyard, and proclaim the news of the resurrection; * for the Lord is risen, granting the world great mercy.

Glory be: Now and for ever: You called Your Mother blessed,* and You willingly went to Your passion.* Your light shone from the cross,* for You desired to go in search of Adam,* To the angels You proclaimed: Rejoice with Me,* for the lost coin has been found.* You do everything according to Your wisdom; * glory to You, O Lord and God!

2. (*Tone 6*): Truly our Life was placed in the grave,* and seals were applied to the stone.* The soldiers guarded Christ as they would a sleeping king.* But, striking His enemies with blindness,* the Lord arose.

Glory be: Now and for ever: O Virgin and Theotokos, pray to your Son, Christ our God,* Who was willingly nailed upon the cross and rose from the dead,* that He might save our souls.

'Hosts of angels; *the rest as on an ordinary Sunday in tone 6; the tenth resurrectional Gospel.*

Canon (resurrectional (Tone 6) and the following):

Ode 9. Hirmos (Tone 6): For mortals it is impossible to see God upon Whom even the angels dare not gaze; but the Word-made-flesh has been manifested to us through you, O all-pure One. When we extol Him with the heavenly armies, we also proclaim you blessed.

Verse. O holy fathers, pray to God for us!

Tone 6. The Word Who is from before all ages, and Who shares the same throne and eternity with the Father in

heaven, fills you with the power of the Spirit and unites you in council: He makes you His companions in battle, and now with the heavenly armies, O holy Fathers, you glorify Him forever.

Verse: O holy Fathers, pray to God for us!

As wise physicians of body and soul, you have stopped Arius and his terrible heresy; you established the Symbol of Faith for the people, and we, who now profess this faith, glorify your sacred memory without ceasing.

Glory be: Now and for ever: O Light all-pure, You deliver my soul from the darkness of passions by the prayers of these holy bishops, O Christ; in council they proclaimed You to be eternal and uncreated, the Creator of the universe, and the God Who shares the same eternity with the Father.

Katabasia (Tone 4): O Mother of God, and Queen, by your ineffable birthgiving which no one can comprehend, resurrection is given to the dead; for the Lord of life comes from you. He is clothed in our flesh; and dispelling the darkness of death, He has filled the whole world with light.

Holy is the Lord our God (Tone 6) (3x).

Exapostilaria

The two sons of Zebedee, with Peter, Nathaniel, and Thomas,* and two others were fishing in the Lake of Tiberias.* By the command of Christ, they cast the net on the right side* and drew out many fish.* Peter, recognizing Christ, came swimming towards Him.* This was the third appearance of the Lord after His resurrection.* Then He shared with them bread and fish from the fire.

Glory be: (of the Fathers): Celebrating today the memory of our holy fathers,* we beseech You through their

prayers, O Master of tenderness: * Safeguard Your people from all error and heresy; * and grant that we may praise Your glory, O Lord: * the Father, the Word, and the Holy Spirit.

Now and for ever: (*of the Ascension*): O Christ, You were raised up to heaven in the sight of Your disciples; * You again went up to share Your Father's throne.* The angels who came to meet You at the heavenly gate cried out: * Open your gates and lift up your lintels* so that the King of glory may come in,* for our King comes again to the Source of light.

Stichera at the Praises

Stichera from resurrectional tone 6 and the following three stichera:

(*Tone 6, Podoben – Vse Otlozhivsye*): Having brought together all spiritual knowledge,* and having carefully pondered all things in the Holy Spirit,* the noble fathers composed the Symbol of Faith* in letters divinely inscribed.* They clearly proclaim the Word to be coeternal and consubstantial with the Father,* unerringly following the apostolic faith.

The blessed preachers of Christ received the torch of the Holy Spirit; * they spoke with divine inspiration,* using few words, but rich in meaning.* They proclaimed with boldness the doctrines of the Gospel* and the traditions of righteousness.* Clearly they have been illumined with truth from on high;* they have made firm the foundation of the faith as a strong mountain.

The chosen servants of God,* enlightened with the understanding of divine mysteries,* cast out the devouring wolves from the sheepfold of the Church.* They were faithful shepherds,* blazing with the wrath of righteous judgment,* and have slain the destroyers with the mighty sword of the Spirit.

. Glory be: (*Tone 8*): The choir of the holy fathers hastened from the ends of the earth* to proclaim the unique essence and nature* of the Father, the Son, and the Holy Spirit,* and to transmit clearly the divine teaching to the Church.* Praising them in faith, we call them blessed and we sing.* Divine guard of the Lord and brilliant stars of the spiritual firmament,* unconquerable watchmen of the mystical Zion,* sweet flowers of paradise and golden mouths of the Word,* you are the glory of Nicea and the splendor of the universe;* intercede with the Lord for our souls.

Now and for ever: (*Tone 2*): You are truly most blessed..., (p. 140). *After the great doxology; the troparion:* You came forth from death..., (p. 141); *the litanies; and the great dismissal.*

SUNDAY VESPERS

Stichera at "O Lord, I have cried..."

Three from the Council Fathers, (p. 718); three from the saint of the day; Glory be: of the Fathers, (p. 719); Now and for ever: O Christ, splendor and glory..., (p. 718).

Stichera of the aposticha: those from Matins, at the praises, (p. 724), with the following verses:

Verse: Blessed are You, and praiseworthy, O Lord, the God our fathers, and glorious forever is Your name!

Verse: Summon before Me My people who made covenant with Me by sacrifice.

Glory be: (*Tone 3*): You were the guardians of the apostolic teachings, O holy fathers;* and as teachers of the true faith,* you professed the holy and consubstantial Trinity.* Together in council, you rejected the blasphemy of Arius;* and with him you also refuted Macedonius* who denied the divinity of the Holy Spirit.* You condemned

Nestorius, Eutyches, and Dioscorus,* together with Sabellius and Severus.* Through your prayers, preserve us from all false doctrine,* and guard our lives blamelessly in the true faith.

Now and for ever: (*Tone 6*): God goes up with shouts of joy,* the Lord goes up amid trumpet blast,* in order to raise up the fallen image of Adam,* and to send down upon us the Holy Spirit,* the Comforter Who will sanctify our souls.

Troparion: of the Fathers, (p. 1257); Glory be: of the saint of the day; Now and for ever: of the Ascension, (p. 1256).

Note

On Saturday before Pentecost, we pray for the souls of all Christians of times past who have departed this life. On this day we perform the memorial service for the deceased (see Meatfare Saturday, p. 444). The service for the saint of the day is omitted.

PENTECOST SUNDAY SATURDAY VESPERS

*After Glory to the holy..., if it is the custom, we kneel and sing Heavenly King... (*Tone 6*); then, Come, let us adore...; Psalm 103; the litany; and Blessed is the man ...*

Stichera at “O Lord, I have cried...”

(*Tone 1*): Behold, we celebrate today the feast of Pentecost,* the descent of the Holy Spirit,* the fulfillment of the promise and the realization of hope.* How wonderful and awesome is this great mystery!* Therefore, O Lord and Creator of all,* we cry out: Glory to You!

You renewed Your disciples, O Christ,* by giving them a variety of tongues* with which to proclaim that You are

the immortal God,* the Word Who bestows great mercy upon our souls.

The Holy Spirit provides every gift: * He inspires prophecy and perfects the priesthood; * He grants wisdom to the illiterate,* makes simple fishermen become wise theologians,* and establishes perfect order in the assembly of the Church.* Therefore, O Comforter,* equal in nature and majesty with the Father and the Son,* O Lord, glory to You!

(Tone 2): We have seen the true light; we have received the heavenly Spirit; * we have found the true faith; * and we worship the undivided Trinity; * for the Trinity has saved us.

Let us sing a hymn of praise to the consubstantial Trinity,* Father, Son, and Holy Spirit; * for this is the command and teaching* of all prophets, apostles, and martyrs.

You have sent power to Your disciples from on high, O Christ.* You have sent the Holy Spirit,* and all things are fulfilled.* You have revealed Yourself to us as the Truth.* Those who hope in You, O Good One,* shall never be confounded.

Glory be: Now and for ever: (Tone 8): Come, all you nations of the world,* let us adore God in three holy persons,* Father, Son, and Holy Spirit – three in one.* From all eternity, the Father begets the Son,* equal to Him in eternity and majesty,* equal also to the Holy Spirit, glorified with the Son in the Father,* three persons, and yet a single power and essence and Godhead.* In deep adoration, let us cry out to God: * Holy is God Who made all things through the Son* with the cooperation of the Holy Spirit.* Holy the Mighty One through Whom the Father was revealed to us,* and through Whom the Holy Spirit came to this world.* Holy the Immortal One, the Spirit and Comforter* Who proceeds from the Father and resides in the Son.* All-holy Trinity, glory to You!

The entrance: O Joyful Light; Saturday prokimenon and readings:

Lector: A reading from the Book of Ezekiel.

Thus says the Lord: I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land. I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. I will put my spirit within you and make you live by my statutes, careful to observe my decrees. You shall live in the land I gave your fathers; you shall be my people, and I will be your God. (36, 24-28).

Other readings: Numbers 11:16-17,24-29; Joel 2:21-27,3:1-5.

Stichera at the Litiya

(Tone 2): You have shown us, O Savior,* the way to salvation through the prophets;* and the grace of Your Holy Spirit* has shone upon us through the apostles.* You are God from all eternity,* our God, now and forever.

O Savior of the world,* I sing a hymn of praise to You in Your temple;* on my knees, I adore Your invisible power,* at dawn and dusk and at noon;* indeed, at all times, I bless You, O Lord.

We Your faithful people,* O Lord, prostrate our souls and bodies before You.* We sing a hymn of praise to You, the eternal Father;* and to Your Son, equal to You in eternity;* and to Your all-holy Spirit, coeternal with You,* the Enlightener and Sanctifier of our souls.

Glory be: Now and for ever: (Tone 8): O Lord, when You sent down Your Spirit* upon the assembled apostles,* the children of Israel were struck with awe* as they heard

them sp̄eak in many tongues,* inspired by the Holy Spirit.* They knew them to be illiterate and now saw them wise,* speaking divine truths and bringing Gentiles to the faith.* Therefore, we also cry out to You:* You have appeared on earth and saved us from error;* O Lord, glory to You!

Apostichā

(*Tone 6*): O Lord, the Gentiles were unaware of the power of the Holy Spirit* that had come down upon the apostles;* they thought the many tongues were an effect of drunkenness.* But we who are strengthened by them cry out ceaselessly: * O Lover of Mankind, take not Your Holy Spirit away from us.

Verse: A pure heart create for me, O God; instill a steadfast spirit within me.

O Lord, the descent of your Holy Spirit on Your apostles* made them speak a variety of tongues.* When the unbelievers witnessed this marvel,* they took it for drunkenness,* when, in fact, it was a cause of salvation for the faithful.* We beseech You, therefore, "O Lover of mankind,* to make us worthy* of the revelation of this Spirit with us.

Verse: Do not cast me away from Your presence, nor deprive me of Your Holy Spirit.

Heavenly King, Comforter,* Spirit of Truth,* You are everywhere present and fill all things.* Treasury of blessings and Giver of life,* come and dwell within us,* cleanse us of all stain,* and save our souls, O gracious Lord.

Glory be: Now and for ever: (*Tone 8*): In the days of old, pride brought confusion of tongues* to the builders of the Tower of Babel,* but now the diversity of tongues enlightened the minds* and gave knowledge for the glory of God.* Then, God punished the impious for their sin;*

now, Christ enlightened fishermen through His Spirit.* Then, the confusion of tongues was for the sake of punishment;* now, there was variety so that voices could be joined in harmony* for the salvation of our souls.

Canticle of Simeon; Holy God; Trinity most holy; Our Father: the troparion: Blessed are You..., (p. 1258); then the blessing of the bread; Psalm 33; and the great dismissal.

SUNDAY MATINS

.After Glory to the holy..., if it is the custom, we kneel and sing Heavenly King (Tone 6); then: Glory to God in the highest.... After God the Lord, the troparion: Blessed are You.., (p. 1258).

Sessional Hymns

1. (*Tone 4, Podoben – Zdyvuvavia Josyf*): Come, O faithful, let us celebrate the feast of the Fiftieth Day,* the day which concludes the Feast of feasts;* the day on which the pre-ordained promise is fulfilled;* the day when the Comforter descends upon the earth in tongues of fire;* the day of the disciples' enlightenment.* revealed as initiated into the heavenly mysteries,* the light of the Comforter has illumined the world.

Glory be: Now and for ever: (*repeat the above*).

2. (*Tone 4, Podoben – Zdyvuvavia Josyf*): The fountain of the Spirit rushes down to earth,* mystically divided into flaming streams,* both refreshing and enlightening the apostles;* the fire became for them a cloud of dew,* raining enlightenment upon them.* From them we have received grace by fire and water,* for truly the light of the Comforter has illumined the world.

Glory be: Now and ever: (*repeat the above*).

After the Polyeleos the Exaltation is sung:

We extol You,* O Christ the Giver of life,* and we venerate Your most Holy Spirit,* Whom You sent upon Your holy apostles from the Father.

Verse: The heavens proclaim the glory of God, and the firmament shows forth the work of His hands.

Verse: By His word the heavens were made, by the breath of His mouth all the stars.

Verse: Fire goes before Him, and consumes His enemies round about.

Verse: When you send forth Your Spirit, they are created, and You renew the face of the earth.

Verse: The Lord will give strength to His people; the Lord will bless His people with peace.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Refrain (Bolharskyj): Glory be to You, Most Holy Trinity: Father, and Word, and Holy Spirit! Glory be to You, O God!

Sessional Hymn (Tone 8, Podoben – Povelinnoje tajno): After Your resurrection from the grave, O Christ,* and Your divine ascension into the highest heavens,* You made Your glory descend upon the witnesses of Your divinity,* and You renewed a spirit of righteousness in the hearts of Your disciples.* Therefore, they have filled the world, O Savior,* with the sounds of Your teaching and Your work of salvation,* as a melodious harp mystically played with the divine plectrum.

Gradual Hymn – Antiphon (Tone 4), (p. 126).

Prokimenon: Ps. 142 (Tone 4)

Let Your good Spirit guide me in ways that are level and smooth.

Verse: Lord, listen to my prayer; turn Your ear to my appeal.

Gospel: Jn 20:19-25.

On the evening of that first day of the week, when the doors were locked, where the disciples were for fear of the

Jews, Jesus came and stood in their midst and said, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. Jesus said to them again, "Peace be with you." As the Father had sent me, so I send you. And when he had said this, he breathed on them and said to them, "Receive the Holy Spirit, whose sins you forgive are forgiven them, and whose sins you retain are retained."

Having beheld the resurrection of Christ... is omitted; after Psalm 50: Glory be: Now and for ever: the verse, as on Sunday, then Heavenly King (Tone 6), (p. 729).

Canon – Ode 9

The Magnificat is omitted; immediately after the intonation:
Let us greatly extol the Theotokos..., the choir sings:

Verse: O my soul, extol the Holy Spirit, Who proceeds from the Father and the Son.

Hirmos (Tone 7): You have conceived in all purity, and the Word and Creator of the universe takes flesh in you, O spouseless Mother and virginal Birthgiver of God, the dwelling place of the One Whom none could contain, and the abode of the infinite One, your Creator. For this, we extol you.

Verse: Most Holy Trinity, our God, glory be to You!

The laws of nature are surpassed; wonderful thing is now heard: while the apostles resound with one voice, by the grace of the Holy Spirit, people, nations, and languages all understand in their own way the wonders of God, for they have been initiated into the knowledge of the Holy Trinity.

Verse: Most Holy Trinity, our God, glory be to You!

He who formerly was taken up in a chariot of fire, the prophet who was filled with zeal and fervor, prefigured the

brilliant coming of the Spirit, Who descends upon the apostles this day; and shining with the brightness of this fire, they make the Trinity known to all.

Glory be: Now and for ever: I wish to praise the virginal source of Life, Who alone has hidden in her womb, the Word Who heals the human race, and Who now from the right hand of the Father, sends us the grace of the Holy Spirit.

Verse: O my soul, extol the one God in three Persons.

Katabasis – Hirmos (Tone 4): Rejoice, O Queen and glorious Virgin Mother!* What orator, rich in eloquence, could find the proper words* to fashion a hymn of praise worthy of you?* For every spirit shudders before the mystery of your holy birthgiving:,* and we also unite our voices to glorify you.

Exapostilarion (Tone 3): O most Holy Spirit, Who proceeds from the Father through the Son,* and Who has now descended upon the uneducated disciples,* save and sanctify all those who recognize You as God.

Glory be: Now and for ever: The Father is Light and the Word is Light;* the Holy Spirit also is Light!* He is sent upon the apostles in the form of tongues of fire,* and through Him the whole world receives the light of baptism* to adore the Holy Trinity.

Stichera at the Praises

(Tone 4): All the peoples have seen wonders today* in the city of David,* when the Holy Spirit descended in tongues of fire,* as told by the God-inspired Luke, who said:/* The disciples of Christ were gathered together;* there was a sound like a mighty wind,* and it filled the whole house where they were sitting.* And they began to speak in foreign tongues,* teaching the doctrine of the Holy Trinity.

The Holy Spirit was, is, and always will be* without beginning and without end,* but always one with the Father and the Son.* He is Life and Giver of life;* He is Light and Giver of light,* good by nature and source of goodness.* It is through Him that the Father is known and the Son glorified;* and all people have come to know the one power, and the one substance,* and the same adoration of the Holy Trinity.

The Holy Spirit is Light and Life,* the living Spring mystically gushing forth,* the Spirit of wisdom and Spirit of knowledge,* good, upright, and understanding,* majestic, and purifying from sin.* He is God and deifies us;* Fire proceeding from Fire,* speaking, acting, and distributing gifts.* It is through Him that all the prophets and the apostles of God* have received the crown, together with the martyrs.* A strange report to hear and strange to see:*

the fire is divided for the sharing of gifts.

Glory be: Now and for ever: (*Tone 6*): Heavenly King, Comforter,* Spirit of Truth,* You are everywhere present and fill all things.* Treasury of blessings and Giver of life,* come and dwell within us,* cleanse us of all stain,* and save our souls, O gracious Lord.

After the great doxology, the troparion: Blessed are You, O Christ our God...; (p. 1258).; the litanies; and the dismissal.

Vespers with the Kneeling Prayers

After Blessed is our God..., Heavenly King... (*Tone 6*) *is sung while kneeling; then* Holy God; Trinity most holy; Our Father; and Psalm 103; *then the deacon intones the litany:*

In peace let us pray to the Lord.

Choir: Lord, have mercy (*after each petition*).

For the people here present who are awaiting the grace of the Holy Spirit, in order that they may become His temples and dwelling-places, let us pray to the Lord.

For those who bow their knees and hearts before the Lord, let us pray to the Lord.

That our faith and irreproachable love be preserved through the grace of the Holy Spirit and that we be shown to be partakers of His divine nature, let us pray to the Lord.

That we may receive forgiveness of sins and the knowledge of spiritual grace and not be deprived of the Holy Spirit on the terrible and just day of the judgment of Christ, let us pray to the Lord.

That we may always, in spirit and body, glorify the holy consubstantial Trinity in unity, let us pray to the Lord.

That He may accept the bending of our knees as incense before Him, let us pray to the Lord.

Protect us, save us, and have mercy on us, O God, by your grace.

Remembering our most holy, immaculate, most blessed and glorious Lady, the Mother of God and ever-virgin Mary with all the saints, let us commend ourselves and one another, and our whole life, to Christ our God.

Choir: To You, O Lord.

Priest: For to You is due all glory, honor, and worship, Father, Son, and Holy Spirit, now and for ever and ever.

Choir: Amen.

Stichera at "O Lord, I have cried..."

Six stichera from Saturday, (pp. 726-727); Glory be: Now and for ever: (Tone 6): Heavenly King..., (p. 734).

The entrance; O Joyful Light; the great Prokimenon: What God is great..., (p. 25).

*Immediately after the prokimenon the deacon intones:
On bended knees, let us pray to the Lord.*

Choir: Lord, have mercy (3x).

Then everyone kneels, and the priest says aloud the following prayer:

First Kneeling Prayer

O Lord, most pure, incorruptible, without beginning, invisible, incomprehensible, unsearchable, unchangeable, unsurpassable, immeasurable, and forbearing: You alone have immortality; You live in unapproachable light; You made heaven and earth and the sea and all things created in them. You grant to all their requests even before they ask. We pray to You, and we beseech You, O Master Who loves all people, the Father of our Lord, God, and Savior, Jesus Christ. For our sake and for the sake of our salvation, He came down from heaven and was incarnate of the Holy Spirit and Mary, the ever-Virgin and the most glorious Godbearer. At first He taught us with words which were then later confirmed through deeds when He endured the saving passion, giving us, Your humble, sinful, and unworthy servants, the example of offering supplications to You, with necks bowed and on bended knees, for our sins and for the people's acts done in ignorance.

Hear us on whatever day we call upon You, for You alone are most merciful and the Lover of mankind! However, especially hear us on this present day of Pentecost on which, after our Lord Jesus Christ had ascended into heaven and was seated at Your right hand, O God and Father, He sent down the Holy Spirit upon His holy disciples and apostles. The Holy Spirit came upon each of them, and

filling all of them with His inexhaustible grace, they spoke of Your grandeur in various tongues, and they prophesied.

Now, therefore, hear us who are praying to You, and remember us, lowly and condemned as we are, and return our souls from the captivity of sin, for we have Your loving-kindness interceding for us. Accept us who fall down before You, calling out: We have sinned! To You we have been committed from birth. From our mother's womb, You are our God!

Everyone stands, and the deacon says the litany Let us all say..., (p. 27), after which the deacon intones:

- On bended knees, again let us pray to the Lord.
- *Choir: Lord, have mercy (3x).*

Second Kneeling Prayer

O Lord Jesus Christ, our God, You bestowed Your peace upon us and You granted us the gift of the most Holy Spirit. And, while still yet being present with us in this life, You continue to bestow upon the faithful this inheritance that can never be taken away. On this day, in a vivid manner, You sent down this grace upon Your disciples and apostles, confirming their lips with fiery tongues so that, through them, we and the whole human race have received the knowledge of God through our own ears in our own language. We have been enlightened by the light of the Spirit and have been delivered from error, as though from darkness, by the distribution of visible and fiery tongues. Through this mysterious action, we have thereby been taught faith in You; and having been illuminated, we bless You, together with the Father and the Holy Spirit, as one Divinity and Power and Authority.

You are also the Splendor of the Father, the unchangeable and immutable Image of His essence and His nature, and the Source of wisdom and grace. Open my sinful lips and teach me the manner in which and for what needs I

should pray. For You know the great multitude of my sins, but their enormity can be vanquished by Your loving-kindness. For behold, I stand before You with fear, and I cast the despair of my soul into the depth of Your mercy. Guide my life along your ways, for You govern all creation by a word with the ineffable power of Your wisdom; show me the way in which I should walk, O tranquil Haven of those who are turbulently perplexed. Grant the Spirit of Your wisdom to my deliberations, giving the Spirit of understanding to my ignorance. With the Spirit of Your fear, overshadow my deeds and renew a steadfast spirit deeply within me. And with Your sovereign Spirit, stabilize the indecisiveness of my thoughts, in order that being guided every day by Your gracious Spirit toward those things that are profitable for me, I may be deemed worthy to fulfill Your commandments. Let me be constantly aware of Your coming in glory when You will judge our deeds.

Protect me from the corrupting pleasures of this world; strengthen me with the desire to strive for the treasures of the world to come. For You have said, O Master, that whatever anyone asks for in Your name, it will be received without hindrance from Your Father, the co-eternal God. Therefore, on this feast of the descent of Your Holy Spirit, I, a sinner, also entreat your goodness so that You would grant me whatever I have asked that is for salvation. Indeed, O Lord, You are the bounteous Giver of all benefits; and You are a gracious provider Who gives most abundantly those things for which we ask. You are the compassionate One and the merciful One Who sinlessly became a partaker of our flesh; and unto those who bend their knees to You, Who became the purifier of our sins, You extend Your infinite loving-kindness.

O Lord, grant then Your generosities to Your people. Hear us from Your holy heaven. Sanctify us by the power

of Your saving right hand. Cover us beneath the shelter of Your wings, and do not despise the works of Your hand. We have transgressed against You alone; against You only have we sinned, but only You do we worship. We do not know how to worship a strange god; neither do we stretch out our hands, O Master, to any other god. Pardon our transgressions and accept our prayers that we offer on bended knees. Extend the hand of Your help to all of us. Accept the prayer of all as if it were pleasant incense, acceptable before Your most gracious kingdom.

Everyone stands and recites the hymn Deign, O Lord..., (p. 28), after which the deacon intones:

On bended knees, again let us pray to the Lord.

Choir: Lord, have mercy (3x).

Third Kneeling Prayer

O ever-flowing, living, and enlightening Source; O creative Power, co-eternal with the Father, Who most marvelously fulfilled the entire plan concerning our salvation; O Christ our God, Who shattered the indissoluble bonds of Death and the bolts of Hades: You trampled upon a multitude of the evil spirits, offering Yourself for us as a blameless Victim and giving Your most pure Body, untouched and unapproachable by any sin, as a sacrifice. And, through this awesome and inscrutable sacred sacrifice, You have given us eternal life. For by descending into Hades and smashing the eternal gates, and having shown the way to heaven to those who were sitting in darkness, You ensnared the Prince of evil and the snake of the Abyss with divinely-wise enticements. And You bound him with the chains of gloom by Your immeasurable power, and You shackled him in Tartarus, the deepest infernal region of Hades, and through Your might confined him to the unquenchable fire and the eternal darkness. Thus, O greatly-eminent Wisdom of the Father, You manifested Yourself

as the great Helper of the unfortunate, and You enlightened those who were sitting in darkness and in the shadow of death.

You indeed are the Master of all, O God our Savior, the Hope of 'all' those at the 'ends of the earth and of those far away at sea. On this last and great salvific day of the feast of holy Pentecost, You showed us the mystery of the Holy Trinity, consubstantial and co-eternal, without division or confusion, and You also showed us the descent and arrival of Your holy and life-creating Spirit being poured out in the form of fiery tongues on Your holy apostles, appointing them to be the proclaimers of the good news of our faith, and showing them to be confessors and preachers of the true, divine teaching. Also, on this salvific feast on which everything was totally accomplished, You deigned, therefore, to accept supplications in behalf of those who are imprisoned in Hades; and to those being held in bondage, You promised great hopes for their release from the grievous bonds constraining them by sending down Your consolation. Hear us, Your humble servants, beseeching You, and grant repose to the souls of Your servants who have already departed into a place of light and a place of refreshment and peace from which all illness, sorrow, and sighing have been taken away. Commit their souls to the places of the just, and make them worthy of peace and of repose. For the dead cannot praise You, O Lord, nor do those in Hades venture to offer confession to You. But we, the living, do bless You, and we do pray and offer You supplications and sacrifices for their souls.

All rise, and the deacon says the litany Let us complete our evening prayer... , (p. 29).

Aposticha

(Tone 3): Truly the tongues have become a clear sign for all;* for the people, from whom Christ came in the flesh,* were divided by lack of faith.* They fell from the divine

grace and divine light* which we the Gentiles have attained.* For we are strengthened by the words of the disciples,* who proclaim the glory of God, the Benefactor of all,* with whom we bend our hearts as well as our knees,* and worship the Holy Spirit in faith,* being strengthened by the Savior of our souls.

Verse: A pure heart create for me, O God; instill a steadfast spirit within me.

The comforting Spirit has now been poured out on all flesh,* for beginning with the rank of the apostles,* He extended grace through the communion of believers.* He confirmed the truth of His presence* by the distribution of fiery tongues to the disciples* for the praise and glory of God.* With the spiritual light that enlightens our hearts,* and strengthened in the faith by the Holy Spirit,* let us beseech Him to save our souls.

Verse: Do not cast me away from Your presence, nor deprive me of Your Holy Spirit.

The apostles of Christ have been clothed with power from on high,* for the Comforter has renewed them,* and in them renewed the knowledge of the new mysteries* which they proclaimed to us in songs and resounding words,* teaching us to worship the one God in three persons,* the all-bountiful and eternal One.* Therefore, in the light of their teachings,* let us worship the Father, Son, and Holy Spirit,* beseeching them to save our souls.

Glory be: Now and for ever: (*Tone 8*): Come, all you nations of the world,* let us adore God in three holy persons,* Father, Son, and Holy Spirit – three in one.* From all eternity, the Father begets the Son,* equal to Him in eternity and majesty,* equal also to the Holy Spirit, glorified with the Son in the Father,* three persons, and yet a single power and essence and Godhead.* In deep adora-

tion, let us cry out to God.* Holy is God Who made all things through the Son with the cooperation of the Holy Spirit.* Holy the mighty One through Whom the Father was revealed to us,* and through Whom the Holy Spirit came to this world.* Holy the immortal One, the Spirit and Comforter* Who proceeds from the Father and resides in the Son.* all-holy Trinity, glory to You!

Canticle of Simeon; Holy God; Trinity most holy; Our Father; the troparion: Blessed are You, O Christ our God..., (p.1258); then immediately the great dismissal

MONDAY OF THE HOLY SPIRIT

MATINS: Troparion: Blessed are You, O Christ our God...: The rest is the service of the Sunday of Pentecost: the sessional hymns, Psalm 50, the canon, exapostilarion, and the stichera at the praises; after the great doxology, the troparion; the litanies; and the dismissal of the feast.

If it is the patron of the church: the Exaltation, the third sessional hymn, the gradual and prokimenon are taken from the Sunday of Pentecost; then the first resurrectional Gospel (Mt. 28:16-20).

VESPERS: Take the stichera of the feast and of the saint of the day to the day of leave-taking.

SUNDAY OF ALL SAINTS

SATURDAY VESPERS

Stichera at "O Lord, I have cried..."

Ten stichera: four from resurrectional tone 8 and the following six: (Tone 6, Podoben – Vse otlozhivyshe): Through faithfulness the disciples of the Lord* became instruments of the Spirit* and were scattered to the ends of the earth* to proclaim His sacred word and the doctrine of truth.* From these roots, an army of martyrs blossomed forth* by the grace of the divine Gardener.* By their numberless torments and by fire,* they imitated the holy passion of

Christ,* and now they intercede for our souls.

Inflamed by the love of the Lord,* the venerable martyrs of Christ despised the fire;* and being consumed as living coals,* they burned the dried grass of the arrogance of error;* they bridled the mouths of the beasts by their prayers;* and by their beheading, they severed the hosts of the enemy.* Having courageously shed their blood,* they watered the Church with the seed of their faith.

Truly the heroic martyrs have wrestled with beasts* and were torn apart by their claws;* they fell under the edge of the sword* and were mutilated and tortured;* they were thrown into fire and burned alive,* dismembered and pierced with swords.* All this they bore courageously,* seeing in advance what was to come:*, the unfading crowns and the glory of Christ.* And now they intercede for our souls.

'Let us celebrate with songs of praise* the deeds of the holy people over all the earth,* honoring them, as it is fitting;* the apostles and martyrs,* the bishops and holy women.* While living on earth, they joined with the heavenly spirits,* and by the grace of Christ,* they received immortality through their sufferings.* They shine as bright stars for us,* and now they intercede for our souls.'

(Tone 1): With unity of faith,* let us celebrate a solemn feast of all those* who from the ages have found grace before God.* Let us remember all the saints:*, the patriarchs, prophets, and apostles of Christ,* the martyrs, and the ascetics of all ages;* they intercede unceasingly for the peace of the world* and for the salvation of our souls.

Come, O faithful, let us celebrate,* with psalms and hymns and spiritual songs,* the glorious memory of all the saints:*, the baptizer of the Lord,* the apostles and prophets, the martyrs, the bishops, and the doctors of the Church,* the blessed ones, the ascetics, and all the just,*

together with all the holy women.* Let us venerate their blessed memory, and together, let us all sing:*

O Christ our God and Supreme Goodness, through their prayers grant peace to Your Church,* victory over the enemy, and salvation for our souls.*

Glory be: (*Tone 6*): You are pillars of the Church* and the fulfillment of the Gospel,* O divine ranks of martyrs.* By your deeds you have fulfilled the words of the Savior;* for through you the gates of Hades,* once opened against the Church, have now been closed;* and through the shedding of your blood* you dried up the sacrifices poured out for the idols.* And having built up the faith of believers through your martyrdom,* you filled the heavenly spirits with admiration.* You stand before Christ, wearing your crowns;* intercede with Him for our souls.

Now and for ever: (*Dogmaticon ~ Tone 8*): In His love for the human race,* the King of heaven appeared on earth and dwelt among us.* For He took flesh from the pure Virgin,* and, being thus incarnate, He came forth from her.* The only Son of God remained one person,* but He now possessed two natures.* For this reason, we profess that He is truly perfect God and perfect man.* Therefore, we beseech you, O Virgin Mother;* implore Christ, Whom we proclaim as God,* to have mercy on our souls.

The entrance; O Joyful Light; Saturday prokimenon and readings:

Lector: A reading from the Book of Wisdom.

The souls of the just are in the hand of God, / and no torment shall touch them. / They seemed, in the view of the foolish, to be dead; / and their passing away was thought an affliction / and their going forth from us, utter destruction. / But they are in peace. / For if before men, indeed, they be punished, / yet is their hope full of immortality; / Chastised a little, they shall be greatly blessed, / because God tried

them / and found them worthy of himself. / As gold in the furnace, he proved them, / and as sacrificial offerings he took them to himself. / In the time of their visitation they shall shine, / and shall dart about as sparks through stubble; / They shall judge nations and rule over peoples, / and the LORD shall be their King forever. / Those who trust in him shall understand truth, / and the faithful shall abide with him in love; / Because grace and mercy are with his holy ones, / and his care is with his elect. (3, 1-9).

Other readings: Isaiah 43:9-14, (p. 884); Wisdom 5:15-23; 6:1-3, (p. 849).

Aposticha

From resurrectional tone 8, then the following:

Glory be: (*Tone 6*): Come, O faithful, let us exalt with joy: * let us celebrate in faith on this day the feast of all the saints; * and let us venerate their glorious memory, saying: * Rejoice, apostles, prophets, and martyrs, * O bishops, O just and blessed ones, * together with the ranks of the holy women. * Intercede with Christ for us, * that He may grant peace to the world* and great mercy to our souls.

Now and for ever: Christ the Lord, our Creator and Redeemer,* came forth from your womb, O most 'pure Virgin.* He clothed Himself in our human flesh* to set us free from the original curse of Adam.* Therefore, O Mary, we praise you, without ceasing,* as the true Virgin Mother of God,* and we sing with the angels: * Rejoice, O Lady, advocate, protector, and salvation of our souls.

Canticle of Simeon; Holy God; Trinity most holy; Our Father;
the troparia: You came down from on high..., (p. 1234), Glory be: Your Church, throughout the world..., (p. 1258), Now and for ever: O Mother of God..., (p. 1266).

SUNDAY MATINS

After God the Lord..., the troparia as at yesterday's Vespers.

Sessional Hymns

1. (*Tone 8*): You have risen from the dead, O Life of all,* and a resplendent angel said to the women: * Dry your tears and proclaim the good news to the apostles,* and cry out in praise that Christ the Lord is risen,* and as God, He was pleased to save the human race

Glory be: Now and for ever: You were born of the Virgin and for us You endured the cross; * by Your death You conquered Death and You revealed the resurrection to us.* Do not disdain those whom You have formed with Your own hand; * but show us Your love, O God of tenderness.* Hear the prayer of the one who gave You birth, O Savior,* and save the people who hope in You.

2. (*Tone 8, Podoben – Povelinnoje tajno*): Clothed in a brilliant garment and shining brightly as light,* Gabriel came to the tomb of Christ and rolled back the stone.* A great fear seized the soldiers, and the guards seemed as dead; * for the seals of the tomb no longer had meaning.* The impious ones were put to shame,* for they knew that Christ had risen.

Glory be: Now and for ever: (*sung standing*): In you, O Woman Full of Grace,* the angelic choirs and the human race, all creation rejoices.* O sanctified temple, mystical paradise, and glory of virgins,* He, Who is our God from before all ages,* took flesh from you and became a child.* He made your womb a throne and greater than the heavens.* In you, O Woman Full of Grace, all creation rejoices.* Glory be to you!

Hosts of angels; *the rest as on an ordinary Sunday of tone 8; the first resurrectional Gospel.*

Canon (resurrectional tone 8 and the following):

Ode 9, Hirmos (Tone 8): Heaven was seized with stupor, and the ends of the earth were struck with astonishment as God revealed Himself clothed in our flesh; and your womb has become more spacious than the heavens. O Mother of God, the assembly of angels and people extol you.

Verse: All you saints, pray to God for us!

Armed with faith, hope, and love, in joy the chosen ones have courageously endured the threats of tyrants, their tortures and torments; they are witnesses to the truth, rich in Christ and victorious in combat

Verse: All you saints, pray to God for us!

Let us celebrate, as it is fitting, this haven of salvation, the baptizer of Christ, the apostles, prophets, and martyrs, the bishops, ascetics, and teachers, the patriarchs, and holy women, the just ones, and all the saints.

Glory be: Now and for ever: In you, those separated have been united; through you, people have become citizens with the angels in heaven; with them, the choir of all the saints bears witness and celebrates your divine birth-giving, O Mother of God, in eternal canticles.

Katabasia (Tone 4): Let everyone on earth dance for joy in spirit.* Let the heavenly ranks celebrate in honor of the sacred feast.* O Mother of God, let them cry out:*

Rejoice, ever-blessed Theotokos and pure ever-virgin.

Holy is the Lord our God (Tone 8) (3x).

Exapostilaria

O faithful, let us gather with the disciples on the mountain in Galilee* to behold Christ as He says to them: * I have received all power over all things on high and those below.* Let us learn how He taught them to baptize all nations* in the name of the Father, and of the Son, and of the Holy Spirit,* and how He promised His disciples* to be present with them to the end of the world.

Glory be: With our hymns, let us crown the Baptizer and Forerunner,* the apostles, prophets, and martyrs,* the hierarchs and the just ones,* the ascetics and bishop-martyrs,* the women companions of Christ and the just ones of all the ages,* together with the choir of angels, as it is fitting;* let us beseech them that we may attain the same glory before Christ our Savior.

Now and for ever: You rejoiced with the disciples, O Virgin Mother of God,* for you beheld Christ risen from the dead on the third day, as He had foretold.* He appeared to them instructing them more perfectly,* and commanding them to baptize in the name of the Father, and of the Son, and of the Holy Spirit,* so that we could believe in His resurrection and extol you, O Virgin.

Stichera at the Praises

Stichera from resurrectional tone 8 and the following three:

(Tone 4, *Podoben - Jako dobl'a*): The Lord has filled with His favor* His saints who live on the earth.* In their flesh, they have taken on the marks of His passion* which have become their adornment,* shining brightly with the divine beauty.* With our hymns we also praise them as flowers that cannot wither,* and as spiritual holocausts,* and as the star-filled sky of the Church.

Receive our praise in sacred hymns,* as citizens and inheritors of the kingdom on high and the new paradise *

with the prophets and divine apostles,* the blessed ones and teachers,* the bishops and the just ones from all ages,* the holy women and the martyrs who have struggled in the arena,* those who have lived their lives in asceticism,* the multitude of the just and the saints.

By the splendor of their virtues,* the holy martyrs have transformed the earth into a new heaven;* they have imitated the sufferings and death of Christ* on the path that leads to eternal life;* by grace they have washed us of our deadly passions,* and throughout all the world,* their singular courage in battle merits our songs of praise.

Glory be: (*the Gospel stichera, Tone 1*): The Lord appeared to His disciples* who had hastened to the mountain for His ascension from here below,* and they bowed before Him.* They learned of His universal power and were sent to all the peoples of the earth* to announce His resurrection from the dead* and His return from earth to heaven.* He also promised to be with them always, and His word is truth;* for He is Christ our God,* the Savior of our souls.

Now and for ever: (*Tone 2*): You are truly most blessed..., (p. 140). *After the great doxology, the troparion:* You came forth from death..., (p. 141); *the litanies; and the dismissal.*

FEAST OF THE HOLY EUCHARIST

This feast falls on Thursday or on the following Sunday after the Sunday of All Saints. If it is celebrated on Sunday, then for Vespers we take: Blessed is the man....

Stichera at "O Lord, I have cried..."

(*Tone 6*): O Lover of mankind,* when You were at supper with Your faithful disciples* You revealed the great mystery of Your incarnation, saying:/* Eat the life-giving bread which is My Body,* and drink the Blood of eternal life.

The room, where Christ celebrated the passover,* became a heavenly tabernacle,* an unbloody supper and a spiritual service,* and the table, on which these mysteries were celebrated,* a spiritual altar.

O Bread of heaven, You blessed the bread* and offered thanks to the Father and Begetter.* You also took the chalice and gave it to Your disciples, saying: * Take, eat – this is My Body,* and drink the Blood of incorruptible life.

The Lord fed His disciples with heavenly food.* Before His passion He gave them the Bread of Angels,* more wonderful than the manna.* "Your fathers," said the Lord, "ate manna in the desert and died.* This is the bread that comes down from heaven;* whoever eats this bread shall not die, but shall live forever."** Grant today that we may also partake of this bread,* through the prayers of the Mother of God.

After the disciples had eaten the Mystical Supper,* Christ took bread into His hands, raised His eyes to heaven,* blessed and broke it, gave it to His disciples, saying: * Take eat; this is My Body, which is broken for you* for the remission of sins and life everlasting.

You alone possess immortality and dwell in light inaccessible.* How then can You, have fellowship with the idol of sinful darkness?* Therefore, You, Who are that light which enlightens every man,* do not judge or cast our dark and sinful souls into the outer darkness,* but illumine us with Your grace, we beseech You,* O Ocean of mercy, O transubstantial Bread!

Glory be : Now and for ever: (*Tone 4*): Come, you lovers of feasts,* let us today joyfully celebrate the saving feast of the life-giving Bread* and the Lamb of God Who takes away the sins of the world.* Let us celebrate today, not

with the leaven of our sinful past,* but with sweetness of purity and truth.* And, having purified ourselves, let us become His worthy partakers,* in order to obtain the everlasting kingdom of Christ.

The entrance; O Joyful Light; prokimenon of the day and readings:

Lector: A reading from the Book of Exodus.

Having set out from Elim, the whole Israelite community came into the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure from the land of Egypt. Here in the desert the whole Israelite community grumbled against Moses and Aaron. The Israelites said to them, "Would that we had died at the LORD's hand in the land of Egypt, as we sat by our fleshpots and ate our fill of bread! But you had to lead us out into this desert to make the whole community die of famine!" The LORD spoke to Moses and said, "I have heard the grumbling of the Israelites. Tell them: In the evening twilight you shall eat flesh, and in the morning you shall have your fill of bread, so that you may know that I the LORD, am your God." In the evening quail came up and covered the camp. In the morning a dew lay all about the camp, and when the dew evaporated, there on the surface of the desert were fine flakes like hoarfrost on the ground. On seeing it, the Israelites asked one another, "What is this?" for they did not know what it was. But Moses told them, "This the bread which the LORD has given you to eat." (16:1-3,11-15).

Other readings: 1 Sam (21:2-7); 1 Kings (17:2-16)

Stichera of Litiya

(Tone 6): David, the forefather of Christ,* played and danced before the overshadowed Ark.* Today, we also

worship God in the tabernacle,* Whose human nature the Ark prefigured.* For, here, instead of the manna,* we mysteriously behold the incarnate Divinity,* and instead of the tablets of the Law,* the Lawgiver Christ our God,* Who saves our souls.

In the Old Testament the Ark was overlaid inside and outside with gold.* When the heathens seized it,* the Lord could not suffer to dwell with the idol in the temple,* but dashed it to the ground, smashing its head and both palms of its hands.* Yet, You, O Lover of mankind, Christ our God,* willed to enter the defiled temple of our wretched souls?* Therefore, purify and sanctify our souls, O Lord.

O pure Lamb, Who takes away the sins of the whole world!* for the salvation of mankind You changed bread into Your Body,* and under the form of bread You mysteriously hid Yourself,* body, soul, and divinity.* Today, we, the faithful,* solemnly and fervently worship this Bread with faith.

Glory be: Now and for ever: (*Tone 2*): We, the faithful, with trembling,* approach Your Mystical Supper and divine table,* desiring to drink of the fountain of immortality;* but fear and trembling seize us because of our numerous sins.* Through You we wish to be cleansed of them,* by the supplications of our Lady, the Mother of God.

Stichera of the Aposticha

(*Tone 1, Podoben – Nebesnykh chynov*): Let us praise the living and heavenly Bread* which, in an unspeakable manner, continually comes down from heaven,* and with one mind let us say: * Rejoice! O Body of Christ,* through which we all have been saved.* Rejoice! O divine and sacred Blood,* through which we have been redeemed.

Verse: By the Bread of the Angels man is fed; He sent them food in abundance.

O marvelous wonder!* You gave Your very self to Your disciples and friends as food, saying: * Eat this bread – it is My Body.* And taking the chalice, You said: * All of you, drink My Blood!

Verse: And, as though rain He sent them manna as food, and He gave them bread from heaven.

O divine, most holy, most precious Body of the God-Man and Word! * Save Your servants from all anxiety, temptation, and every kind of assault,* and grant the heavenly kingdom and life,* for the sake of Your mercy.

Glory be: Now and for ever: (*Tone 8*): O glorious wonder! Christ, having taken bread and blessed it,* gave it to His disciples, saying: Take and eat – this is My Body; * take also the chalice.* Then the living and divine Bread came down from heaven at that mystical supper,* and of His own free will gave Himself as food.* Therefore, let everyone examine himself,* and then let him eat and drink for the salvation of soul and life everlasting.

Canticle of Simeon; Holy God; Trinity most holy; Our Father; the troparion: Your memorial, O Christ..., (*p. 1259*); then the blessing of breads, Psalm 33, and the great dismissal.

MATINS

After God the Lord...: the troparion: The supernatural bread... (*p. 1259*).

Sessional Hymns

1. (*Tone 7*): Christ, our great and most holy Passover,* offered Himself to God as a pleasing sacrifice,* which is consumed as bread and slain as a lamb.* Let us piously worship His most pure Body and most pure Blood and fervently say: * You are always with us; * therefore, no one can harm us in any way.

Glory be: Now and for ever: O Mother of God, ever-Virgin Mary!* Behold the Body of your Son, Christ our God,* which was conceived in your womb by the power of the most Holy Spirit,* and which, at the Mystical Supper, He gave to His disciples, saying: * Take, eat – this is My Body;* and, Drink – this is My Blood.* Implore Him with a Mother's confidence,* that He may not judge us, the partakers of His mysteries,* but that He may save our souls.

2. (*Tone 4, Podoben – Nebesnykh chynov*): Christ took bread and chalice, and having blessed them,* presented them to the heavenly Father, and then gave them to His astonished apostles, saying: * Whoever eats My Body and drinks My Blood,* shall have life everlasting, and I shall raise him up on the last day.* For this reason, we, though unworthy,* today adore the most pure mysteries of Your Body and Blood and partake of them,* because we firmly believe that You, O Christ, Son of our God,* came into the world to save sinners.

Glory be: Now and for ever: O most pure Mother of God!* You conceived without seed by the power of the Holy Spirit* and gave birth to Christ our God.* We prostrate ourselves before His most pure Body,* as before our God and Savior.* Desiring to become partakers of His Body,* we hasten to you, as to our Mother, and pray and beseech you: * Accept our prayers and present them to your Son and our God,* for the salvation of our souls.

After the Polyeleos the Exaltation is sung:

We extol You,* O Christ, Giver of life,* Who for our sake changed bread into Your Body and wine into Your Blood.* Today we adore Them as the incarnate God.

Verse: Great is the Lord and highly praised in the city of our God built on His holy mountain.

Verse: What return can I make to the Lord for all His goodness to me?

Verse: I will take the chalice of salvation; and I will call upon the name of the Lord.

Verse: He made His miracles a memorial, the good and merciful Lord; He gave food to them that fear Him.

Verse: He rained down manna to feed them.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Sessional Hymn (Tone 3, Podoben – Krasoti divstva tvojeho):
O eternal and unoriginate God!* You took upon Yourself human nature,* and, having come with Your disciples to the prepared chamber,* You celebrated the ancient passover and instituted a new mystical one,* in which, O Savior, You took bread and transformed it into Your Body,* and wine into Your Blood,* and gave Them to us as food and drink.* Having witnessed, today, this divine mystery, we humbly say:/* Glory to Your mercy, O Lover of mankind!

Gradual Hymn: Antiphon (Tone 4), (p. 126).

Prokimenon (Tone 4)

Whoever eats My Flesh and drinks My Blood, has eternal life* and I shall raise him up on the last day.

Verse: With the food of angels is man fed; He gave them food in abundance.

Gospel: Jn 6:54-58.

The Lord said to the Jews who came to him: "Whoever eats my flesh and drinks my blood has eternal life, and I will raise him on the last day. For my flesh is true food,

and my blood is true drink. Whoever eats my flesh and drinks my blood remains in me and I in him. Just as the living Father sent me, and I have life because of the Father, so also the one who feeds on me will have life because of me. This is the bread that came down from heaven. Unlike your ancestors who ate and still died, whoever eats this bread will live forever."

After Psalm 50: Glory be: Now and for ever: and the verse as on Sunday, then the following stichera:

(Tone 6): Today the angels, in wonderment, gaze upon the people adoring You with fear,* the incarnate God, hidden in the holy mystery,* and yet You give Yourself to them as food.* Together with them, O Master and Lover of mankind,* we, too, on earth praise You, crying out: * Make us worthy to partake of Your most pure Body and Blood,* O merciful Lord!

Canon (Tone 2)

Hirmos 1: Come, faithful, let us sing a hymn to Christ God, Who divided the sea and led the people across it, who were delivered from the bondage of Egypt, for He is covered with glory.

Hirmos 3: I heard, Lord, reports about Your providence and I glorified You, the only Lover of mankind.

Hirmos 4: You dispelled the fog of the prefigurations, and, with the appearance of truth, You illumined the hearts of the faithful through the divine Virgin; therefore, illuminate us, also, with Your light, O Christ!

Hirmos 5: O Lord, Giver of light and Creator of ages, guide us by the light of Your commandments, for, besides You, we know no other God.

Hirmos 6: A great abyss of sins has engulfed me; therefore, like the prophet I cry out to You, Lord: Save me from perdition!

Hirmos 7: The Chaldean furnace, blazing with fire, was bedewed by the presence of the Holy Spirit, and the youths sang: Blessed are You, O God of our fathers!

Hirmos 8: The sun and the moon praise and glorify You, Who cover the earth with water, establish the boundaries of the sea with sand, and sustain all things. All creation forever sings a hymn to You, as to the Creator of all.

Ode 9: Omit the Magnificat; immediately after the intonation:
Let us greatly extol the Theotokos...., the choir sings:

Verse: O my soul extol the Lord, Who gave His Body as mystical food.

Hirmos (Tone 2): You are our only desire, our only sweet-
ness, O Word of God, Son of the Virgin, the only God,
Lord, most Holy of Holies. For this reason, we extol You
together with Your Mother.

Verse: Glory be to Your Body and Blood, O Christ!

Behold Christ! Taste and see that He is the Lord, as He
always was. For our sake, He offered Himself to His
Father as a sacrifice once for all, and continually offers
Himself and sanctifies the partakers.

Verse: Glory be to Your Body and Blood, O Christ!

O Savior, let Your Body and Blood be for me as fire and
light, so that they may cleanse from sin, consume the
thorn of concupiscence, and enlighten all, who worship
Your Divinity.

Glory be: Now and for ever: O Lady, God took flesh from
your pure body; for this reason, all the nations praise you,

and the heavenly powers glorify you; for through you the Lord almighty became man.

Verse: O my soul, extol Christ our God, Who gave His Body for the salvation of the human race.

Katabasisia - Hirmos (Tone 4): Let everyone on earth dance for joy in spirit.* Let the heavenly ranks celebrate in honor of the, sacred feast.* O Mother of God, let them cry:* Rejoice, ever-blessed Theotokos and ever-virgin.

Exapostilarion: In the midst of Your disciples, who were present at the Mystical Supper,* looking at You intently, Lord,* You took bread into Your sacred hands,* raised Your eyes to God the Father,* gave thanks, blessed, broke, and gave it to Your holy disciples.* Give also this bread to us, Your unworthy servants.

Glory be: Now and for ever: O most pure Virgin, Mother of God,* in these holy mysteries we worship Him* Whom you carried in your motherly womb and later in your arms*. Intercede with Him in our behalf, that He may save our souls.

Stichera at the Praises

(Tone 1, Podoben - O dyvnoje chudo): O marvelous wonder!*The Source of life appears on the altar and gives Himself to mankind as food.* Rejoice, O holy Church adorned with the bread of the Body of Christ!* Let us, the faithful, sing together with John the Theologian:*

The Word became flesh and dwelt among us,* and we have seen His glory,* the glory of the only-begotten of the Father.

O marvelous wonder!* True God of true God, prefigured in the manna, assumed human nature.* Rejoice, today, O human race, seeing that God gives Himself in the flesh!*

Sing with joy and heartfelt thanksgiving to God: * The Word became flesh and dwelt among us,* and we have seen His glory,* the glory of the Only-begotten of the Father.

O marvelous wonder!* Wisdom has slain her victims, prepared her wine, and has set her table, summoning all: * Come, eat my bread and drink the wine which I have prepared for you.* Rejoice, all you kings; give thanks all you hierarchs,* for the Word became flesh and dwelt among us,* and we have seen His glory,* the glory of the Only-begotten Son of the Father.

Glory be: Now and for ever: (*Tone 6*): The Lord said to the Jews who came to Him: * I am the Bread of life that came down from heaven.* Unless you eat the flesh of the Son of Man and drink His blood,* you shall not have life in you.* Whoever eats my flesh and drinks my blood,* shall have everlasting life,* and I shall raise him up on the last day.

After the great doxology, the troparion: Your memorial, O Christ..., (p. 1259), the litanies, and the great dismissal.

VESPERS

(This service is taken in the following manner until the following Thursday).

Stichera at “O Lord, I have cried...”

Three stichera of the feast and three from the saint of the day.

(*Tone 2*): Our Lord Jesus Christ, the eternal High Priest according to the order of Melkizedech, for the sake of the sins of the human race, offered Himself at the Last Supper to the Father under the species of bread and wine. Today, we solemnly worship Him as true God.

Our generous and loving Lord gave food to those who fear Him,* saying to His disciples: Take, eat, — this is My Body;* drink of the chalice everyone — it is the Blood of the New Covenant,* which is shed for you for the forgiveness of sins.

For the sake of His mercy and love,* the Lord ordained that His miracles wrought in this mystery of His Body and Blood* be remembered when He gave His Body as food and His Blood as drink.* What great power and wondrous deeds of the Lord are found in all His commands!* Holy and awesome is His name,* which is above all names,* that, at the name Jesus,* every knee bends, on earth,* in heaven, and under the earth.

Three stichera and Glory be: of the saint of the day.

Now and for ever: (*Tone 8*): O most pure Virgin,* He Whom you have borne without seed,* today ineffably and solemnly appears on the altar,* and is given as food to the faithful.* The angels and people, with fear, worship Him as the true God.* Beseech Him with your motherly prayers,* that He may not reject us because of our many sins,* but that He may have mercy on us and save our souls.

The entrance and prokimenon: What God is great... (*p. 25*).

Aposticha

(*Tone 2, Podoben – Dome Ephratov*): At the Last Supper,* Christ God gave to His apostles* His divine Body to eat* for the healing* of soul and body.

Verse: You set a table before me as my enemies watch.

Come, everyone,* not to Mt. Sinai,* but to the most high God,* Christ our God,* hidden in these mysteries.

Verse: The Lord is my shepherd; there is nothing I lack. In green pastures You let me graze.

Christ gives Himself* as food to all sinners,* by changing bread into His Body* and wine into His Blood* for the salvation of the human race.

Glory be: We praise You,* our merciful Christ* and Savior,* for shedding Your Blood* for the salvation of mankind.

Now and for ever: O Virgin Mary,* Mother of God!* Pray to your Son,* that He make us worthy partakers* of these divine mysteries.

• *The troparia: of the saint of the day, Glory be: Now and for ever: alternating the one of the two troparia of the feast.*

FEAST OF CHRIST THE LOVER OF MANKIND (Sacred Heart of Jesus)

Stichera at "O Lord, I have cried..."

(Tone 5): O heaven and earth!* Behold the incomprehensible design of the Divine Lover of mankind:.* The only-begotten Son of the heavenly Father,* having come down from heaven, assumed the form of a servant.* He lowered Himself for our sake and endured various abuses and tortures,* and death on the cross.* He delivered us from the Jaws of Hades,* and opened to us the gates of heaven.* Great is the love of Your Heart for us, Jesus; glory be to You!

Behold and see how Jesus loved us more than the angels!* For it was not from the angels,* but from the descendants of Abraham* that He assumed the form a servant.* He Who sits with the Father and the Holy Spirit on the throne of glory,* Who receives the thrice-holy hymn from the six-winged Seraphim,* was not ashamed to call

us His brothers* when He said to His heavenly Father: * I shall proclaim Your name to my brethren,* and I shall praise You in the assembly of the faithful.* Great is the love of Your Heart for us, Jesus; glory be to You!

What good did You see in us, Jesus,* for the sake of which You loved us so very much.* Was it the body, which we have given over to the slavery of death* and deprived of its original beauty?* Or was it our intellect, which we have darkened through ignorance?* Or was it truth, from which we have strayed away?* Scarcely would anyone die for a just man?* Yet, You, Jesus, died on the cross for us sinners and Your enemies,* becoming a curse as Scripture says: * Cursed is the man who hangs on the tree.* Great is the love of Your Heart for us, Jesus; glory be to You.

Jesus, all-merciful Samaritan!* What thanks can we render to You: * for, having seen how we had fallen among thieves beneath the tree of paradise,* stripped of the garment of grace and wounded by our sins,* You did not pass us by, but, having shown mercy,* You lifted us up from the ground;* and, having poured oil and wine of Your grace on our wounds,* You bound them up and brought us to the inn – the Holy Church,* so that through the care of Her pastors* health may be restored to us.* Great is the love of Your Heart for us, Jesus; glory be to You.

As the Creator and Ruler of the world,* Who fills all living creatures with benevolence,* You lived more poorly than we.* For the foxes have their lairs and the birds of the air their nests,* but You, Jesus, had no where to rest Your head: * You were born in a stranger's stable* and were buried in another man's tomb.* Great is the love of Your Heart, Jesus; glory be to You!

Come, my soul, to Jesus, Who lies in the manger!* He became a child, that we might become mature.* He was wrapped in swaddling clothes,* that we might be freed from the bonds of death.* He lay in the manger, that we might be in His temples.* He was on earth, that we might be in heaven.* He had no room in the inn, that we might have mansions in abundance.* He, being rich, for our sake became poor,* so that by His poverty we may become rich.* Great is the love of Your Heart, Jesus; glory be to You.

'Glory be! Now and for ever: (*Tone 8*). Having completed His hidden life with you at your home in Nazareth,* O most pure One, your Son Jesus* departed into the desert and lived with the animals.* He spent forty days fasting, in vigils and prayer,* and was tempted by Satan.* You remained alone at home* and cooperated with Him in the work of our redemption by your prayers.* For this reason, we extol the love of your heart* for us together with the love of the Heart of Jesus; glory be to you.

'*The entrance:* O Joyful Light; *prōkimenon of the day and readings.*

Lector: A reading from the first Epistle of St. John.

Beloved! In this way the love of God was revealed to us: God sent his only Son into the world so that we might have life through him. In this is love: not that we have loved God, but that he loved us and sent his Son as expiation for our sins. Beloved, if God so loved us, we also must love one another. No one has ever seen God. Yet, if we love one another, God remains in us, and his love is brought to perfection in us. This is how we know we remain in him and he in us, that he has given us of his

Spirit. Moreover, we have seen and testify that the Father sent his Son as savior of the world. Whoever acknowledges that Jesus is the Son of God, God remains in him and he in God. We have come to know and to believe in the love God has for us. (1 Jn 4, 9-16).

Other readings: Isaiah 12:1-6; Isaiah 49:8-10.

Stichera of Litiya

(Tone 1): When You came into the world to preach the Gospel, Jesus,* You traveled throughout the land of Israel, doing good.* You healed the sick, expelled demons, raised the dead,* performed great miracles, taught in the temple and in the synagogue,* in cities and towns, in the desert and on the sea;* You also spent the nights in prayer for the salvation of our souls.* Ineffable is the love of Your Heart, Jesus; glory be to You.

Behold the goodness of the Heart of Jesus* and listen to His sweet words to those in sorrow: * to the widow of Nain: Do not weep!; * to Martha and Mary: Your brother shall rise!; * to Jairus: Do not be afraid, only have faith, and your daughter will be saved!; * to the Chanaanite woman: O Woman, great is your faith, may it be done as you wish!; * to the woman with the hemorrhage: Have courage, daughter, your faith has saved you!; * to the centurion: I shall come and heal your servant!* Ineffable is the love of Your Heart, Jesus; glory be to You!

Glory be: Now and for ever: (Tone 5): O much-suffering Mother!* What return did your Son Jesus receive for so many good works?* – Insult, calumny, blasphemy, persecution, and demand for His death.* But all this only presaged that bitter chalice which your Son so desired to

drink* and that terrible sword which was to pierce your blessed soul.* Protect us against such ingratitude for so great a love of Your Hearts for us!,

Stichera of the Aposticha

(Tone 2, *Podoben – Jehda ot dreva*): Wearied from Your journey, Jesus, You sat down at the well of Jacob.* Thirsting for souls, with Your sweet words You brought the sinful woman,* and, through her, the inhabitants of the town, onto the path of eternal salvation.* To Your disciples who brought You food, You said: * My food is to do the will of Him Who sent Me and to complete His work.* O Jesus, Fountain of mercy glory be to You!

Verse: Come to Me all you who are burdened and wearied, and I will give you rest.

O all-merciful Jesus!* How could You have closed Your heart to the Canaanite woman,* who shouted after You, entreating You: * Have mercy on me, Lord, Son of David! * My daughter is possessed by a demon!* For You did not answer her a word,* but, even after she fell down on her knees before You,* You humbled her, saying: * It is not proper to give the bread of the children to dogs.* Lord, where is the love of Your Heart for the unfortunate?

Verse: My heart has become as wax, it melts away within me. I did not close My heart to the unfortunate woman;* for it was filled with love towards her.* I feigned harshness, in order to show the world her great virtue.* When she humbly answered: * Yes, Lord, but even the dogs eat the crumbs that fall from the master's table,* I could no longer

hold back the love of My Heart for her, and therefore; exclaimed: * Woman, great is your faith, let it be as you wish.

Glory be: Now and for ever: (*Tone 4*): O Mother of the heavenly Bridegroom!* The King of the universe prepared for you and your Son a wedding feast,* uniting Him forever with His holy Church.* Because of your prayers He came down from heaven* and changed the cold water of the Old Testament* into the excellent wine of new grace.* Beg for us also this wine,* so that our hearts may burn with love for our heavenly Bridegroom!

Canticle of Simeon; Holy God; Trinity most holy; Our Father; *the troparion of the feast*, (p. 1259); *the blessing of the breads*: *Psalm 33*; and the great dismissal.

MATINS

After God the Lord...: the troparion of the feast, (p. 1260).

Sessional Hymns

1. (*Tone 8, Podoben – Vozleh na persy*): Desiring to be baptized for us with the baptism of blood on the cross, Jesus,* You expressed a great thirst of Your Heart,* – that this be accomplished without delay, saying: * How great is my anguish until it is accomplished!* and again: When I am lifted up from the earth, I will draw everyone to myself.* Grant us also the desire to love You with our whole heart,* and to drink with You the chalice of suffering!

Glory be: Now and for ever: O all-good Lady! * Beseech your Jesus for us, that we also may be partakers of the heavenly Pasch* and the new wine, which you implored for the guests* at the wedding feast in Cana of Galilee.

2. (*Tone 3, Podoben – Khrystos ot mertvyxh*): Before going to Your passion,* You desired to raise Lazarus, who was laid in the tomb.* You wept over Your beloved friend so that the Jews remarked: * See how much He loved him!* In the person of Lazarus You saw the whole human race* which You loved and which was dead through sin;* for this reason, You wept,* showing mankind the love of Your Heart.

Glory be: Now and for ever: O most gracious Mother! May the tears of Jesus not fall on my sinful soul, but may His and your love guard me against the coming wrath!

After the Polyeleos the Exaltation is sung:

We extol You,* O Christ, Giver of life,* and we worship Your most Sacred Heart,* which burns with love for us.

Verse: Set me as a seal on your heart, as a seal on your arm.

Verse: For love is strong as death, passion fierce as the grave.

Verse: Its flashes are flashes of fire, a raging flame.

Verse: Deep waters cannot quench love, nor floods sweep it away.

Verse: Were one to offer all he owns to purchase love, he would be roundly mocked.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Sessional Hymn: (*Tone 4, Podoben – Skoro predvary*): When You departed to Your heavenly Father,* You did not wish to separate Yourself from us,* but remained with us under the appearance of bread and wine.* You unite Yourself with us, making us one with You;* and, in addition to that, at the departure of our soul,* You give Yourself to us as

food in our journey to the kingdom of heaven.* We extol the love of Your Heart for us, Jesus:* and gratefully praise You above all things.

Gradual Hymn: Antiphon (Tone 4), (p. 126).

Prokimenon: Ps 115 (Tone 4)

What return can I make to the Lord* for all His goodness to me?

Verse: I will take the chalice of salvation; and I will call upon the name of the Lord.

Gospel: Jn 10:9-16.

The Lord said to the Jews who came to Him: I am the gate. Whoever enters through me will be saved, and will come in and go out and find pasture. A thief comes only to steal and slaughter and destroy; I came so that they might have life and have it more abundantly. I am the good shepherd. A good shepherd lays down his life for the sheep. A hired man, who is not a shepherd and whose sheep are not his own, sees a wolf coming and leaves the sheep and runs away, and the wolf catches and scatters them. This is because he works for pay and has no concern for the sheep. I am the good shepherd, and I know mine and mine know me, just as the Father knows me and I know the Father; and I will lay down my life for the sheep. I have other sheep that do not belong to this fold. These also I must lead, and they will hear my voice, and there will be one flock, one shepherd.

After Psalm 50: Glory be: Now and for ever: the verse as on Sunday; and the following stichera:

(Tone 8): You loved Your own in the world, Jesus; You loved them to the end. For rising from supper, O Lord and

Teacher, You condescended to wash the feet of Your disciples. O what unheard-of humility! What ineffable love of Your heart for them and for all, that You desired to wash them the following day with Your most sacred Blood!

Canon: Come, let us the faithful..., (p. 756), and the following:

Ode 9: Omit the Magnificat; after the intonation: Let us greatly extol the Theotokos..., the choir sings:

Verse: O my soul, extol the Heart of the Savior, which burns with love for us.

Hirmos (Tone 2): You are our only desire, our only sweetness, O Word of God, Son of the Virgin, the only God, Lord, most Holy of Holies. For this reason, we extol You together with Your Mother.

Verse: Glory be to You, our God, glory be to You!

The gall and the vinegar, the blasphemy, and the abandonment by the Father, the tearing of wounds by the nails because of the weight of the body, and the ever fresh pains from all sides – all were a manifestation of Your love for us, Jesus.

Verse: Glory be to You, our God, glory be to You!

How great is the love of Your Heart, Jesus! You implored forgiveness for those who crucified and insulted You, saying: Father, forgive them, for they do not know what they do.

Glory be: Now and for ever: Indeed, sweet were Your words to the penitent thief, who was crucified with you: Today you shall be with Me in paradise! O Jesus, grant me, also, the hope of being with You in heaven.

Verse: O my soul, extol the Heart of the Savior, which burns with love for you.

Katabasia – Hirmos (Tone 4): Let everyone on earth dance for joy in spirit. Let the heavenly ranks celebrate in honor of the sacred feast. O Mother of God, let them cry: Rejoice, ever-blessed Theotokos and ever-Virgin.

Exapostilarion: O Savior, You endured an unbearable thirst in Your body, which had become dehydrated because of the loss of blood and sweat. Your soul was also filled with an infinite thirst for our salvation. Grant that we may not add to this thirst the vinegar of sin, but the sweet wine of virtues.

Glory be: Now and for ever: O Queen of martyrs! Willingly did Jesus give up His spirit to the heavenly Father after having consummated all that the Father had sent Him to do for the salvation of the human race. Would that I could, through your intercession, fulfill all that He had commissioned me to do, that I may willingly give up my spirit into His hands.

Stichera at the Praises

(*Tone 8, Podoben – O preslavnoho chudese*): Behold the wounds of the Lord Jesus as He hangs on the cross;* behold His blood, the price He paid for our salvation,* and the wounds, which were glorified after the resurrection.* His head was bowed to impart a kiss,* His heart was opened to love, His arms were outstretched to embrace;* His whole body was disposed to save us.* Let us meditate upon this sight and impress it upon our hearts,* so that it may be fastened there,* as He was fastened to the cross for us.

When Jesus wept over Lazarus as he lay in the tomb, the Jews remarked: * Behold how much He loved him!* Seeing Jesus wounded, dead, and laid in the tomb,* let us,

too, weep with His most pure Mother* and with those who were with her,* and let us say: Behold how much He loved us!

Glory be: (*Tone 5*): Having awakened, O Savior, from the sleep of death on the cross,* and having seen before You Your holy Bride – the Church,* which came forth from Your pierced side, You cried out:/* This is bone of My bone, flesh of My flesh.* Having loved in Her Your own image,* You united Yourself with Her forever.

Now and for ever: (*Tone 6*): O Savior, You showed Your most pure Mother* the first-fruits of the love of Your Heart.* You loved her above all else,* and filled her with every grace in keeping with her incomprehensible dignity.* Therefore, in thanking You, we extol together with her* the love of Your heart towards her and towards all people;* glory be to You!

After the great doxology, the troparion of the feast; litanies; and the great dismissal.

VESPERS

Stichera at “O Lord, I have cried...”

(*Tone 8, Podoben – O preslavnoho chudese*): Strong as death is love, says Holy Scripture.* But Your love, O Jesus, is stronger than death.* For out of the love of Your Heart You suffered death for our sake,* and by Your death You conquered death,* and brought us to everlasting life.

When You, Jesus, fell asleep on the cross,* from Your pierced side was born Your Spouse – holy Church.* For from Your pierced heart came forth blood* – the price of our salvation, and water – the sign of baptism;* upon one and the other the Church is built.

(Tone 1): Listen to His most loving words to sinners: * to the paralytic: - Behold, son, your sins are forgiven; * to the adulteress: Your faith has saved you, go in peace; * to the woman caught in adultery and condemned to stoning: * Neither do I judge you, go, and sin no more; * to the publican: Zacheus,* come down quickly I must be at your home.* Today, salvation has come to this house; * and to the thief on the cross: Today you shall be with me in paradise.* May the immeasurable love of Your Heart be adored with thanksgiving.

Three stichera and Glory be: of the saint of the day.

Now and for ever: (Tone 4). All-good Jesus!* When You were at the wedding feast in Cana of Galilee,* You showed Yourself ill-disposed toward the request of Your most pure Mother* and indifferent toward the hosts, who were embarrassed for the lack of wine.* But, in reality, You manifested great love to all* by changing water into excellent wine,* and You showed the power of Your Mother's prayer.* You inspired the hearts of all to trust in her,* for it was she who implored You for the unforgettable miracle,* even before Your hour had come.

The entrance; the prokimenon: What God is great..., (p. 25). *Stichera of the aposticha: of the feast.* (p. 765); *the troparion: of the saint of the day;* Glory be: Now and for ever: *of the feast.*

THE COMPASSION OF THE THEOTOKOS VESPERS

Stichera at "O Lord, I have cried..."

(Tone 2, *Podoben – Jehda ot dreva*): He Who clothed Himself with human nature in your womb, O Spouse of God,* and accepted crucifixion and death for our sake,* revealed you to be the protectress of the human race,* a great refuge for all, and the intercessor of Christians.*

Therefore, implore Him unceasingly,* that we may all receive a cleansing from sin.

The Virgin Mother seeing You, Who were conceived in her womb,* hanging on the cross between two thieves, cried out: * O my Son and God! What a strange sight and mystery I behold!* How can one fathom the depth of Your wisdom.* For this reason, I, too, sing a hymn to Your long-suffering.

O Virgin, seeing Life being extinguished on the cross,* cruelly pierced by a lance, you wept and cried out: *. My Son and My God!* What has this ungrateful people done to You!* I cannot endure this torture, O Lord!* My heart breaks when I gaze upon Your sufferings.

When the most pure Virgin Mother* saw her Son taken down from the cross and laid on the ground,* as a dead man, she pressed Him to her heart* and, kissing His lips and eyes, spoke to Him, saying: * Wonder overwhelms me,* as I look upon Him Who gives life to all* now mute and motionless.* Indeed, it is a great wonder!

Glory be: Now and for ever: Experiencing excessive pain during the crucifixion of Your Son and God,* O most pure One, you sighed and cried out in tears: * How grief-stricken I am, my sweet Child!* How can You desire to save the descendants of Adam by accepting unjust sufferings?* Therefore, with faith we ask you,* O most pure Virgin, obtain for us the grace of His mercy.

The entrance: O Joyful Light; prokineton of the day and readings:

Lamentations: 2:13,15,17-19; 3:12-18, 22-26;

Lamentations: 3:40-41, 55-64; 4:1-2 ,7,11,20; 5:19,21;

Lamentations: 1:1-3,11-13,15-17, 20.

Aposticha ..

(*Tone 1, Podoben – Prekhvalnii mučhenicy*): At the cross of her Son and God,* stood His most pure Mother.* Seeing His long-suffering; she cried out in tears:/* How stricken I am with grief, my sweet Child!/* O Word of God, must You suffer so much, unjustly,* in order to save mankind?

Verse: My God; my God! Look upon me; why have You forsaken me?

At the cross stood the Virgin Mother,* suffering with her Son; imploringly, she cried out:/* My Child! Do not leave me, Your Mother, childless!/* O Word of God, only-begotten Son,* equal in essence with the Father,* do not leave me!

Verse: The anguish of my heart has increased; deliver me from my distress.

With bitter tears the Virgin Mother lamented:/* When I gave birth to You, I knew no pain!* Why, then, do I now suffer torment,* when I see You, the Word, unjustly crucified?/* How I grieve! How tormenting it is for me* to gaze upon You naked on the cross!

Glory be: Now and for ever: When the Ewe saw her Lamb,* Who willingly allowed Himself, as man, to be led to the slaughter,* she tearfully said: What have You done, O Savior of all?/* Why do You leave Your Mother childless, O beloved Christ?/* Even so, I extol and glorify Your incomprehensible and boundless goodness.

Canticle of Simeon; Holy God; Trinity most holy; Our Father; the troparion: Standing before the cross..., (p. 1260), without the theotokion; and the great dismissal.

MATINS

After God the Lord...; the troparion as given above.

Sessional Hymns

1. (*Tone 8, Podoben – Povelinnoje tajno*): O all-glorious Mother of God!* How unspeakable is the love of the Son,* Who took flesh from You!* For He, the Lover of mankind, endured the cross and death,* in order to save the world He had created.* Pray to Him, that He save us from terrible torments,* and bring us to the place where the never-setting light shines.

Glory be: Now and for ever: (*repeat the same*).

2. (*Tone 8, Podoben – Povelinnoje tajno*): The Mother of God, seeing the God-Man,* to Whom she gave birth in an ineffable manner,* raised upon the cross, cried out in tears.* How can my eyes gaze upon such a sight?* O Master, Ruler of the universe!* I cannot comprehend, how,* by dying on the cross, You give life to all?

Glory be: Now and for ever: (*repeat the same*).

After the Polyeleos the Exaltation is sung:

We extol you,* most pure Virgin Mother of Christ, our God,* and we honor your passion,* which you have endured during the passion of your Son.

Verse: My God, my God! Look upon me; why have You forsaken me? Why so far from my call for help?

Verse: The anguish of my heart has increased; deliver me from my distress.

Verse: Wake up, my soul; wake up harp and flute!

Verse: My heart hoped in Him, and He has helped me.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Sessional hymn (Tone 1): The immaculate Mother of the Lamb,* seeing the lifeless Lamb and Shepherd raised upon the cross,* cried out with a mother's tears:/* O my Son! I cannot comprehend Your incarnation and voluntary sufferings,* O most good God!

Gradual Hymn – Antiphon 4, (p.126).

Prokimenon: Ps 44 (Tone 4)

They shall remember your name* throughout all generations.

Verse: Listen, daughter, and see, and incline your ear.

Gospel: Jn. 19:25-27. After Psalm 50: Glory be: Now and for ever: *and the verse, as on Sunday, then the following stichera:*

(Tone 6): O Virgin Mother of God, only immaculate One!* When you saw Him, Who became incarnate in your pure womb,* willingly hanging on the cross, you cried out in bitter tears:/* My beloved Son, I praise Your immutable decree!

Canon (Resurrectional Tone 6 and the following):

Ode 9 – Hirmos (Tone 6): For humanity it is impossible to see God upon Whom even the angels dare not gaze; but because of you, O most pure One, the Word made flesh is seen by mortals; and when we extol you together with the heavenly armies, we proclaim you blessed.

Verse: Most holy Mother of God, save us!

Tearfully, the most pure One exclaimed: Heal, my Child, the wound of my soul. Rise and soothe my pain and grief, for You, Master, can do whatever You will, just as You willed to be buried.

Verse: Most holy Mother of God; save us!

The Lord said to His Mother: Would I close the abyss of my generosity to you? It was my decision to die, in order to save my creature; but I, as God of heaven and earth, shall rise and exalt you.

Glory be: Now and for ever: I extol Your mercy, O Lover of mankind, — said the most pure One, and I adore the riches of Your mercy, O Master, for You accepted death, in order to save Your creature. Through Your resurrection have mercy on us, O Savior of all.

Katabasia – Hirmos (Tone 4): Let everyone on earth dance for joy in spirit.* Let the heavenly ranks celebrate in honor of the sacred feast.* O Mother of God, let them cry:*

Rejoice, ever-blessed Theotokos and ever-Virgin.

Exapostilarion: O most pure and holy Virgin, glory of the angels!* When you stood beneath the cross of your Son and God,* you could not bear to look upon the cruel treatment of the enemies,* and, lamenting, you cried out:*

How can You, Lover of mankind, endure this evil?* I glorify Your long-suffering!

Stichera at the Praises

(Tone 6, Podoben – Anhelski khory): When You, O Christ, allowed Yourself to be raised upon the cross,* You beheld Your Mother and the disciple whom You loved;*

You

spoke to them, saying: * Son, behold your Mother; * my most pure Mother, behold your son, whom I have loved. * He is my virgin disciple. ..

From that moment,* the virgin whom the all-generous Savior called His disciple* took the Virgin to his home; * and, as to a mother, showed her filial love and heartfelt care.* Through their prayers, O Christ God, save our souls.

Glory be: Now and for ever: O Queen Mother!* You gave birth to the Word of God without pain,* Who by His very nature is incapable of suffering,* still, He suffered the passion* and put Death to death, having conquered hell.* Give life to my soul dead from the numerous passions* and raise my dead thoughts to God.

After the great doxology, the troparion of the feast; the litanies; and the great dismissal.

FEAST OF THE SAINTS OF RUS-UKRAINE

(Fourth Sunday after Pentecost)

VESPERS

Stichera at "O Lord, I have cried..."

After the stichera of resurrectional tone 3, & take the following:

(Tone 1): O saint Olga, morning star of Christ's gospel proclaimed in the city of Kyiv,* and saint Volodymyr equal-to-the-Apostles, Baptizer of Rus-Ukraine,* and all the holy princes, God-pleasing leaders of our nation!* By your holy lives you opened the doors of divine truth and grace.* You strengthened the Church of Christ in our Ukrainian lands.* You are our constant protectors and

intercessors, our honor and glory.* Therefore, may your names shine forth forever,* and may they be for us an inspiration to faithfulness and perseverance in the holy faith,* – for the salvation of our souls.

All the choirs of the hierarchs, mighty luminaries of the Ukrainian Church!* As faithful followers of the apostles and as good shepherds,* you faithfully preserved the flock entrusted to you;* you led it along paths of truth and carefully fed it with spiritual food,* not hesitating to give up your lives for your sheep.* Therefore, together with saint Josaphat priest-martyr,* implore the Chief Shepherd, Christ God,* for the Ukrainian nation faithfulness to His commandments* and great mercy for our souls.

Venerable fathers of the Monastery of the Caves, Anthony and Theodosius,* the first flowers of the Ukrainian Church,* and all the countless righteous men,* who followed after their footsteps, dedicating their lives to God!* You shine forth as an example of Christian perfection,* and you teach us by prayer and self-denial to configure ourselves to Christ-God* for the salvation of our souls.* Therefore, implore the good God,* that we may be made worthy of your intercession,* and that together with you, through prayer and sacrifice,* we may obtain for Christ's Church and our Ukrainian nation* mercy and God's bountiful blessings.

Glory be: (*Tone 1*): O Martyrs and confessors, hierarchs and priests,* religious and laity, who, for the sake of Christ,* suffered in prisons and labor camps,* and were broken in spirit and wasted by beatings, starvation, and

cold!* Your numbers and your names are known only to the all-knowing God.* You shed rivers of righteous blood;* and with your tears bedewed the prison cells and torture chambers.* Your martyr's blood testifies before heaven and earth to your unwavering faith in God.* You are our powerful intercessors before the throne of the Most High,* therefore, implore with the Mother of God,* the heavenly Father, the Savior Jesus Christ, and the Holy Spirit, Comforter,* a continuos blessing upon our Church and nation,* so that they could joyfully and freely, glorify your holy names.

Now and for ever: *Dogmaticon (Tone 3).*

Saturday prokimenon: The Lord reigns..., and readings.

Lector: A reading from the Book of Sirach.

"Lively is the courage of those who fear the LORD, / for they put their hope in their savior; / He who fears the LORD is never alarmed, / never afraid; for the LORD is his hope. / Happy the soul that feats the LORD! / In whom does he trust, and who is his support? / The eyes of the LORD are upon those who love him; / he is their mighty shield and strong support, /A shelter from the heat, a shade from the noonday sun, / a guard against stumbling, a help against falling. / He buoys up the spirits, brings a sparkle to the eyes, / gives health and life and blessing. (34, 13-17).

Other readings: Wisdom 3: 1-9 (p.744); Sirach 1: 11-21.

Stichera of Litiya

(Tone 2). Let us extol today the illustrious and sacred memory* of our first God-inspired rulers and clergy,* who

delivered us from the darkness of idolatry* and brought us to the Sun of justice,* Christ our God.

May the supplications of the ancient righteous ones of the land of Ukraine* and the sufferings of our confessors of the holy Gospel* rise as fragrant incense before the throne of the Most High;* for it is by their sacrifices that the Church of Christ in Ukraine* is regenerated and strengthened.

Glory be: (*Tone 5*): Let a mighty 'Hosanna' resound today* throughout heaven and the golden fields of our wide steppes* from the prayerful hearts of the millions of our faithful,* who glorify and thank You, O gracious and almighty God,* for the most precious gift, the Christian faith* and the tablets of Christian holiness,* which our ancestors received from Your great goodness* and passed on to us for the sanctification and salvation of our souls.

Now and for ever: (*Tone 5*): You are the temple, the gate, the palace, and royal throne,* O most pure Virgin.* Through you my Savior, Christ the Lord,* appeared as the Sun of justice to those who were sleeping in darkness,* desiring to enlighten those He had created in His own image.* Therefore, O all-gracious One,* with a Mother's confidence, pray to Him unceasingly,* that our souls may be saved.

Aposticha

Glory be: (*Tone 4*): We glorify the Father, and the Son, and the Holy Spirit,* and render thanks to You, the Triune God of one essence,* for the precious treasure which You deigned to give to our holy princes and teachers,* holy

priests and monks, confessors and martyrs for the Church of Christ.* Their struggles are the source of our strength.* Therefore, by honoring their memory* we, together with them, beseechingly cry out:* Lord, grant that we may all be one,* that all the children of Rus-Ukraine may extol You with one heart and one voice,* the only true God,* and become worthy of Your eternal bliss* in the light that knows no evening.

At the blessing of the breads: Hail, Mother of God..., (p. 39), and the troparion of the feast, (p. 1261).

MATINS

After God the Lord...: resurrectional troparion; Glory be: of the feast, (p. 1261); Now and for ever: resurrectional theotokion (Tone 4); and resurrectional sessional hymns.

After the Polyeleos the Exaltation is sung:

We extol you* saints and righteous ones of Rus-Ukraine,* and we honor your sacred memory,* for you intercede with Christ our God for us.

Verse: Listen, all you nations; pay heed all you inhabitants of the earth!

Verse: The just man will flourish like the palm tree and grow like the cedar of Lebanon.

Verse: The just man shall be in everlasting remembrance; an evil report he shall not fear.

Glory be: Now and for ever:

Alleluia! Alleluia! Alleluia! Glory be to You, O God! (3x).

Sessional Hymn (Tone 4): Let us, brothers and sisters,* thank the Lord our God with a sincere heart* for the unwavering faith, the unconquerable fortitude, the evangelical patience,* and invincible perseverance in total self-

sacrifice, through which He inspired our holy ones and confessors,* who became the chosen ones of the heavenly Lamb,* examples of Christian piety, and the adornment of Church of Christ* before the whole world, and the glory of our nation.

Gradual hymn and prokimenon: resurrectional; the fourth resurrectional Gospel.

Canon – Ode 9.

Hirmos: Behold a new and divine wonder! Through sealed virgin doors the Lord manifestly enters; God enters without a body and leaves with a body, the doors remaining sealed. You are this, ineffable wonder, O Mother of God, and we extol you.

After the stichera of resurrectional Tone 3, the following are taken:

Verse: Saints and righteous ones of Christian Rus-Ukraine, pray to God for us!

Inspired by the spirit of holy faith and armed with hope in God, you grew into giants reaching the heavens, shining forth to all of us as an example of prayer and total self-sacrifice; for this, we today thank the Lord, and we cry out: Wondrous is God in His saints!

Verse: Saints and righteous ones of Rus-Ukraine, pray to God for us!

Let us today worthily honor the memory of the first flowers of Christianity in the lands of Rus-Ukraine and those who have shone forth with heroic virtues during the persecution of the faith as true righteous ones of God and witnesses of Gospel of Christ, for today they pray for the salvation of our souls in the glory of God.

Glory be: Now and for ever: God, Who ineffably and without change became incarnate of you, has shown you to be the temple of light; He raised upon the cross Adam's

nature; becoming the first-fruits of the dead while remaining God in heaven; glorified together with the Father and the divine Spirit.

Stichera at the Praises

From Resurrectional Tone 3 and the following:

(Tone 2, *Podoben – Jehda ot dreva*): Rejoice, O God-wise Olha and Volodymyr,* for you believed in the triune God,* Who created, redeemed, and continuously sanctifies our human race* and gives eternal life, which you now are enjoying in the neversetting light of heavenly glory.* We beg and implore you equal-to-the-apostles and God-pleasing saints.* Pray with all the saints and the holy Rus-Ukrainian princes and implore the gracious God,* that your faith may come alive, in great power, in the hearts of your native brethren,* that we may rejoice with you throughout eternity,* and together with the Mother of God exalt the loving God.

Holy bishops, shepherds of the flock of Christ, brothers and sisters,* who magnificently shone forth in ascetic warfare,* priests, God-bearing luminaries in heaven, and confessors and invincible martyrs!* You were faithful to God,* and you glorified the Christianity of Volodymyr before the whole world.* We extol your struggles, we bow our heads to you,* and all together we celebrate your memory,* for you are our inspiration, our strength and glory!* Pray to the gracious God,* that our souls may be saved through you.

Glory be: *Gospel Stichera*, (p. 417).

Now and for ever: You are truly most blessed..., (p. 140).