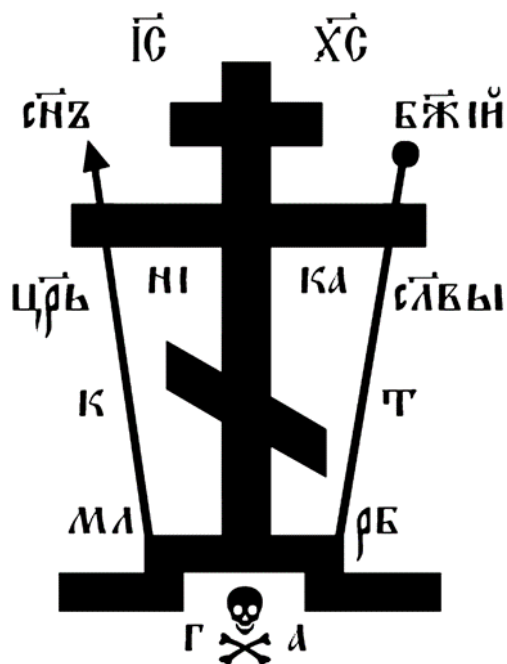


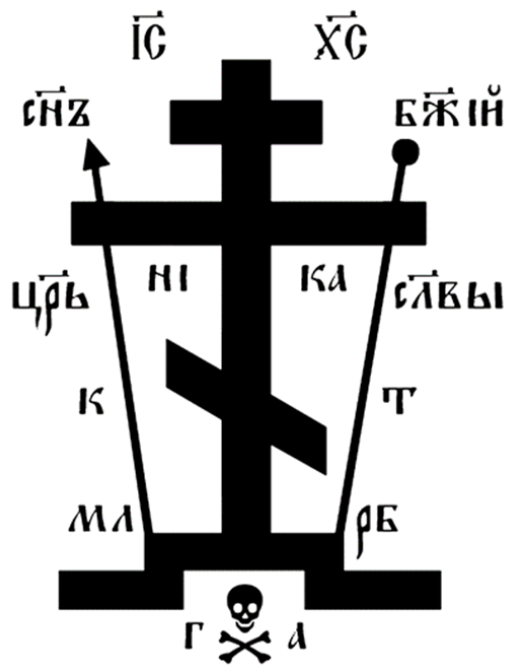


Lenten Triodion

Δόμη εἰκόνων ἁγίων μυροφόρων
Holy Myrrh-bearers
 Ο Οἶκος τῶν Ἁγίων Μυροφόρων

www.myrrh-bearers.org

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A.D. 2025 Saint Nina, Equal to the Apostles, Enlightener of the Georgians
2025 г. Св. равноапостольная Нины, просветительницы Грузии

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The Sunday of the Publican and the Pharisee

Vespers on Saturday Evening

After the Psalm of Introduction (Psalm 103) and the Great Litany, we read Blessed is the man (the first kathisma of the Psalter).

To Lord, I have cried, ten stichera are sung: seven of the Resurrection in the Tone of the week from the Octoechos; and the following two from the Triodion, the first of which is repeated:

Tone One

Brethren, let us not pray as the Pharisee: for he who exalts himself shall be humbled. Let us humble ourselves before God, and with fasting cry aloud as the Publican: God be merciful to us sinners (*Twice*).

A Pharisee, overcome with vainglory, and a Publican, bowed down in repentance, came to Thee the only Master. The one boasted and was deprived of blessings, while the other kept silent and was counted worthy of gifts. Confirm me, O Christ our God, in these his cries of sorrow, for Thou lovest mankind.

Glory to the Father...

Tone Eight

Almighty Lord, I know how great is the power of tears. For they led up Hezekiah from the gates of death; they delivered the sinful woman from the: transgressions of many years; they justified the Publican above the Pharisee. And with them I also pray: Have mercy upon me.

Both now...

Then the Theotokion (Dogmatikon) in the Tone of the week from the Octoechos, followed by the Entrance, O Gentle Light, and the Prokimenon of the day, The Lord is King.

At the Litya we sing the stichera of the patron saint of the church or monastery, and then: Glory to the Father...

Tone Three

Understanding, O my soul, the difference between the Publican and the Pharisee, hate the proud words of the one, and eagerly imitate the contrite prayer of the other, crying aloud: God be merciful to me a sinner and have pity on me.

Both now...

Theotokion

Through the divine Spirit, by the will of the Father, without, seed thou didst conceive the Son of God Who hath existed without mother from before the ages, and for our sake thou gavest birth in the flesh unto Him Who came forth from thee without father; and thou didst nurture Him on milk as a babe. Wherefore, cease not to pray that our souls be delivered from tribulations.

We sing the Aposticha in the Tone of the week from the Octoechos, and then:

Tone Five

Glory to the Father...

Mine eyes are weighed down by my transgressions, and I cannot lift them up and see the height of heaven. But receive me, Saviour, in repentance as the Publican and have mercy on me.

Both now...

Theotokion

Thou art temple and gate, palace and throne of the King, O Virgin all-revered. Through thee my deliverer Christ the Lord has come to shine on those that sleep in darkness, for He is the Sun of Righteousness and it is His will to give light to His creatures formed in His own image by His hands. Therefore, Lady worthy of all praise, with a mother's boldness, ever intercede before Him for the salvation of our souls.

The troparion O Theotokos Virgin (Thrice); and the rest of the Vespers.

Matins

After the Six Psalms and the Great Litany we sing God is the Lord, followed by the troparion (apolytikion) of the Resurrection (twice) and the Theotokion in the Tone of the week. After the appointed readings from the Psalter we sing the sessional hymns in the Tone of the week from the Octoechos, followed by the Polyeleos (or Psalm 118), the Evlogitaria, the Ypakoë, the Hymns of Ascent and the Prokimenon in the Tone of the week, and the appointed Morning Gospel. We then sing Having Beheld the Resurrection of Christ, followed by Psalm 50, and then:

Glory to the Father...

Tone Eight

The doors of repentance do Thou open to me, O Giver of life,/ for my spirit waketh at dawn toward Thy holy temple,/ bearing a temple of the body all defiled./ But in Thy compassion cleanse it/ by the loving-kindness of Thy mercy.

Both now...

Same Tone

Guide me in the paths of salvation, O Theotokos,/ for I have defiled my soul with shameful sins,/ and have wasted all my life in slothfulness,/ but by thine intercessions/ deliver me from all uncleanness.

Tone Six

Have mercy on me, O God, according to Thy great mercy;/ and according to the multitude of Thy compassions,/ blot out my transgression.

When I think of the multitude of evil things I have done,/ I, a wretched one,/ I tremble at the fearful day of judgment;/ but trusting in the mercy of Thy loving-kindness,/ like David do I cry unto Thee:/ Have mercy on me, O God,/ according to Thy great mercy.

The Canon

We use four troparia (including the Irmos) from the Canon of the Resurrection, two troparia from the Canon of the Cross and the Resurrection, two troparia from the Canon to the Theotokos, all in the Tone of the week from the Octoechos; and then the Canon of the Triodion with six troparia, by George.

Ode One

Tone Six

Irmos: Traversing the deep on foot...

Through parables leading all mankind to amendment of life, Christ raises up the Publican from his abasement and humbles the Pharisee in his pride.

We see the exalted honour that comes through humility, and the grievous fall that comes through pride; let us, then, emulate the good actions of the Publican and hate the evil sin of the Pharisee.

Every good deed is made of no effect through foolish pride, while every evil is cleansed

by humility. In faith let us embrace humility and utterly abhor the ways of vainglory.

The King of all, wishing His own disciples to be humbleminded, taught them to emulate the groaning of the Publican and his humility.

I groan as the Publican, and with lamentations that are never silent I now draw near, O Lord, to Thy compassion. Be merciful to me also, for now I live out my days in humility.

Theotokion

O Lady, I dedicate to thee my understanding and my counsel, my expectation, my body, soul and spirit. Deliver and save me from grievous adversaries and temptations, and from every threat to come.

Tone Four

Katavasia: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall be seen, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Ode Three

Irmos: There is none as holy as Thee...

From the dung-hill of the passions the humble is lifted up on high, while the proudhearted suffers a grievous fall from the height of the virtues: let us flee from his evil ways.

Vainglory brings to nothing the riches of righteousness, but humility scatters a multitude of passions. Grant then that we may seek humility, O Saviour, and do Thou bestow upon us the portion of the Publican.

As the Publican let us also beat our breasts and cry out in compunction, "God be merciful unto us sinners," that like him we may receive forgiveness.

O ye faithful, let us increase in zeal and meekness, and let us pass our days in humility, with cries of sorrow from our heart and weeping and prayer, that we may receive forgiveness from God.

Let us cast away, ye faithful, the swollen boasting and evil folly of the Pharisee, his loathsome pride and wicked cruelty hateful to God.

Theotokion

In thee my only refuge have I set my trust: let me not fall away from my good hope, but grant me thy protection, O pure Virgin, and deliver me from every hurt inflicted by mine enemies.

Katavasia: O Theotokos, thou living and abundant fountain: In thy divine glory spiritually establish those who hymn thee, and forming themselves into a choir; and vouchsafe unto them crowns of glory.

Sessional Hymn

Tone Four

Humility exalted the Publican, overcome with shame and sorrow at his evil deeds, when he cried to the Creator, "Be merciful": but exaltation brought down from righteousness the unhappy Pharisee who spoke in pride. Therefore let us earnestly desire the good things and avoid the bad.

Glory to the Father...

In days of old humility exalted the Publican who cried aloud lamenting, "Be merciful", and he was justified. Let us all follow his example, for we have fallen down into the depths of evil. Let us cry to the Saviour from the depths of our hearts: We have sinned, be merciful, O Thou who alone lovest mankind.

Both now...

Theotokion

Be swift to receive our prayers, O Lady, and bring them to thy Son and God, all-blameless Queen. Deliver from tribulation those that run to thee. Crush the devices and cast down the impudence of the godless who attack thy servants.

Ode Four

Irmos: Christ is my power...

The Word who humbled Himself even to the form of a servant, showed that humility is the best path to exaltation. Every man, then, who humbles himself according to the Lord's example, is exalted on high.

The Pharisee was exalted in his righteousness, and so he fell. The Publican was abased, defiled by many sins; yet he was exalted and, against all expectation, he was justified.

Though he was rich in virtues, foolish pride brought the Pharisee to poverty; but in the extremity of his need the Publican was justified through his humility. Let us also gain humility.

O Master and Saviour, Thou hast warned us that Thou dost resist the proud but givest Thy grace to the humble. Send now Thy grace upon us, for we have humbled ourselves.

The Saviour and Master, ever leading us to divine exaltation, in His actions revealed to us the humility that raises us on high. For with His own hands He washed the feet of the disciples.

Theotokion

O Virgin, who hast borne the Light that no man can approach, with thy light-giving radiance disperse the darkness of my soul: take me by the hand and guide my life into the paths of salvation.

Katavasia: Perceiving the unsearchable purpose of God concerning Thine Incarnation from a Virgin, O Most High, the prophet Habakkuk cried: Glory to Thy power, O Lord.

Ode Five

Irmos: With Thy divine light...

Let us make haste to follow the Pharisee in his virtues and to emulate the Publican in his humility, and let us hate what is wrong in each, of them: foolish pride and the defilement of transgressions.

The righteousness of the Pharisee proved all in vain and was condemned, for it was yoked to pride; but the Publican gained humility, which is companion to the virtue which exalts men on high.

The Pharisee thought to drive swiftly in the chariot of the virtues; but the Publican outran him on foot, for he had yoked humility with compassion.

Pondering in our minds the parable of the Publican, let us all emulate him with tears, offering to God a contrite spirit and seeking the remission of our sins.

Let us wisely cast far from us the wicked arrogance and boasting of the Pharisee, that we may not be stripped of divine grace.

Theotokion

O loving Virgin, unto all of us who flee to thee for refuge, grant a staff of strength: give us victory in the midst of all our enemies and deliver us from every hurt.

Katavasia: All things are filled with awe at thy divine glory; for thou, O Virgin, who knewest not wedlock, didst hold in thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Ode Six

Irmos: Beholding the sea of life...

The Publican and the Pharisee ran the race of life together, but the one was overcome by foolish pride and brought to shameful shipwreck, while the other was saved by humility.

Changing to a righteous course of life, let us emulate the wisdom of the Publican and flee from the hateful conceit of the Pharisee; and so let us, attain to life.

Let us eagerly follow the ways of Jesus the Saviour and His humility, if we desire to attain the everlasting tabernacle of joy and to dwell in the land of the living.

O Master, Thou hast shown to Thy disciples the humility that raises men on high: girding Thy loins with a towel, Thou hast washed their feet and so prepared them to follow Thy example.

The Pharisee spent his life in virtue and the Publican in sin; but the one was foolishly abased through his pride, while the other in his humblemindedness was raised on high.

Theotokion

I was created naked in innocence and simplicity; then the enemy clothed me in the raiment of transgression and the grossness of the flesh. But now through thy mediation, O Maiden, I am saved.

Katavasia: Celebrating this divine and most honoured festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her!

Kontakion, Tone Four

Let us flee from the proud speaking of the Pharisee and learn the humility of the Publican, and with groaning let us cry unto the Saviour: Be merciful to us, for Thou alone art ready to forgive.

Second Kontakion, Tone Three

As the Publican let us bring cries of sorrow to the Lord, and let us fall before Him as sinners at the Master's feet. For He desires the salvation of all men; He grants forgiveness unto all that repent, and He has for our sake taken flesh, though He is God coeternal with the Father.

Ikos

Let us all humble ourselves, brethren; groaning and lamenting, let us beat our conscience, that at the eternal judgement we may be numbered with the faithful and the righteous, receiving forgiveness. Let us pray to see the true peace of the Age to Come, where there is no more pain, no sorrow, no groaning from the depths, in the wondrous Eden fashioned by Christ, for He is God coeternal with the Father.

Ode Seven

Irmos: The Angel caused the furnace to pour forth dew...

The Pharisee, exalted by the works of justification, was grievously ensnared in the nets of vainglory through his wild boasting; but the Publican was lifted on the light wing of humility and he drew near to God.

The Publican used humility as a ladder and was raised to the height of heaven; but the wretched Pharisee was lifted on the rotten emptiness of pride and fell into the snare of hell.

The crafty enemy lies in wait for the righteous and despoils them through vainglory, while he binds sinners fast in the noose of despair. But let us emulate the Publican and hasten to escape from both these evils.

In our prayer let us fall down before God, with tears and fervent cries of sorrow, emulating the Publican in the humility which lifted him on high; and let us sing in faith: O God of our fathers, blessed art Thou.

Thou hast warned Thy disciples, O Master, teaching them not to think proud thoughts but to be numbered with the humble. Therefore, O Saviour, we cry aloud to Thee in faith: O

God of our fathers, blessed art Thou.

Theotokion

Beauty of Jacob and divine Ladder which he saw of old stretching from earth to heaven, O holy Virgin, thou bringest down from on high God made flesh, and thou bringest up to heaven mortal men.

Katavasia: The divinely wise would not worship a created thing instead of the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: O all-hymned Lord and God of our fathers, blessed art Thou.

Ode Eight

Irmos: From the flame didst Thou pour forth dew...

The Publican groaned aloud, and he found the Lord merciful to him in his humility and was saved; but the Pharisee through his evil boasting fell from righteousness.

O ye faithful, let us avoid the pride of the Pharisee; let us not say, as he did, "We are pure;" but let us rightly follow the Publican in his humble thoughts which gained God's mercy.

O ye faithful, let us utter the words of the Publican in the holy temple, "God be merciful," that with him we may obtain forgiveness and be delivered from the vile boasting of the Pharisee.

Let us all emulate the groaning of the Publican and, speaking to God with warm tears, let us cry out: "O Thou who lovest mankind, we have sinned. In Thy compassion and pity, be merciful and save. "

We bless the Lord, Father, Son and Holy Spirit.

God accepted the groaning of the Publican and justified him; and so He showed to us all that He is turned to mercy by the groanings and the tears of those who beg forgiveness of sins.

Both now...

Theotokion

I have no other help save thee. Thee I offer, O pure and blameless Virgin, as my intercessor and my mediator with Him whom thou hast borne. Set me free from all that grieves me.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia: The birthgiving of the Theotokos saved the pious children in the furnace—then in figure, but now in deed—and it moveth all the world to chant to thee: Hymn the Lord, O ye works and exalt Him supremely for all ages!

Ode Nine

Irmos: It is not possible for men to behold God...

Christ has set before us the abasement of the Publican as a path to exaltation, and a pattern how we may be saved: let us follow his example, rejecting disdainful pride and gaining God's mercy through our humility.

Let us cast out from our soul foolish pride and learn to think with truth and humility; let us not try to justify ourselves; but let us hate the delusion of vainglory and so obtain God's mercy with the Publican.

As the Publican, let us offer the Creator prayers for mercy. Let us avoid the ungrateful praying of the Pharisee and the boastful words with which he judged his neighbour, that we may gain God's forgiveness and His light.

Weighed down by a great multitude of sins, I have surpassed the Publican in an excess

of evil, and I have also made mine own the boastful delusion of the Pharisee. I am utterly devoid of all good things: Lord, spare me.

On those who for Thy sake are poor in spirit, bestow Thy blessedness. Obedient to Thy command, we offer Thee a contrite spirit: accept it, Saviour, and save those who worship Thee.

A Publican once went up into the temple with faith and prayed to God; and he was justified. For he drew near with tears and cries of sorrow, in contrition of heart, and obtaining mercy he laid aside the whole burden of his sins.

Theotokion

We honour thee, all-pure Virgin, and we magnify thy childbearing: grant us worthily to praise and bless and glorify thee, for thou alone art blessed. Thou art the boast of Christians and an intercessor acceptable to God.

Katavasia: Let every earthborn man leap up, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honouring the sacred feast of the Mother of God, and let it cry aloud: Rejoice, O Most-blessed Theotokos, Pure Ever-virgin!

The appointed exapostilarion of the Resurrection, and then:

Glory to the Father...

Let us flee from the wicked boasting of the Pharisee and let us learn the noble humility of the Publican, that we may be exalted and cry aloud with him to God: Be merciful unto Thy servants, Christ our Saviour, born of a Virgin, who hast of Thine own will endured the Cross and with Thyself raised up the world by Thy divine power.

Both now...

Theotokion

The Maker of creation and the God of all took mortal flesh from thine undefiled womb, O Theotokos worthy of all praise, and He renewed the whole of my corrupted nature. As before childbirth, so He left thee again after childbirth. Therefore we all praise thee with faith and we cry: Rejoice! Glory of the world.

Psalms of Praise

Four stichera of the Resurrection in the Tone of the week, from the Octoechos, and then the following four stichera from the Triodion:

Tone One

Brethren, let us not pray as the Pharisee: for he who exalts himself shall be humbled. Let us humble ourselves before God, and with fasting cry aloud as the Publican: God be merciful to us sinners.

A Pharisee, overcome with vainglory, and a Publican, bowed down in repentance, came to Thee the only Master. The one boasted and was deprived of blessings, while the other kept silent and was counted worthy of gifts. Confirm me, O Christ our God, in these his cries of sorrow, for Thou lovest mankind.

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end (*Psalm 9: 33*).

Tone Three

Understanding, O my soul, the difference between the Publican and the Pharisee, hate the proud words of the one, and eagerly imitate the contrite prayer of the other, crying aloud: God be merciful to me a sinner and have pity on me.

I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders (*Psalm 9: 2*).

Same Tone

O ye faithful, let us hate the boastful words of the Pharisee and emulate the contrite prayer of the Publican. Let us not think proud thoughts, but humbling ourselves in contrition let us cry: God be merciful to our sins.

Glory to the Father...

Tone Eight

O Lord, Thou hast condemned the Pharisee who justified himself by boasting of his works, and Thou hast justified the Publican who humbled himself and with cries of sorrow begged for mercy. For Thou dost reject proudminded thoughts, but Thou dost not despise a contrite heart. Therefore in abasement we fall down before Thee who hast suffered for our sake: grant us forgiveness and great mercy.

Both now...

Theotokion

Most blessed art thou, O Virgin Theotokos...

Great Doxology, the two Litanies, and the Dismissal.

Liturgy

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia in the Tone of the week from the Octoechos, and four troparia from Ode Six of the Canon in the Triodion.

Prokimenon, Tone Eight

Make your vows and pay them to the Lord our God (*Psalm 75: 12*).

In Judea is God known, His name is great in Israel (*ibid., 2*).

Epistle: II Timothy 3:10-15.

Alleluia, Tone Eight

Come let us rejoice in the Lord (*Psalm 94: 1*).

Let us come before His countenance with thanksgiving (*ibid., 2*).

Gospel: Luke 18: 10-14.

Communion verse

Praise the Lord from the heavens: praise Him in the highest. (*Psalm 148: 1*).

Alleluia, Alleluia, Alleluia.

Throughout the following week there is a general dispensation from all fasting.

The Sunday of the Prodigal Son

Vespers on Saturday Evening

After the Psalm of Introduction (Psalm 103) and the Great Litany, we read Blessed is the man (the first kathisma of the Psalter).

To Lord, I have cried, ten stichera are sung: six of the Resurrection in the Tone of the week from the Octoechos, and the following two from the Triodion, each of them being repeated:

Tone One

I was entrusted with a sinless and living land, but I sowed the ground with sin and reaped with a sickle the ears of slothfulness; in thick sheaves. I garnered my actions, but winnowed them not on the threshing floor of repentance. But I beg Thee, my God, the preëternal husbandman, with the wind of Thy loving-kindness winnow the chaff of my works, and grant to my soul the corn of forgiveness; shut me in Thy heavenly storehouse and save me *(Twice)*.

Brethren, let us learn the meaning of this mystery. For when the Prodigal Son ran back from sin to his Father's house, his loving Father came out to meet him and kissed him. He restored to the Prodigal the tokens of his proper glory, and mystically He made glad on high, sacrificing the fatted calf. Let our lives, then, be worthy of the loving Father who has offered sacrifice, and of the glorious Victim who is the Saviour of our souls *(Twice)*.

Glory to the Father...

Tone Two

Of what great blessings in my wretchedness have I deprived myself! From what a kingdom in my misery have I fallen! I have wasted the riches that were given to me, I have transgressed the commandment. Alas, unhappy soul I Thou art henceforth condemned to the eternal fire. Therefore before the end cry out to Christ our God: Receive me as the Prodigal Son, O God, and have mercy upon me.

Both now...

Then the Theotokion (Dogmatikon) in the Tone of the week from the Octoechos, followed by the Entrance, O Gentle Light, and the Prokimenon of the day, The Lord is King.

At the Litya we sing the stichera of the patron saint of the church or monastery, and then: Glory to the Father...

Tone Four

As the Prodigal Son I come to Thee, merciful Lord. I have wasted my whole life in a foreign land; I have scattered the wealth which Thou gavest me, O Father. Receive me in repentance, O God, and have mercy upon me.

Both now...

Theotokion

The mystery hidden from all ages and unknown to the angels, through thee, O Theotokos, is revealed to those on earth: God is made flesh in a union without confusion, and willingly on our behalf accepts the Cross. Through it He raises Adam and saves our souls from death.

We sing the Aposticha in the Tone of the week from the Octoechos, and then:

Glory to the Father...

Tone Six

I have wasted the wealth which the Father gave to me, and in my wretchedness I have fed with the dumb beasts. Yearning after their food, I remained hungry and could not eat my fill. But now I return to the compassionate Father and cry out with tears: I fall down

before Thy loving-kindness, receive me as a hired servant and save me.

Both now...

Theotokion

Christ the Lord, my Maker and Deliverer, came forth from thy womb. all-hallowed Queen, and clothing Himself in me He delivered Adam from the curse of old. Therefore with never-silent voices we praise thee as true Mother of God and Virgin, and with the salutation of the Angel we cry unto thee: Rejoice, Lady, guardian and protection and salvation of our souls.

The troparion, O Theotokos Virgin (thrice), and the rest of Vespers.

Matins

After the Six Psalms and the Great Litany we sing God is the Lord, followed by the troparion (apolytikion) of the Resurrection (twice), and the Theotokion in the Tone of the week and then come the readings from the Psalter with the sessional hymns in the Tone of the week from the Octoechos.

After the usual verses of the Polyeleos, we sing Psalm 136:

By the waters of Babylon, there we sat down and we wept when we remembered Sion. Alleluia.

Upon the willows in the midst thereof did we hang our instruments. Alleluia.

For there, they that had taken us captive asked us for words of song. And they that had led us away asked us for a hymn, saying: Sing us one of the songs of Sion. Alleluia.

How shall we sing the Lord's song in a strange land? Alleluia.

If I forget thee, O Jerusalem, let my right hand be forgotten. Alleluia.

Let my tongue cleave to my throat, if I remember thee not, If I set not Jerusalem above all other, as at the head of my joy. Alleluia.

Remember, O Lord, the sons of Edom, in the day of Jerusalem, Who said: Lay waste, lay waste to her, even to the foundations thereof. Alleluia.

O daughter of Babylon, thou wretched one, blessed shall he be who shall reward thee wherewith thou hast rewarded us. Alleluia.

Blessed shall he be who shall seize and dash thine infants against the rock. Alleluia.

Then the Evlogitaria, the Ypakoë, the Hymns of Ascent and the Prokimenon in the Tone of the week, and the appointed Morning Gospel. We then sing Having Beheld the Resurrection of Christ, followed by Psalm 50, and then, as on the previous Sunday:

Glory to the Father...

Tone Eight

The doors of repentance do Thou open to me, O Giver of life,/ for my spirit waketh at dawn toward Thy holy temple,/ bearing a temple of the body all defiled./ But in Thy compassion cleanse it/ by the loving-kindness of Thy mercy.

Both now...

Same Tone

Guide me in the paths of salvation, O Theotokos,/ for I have defiled my soul with shameful sins,/ and have wasted all my life in slothfulness,/ but by thine intercessions/ deliver me from all uncleanness.

Tone Six

Have mercy on me, O God, according to Thy great mercy;/ and according to the multitude of Thy compassions,/ blot out my transgression.

When I think of the multitude of evil things I have done,/ I, a wretched one,/ I tremble at the fearful day of judgment;/ but trusting in the mercy of Thy loving-kindness,/ like David do I cry unto Thee:/ Have mercy on me, O God,/ according to Thy great mercy.

The Canon

We use four troparia (including the Irmos) from the Canon of the Resurrection, two troparia from the Canon of the Cross and the Resurrection, two troparia from the Canon to the Theotokos, all in the Tone of the week from the Octoechos; and then the Canon of the Triodion with six troparia, by Joseph.

Ode One

Tone Two

Irmos: Take up the song of Moses...

O Jesus my God, as the Prodigal Son now accept me also in repentance. All my life I have lived in carelessness and provoked Thee to anger.

The divine wealth that once Thou gavest me I have sinfully wasted. I have departed far from Thee and lived as the Prodigal, O compassionate Father. Accept me also now as I return.

Open Thy fatherly embrace now and accept me also as the Prodigal Son, O most merciful Lord, that I may glorify Thee with thanksgiving.

Theotokion

O God, bestow the fullness of Thy grace upon me. Be Thou my Benefactor, and at the holy prayers of Thy Mother pass over the multitude of my offences.

Katavasia: Take up the song of Moses and cry aloud, my soul: He is my helper and protector, and is become my salvation; this is my God and I will glorify Him.

Ode Three

Irmos: O God, the husbandman of all good trees...

Utterly beside myself, I have clung in madness to the sins suggested to me by the passions. But accept me, O Christ, as the Prodigal.

With the words of the Prodigal I cry aloud: I have sinned, O Father; like him, receive me now in Thine embrace and reject me not.

Open Thine arms, O Christ, and in loving-kindness receive me as I return from a far country of sin and passions.

Theotokion

O fair among women, my many sins have brought me to poverty: enrich me, O pure Virgin, with the vision of beauty, that I may glorify thee.

Katavasia: O God, the husbandman of all good trees and fruit, make fruitful my barren mind in Thy compassion.

Sessional Hymn

Tone One

Make haste to open unto me Thy fatherly embrace, for as the Prodigal I have wasted my life. In the unfailing wealth of Thy mercy, O Saviour, reject not my heart in its poverty. For with compunction I cry to Thee, O Lord: Father, I have sinned against heaven and before Thee.

Glory to the Father...

Repeat.

Both now...

Theotokion

O pure Theotokos Virgin who hast not known man, thou art the only guardian and protection of the faithful: deliver from danger and affliction and distress all who have put their hope in thee, O Maiden, and save our souls by thy divine intercession.

Ode Four

Irmos: Foreseeing Thy birth from a Virgin...

The wealth of blessings which Thou gavest me, heavenly Father, have I wrongly wasted and become the slave of strangers. Therefore I cry aloud to Thee: I have sinned against Thee; receive me like the Prodigal of old, opening Thine arms to me.

I have become enslaved to every evil and in my wretchedness I have bowed down before the demons that provoke the passions; through heedlessness I have lost possession of myself. O Saviour, heavenly Father, take pity on me as I flee for refuge to Thy many mercies.

I am filled with every shameful thing and dare not look up at the height of heaven, for I have foolishly bowed down to sin. But now I return and cry aloud in compunction: I have sinned against Thee; receive me, King of all.

Theotokion

Thou art the help of men, the sure hope of all Christians, O Virgin undefiled, and the refuge of the saved. Save me by thy motherly intercessions and count me worthy of the life to come.

Katavasia: Foreseeing Thy birth from a Virgin, the prophet cried aloud: I have heard the report of Thee and was afraid; for from Teman and the holy overshadowed mountain hast Thou come, O Christ.

Ode Five

Irmos: The night is far spent...

I was enslaved to strangers, an exile in the land of corruption, and I was filled with shame. But now I return, merciful Lord, and cry to Thee: I have sinned.

Accept me now, O heavenly Father, in Thy fatherly compassion as I return from evil, and reject me not in Thine exceeding mercy.

I have angered Thee beyond measure, O Christ, and I dare not look up at the height of heaven. But knowing Thy compassion, merciful Lord, I cry: I have sinned, be merciful to me and save me.

Theotokion

All-holy Virgin, full of grace, who hast borne the propitiation of all, by thy prayers lighten the heavy burden of my sins.

Katavasia: The night is far spent, the day is at hand, and the light has shone forth on the world. Therefore the ranks of angels sing Thy praises and glorify Thee, Christ our God.

Ode Six

Irmos: I am held fast, Saviour, in the depth of sins...

The depth of sin ever holds me fast, and the tempest of transgressions overwhelms me. Pilot me, O Christ my God, to the haven of life and save me, King of glory.

I have wasted in evil living the riches which the Father gave me, and now am brought to poverty. I am filled with shame and enslaved to fruitless thoughts. Therefore I cry to Thee who lovest mankind: Take pity on me and save me.

I am wasted with hunger, deprived of every blessing, and an exile from Thy presence, O Christ supreme in loving-kindness. Take pity on me as I now return, and save me as I sing the praises of Thy love for mankind.

Theotokion

O Maiden who hast conceived Christ the Saviour and Master, though in my poverty I lack all good, count me worthy of salvation, O pure Virgin, that I may sing the praises of thy majesty.

Katavasia: I am held fast, Saviour, in the depth of sin and overwhelmed by the sea of life: but as Thou hast brought out Jonah from the belly of the whale, bring me out from the passions and save me.

Kontakion, Tone Three

Foolishly have I run away from Thy glory, O Father, wasting in sin the wealth that Thou gavest me. Therefore with the words of the Prodigal I cry unto Thee: I have sinned before Thee, compassionate Father. Accept me in repentance and make me as one of Thy hired servants.

Ikos

Our Saviour teaches us every day with His own voice: let us therefore hearken to the Scriptures concerning the Prodigal who became wise once more, and with faith let us follow the good example of his repentance. With humbleness of heart let us cry out to Him who knows all secrets: We have sinned against Thee, merciful Father, and are not worthy ever again to be called Thy children as before. But since Thou art by nature full of love for man, accept me and make me as one of Thy hired servants.

Ode Seven

Irmos: As the cherubim in heaven...

I have bowed down miserably to the pleasures of the body and have become wholly enslaved to the demons that provoke the passions; and I have become a stranger to Thee who lovest mankind. But now I cry with the voice of the Prodigal: I have sinned, O Christ, despise me not, for Thou alone art merciful.

I call out, "I have sinned," and I dare not look up at the height of heaven, O King of all; for in my foolishness I alone have angered Thee, rejecting Thy commandments. Therefore, since Thou alone art good, cast me not away from Thy presence.

At the prayers of the apostles, the prophets, the saints, the holy martyrs and the righteous, O Christ my Lord, forgive me all the offences which have provoked Thee to anger in Thy goodness, and I shall sing Thy praises for evermore.

Theotokion

O Theotokos, thou art more glorious than the cherubim and seraphim and all the heavenly hosts. With them, O Virgin undefiled, entreat Him who took flesh from thee, God the Word from the Father without beginning, that we may all be counted worthy of eternal blessings.

Katavasia: As the cherubim in heaven, the Children sang together in the furnace: Blessed art Thou, O God, for in truth and judgement hast Thou brought all these things upon us because of our sins; and Thou art praised above all and glorified for ever.

Ode Eight

Irmos: Let us praise Him who, in the bush of old...

O Thou who in great mercy hast come down upon earth to save the world through Thy voluntary poverty, in Thy compassion save me, for I am poor in all good works.

I have departed far from Thy commandments and in utter wretchedness I am enslaved to the deceiver. But now I turn back as the Prodigal of old: accept me as I fall before Thee, heavenly Father.

Ruled by corrupting thoughts, I am full of darkness and separated far from Thee, and I

have lost all possession of myself, O merciful Lord. Therefore save me as I fall before Thee in repentance.

Theotokion

O pure Mother of God, the only restoration of the fallen, raise me up, for I am wholly crushed and humbled by every kind of sin.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia: Let us praise Him who, in the bush of old, prefigured the miracle of the Virgin to Moses on Mount Sinai: let us bless and exalt Him above all for ever.

Ode Nine

Irmos: Who among those born on earth has ever seen...

Behold, O Christ, the affliction of my heart; behold my turning back; behold my tears, O Saviour, and despise me not. But embrace me once again in Thy compassion and count me with the multitude of the saved, that with thanksgiving I may sing the praises of Thy mercy.

As the Thief I cry to Thee, "Remember me". As the Publican, with eyes cast down to earth, I beat my breast and say, "Be merciful". As the Prodigal deliver me from every evil, O King who pities all, that I may sing the praises of Thy boundless compassion.

Groan now, my soul, all-wretched, and cry aloud to Christ: O Lord who for my sake hast become poor of Thine own will, in my poverty I lack every good work: make me rich with the abundance of Thy blessings, for Thou alone art full of love and mercy.

O loving Lord, once Thou hast rejoiced at the voluntary return of the Prodigal: rejoice now because of me, wretched though I am: open Thy holy embrace to me, that saved I may sing the praises of Thy boundless compassion.

Theotokion

I pray thee, Virgin, through thy light-giving intercessions enlighten the eyes of my mind darkened by evil, and lead me into the paths of repentance. So shall I sing thy praises as is right: for thou hast given flesh to the Word that is beyond all speech.

Katavasia: Who among those born on earth has ever seen or heard of such a thing? That a Virgin should conceive and without pain of travail bear a Child. Beholding this thy wonder, O Mary, pure Mother of God, we magnify thee.

The appointed exapostilarion of the Resurrection, and then:

The wealth of grace that Thou hast given me, in my wretchedness I have wasted sinfully; all to no purpose I have left my true home, and as the Prodigal I have scattered my riches deceitfully among the demons. But now on my return accept me as the Prodigal, merciful Father, and save me.

Glory to the Father...

Another Exapostilarion

I have wasted and spent all Thy riches, O Lord, and in my misery have become the servant of the evil demons. But, compassionate Saviour, take pity on the Prodigal, cleanse me from filth, and give me back once more the robe of Thy Kingdom.

Both now...

Theotokion

O holy Virgin Mother of God, boast and glory of the apostles, martyrs, prophets and the saints, gain the gracious favour of thy Son and Lord towards us thy servants, when He shall sit to judge each man according to his due.

Psalms of Praise

Five stichera of the Resurrection in the Tone of the week, from the Octoechos, and then the

following three stichera from the Triodion:

Tone Two

I come before Thee, Lord, with the cry of the Prodigal: I have sinned in Thy sight, gracious Master; I have wasted the riches of Thy gifts of grace. But receive me in repentance, Saviour, and save me.

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end (*Psalm 9: 33*).

Tone Four

As the Prodigal Son I come to Thee, merciful Lord. I have wasted my whole life in a foreign land; I have scattered the wealth which Thou gavest me, O Father. Receive me in repentance, O God, and have mercy on me.

I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders (*Psalm 9: 2*).

Tone Eight

As the Prodigal I have wasted the riches which the Father gave me; I have spent them all and now am destitute, dwelling in the land of evil citizens. No longer can I bear to live among them, but turning back I cry to Thee, merciful Father: I have sinned against heaven and before Thee, and I am not worthy to be called Thy son: make me as one of Thy hired servants, O God, and have mercy upon me.

Glory to the Father...

Tone Six

O loving Father, I have departed far from Thee, but forsake me not, neither reject me from Thy Kingdom. The evil enemy has stripped me and taken all my wealth; I have wasted like the Prodigal the grace given to my soul. But now I have arisen and returned, and to Thee I cry aloud: Make me as one of Thy hired servants. For my sake on the Cross Thou hast stretched out Thy sinless hands, to snatch me from the evil beast and to clothe me once again in my first raiment, for Thou alone art full of mercy.

Both now...

Most blessed art thou, O Virgin Theotokos...

Great Doxology, the two Litanies, and the Dismissal.

Liturgy

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia in the Tone of the week from the Octoechos, and four troparia from Ode Six of the Canon in the Triodion.

Prokimenon, Tone One

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee (*Psalm 32: 22*).
Rejoice in the Lord, O ye righteous; praise is meet for the upright (*ibid.*, 1).

Epistle: I Corinthians 6: 12-20.

Alleluia, Tone One

It is God Who givest avengement unto me and hast subdued peoples under me (*Psalm 17: 48*).

It is He that magnifieth the salvation of His king (*ibid.*, 51).

Gospel: Luke 15: 11-31.

Communion verse

Praise the Lord from the heavens: praise Him in the highest. (*Psalm 148: 1*).

Sunday of the Prodigal Son

Alleluia, Alleluia, Alleluia.

On Wednesday and Friday of the following week, the usual fast is observed.

The Sunday of the Last Judgement

Vespers on Saturday Evening

After the Psalm of Introduction (Psalm 103) and the Great Litany, we read Blessed is the man (the first kathisma of the Psalter).

To Lord, I have cried, ten stichera are sung: six of the Resurrection in the Tone of the week from the Octoechos, and the following four from the Triodion.

Tone Six

Special melody, Having set all your hope on the things of heaven...

When Thou shalt come, O righteous Judge, to execute just judgement, seated on Thy throne of glory, a river of fire will draw all men amazed before Thy judgement-seat; the powers of heaven will stand beside Thee, and in fear mankind will be judged according to the deeds that each has done. Then spare us, Christ, in Thy compassion, with faith we entreat Thee, and count us worthy of Thy blessings with those that are saved.

The books will be opened and the acts of men will be revealed before the unbearable judgement-seat; and the whole vale of sorrow shall echo with the fearful sound of lamentation, as all the sinners, weeping in vain, are sent by Thy just judgement to everlasting torment. Therefore we beseech Thee, O compassionate and loving Lord: spare us who sing Thy praise, for Thou alone art rich in mercy.

The trumpets shall sound and the tombs shall be emptied, and all mankind in trembling shall be raised. Those that have done good shall rejoice in gladness, awaiting their reward; those that have sinned shall tremble and bitterly lament, as they are sent to punishment and parted from the chosen. O Lord of glory, take pity on us in Thy goodness, and count us worthy of place with them that have loved Thee.

I lament and weep when I think of the eternal fire, the outer darkness and the nether world, the dread worm and the gnashing of teeth, and the unceasing anguish that shall befall those who have sinned without measure, by their wickedness arousing Thee to anger, O Supreme in love. Among them in my misery I am first: but, O Judge compassionate, in Thy mercy save me.

Glory to the Father...

Tone Eight

When the thrones are set up and the books are opened, and God sits in judgement, O what fear there will be then! When the angels stand trembling in Thy presence and the river of fire flows before Thee, what shall we do then, guilty of many sins? When we hear Him call the blessed of His Father into the Kingdom, but send the sinners to their punishment, who shall endure His fearful condemnation? But, Saviour who alone lovest mankind, King of the ages, before the end comes turn me back through repentance and have mercy on me.

Both now...

Then the Theotokion (Dogmatikon) in the Tone of the week from the Octoechos, followed by the Entrance, O Gentle Light, and the Prokimenon of the day, The Lord is King.

At the Litya we sing the stichera of the patron saint of the church or monastery, and then: Glory to the Father...

Tone Seven

Knowing the commandments of the Lord, let this be our way of life: let us feed the hungry, let us give the thirsty drink, let us clothe the naked, let us welcome strangers, let us visit those in prison and the Sick. Then the judge of all the earth will say even to us: Come,

ye blessed of My Father, inherit the Kingdom prepared for you?

Both now...

Theotokion

Beneath thy protection, Lady, all we mortals seek refuge, and we cry aloud to thee: O Theotokos our hope, deliver us from our sins without number and save our souls.

We sing the Aposticha in the Tone of the week from the Octoechos, and then:

Glory to the Father...

Tone Eight

Alas, black soul! How long wilt thou continue in evil? How long wilt thou lie in idleness? Why dost thou not think of the fearful hour of death? Why dost thou not tremble at the dread judgement seat of the Saviour? What defense then wilt thou make, or what wilt thou answer? Thy works will be there to accuse thee; thine actions will reproach thee and condemn thee. O my soul, the time is near at hand; make haste before it is too late, and cry aloud in faith: I have sinned, O Lord, I have sinned against Thee; but I know Thy love for man and Thy compassion. O good Shepherd, deprive me not of a place at Thy right hand in Thy great mercy.

Both now...

Theotokion

O Virgin who hast not known man, Mother of the Most High God, thou hast ineffably conceived God in the flesh. O Undefined, accept the supplications of thy servants, for to all thou grantest cleansing from their sins. Receive our prayers and intercede for the salvation of us all.

The apolytikion O, Theotokos Virgin, rejoice (thrice), and the rest of Vespers.

Matins

After the Six Psalms and the Great Litany we sing God is the Lord, followed by the troparion (apolytikion) of the Resurrection (twice), and the Theotokion in the Tone of the week and then come the readings from the Psalter with the sessional hymns in the Tone of the week from the Octoechos.

After the usual verses of the Polyeleos, we sing Psalm 136:

By the waters of Babylon, there we sat down and we wept when we remembered Sion. Alleluia.

Upon the willows in the midst thereof did we hang our instruments. Alleluia.

For there, they that had taken us captive asked us for words of song. And they that had led us away asked us for a hymn, saying: Sing us one of the songs of Sion. Alleluia.

How shall we sing the Lord's song in a strange land? Alleluia.

If I forget thee, O Jerusalem, let my right hand be forgotten. Alleluia.

Let my tongue cleave to my throat, if I remember thee not, if I set not Jerusalem above all other, as at the head of my joy. Alleluia.

Remember, O Lord, the sons of Edom, in the day of Jerusalem, Who said: Lay waste, lay waste to her, even to the foundations thereof. Alleluia.

O daughter of Babylon, thou wretched one, blessed shall he be who shall reward thee wherewith thou hast rewarded us. Alleluia.

Blessed shall he be who shall seize and dash thine infants against the rock. Alleluia.

Then the Evlogitaria, the Ypakoë, the Hymns of Ascent and the Prokimenon in the Tone of the week, and the appointed Morning Gospel. We then sing Having Beheld the Resurrection of

Christ, followed by Psalm 50, and then, as on previous Sundays:

Glory to the Father...

Tone Eight

The doors of repentance do Thou open to me, O Giver of life,/ for my spirit waketh at dawn toward Thy holy temple,/ bearing a temple of the body all defiled./ But in Thy compassion cleanse it/ by the loving-kindness of Thy mercy.

Both now...

Same Tone

Guide me in the paths of salvation, O Theotokos,/ for I have defiled my soul with shameful sins,/ and have wasted all my life in slothfulness,/ but by thine intercessions/ deliver me from all uncleanness.

Tone Six

Have mercy on me, O God, according to Thy great mercy;/ and according to the multitude of Thy compassions,/ blot out my transgression.

When I think of the multitude of evil things I have done,/ I, a wretched one,/ I tremble at the fearful day of judgment;/ but trusting in the mercy of Thy loving-kindness,/ like David do I cry unto Thee:/ Have mercy on me, O God,/ according to Thy great mercy.

The Canon

We use four troparia (including the Irmos) from the Canon of the Resurrection and two troparia from the Canon to the Theotokos, both in the Tone of the week from the Octoechos; and then the Canon of the Triodion with eight troparia, by St. Theodore the Studite.

Ode One

Tone Six

Irmos: He is for me unto salvation...

I tremble with fear when I ponder and foresee the dread day of Thine ineffable coming, when Thou shalt sit and judge the living and the dead, O my God all-powerful.

When Thou shalt come, O God, with thousands and ten thousands of the heavenly hosts of angels, count me worthy in my wretchedness, O Christ, to meet Thee in the clouds.

Come, my soul, and call to mind the very hour and day when God shall stand before thee visibly; weep and lament, and so thou shalt be found pure in the hour of trial.

Terror and amazement seize me when I think of the fire of Gehenna that never shall be quenched, of the bitter worm and the gnashing of teeth. But release me and forgive me, Christ, and set me in the rank of Thine elect.

Unworthy though I be, may I also hear Thy voice, so greatly desired, that calls Thy saints to joy, and may I attain the ineffable blessings of the Kingdom of Heaven.

Enter not into judgement with me, bringing before me the things I should have done, examining my words and, correcting my impulses. But in Thy mercy overlook my sins and save me, O Lord almighty.

Glory to the Father...

Unity in three Persons, sovereign Lord of all, Source of perfection, God without beginning, Father, Son and all-holy Spirit, do Thou Thyself save us.

Both now...

Theotokion

Who has ever begotten a son not sown by a father according to the law of nature? Yet such a Son the Father begets without a mother. Most strange and marvellous wonder! For thou, pure Virgin, hast at the same time borne both God and man.

Katavasia: He is for me unto salvation Helper and Protector. He is my God and I glorify

Him, God of my fathers is He and I exalt Him, for He is greatly glorified.

Ode Three

Irmos: O Lord, upon the rock of Thy commandments...

The Lord comes, and who shall endure the fear of His coming? Who shall dare to appear before His face? But prepare thyself to meet Him, O my soul.

Let us make, haste before it is too late; let us lament, let us be reconciled to God before the end comes. For fearful is the judgement at which all of us shall stand naked.

Have mercy, O Lord, have mercy on me, I cry to Thee, when Thou comest with Thine angels to give to every man due return for his deeds.

How shall I endure the naked wrath of Thy judgement, for I have disobeyed Thy commandment? But spare, O spare me in the hour of judgement.

Turn back, wretched soul, and lament, before the fair-ground of life comes to an end, before the Lord shuts the door of the bridal chamber.

O Lord, I have sinned as no other man before, I have transgressed more than any man; before the day of judgement comes, be merciful to me in Thy love for mankind.

Glory to the Father...

O simple Unity praised in Trinity of Persons, uncreated Nature without beginning, save us who in faith worship Thy power.

Both now...

Theotokion

O undefiled Virgin, in a childbearing without seed thou hast given birth to the living Word, who took flesh in: thy womb yet was not altered. Glory to thy childbirth, O Mother of God.

Katavasia: O Lord, upon the rock of Thy commandments make firm my wavering heart, for Thou alone art Holy and Lord.

Sessional Hymn

Tone One

Fearful is Thy judgement-seat, and Thy judgement is just; but my works are very evil. Come, merciful Lord, before it is too late: save me and deliver, me from punishment. Redeem me, Master, from the condemnation of the goats, and count me worthy to stand at Thy right hand, O Judge most just.

Glory to the Father...Both now...

Theotokion

O pure Virgin, through the action of the Holy Spirit thou hast contained within thy womb the Maker of all, thy God and, thy Creator, and without corruption thou hast given birth to Him. We exalt Him and we sing thy praises. O Palace of the King of glory and pledge of the world's redemption.

Another Sessional Hymn

Tone Six

I think upon the fearful day and lament my evil acts. What answer shall I give to the immortal King? And with what boldness shall I the Prodigal gaze upon the Judge? O compassionate Father, only-begotten Son and Holy Spirit, have mercy upon me.

Glory to the Father...

In the valley of lamentation, in the place Thou hast appointed, when Thou shalt sit, O merciful Lord, to execute just judgement, publish not my secret sins; put me not to shame before the angels, but spare me, O God, and have mercy upon me.

Both now...

Theotokion

O Theotokos Virgin, thou art the good hope of the world: I ask for thy dread protection, and for thine alone. Have compassion on thy people that are left without defense; pray unto the merciful God that our souls may be delivered from every threat, for thou alone art blessed.

Ode Four

Irmos: The prophet heard of Thy coming...

The day is upon us, the judgement is already at the door. Be vigilant, my soul. Kings and princes, rich and poor are gathering, and each shall receive the due reward for his actions.

Each in his own order, monk and hierarch, old and young, slave and master shall be examined; widow and virgin shall be corrected. And woe to all whose lives are sinful!

Thy judgement is without respect of persons; no cunning argument or skill in eloquence can deceive Thy judgement-seat; false witnesses cannot pervert Thy sentence. For in Thy sight, O God, every secret stands revealed.

Let me not come into the valley of lamentation, O my Christ and Word; let me not see the place of darkness; let me not be bound hand and foot, and cast out from Thy bridal chamber, because in my utter wretchedness I have defiled the garment of incorruption.

When at the judgement of the world Thou shalt separate the sinners from the righteous, count me as one of Thy sheep and place me not with the goats, O loving Lord, but may I hear Thy words of blessing.

When the trial takes place and the books recording our acts are opened, what shalt thou do, O miserable soul? What answer shalt thou make before the judgement-seat, for thou hast no fruits of righteousness, to offer Christ thy Creator?

I hear the lamentation of the rich man in the flames of torment, and in my misery I weep and wail, for I deserve the same condemnation. Therefore I entreat Thee: Have mercy on me, Saviour of the world, at the time of judgement.

Glory to the Father...

I glorify the Son and the Spirit who come from the Father as light and ray from the sun: the One begotten as Offspring, the Other proceeding and sent forth; divine and coeternal Trinity, adored by all creation.

Both now...

Theotokion

O honoured Virgin, who hast given birth yet kept thy purity, thou hast borne both God and man, a single Person with a twofold nature. This thy miracle, O Virgin Mother, fills every ear and mind with wonder.

Katavasia: The prophet heard of Thy coming, O Lord, and he was afraid: how Thou wast to be born of a Virgin and revealed to men, and he said: I have heard the report of Thee and I was afraid. Glory to Thy power, O Lord.

Ode Five

Irmos: From the night I seek Thee early...

Fear and trembling beyond all description are there for the Lord will come and try the work of every man. And who will not mourn for himself?

The river of fire devours and torments me; the gnashing of teeth grinds me to powder; the darkness of the abyss fills my heart with dismay. And what can I do to gain God's mercy?

Spare, O Lord, spare Thy servant. Do not deliver me to the bitter tormentors, to the cruel angels in hell, who will never let me be at rest.

Prince and governor together, rich and humble, great and small, all alike are tried. Woe to him that is not prepared!

Pardon, remit and forgive, O Lord, all my sins against Thee; and condemn me not there, in the presence of the angels, to the punishment of fire and to unending shame.

Spare, O spare the work of Thine hands, O Lord. I have sinned, forgive me: for Thou alone art pure by nature, and none save Thee is free from defilement.

Glory to the Father...

O Trinity, I praise Thee as Unity by nature, without beginning, incomprehensible, supreme in sovereignty, beyond perfection, God and Light and Life, Creator of the world.

Both now...

Theotokion

In thy childbearing that surpasses nature, the laws of nature, holy Virgin, are plainly made void. For without seed thou hast given birth to God, begotten before all ages from the Father.

Katavasia: From the night I seek Thee early, O Lover of mankind: give me light, I pray thee, and guide me in Thy commandments, and teach me, O Saviour, to do Thy will.

Ode Six

Irmos: With my whole heart I cried to the all-compassionate God...

At Thy fearful coming, O Christ, when Thou appearest from heaven, when the thrones are set up and the books opened, then spare, O Saviour, spare Thy creature.

Since God is the Judge, nothing can help thee there, no zeal, no skill, no glory, no friendship, but only the strength that thou gainest, my soul, from thy works.

Prince and governor will be there together, my soul, rich and poor; no father or mother will be able to help us, no brother will redeem us from the condemnation.

Think, my soul, of the fearful examination before the Judge; in trembling prepare thy defense, lest thou be condemned to the eternal bonds.

O Lord, let me not hear Thee say, Take what is due to thee, as Thou dost send me from Thy presence; let me not hear Thee say, Depart from Me into the fire of the accursed, but may I hear Thy words of blessing to the righteous.

Deliver me, O Lord, from the gates of hell, from chaos and darkness without light, from the lowest depths of the earth and the quenchable fire, and from all the other everlasting punishments.

Glory to the Father...

I sing the praises of the Triune Godhead, Father, Son and divine Spirit, one sovereign Principle divided in three Persons.

Both now...

Theotokion

Thou art the gate, pure Lady, through which One alone has passed, going in and out, yet not breaking the seal of thy virginity: Jesus, Adam's Creator and thy Son.

Katavasia: With my whole heart I cried to the all-compassionate God: and He heard me : from the lowest depths of hell, and brought my life out of corruption.

Kontakion, Tone One

When Thou comest, O God, upon the earth with glory, the whole world will tremble. The river of fire will bring men before Thy judgement-seat, the books will be opened and the secrets disclosed. Then deliver me from the unquenchable fire, and count me worthy to stand on Thy right hand, Judge most righteous.

Ikos

O Lord supreme in love, as I think upon Thy fearful judgement-seat and the day of Judgement, I tremble and am full of fear, for I am accused by my own conscience. When Thou sittest on Thy throne and bringest all to trial, none will be able then to deny his sins, for the truth will accuse him and terror will constrain him. The flames of Gehenna will roar and the sinners will gnash their teeth. Therefore have mercy upon me before the end, and spare me, Judge most righteous.

Ode Seven

Irmos: We have sinned, we have transgressed...

O ye faithful, let us fall, down and lament before that day of judgement comes, when the heavens shall be destroyed, the stars fall and all the earth shall be shaken, that at the end we may receive mercy from the God of our fathers.

The trial is without respect of persons, and fearful is the judgement on that day; nothing escapes the Judge, no, favour, can be won with bribes. But spare me, Master, and deliver me from all Thy fearful wrath.

The Lord comes to judge: who can endure the sight of Him? Tremble, my wretched soul, tremble and prepare for thy departure, that thou mayest gain mercy and compassion from the God of thy fathers.

Terror seizes me when I think of the unquenchable fire, of the bitter worm, the gnashing of teeth, and soul-destroying hell; yet I do not turn to true compunction. O Lord, Lord, before the end, strengthen Thy fear within me.

I fall down before Thee, and as tears I offer Thee my words. I have sinned as the Harlot never sinned, and I have transgressed as no other man on earth. But take pity on Thy creature, Master, and call me back.

Turn back, repent, uncover all that thou hast hidden. Say unto God to whom all things are known: Thou alone knowest my secrets, O Saviour; "have mercy on me," as David sings, according to Thy mercy.

Glory to the Father...

I sing the praises of the Three that are one in Essence, of the One that is three in Persons: Father, Son and Holy Spirit, one power, one will, one energy, one thrice-holy God, one sovereign Kingdom.

Both now...

Theotokion

God comes forth in beauty from the chamber of thy womb, O Virgin; He is clothed as a King in the divinely-woven robe dyed mystically in thine all-pure blood, and He reigns over the earth.

Katavasia: We have sinned, we have transgressed, we have done evil in Thy sight; we have not kept or followed Thy commandments. But reject us not utterly, O God of our fathers.

Ode Eight

Irmos: The hosts of heaven give Him glory...

O Lord, when I think how I must meet Thee at Thy fearful second coming, I tremble at Thy menace, I fear Thy wrath. In that hour deliver me, I cry, and save me for ever.

When Thou, O God, shalt judge all things, who among us earthborn men shall dare to stand before Thee, for we are all beset by the passions? Then the unquenchable fire and the destroying worm shall seize the condemned and hold them fast for ever.

All that has breath, O Christ, Thou shalt assemble to be judged together. Then great shall

be the fear, and great the anguish; and only our good actions shall help us for ever.

Judge of all, my God and Lord, on that day may I hear Thy words of blessing, may I see Thy mighty light, may I look upon Thy tabernacles, may I behold Thy glory and rejoice for ever.

O righteous Judge and Saviour, have mercy on me and deliver me from the fire that threatens me, and from the punishment that I deserve to suffer at the Judgement. Before the end comes, grant me remission through virtue and repentance.

When Thou sittest on Thy throne, O merciful Judge, and revealest Thy dread glory, O Christ, what fear there will be then! When the furnace burns with fire, and all shrink back in terror before Thy judgement-seat.

We bless Father, Son and Holy Spirit, the Lord.

I honour God one in Essence, I sing the praises of the three Persons, distinct from one another yet not differing in Nature, for there is one Godhead in the three, Father, Son and Holy Spirit.

Both now...

Theotokion

From thy womb filled with radiance, Christ has come forth as a bridegroom from his chamber, and as a great light He has illumined those in darkness. A lightning has the Sun of righteousness shone out, O pure Virgin, and given light to the world.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia: The hosts of heaven give Him glory; before Him tremble cherubim and seraphim; let everything that has breath and all creation praise Him, bless Him, and exalt Him above all for ever.

Ode Nine

Irmos: Conception without seed...

The Lord comes to punish sinners and to save the righteous. Let us tremble and lament, and call to mind that day when our hidden secrets will be disclosed and He will pay us what is due.

Moses was filled with fear and trembling when he saw Thee from behind. How then in my wretchedness shall I endure to behold Thy face, when Thou shalt come from heaven? But spare me, O compassionate Lord, and look on me in mercy.

Daniel was afraid of the hour of trial. And what shall I feel, unhappy that I am, when I come to that terrible day, O Lord? But grant me before the end to worship Thee acceptably and to gain Thy Kingdom.

The fire is prepared, the worm is ready; yet ready also is the glory of rejoicing, the eternal rest, the light without evening, the gladness of the righteous. And who is he that shall be blessed to escape from the torment and inherit the joy?

O Lord, reject me not from Thy presence in anger; let me not hear Thee send me away accursed to the fire. But let me enter then into the joy of Thine eternal bridal-chamber with Thy saints.

My mind is wounded, my body has grown feeble, my spirit is sick, my speech has lost its power, my life is dead, the end is at the door. What shalt thou do, then, miserable soul, when the Judge comes to examine thy deeds?

Glory to the Father...

O Father, single only-Begetter of the only-begotten Son; O only Light and Brightness from the one and only Light; and Thou, one and only Holy Spirit from the one God, true

Lord from, the Lord: O holy Three in One, save me as I tell of Thy divinity.

Both now...

Theotokion

The marvel of thy childbearing fills me with wonder, O all-blameless Lady. How hast thou conceived without seed Him, whom none can comprehend? How hast thou remained a Virgin and yet become a Mother? Accept the miracle with faith, and worship the Child that is born: for all that He wills, He has the power to do.

Katavasia: Conception without seed; nativity past understanding, from a Mother who never knew a man; childbearing undefiled. For the birth of God makes both natures new. Therefore, as the Mother of our God, with true worship all generations magnify thee.

The appointed exapostilarion of the Resurrection, and then:

As I ponder the fearful day of Thy judgement and ineffable glory, I am altogether full of fear, O Lord, and trembling in terror I cry: When Thou comest in glory upon earth, O Christ our God, to judge all things, then deliver me, in my wretchedness from every punishment and count me worthy, O Master, of a place at Thy right hand.

Glory to the Father...

Another exapostilarion

Behold there comes the day of the Lord almighty, and who shall endure the fear of His presence? For it is a day of wrath; the furnace shall burn, and the Judge shall sit and give to each the due return for his works.

Both now...

Theotokion

As I call to mind the hour of trial and the fearful coming of the Master who loves mankind, I tremble in every part and with sad face I cry to Thee: O my Judge most righteous, alone rich in mercy, at the intercessions of the Theotokos accept me in repentance.

Psalms of Praise

Five stichera of the Resurrection in the Tone of the week, from the Octoechos, and then the following four stichera from the Triodion:

Tone Six

I think upon that day and hour when we shall all stand naked, like men condemned, before the Judge who accepts no man's person. Then shall the trumpet sound aloud and the foundations of the earth shall quake, the dead shall rise from the tombs and all shall be gathered together from every generation. Then each man's secrets will be manifest before Thee: and those that have never repented shall weep and lament, departing to the outer fire; but with gladness and rejoicing the company of the righteous shall enter into the heavenly bridal chamber.

I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders (*Psalm 9: 2*).

Same Tone

How shall it be in that hour and fearful day, when the Judge shall sit on His dread throne! The books shall be opened and men's actions shall be examined, and the secrets of darkness shall be made public. Angels shall hasten to and fro, gathering all the nations. Come ye and hearken, kings and princes, slaves and free, sinners and righteous, rich and poor: for the Judge comes to pass sentence on the whole inhabited earth. And who shall bear to stand before His face in the presence of the angels, as they call us to account for our actions and our thoughts, whether by night or by day? How shall it be then in that hour! But before the end is here, make haste, my soul, and cry: O God who only art compassionate,

turn me back and save me.

I will be glad and rejoice in Thee, I will chant unto Thy name, O Most High. (*Psalm 9: 3*).

Tone Eight

Daniel the prophet, a man greatly beloved, when he saw the power of God, cried out: The court sat for judgement, and the books were opened. Consider well, my soul: dost thou fast? Then despise not thy neighbour. Dost thou abstain from food? Condemn not thy brother, lest thou be sent away into the fire, there to burn as wax. But may Christ lead thee without stumbling into His Kingdom.

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end (*Psalm 9: 33*).

Tone One

Let us cleanse ourselves, brethren, with the Queen of the virtues: for behold, she is come, bringing us a wealth of blessings. She quells the uprising of the passions, and reconciles sinners to, the Master. Therefore let us welcome her with gladness, and cry aloud to Christ our God: O risen from the dead, who alone art free from sin, guard us uncondemned as we give Thee glory.

Glory to the Father...

Repeat Let us cleanse ourselves...

Both now...

Most blessed art thou, O Virgin Theotokos...

Great Doxology, the two Litanies, and the Dismissal.

Liturgy

The Typika (Psalms 102 and 145 and the Beatitudes. With the Beatitudes we sing four troparia in the Tone of the week from Octoechos, and four troparia from Ode Six of the Canon in the Triodion.

Prokimenon: Tone Three

Great is our Lord, and great is His strength, and of His understanding there is no measure (*Psalm 146: 5*).

Praise ye the Lord, for a psalm is a good thing (*ibid.*, 1).

Epistle: I Corinthians 8: 8 – 9: 2.

Alleluia: Tone Eight

Come let us rejoice in the Lord (*Psalm 94: 1*).

Let us come before His countenance with thanksgiving (*ibid.*, 2).

Gospel: Matthew 25: 31-46.

Communion verse

Praise the Lord from the heavens...

Vespers on Sunday Evening

There is no reading from the Psalter.

To Lord, I have cried, six stichera are sung as usual: three in the Tone of the week from the Octoechos, and three for the saint of the day from the Menaion. Glory to the Father...; Both now...; and the Theotokion from the Menaion.

There is no Entrance, unless this is prescribed in the Menaion.

O Gentle Light, and the Prokimenon of the day, Behold now, bless the Lord.

We omit the Aposticha in the Octoechos, and sing the following in their place:

Tone Eight

Through greed we underwent the first stripping, overcome by the bitter tasting of the fruit, and we became exiles from God. But let us turn back to repentance and, fasting from the food that gives us pleasure, let us cleanse our senses on which the enemy makes war. Let us strengthen our hearts with the hope of grace, and not with foods which brought no benefit to those who trusted in them. Our food shall be the Lamb of God, on the holy and radiant night of His Awakening: the Victim offered for us, given in communion to the disciples on the evening of the Mystery, who disperses the darkness of ignorance by the Light of His Resurrection.

Unto Thee have I lifted up mine eyes.

Repeat Through greed we underwent.

Have mercy upon us, O Lord.

To the Martyrs

Same Tone

O martyrs of the Lord, ye hallow every place and heal every ill: and now we entreat you to pray that our souls may be delivered from the snares of the enemy.

Glory to the Father... Both now...

Theotokion

Same Tone

The heavenly powers praise thee, O Virgin Mother full of grace, and we also glorify thy childbearing that none can understand. O Theotokos, pray for the salvation of our souls.

Then the usual ending of Vespers, as on other Sundays outside Lent.

After this Sunday, no more meat is eaten until the Sunday of the Resurrection: but during the week before Lent there is otherwise no fasting, so that eggs, cheese, butter, milk and fish are permitted on each day, including Wednesday and Friday.

The Sunday of Forgiveness (The Sunday Before Lent) on which we commemorate the Casting Out of Adam from Paradise

Vespers on Saturday Evening

After the Psalm of Introduction (Psalm 103) and the Great Litany, we read Blessed is the man (the first kathisma of the Psalter).

To Lord, I have cried, ten stichera are sung: six of the Resurrection in the Tone of the week from the Octoechos, and the following four from the Triodion:

Tone Six

They Lord my Creator took me as dust from the earth and formed me into a living creature, breathing into me the breath of life and giving me a soul; He honoured me, setting me as ruler upon earth over all things visible, and making me a companion of the angels. But Satan the deceiver, using the serpent as his instrument, enticed me by food; he parted me from the glory of God and gave me over to the earth and to the lowest depths of death. But, Master, in compassion call me back again.

In my wretchedness I have cast off the robe woven by God, disobeying Thy divine command, O Lord, at the counsel of the enemy; and I am clothed now in fig leaves and in garments of skin. I am condemned to eat the bread of toil in the sweat of my brow, and the earth has been cursed so that it bears thorns and thistles for me. But, Lord, who in the last times wast made flesh of a Virgin, call me back again and bring me into Paradise.

O precious Paradise, unsurpassed in beauty, tabernacle built by God, unending gladness and delight, glory of the righteous, joy of the prophets, and dwelling of the saints, with the sound of thy leaves pray to the Maker of all: may He open unto me the gates which I closed by my transgression, and may He count me worthy to partake of the Tree of Life and of the joy which was mine when I dwelt in thee before.

Adam was banished from Paradise through disobedience and cast out from delight, beguiled by the words of a woman. Naked he sat outside the garden, lamenting "Woe is me!" Therefore let us all make haste to accept the season of the Fast and hearken to the teaching of the Gospel, that we may gain Christ's mercy and receive once more a dwelling-place in Paradise.

Glory to the Father...

Tone Six

Adam sat before Paradise and, lamenting his nakedness, he wept: "Woe is me! By evil deceit was I persuaded and led astray, and now I am an exile from glory. Woe is me! In my simplicity I was stripped naked, and now I am in want. O Paradise, no more shall I take pleasure in thy joy; no more shall I look upon the Lord my God and Maker, for I shall return to the earth whence I was taken. O merciful and compassionate Lord, to Thee I cry aloud: I am fallen, have mercy upon me."

Both now. .

Then the Theotokion (Dogmatikon) in the Tone of the week from the Octoechos, followed by the Entrance, O Gentle Light, and the Prokimenon of the day, The Lord is King.

At the Litya we sing the stichera of the patron saint of the church or monastery, and then: .

Glory to the Father...

Tone Six

The sun hid its rays, the moon and stars were turned to blood, the mountains were afraid, the hills trembled, when Paradise was shut. Adam departed, beating his hands upon

his face and. saying: I am fallen: merciful Lord, have mercy on me.

Both now...

Theotokion

Mystically we sing thy praises, O Mary Theotokos. For thou hast been revealed as throne of the great King, holy tabernacle more spacious than the heavens, chariot of the cherubim, higher than the seraphim, bridal chamber of glory; for from thee the God of all came forth incarnate. Pray to Him for the salvation of our souls.

We sing the Aposticha in the Tone of the week from the Octoechos, and then:

Glory to the Father...

Tone Six

Adam was cast out of Paradise through eating from the tree. Seated before the gates he wept, lamenting with a pitiful voice and saying: "Woe is me, what have I suffered in my misery! I transgressed one commandment of the Master, and now I am deprived of every blessing. O most holy Paradise, planted for my sake and shut because of Eve, pray to Him that made thee and fashioned me, that once more I may take pleasure in thy flowers." Then the Saviour said to him: "I desire not the loss of the creature which I fashioned, but that he should be saved and come to knowledge of the truth; and when he comes to me I will not cast him out."

Both now....

Theotokion

Christ the Lord, my Maker and Redeemer, came forth from thy womb, all-hallowed Queen, and clothing Himself in me He delivered Adam from the curse of old. Therefore with never-silent voices we praise thee as true Mother of God and Virgin, and with the salutation of the Angel we cry unto thee: Rejoice, Lady, guardian and protection and salvation of our souls.

The apolytikion O Theotokos Virgin, Rejoice (thrice), and the rest of Vespers.

Matins

After the Six Psalms and the Great Litany we sing God is the Lord, followed by the troparion (apolytikion) of the Resurrection (twice), and the Theotokion in the Tone of the week and then come the readings from the Psalter with the sessional hymns in the Tone of the week from the Octoechos.

After the usual verses of the Polyeleos, we sing Psalm 136:

By the waters of Babylon, there we sat down and we wept when we remembered Sion. Alleluia.

Upon the willows in the midst thereof did we hang our instruments. Alleluia.

For there, they that had taken us captive asked us for words of song. And they that had led us away asked us for a hymn, saying: Sing us one of the songs of Sion. Alleluia.

How shall we sing the Lord's song in a strange land? Alleluia.

If I forget thee, O Jerusalem, let my right hand be forgotten. Alleluia.

Let my tongue cleave to my throat, if I remember thee not, if I set not Jerusalem above all other, as at the head of my joy. Alleluia.

Remember, O Lord, the sons of Edom, in the day of Jerusalem, Who said: Lay waste, lay waste to her, even to the foundations thereof. Alleluia.

O daughter of Babylon, thou wretched one, blessed shall he be who shall reward thee wherewith thou hast rewarded us. Alleluia.

Blessed shall he be who shall seize and dash thine infants against the rock. Alleluia.

Then the Evlogitaria, the Ypakoë, the Hymns of Ascent and the Prokimenon in the Tone of the week, and the appointed Morning Gospel. We then sing Having Beheld the Resurrection of Christ, followed by Psalm 50, and then, as on previous Sundays:

Glory to the Father...

Tone Eight

The doors of repentance do Thou open to me, O Giver of life,/ for my spirit waketh at dawn toward Thy holy temple,/ bearing a temple of the body all defiled./ But in Thy compassion cleanse it/ by the loving-kindness of Thy mercy.

Both now...

Same Tone

Guide me in the paths of salvation, O Theotokos,/ for I have defiled my soul with shameful sins,/ and have wasted all my life in slothfulness,/ but by thine intercessions/ deliver me from all uncleanness.

Tone Six

Have mercy on me, O God, according to Thy great mercy;/ and according to the multitude of Thy compassions,/ blot out my transgression.

When I think of the multitude of evil things I have done,/ I, a wretched one,/ I tremble at the fearful day of judgment;/ but trusting in the mercy of Thy loving-kindness,/ like David do I cry unto Thee:/ Have mercy on me, O God,/ according to Thy great mercy.

The Canon

We use four troparia (including the Irmos) from the Canon of the Resurrection, two troparia from the Canon of the Cross and the Resurrection, two troparia from the Canon to the Theotokos, all in the Tone of the week from the Octoechos; and then the Canon of the Triodion with six troparia, by Christopher the Chief Secretary.

Tone Six

Ode One

Irmos: Crossing the deep on foot...

Come, my wretched soul, and weep today over thine acts, remembering how once thou wast stripped naked in Eden and cast out from delight and unending joy.

In Thine abundant compassion and mercy, O Fashioner of the creation and Maker of all, Thou hast taken me from the dust and given me life, commanding me to sing Thy praises with Thine angels.

In the wealth of Thy goodness, O Creator and Lord, Thou hast planted in Eden the sweetness of Paradise, and bidden me take my delight in fair and pleasing fruits that never pass away.

Woe to thee, my wretched soul! Thou hast received authority from God to take thy pleasure in the joys of Eden, but He commanded thee not to eat the fruit of knowledge. Why hast thou transgressed the law of God?

Theotokion

Virgin and Bearer of God, by descent thou art a daughter of Adam, but by grace Mother of Christ our God. I am an exile from Eden: call me back again.

Katavasia: Crossing the deep on foot as if it were dry land, the people of Israel saw Pharaoh their pursuer drowning in the waves, and they cried aloud: Let us sing a song of victory to God.

Ode Three

Irmos: O Lord my God, there is none holy as Thou...

Long ago the crafty serpent envied my honour and whispered deceit in Eve's ear. By her was. I led astray and banished, woe is me! from the dance of life.

Rashly I stretched out my hand and tasted from the tree of knowledge, though God had ordered me on no account to eat from it; and I was bitterly cast out from the divine glory.

Woe to thee, my wretched soul! How hast thou not recognized the craftiness of the enemy? How hast thou not perceived his deceit and envy? But thou wast darkened in mind and hast transgressed the commandment of thy Maker.

Theotokion

O holy Virgin, thou art my hope and my protection, for thou alone hast covered fallen Adam's nakedness: by thy childbearing, pure Lady, clothe me once more with incorruption.

Katavasia: O Lord my God, there is none holy as Thou, who in Thy love hast raised up the horn of Thy faithful and established them upon the rock of Thy true faith.

Sessional Hymn

Tone Four

Adam was cast out from the delight of Paradise: bitter was his eating, when in uncontrolled desire he broke the commandment of the Master, and he was condemned to work the earth from which he had himself been taken, and to eat his bread in toil and sweat. Therefore let us love abstinence, that we may not weep as he did outside Paradise, but may enter through the gate.

Glory to the Father...

The season of the virtues now has come and the Judge is at the door. Let us not hold back with darkened face, but let us keep the Fast, offering tears, contrition and almsgiving; and let us cry: Our sins are more in number than the sand of the sea; but, Deliverer of all, forgive each one of us, that we may receive an incorruptible crown.

Both now...

Theotokion

Unworthy though we be, O Theotokos, may we never keep silent nor cease to praise thy power. For if we had not the protection of thy prayers, who would have delivered us from such great dangers? Who would have preserved us in freedom to this present hour? May we never forsake thee, O Lady, for thou dost always save thy servants from every kind of ill.

Ode Four

Irmos: Christ is my strength, my God and Lord...

Thou hast counted me worthy of honour in Eden, O Master. But alas! in my wretchedness how have I been deceived by the envy of the devil and cast out from before Thy face!

O ranks of angels, O beauty of Paradise and all the glory of the garden: weep for me, for in my misery I was led astray and rebelled against God.

O blessed meadow, trees and flowers planted by God, O sweetness of Paradise: let your leaves, like eyes, shed tears on my behalf, for I am naked and a stranger to God's glory.

No longer do I see thee nor delight in thy joy and splendour, O precious Paradise. For I have angered my Creator and naked I have been driven out into the world.

Theotokion

Holy Lady, who hast opened unto all the faithful the gates of Paradise that Adam closed off through his transgression, do thou open unto me the gates of mercy.

Katavasia: Christ is my strength, my God and Lord, with reverence sings the Holy Church, raising her voice in purity and keeping feast in the Lord.

Ode Five

Irmos: I entreat Thee, gracious Lord...

Of old the enemy who hates mankind envied, me the life of happiness that I had in Paradise, and taking the form of a serpent he caused me to stumble, and made me a stranger to eternal glory.

I weep and lament in soul, and with mine eyes I shed abundant tears, when I reflect upon the nakedness that is mine through the transgression.

Out of the earth was I fashioned by the hand of God, and I was told in my wretchedness that to the earth I should again return. Who would not weep for me! I am cast out from God's presence and have exchanged Eden for hell.

Theotokion

In faith we all proclaim thee as the mystical bridal chamber of glory, O undefiled Mother of God. Therefore I entreat thee: raise me up, for I am fallen, and make me dwell in the bridal chamber of Paradise.

Katavasia: I entreat Thee, gracious Lord, with Thy divine light shine upon the souls of those who with love seek Thee early in the morning: may they know Thee, Word of God, as God in very truth, who recallest them from the gloomy darkness of transgression.

Ode Six

Irmos: When I behold the swelling sea of life...

O Saviour, in Thy compassion Thou hast clothed me in Eden with a divinely woven garment; but, persuaded by the devil, I neglected Thy commandment and was stripped naked in my wretchedness.

O miserable soul, thou hast departed far from God through thy carelessness; thou hast been deprived of the delight of Paradise and parted from the angels; thou hast been led down into corruption. How art thou fallen!

Almighty God, have mercy and take pity on the work of Thy hands. I have cut myself off from the choir of Thine angels; but I entreat Thee, loving Lord, reject me not.

Theotokion

O Mary chosen by God, Queen of the world, thou hast borne the Lord who is King of all and Redeemer. I am a prisoner and an exile from the glory of Paradise: I entreat thee, call me back.

Katavasia: When I behold the swelling sea of life and the tempest of temptation, I run to Thy calm haven and I cry to Thee: Bring up my life from corruption, O Most Merciful.

Kontakion

Tone Six

O Master, Guide to wisdom, Giver of prudent counsel, Instructor of the foolish and Champion of the poor, make firm my heart and grant it understanding. O Word of the Father, give me words, for see, I shall not stop my lips from, crying out to Thee: I am fallen, in Thy compassion have mercy on me.

Ikos

Banished from the joys of Paradise, Adam sat outside and wept, and beating his hands upon his face he said: I am fallen, in Thy compassion have mercy on me.

When Adam saw the angel drive him out and shut the door of the divine garden, he groaned aloud and said: "I am fallen, in Thy compassion have mercy on me."

O Paradise, share in the sorrow of thy master who is brought to poverty, and with the sound of thy leaves pray to the Creator that He may not keep thy gate closed for ever. I am fallen, in Thy compassion have mercy on me.

O Paradise, perfect, all-holy and blessed, planted for Adam's sake and shut because of Eve, pray to God for the fallen. I am fallen, in Thy compassion have mercy on me.

Ode Seven

Irmos: An angel made the furnace moist with dew...

O Lord who rulest over all the ages, who by, will hast created me, I was beguiled of old through the envy of the crafty serpent and I angered Thee: despise me not, O God my Saviour, but call me back.

Woe is me, for in place of a robe of light I am clothed in shameful garments. I weep for my loss, O Saviour, and cry to Thee with faith: Despise me not, O God of love, but call me back.

The evil serpent in his envy wounded all my soul and caused me to be banished from the delight of Paradise. In Thy loving compassion despise me not, O God my Saviour, but call me back.

Theotokion

O pure and blameless Lady, in thy loving compassion accept my entreaty; grant me forgiveness of my offences, for fervently I cry aloud with tears: Despise me not, O good Virgin, but call me back.

Katavasia: An angel made the furnace moist with dew for the holy Children, but the Chaldaeans were consumed in flames by God's command, so that the tyrant cried aloud: O God of our fathers, blessed art Thou.

Ode Eight

Irmos: Thou hast made dew fall from the flames...

O Lord who alone lovest mankind, at the beginning Thou hast honoured the work of Thy hands with every kind of gift: but alas! the hateful serpent deceived us with his hissing and stripped us of the blessings which we had received.

Why hast thou hearkened to bitter counsel and disobeyed the divine ordinance? Woe to thee, miserable soul, thou hast grieved God! Yet thou wast created to glorify Him with the angels for ever.

We bless the Lord, Father, Son and Holy Spirit.

Thou wast the appointed ruler over creeping things and wild beasts: why then hast thou conversed with a creature that crept upon the earth, destroying souls? And why hast thou taken the destroying enemy as thy counsellor? O my wretched soul, how hast thou been deceived!

Both now...

Theotokion

O Mary, full of divine grace, tabernacle of the Light and dwelling- place of God incarnate, we sing thy praises. I am darkened grievously by the passions: shine upon me with the light of mercy, O Hope of the hopeless.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia: Thou hast made dew fall from the flames upon the holy Children, and Thou hast burnt up with water the sacrifice of Thy righteous servant: for Thou, O Christ, dost accomplish all things by Thy will alone, and we exalt Thee above all for evermore.

Ode Nine

Irmos: No man is able to see God...

Sweet seemed to me the taste of the fruit of knowledge in Eden when I took my fill of eating, but the end of it was gall. Woe to thee, O wretched soul! See how uncontrolled desire has made thee an exile from Paradise!

O God of all, Lord of mercy, look down compassionately upon my lowliness and do not

send me far away from Eden; but may I perceive the glory from which I have fallen, and hasten with lamentations to regain what I have lost.

I lament, I groan, I weep as I look upon the cherubim with the sword of fire set to guard the gate of Eden against all transgressors. Woe is me! I cannot enter unless Thou, O Saviour, dost grant me free approach.

O Christ my Saviour, boldly I put my trust in the abundance of Thy mercies and in the Blood that flowed from Thy divine side; for through Thy Blood Thou hast sanctified the nature of mortal man, O loving Lord, and hast opened unto those that worship Thee the gates of Paradise that of old were closed to Adam.

Theotokion

O Virgin Theotokos, who hast not known man, spiritual Gate of life through which none may pass, by thy prayers open unto me the gates of Paradise that were closed long ago, that I may glorify thee for after God thou art. my helper and. strong refuge.

Katavasia: No man is able to see God, upon whom the ranks of angels dare not gaze; yet through thee, all-pine Virgin, the Word took flesh and showed Himself to men. With all the hosts of heaven we magnify Him and we call thee blessed.

The appointed exapostilarion of the Resurrection, and then:

Glory to the Father...

In my wretchedness, O Lord, I have disobeyed Thy commandment. Woe is me! I have been stripped of glory, filled with shame, and cast out from the joy of Paradise. I have been justly deprived of Thy blessings: but in Thy mercy and compassion take pity on me.

Both now...

Another exapostilarion

We were banished once, O Lord, from Paradise through eating from the tree; but Thou hast led us back again, O my God and Saviour, through Thy Cross and Passion. At the intercessions of Thy Mother, give us strength through this Thy Cross to keep the Fast in holiness and to worship Thy divine Awakening, the Passover of salvation.

Psalms of Praise

Five stichera of the Resurrection in the Tone of the week, from the Octoechos, and then the following four stichera from the Triodion:

Tone Five

"Woe is me!" Adam cried lamenting: "for the serpent and the woman have deprived me of my boldness before God, and through eating from the tree I have become an exile from the joy of Paradise. Woe is me! No more can I endure the shame. I who was once king of all God's creatures upon earth have now become a prisoner, led astray by evil counsel. I who was once clothed in the glory of immortality must now, as one condemned to die, wrap myself miserably in the skins of mortality. Woe is me! Who will share my sorrow with me? But, O Lord who lovest mankind, who hast fashioned me from the earth and art clothed in compassion, call me back from the bondage of the enemy and save me."

I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders (*Psalm 9: 2*).

Same Tone

The arena of the virtues has been opened. Let all who wish to struggle for the prize now enter, girding themselves for the noble contest of the Fast; for those that strive lawfully are justly crowned. Taking up the armour of the Cross, let us make war against the enemy. Let us have as our invincible rampart the Faith, prayer as our breastplate, and as our helmet almsgiving; and as our sword let us use fasting that cuts away all evil from our heart. If we

do this, we shall receive the true crown from Christ the King of all at the Day of Judgement.
I will be glad and rejoice in Thee, I will chant unto Thy name, O Most High. (*Psalm 9: 3*).

Tone Six

Adam was driven out of Paradise, because in disobedience he had eaten food; but Moses was granted the vision of God, because he had cleansed the eyes of his soul by fasting. If then we long to dwell in Paradise, let us abstain from all needless food; and if we desire to see God, let us like Moses fast for forty days. With sincerity let us persevere in prayer and intercession; let us still the passions of our soul; let us subdue the rebellious instincts of the flesh. With light step let us set out upon the path to heaven, where the choirs of angels with never-silent voice sing the praises of the undivided Trinity; and there we shall behold the surpassing beauty of the Master. O Son of God, Giver of Life, in Thee we set our hope: count us worthy of a place there with the angelic hosts, at the intercessions of the Mother who bore Thee, O Christ, of the apostles and the martyrs and of all the saints.

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end (*Psalm 9: 33*).

Same Tone

The time is now at hand for us to start upon the spiritual contest and to gain the victory over the demonic powers. Let us put on the armour of abstinence and clothe ourselves in the glory of the angels. With boldness Moses spoke to the Creator, and he heard the voice of the invisible God In Thy love for man, O Lord, grant us with the same boldness to venerate Thy Passion and Thy Holy Resurrection.

Glory to the Father...

Repeat The time is now at hand...

Both now...

Most blessed art thou, O Virgin Theotokos...

Great Doxology, the two Litanies, and the Dismissal.

Liturgy

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia in the Tone of the week from the Octoechos, and four troparia from Ode Six of the Canon in the Triodion.

Prokimenon: Tone Eight

Make your vows and pay them to the Lord our God (*Psalm 75: 12*).

In Judah is God known: His Name is great in Israel (*ibid.*, 2).

Epistle: Romans 13: 11-14: 4.

Alleluia: Tone Six

It is good to give praise unto the Lord, and chant unto Thy name, O Most High (*Palm 91: 2*).

To proclaim in the morning Thy mercy, and Thy truth by night (*ibid.*, 3).

Gospel: Matthew 6: 14-21.

Communion verse: Praise the Lord from the heavens...

The Sunday of Forgiveness – Forgiveness Vespers

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

Reader: Amen.

O come, let us worship God our King.

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

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

Psalm 103

Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds, Who maketh His angels spirits, and His ministers a flame of fire, Who establisheth the earth in the sureness thereof; it shall not be turned back for ever and ever. The abyss like a garment is His mantle; upon the mountains shall the waters stand. At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid. The mountains rise up and the plains sink down, unto the place where Thou hast established them. Thou appointedst a bound that they shall not pass, neither return to cover the earth. He sendeth forth springs in the valleys; between the mountains will the waters run. They shall give drink to all the beasts of the field; the wild asses will wait to quench their thirst. Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice. He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and green herb for the service of men, To bring forth bread out of the earth; and wine maketh glad the heart of man. To make his face cheerful with oil; and bread strengtheneth man's heart. The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted. There will the sparrows make their nests; the house of the heron is chief among them. The high mountains are a refuge for the harts, and so is the rock for the hares. He hath made the moon for seasons; the sun knoweth his going down. Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad. Young lions roaring after their prey, and seeking their food from God. The sun ariseth, and they are gathered together, and they lay them down in their dens. But man shall go forth unto his work, and to his labor until the evening. How magnified are Thy works, O Lord! In wisdom hast Thou made them all; the earth is filled with Thy creation. So is this great and spacious sea, therein are things creeping innumerable, small living creatures with the great. There go the ships; there this dragon, whom Thou hast made to play therein. All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it. When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled. Thou wilt take their spirit, and they shall cease; and unto their dust shall they return. Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Let the glory of the Lord be unto the ages; the Lord will rejoice in His works. Who looketh on the earth and maketh it tremble, Who toucheth the mountains and they smoke. I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being. May my words be sweet unto Him, and I will rejoice in the Lord. O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul.

The sun knoweth his going down, Thou appointedst the darkness, and there was the night. How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Great Litany

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.

For the peace from above, and the salvation of our souls, let us pray to the Lord.

Choir: Lord, have mercy.

For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord

Choir: Lord, have mercy.

For our Archbishop *Name*; for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

Choir: Lord, have mercy.

For this land, its authorities and armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Choir: Lord, have mercy.

For this city, for every city and country, and the faithful that dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

For travelers by sea, land and air; for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee O Lord.

Priest: For unto Thee is due all glory, honor and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Lord I Have Cried, Tone __

In the Tone of the week from the Octoechos.

Reader: In the __ Tone: Lord, I have cried unto Thee, hearken unto me.

Choir: Lord, I have cried unto Thee, hearken unto me./ Harken unto me, O Lord./ Lord, I have cried unto Thee, hearken unto me;/ attend to the voice of my supplication,/ when I cry unto Thee./ Harken unto me, O Lord.

Let my prayer be set forth/ as incense before Thee,/ the lifting up of my hands/ as an evening sacrifice./ Harken unto me, O Lord.

Reader: Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins.

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

With my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

Stichera of Repentance

In the Tone of the week, from the Lenten Triodion

10 Bring my soul out of prison:

Choir: That I may confess Thy name.

9 The righteous shall wait patiently for me/ until Thou shalt reward me.

8 Out of the depths have I cried unto Thee, O Lord;/ O Lord, hear my voice.

7 Let Thine ears be attentive/ to the voice of my supplication.

Tone 2

Special Melody: When from the tree

Reader: In the 2nd Tone.

6 If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?

Choir: For with Thee there is forgiveness.

Let us all make haste to humble the flesh by abstinence,/ as we set out upon the God-given course of the holy Fast;/ and with prayers and tears let us seek our Lord and Savior./ Laying aside all memories of evil, let us cry aloud:/ We have sinned against Thee, Christ our King;/ save us as the men of Nineveh in days of old,// and in Thy compassion make us sharers in Thy heavenly Kingdom.

5 For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word,/ my soul hath hoped in the Lord.

When I think of my works, deserving every punishment,/ I despair of myself, O Lord./ For see, I have despised Thy precious commandments,/ and wasted my life as the Prodigal./ Therefore I entreat Thee:/ cleanse me in the waters of repentance,/ and through prayer and fasting make me shine with light,/ for Thou alone art merciful; abhor me not,// O Benefactor of all, supreme in love.

4 From the morning watch until night, from the morning watch/ let Israel hope in the Lord.

Let us set out with joy upon the season of the Fast,/ and prepare ourselves for spiritual combat./ Let us purify our soul and cleanse our flesh;/ and as we fast from food, let us abstain also from every passion./ Rejoicing in the virtues of the Spirit may we persevere with love,/ and so be counted worthy to see the solemn passion of Christ our God,/ and with great spiritual gladness// to behold His holy Pascha.

From the Menaion, Tone __

Three stichera for the saint of the day from the Menaion

Reader: In the __ Tone:

3 For with the Lord there is mercy, and with Him is plenteous redemption;

Choir: And He shall redeem Israel out of all his iniquities.

2 O praise the Lord, all ye nations;/ praise Him, all ye peoples.

1 For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

Tone __

Reader: Glory in the __ Tone:

Choir: Glory to the Father, and to the Son, and to the Holy Spirit.

Reader: Both now, the Theotokion in the same tone:

Choir: Both now and ever, and unto the ages of ages. Amen.

Theotokion

O Gladsome Light

There is an entrance with the Censer.

Deacon: Wisdom! Aright!

Choir: O Gladsome Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: Having come to the setting of the sun, having beheld the evening light, we praise the Father, the Son, and the Holy Spirit: God. Meet it is for Thee at all times to be praised with reverent voices, O Son of God, Giver of life. Wherefore, the world doth glorify

Thee.

Great Prokimenon

Deacon: Let us attend. Peace be unto all. Wisdom! The Great Prokimenon in the 8th Tone:

Turn not Thy countenance away from Thy servant, for I am afflicted; quickly hearken unto me. Attend unto my soul and deliver it.

Choir: Turn not Thy countenance away from Thy servant, for I am afflicted; quickly hearken unto me. Attend unto my soul and deliver it.

Deacon: May Thy salvation, O God, be quick to help me.

Choir: Turn not Thy countenance away...

Deacon: Let beggars behold it and be glad.

Choir: Turn not Thy countenance away...

Deacon: Seek after God, and your soul shall live.

Choir: Turn not Thy countenance away...

Deacon: Turn not Thy countenance away from Thy servant, for I am afflicted;

Choir: Quickly hearken unto me. Attend unto my soul and deliver it.

During the following prayer, the priest removes his phelonion and puts on a dark epitrachilion:

Reader: Vouchsafe, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, give me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth forever; disdain not the work of Thy hands. To Thee is due praise, to Thee is due a song, to Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

From this point on the responses are sung to the Lenten melody. The vestments in the Church are also changed to dark colors at this point.

Deacon: Let us complete our evening prayer unto the Lord.

Choir: Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Choir: Grant this, O Lord.

Pardon and remission of our sins and offences, let us ask of the Lord.

Choir: Grant this, O Lord.

Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Choir: Grant this. O Lord.

A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask.

Choir: Grant this, O Lord.

Calling to remembrance our most holy, most pure, most blessed, glorious Lady

Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For a good God art Thou, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon or Priest: Let us bow our heads unto the Lord.

Choir: To Thee, O Lord. (*Very Slowly.*)

Priest: Blessed and most glorified be the dominion of Thy kingdom: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The Aposticha

Tone 4

Reader: In the 4th Tone, Thy grace has shone forth, O Lord.

Thy grace has shone forth, O Lord,/ it has shone forth and given light to our souls./ Behold, now is the accepted time:/ behold, now is the season of repentance./ Let us cast off the works of darkness and put on the armor of light,/ that having sailed across the great sea of the Fast,/ we may reach the third-day Resurrection of our Lord Jesus Christ,// the Savior of our souls.

Stichos 1: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the hand-maid look unto the hands of her mistress, so do our eyes look unto the Lord our God,/ until He take pity on us.

Thy grace has shone forth, O Lord,/ it has shone forth and given light to our souls./ Behold, now is the accepted time:/ behold, now is the season of repentance./ Let us cast off the works of darkness and put on the armor of light,/ that having sailed across the great sea of the Fast,/ we may reach the third-day Resurrection of our Lord Jesus Christ,// the Savior of our souls.

Stichos 2: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper,/ and abasement on the proud.

To the Martyrs

Same Tone

Thou art glorified in the memorials of Thy saints, O Christ our God:/ at their intercessions// send down upon us Thy great mercy.

Glory from the Menaion

Tone —

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

The ranks of the angels glorify thee, O Mother of God,/ for thou hast given birth to Him that is God,/ who dwells ever with the Father and the Spirit,/ who created the angelic hosts out of nothing by an act of His will./ Entreat Him, all-pure Lady, to save and illumine the

souls// of those who with true worship sing thy praises.

Prayer of St. Symeon

Priest: Now lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples; a light of revelation for the Gentiles, and the glory of Thy people Israel.

Reader: Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. (*Thrice*)

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

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

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

Choir: Amen.

The Dismissal Troparia, Tone 4

O Theotokos and Virgin, Rejoice!/ O Mary, full of grace the Lord is with thee;/ blessed art thou among women,/ and blessed is the fruit of thy womb;// for thou hast borne the Savior of our souls. *Prostration*

Glory to the Father, and to the Son, and to the Holy Spirit.

O Baptizer of Christ, keep us all in remembrance,/ that we may be delivered from our iniquities;// for to thee was given grace to intercede for us. *Prostration*

Both now and ever, and unto the ages of ages. Amen.

Plead in our behalf, O holy apostles and all saints,/ that we may be delivered from perils and afflictions;// for we have acquired you as fervent mediators before the Savior.

Prostration

Beneath thy compassion do we take refuge, O Theotokos;/ disdain not our supplication in times of affliction;// but do thou deliver us from perils, O only pure, O only blessed one.

No prostration

Reader: Lord, have mercy. (*40 times*)

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

More honorable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the name of the Lord, Father bless.

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Reader: Amen. O Heavenly King, strengthen Orthodox Christians, establish the faith, subdue the nations, give peace to the world, keep well this city; settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Priest: O Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle

talking give me not. *Prostration*

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. *Prostration*

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. *Prostration*

The Dismissal

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

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

Lord have mercy. (*Thrice*)

Father, bless.

Priest: O Master plenteous in mercy, O Lord Jesus Christ our God: Through the intercessions of our immaculate Lady Theotokos and Ever-virgin Mary; through the power of the precious and life-giving Cross; through the mediations of the honorable, heavenly Bodiless Hosts, of the honorable, glorious Prophet, Forerunner, and Baptist John; of the holy glorious, and all-praised apostles; of the holy, glorious, and victorious martyrs; of our holy and God-bearing fathers, (*the patron saint of the temple*); of the holy and Righteous Ancestors of God Joachim and Anna; of (*the Saints of the day*) and of all the saints: make our prayer acceptable; grant us the remission of our sins; shelter us with the shelter of Thy wings; drive away from us every enemy and adversary; make our life peaceful, O Lord; have mercy on us and on Thy world, and save our souls, for Thou art good and the Lover of mankind.

Choir: Amen.

Then follows the ceremony of mutual forgiveness. The priest stands beside the analogion, and the faithful come up one by one and venerate the ikon, after which each makes a prostration before the priest, saying "Forgive me, a sinner." The priest also makes a prostration before each "May God forgive thee. Forgive me." The person responds, "May God forgive thee" and receives a blessing from the priest.

Meanwhile the choir sings quietly the Irmoi of the Paschal Canon, or else the Paschal Aposticha. After receiving the priests blessing, the faithful also ask forgiveness of each other.

When all have asked forgiveness, the priest says:

Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.

And the Choir responds:

Amen.

The First Sunday in Lent

The Sunday of Orthodoxy

Great Vespers on Saturday Evening

After the Psalm of Introduction (Psalm 103) and the Great Litany, we read Blessed is the man (the first kathisma of the Psalter).

To Lord, I have cried, ten stichera are sung: six of the Resurrection in the Tone of the week, from the Octoechos, and the following four from the Triodion:

Tone Six

Special melody, Having set all your hope on the things of heaven...

The prophets, inspired by Thy Spirit, O Lord, foretold that Thou, whom nothing can contain or grasp, and who hast shone forth in eternity before the morning star from the immaterial and bodiless womb of the Father, wast to become a child, taking flesh from the Virgin, being joined to men and seen by those on earth. At the prayers of these Thy prophets, in Thy compassion count us worthy of Thy light, for we sing the praises of Thine ineffable and holy Resurrection.

The divinely-inspired prophets preached Thee in word and honoured Thee in works, and they received as their reward life without end. For they steadfastly refused, O Master, to worship the creation instead of Thee, the Creator; they renounced the whole world for the Gospel's sake, and in their suffering they were conformed to Thy Passion which they had foretold. At their intercessions, count us worthy to pass through the period of the Fast without offence, for Thou alone art rich in mercy.

Thou who art uncircumscribed, O Master, in Thy divine nature, wast pleased in the last times to take flesh and be circumscribed; and in assuming flesh, Thou hast also taken on Thyself all its distinctive properties. Therefore we depict the likeness of Thine outward form, venerating it with an honour that is relative. So we are exalted to the love of Thee, and following the holy traditions handed down by the apostles, from Thine ikon we receive the grace of healing.

As a precious adornment the Church of Christ has received the venerable and holy. ikons of the Saviour Christ, of God's Mother and of all the saints. Celebrating now their triumphant restoration, she is made bright with grace and splendour, and drives away all heretics. With great rejoicing she gives glory unto God who loves mankind; and who for her sake has endured His voluntary Passion.

Glory to the Father...

Tone Two

The grace of truth has shone forth upon us; the mysteries darkly prefigured in the times of old have now been openly fulfilled. For behold, the Church is clothed in a beauty that surpasses all things earthly, through the ikon of the incarnate Christ that was foreshadowed by the ark of testimony. This is the safeguard of the Orthodox faith; for if we hold fast to the ikon of the Saviour whom we worship, we shall not go astray. Let all who do not share this faith be covered with shame; but we shall glory in the ikon of the Word made flesh, which we venerate but worship not as an idol. So let us kiss it, and with all the faithful cry aloud: O God, save Thy people and bless Thine inheritance.

Both now...

Then the Theotokion (Dogmatikon) in the Tone of the week from the Octoechos, followed by the Entrance, O Gentle Light, and the Prokimenon of the day, The Lord is King.

*At the Litya we sing the stichera of the patron saint of the church or monastery, and then:
Glory to the Father...*

Tone Two

Rejoice, O honoured prophets, who proclaimed aright the law of the Lord: ye are firm and unshaken pillars of the faith. Ye served as mediators of the New Covenant of Christ: and now that ye have gone to dwell in heaven, pray to Him for peace in the world and for the salvation of our souls.

Both now...

Theotokion

All my hope I set in thee, O Mother of God: keep me beneath thy protection.
*We sing the Aposticha in the Tone of the week from the Octoechos, and then:
Glory to the Father...*

Tone Two

Advancing from ungodliness to the true faith, and illumined with the light of knowledge, let us clap our hands and sing aloud, offering praise and thanksgiving to God; and with due honour let us venerate the holy ikons of Christ, of the all-pure Virgin and the saints, whether depicted on walls, on wooden panels or on holy vessels, rejecting the impious teaching of the heretics. For, as Basil says, the honour shown to the ikon passes to the prototype it represents. At the prayers of Thine undefiled Mother and, of all the saints, we beseech Thee, Christ our God, to bestow upon us Thy great mercy.

Both now...

Theotokion

O new wonder, greater than all the wonders of old! For who has ever known a mother to give birth without a man, and to carry in her arms Him who carries all creation? The Child conceived by thee, pure Virgin, is the Counsel and Will of God. Since thou hast held Him as a babe in thine arms and hast a mother's boldness before Him, cease not to intercede for those who honour thee, that mercy and salvation may be granted to our souls.

The apolytikion O, Theotokos Virgin, Rejoice (twice), and the apolytikion (troparion) of the Sunday of Orthodoxy (once):

Tone Two

We venerate Thy holy ikon, loving Lord, asking Thee to pardon our transgressions, Christ our God. For Thou of Thine own will wast pleased in the flesh to ascend upon the Cross, so to deliver from the bondage of the enemy those whom Thou hast fashioned. Therefore in thanksgiving we cry aloud to Thee: Thou hast filled all things with joy, our Saviour, when Thou hast come to save the world.

And the rest of Vespers.

Matins

After the Six Psalms and the great Litany we sing The Lord is God, followed by the troparion (apolytikion) of the Resurrection in the Tone of the week (twice); Glory to the Father...; the troparion (apolytikion) of the Sunday of Orthodoxy, We venerate Thy holy ikon...; Both now...; and the Theotokion:

Tone Two

Most glorious and beyond our understanding are all thy mysteries, O Theotokos: for with the seal of thy virginity unbroken, thou hast become in full reality a mother, giving birth to the true God. Pray to Him for the salvation of our souls.

Then the two readings from the Psalter, with the sessional hymns of the Resurrection in the Tone of the week; the Polyeleos (or Psalm 118), the Evlogitaria, the Ypakoë, the Hymns of Ascent and the Prokimenon in the Tone of the week, and the appointed Morning Gospel. We then sing Having Beheld the Resurrection of Christ, followed by Psalm 50, and then, as on the previous Sunday:

Glory to the Father...

Tone Eight

The doors of repentance do Thou open to me, O Giver of life,/ for my spirit waketh at dawn toward Thy holy temple,/ bearing a temple of the body all defiled./ But in Thy compassion cleanse it/ by the loving-kindness of Thy mercy.

Both now...

Same Tone

Guide me in the paths of salvation, O Theotokos,/ for I have defiled my soul with shameful sins,/ and have wasted all my life in slothfulness,/ but by thine intercessions/ deliver me from all uncleanness.

Tone Six

Have mercy on me, O God, according to Thy great mercy;/ and according to the multitude of Thy compassions,/ blot out my transgression.

When I think of the multitude of evil things I have done,/ I, a wretched one,/ I tremble at the fearful day of judgment;/ but trusting in the mercy of Thy loving-kindness,/ like David do I cry unto Thee:/ Have mercy on me, O God,/ according to Thy great mercy.

The Canon

We use four troparia (including the Irmos) from the Canon of the Resurrection, two troparia from the Canon of the Cross and the Resurrection, and two troparia from the Canon to the Theotokos, all in the Tone of the week from the Octoechos; and then the Canon of the Triodion with six troparia, by Theophanes.

Ode One

Tone Four

Irmos: Israel in ancient times walked dry-shod...

Leaping up with joy, let us and all the faithful cry aloud today: How marvellous are Thy works, O Christ! How great is Thy might! For Thou hast made us of one mind and brought about our agreement.

O people of God, come and let us celebrate a day of joy; the heaven now makes glad, and earth with all the hosts of angels and the companies of mortal men, each in their different orders, keeps the feast.

Seeing this great blessing that we have received, how the divided members of Christ have been brought to unity, let us clap our hands for joy and praise God who has bestowed peace upon us.

Today a festival of victory has been given to the Church, through the divinely-inspired intention and will of our rulers Michael and Theodora, who in piety uphold the true Faith.

Theotokion

The swords of impious heresies have failed: for in deep reverence, pure and holy Virgin, we gaze now upon thy temple, adorned with ikons, and we rejoice with holy joy.

Katavasia: Israel in ancient times walked dry-shod across the Red Sea; and Moses, with his hands lifted in the form of the Cross, put the power of Amalek to flight in the desert.

Ode Three

Irmos: Thy Church makes glad in Thee...

No longer now are the impious heretics exalted in their pride: for the power of God has firmly established Orthodoxy.

Today, at the restoration of the faith, let the prophets sprinkle upon us life-giving dew from heaven.

Let the mystical trumpets of Christ's apostles sound in God-given harmony, proclaiming the re-establishment of the precious ikons.

Let us sing in praise of Christ, who has appointed a devout and pious Empress to rule over us, together with her son crowned by God.

Theotokion

We pray thee, most pure Lady, with the light of grace shine now upon the faithful, who have gathered in thy holy house.

Katavasia: Thy Church makes glad in Thee, O Christ, and cries aloud: Thou art my strength, O Lord, my refuge and my stronghold.

Sessional Hymn, Tone One

Depicting Thy divine form in ikons, O Christ, we openly proclaim Thy Nativity, Thine ineffable miracles and Thy voluntary Crucifixion. So the devils are driven out in fear and the heretics, their fellow-workers, lament in shame and sorrow.

Glory to the Father...

The heavenly Sion, our mother, is made beautiful with the holy ikons of the prophets, the apostles and the martyrs, and of all the saints: and she is brightly adorned with the glory of the spiritual Bridegroom and the Bride.

Both now...

Theotokion

With love, O honoured Virgin, we venerate thy holy ikon; with one accord we proclaim thee as true Mother of God, and in faith we bow before thee. Since thou hast power to do all things, be our guardian and our strong protection, and drive far from us every tribulation.

Ode Four

Irmos: Seeing Thee lifted upon the Cross...

Through the divine descent of the Comforter sanctify Thy temple, and by His coming banish the error of heresy, O most merciful Word of God.

Deliver Thy people from the violence of impiety, and kindle them with zeal for Orthodoxy, as they cry aloud to Thee in faith: Glory to Thy power, O Lord.

Seeing the churches of God bright with the sacred ikons of Christ and the Theotokos, we rejoice with holy joy.

Adorned with her royal crown, the Empress, out of love for the true Kingdom of Christ, has restored in all the churches His most pure ikon and the pictures of the saints.

Theotokion

O full of grace, who hast borne God the incarnate Word, thou wast sanctified as the holy temple of God: therefore we consecrate thy shrine, newly adorned with glory.

Katavasia: Seeing Thee lifted upon the Cross, O Sun of Righteousness; the Church stood still and cried aloud: Glory to Thy power, O Lord.

Ode Five

Irmos: O Lord, my light...

Firmly establish Thy Church, O Lord, that unto the ages of ages she may stand unshaken by the tempest of heresy.

The rejoicing granted to the faithful from on high and the help they have received from God has shone with glory over all the earth.

O Thou who alone art good and the source of goodness, raise up the horn of the Orthodox rulers who honour Thine ikon.

The light of the true Faith that knows no evening has shone forth upon us, at the divinely-inspired commandment of our faithful monarchs.

Theotokion

Renew for us the ancient splendours, O most pure Mother of God, and sanctify this thy dwelling with thy grace.

Katavasia: O Lord my light, Thou hast come into the world as a light of holiness, turning back from dark ignorance those who in faith sing Thy praises.

Ode Six

Irmos: I will sacrifice to Thee, O Lord...

Once more the Master's countenance is depicted, honoured with faith and venerated; once more the Church regains her boldness of approach to God, reverently glorifying the Saviour.

The Church of Christ is delivered from the dark despondency of heresy: she puts on a robe of gladness, and is clothed in the light of divine grace.

The Orthodox people has regained the light and glory which it had of old, through the decision of the Empress Theodora and her pious son the Emperor Michael.

Theotokion

He who of old commanded Moses to set up the ark of the testimony, came to dwell in thee, O Virgin, as in a spiritual ark: He alone is glorified, and He makes thy temple glorious with miracles.

Katavasia: 'I will sacrifice to Thee, O Lord, with the voice of thanksgiving,' the Church cries out to Thee: for she has been cleansed from the defilement of the demons by the Blood which flowed in mercy from Thy side.

Kontakion, Tone Eight

The uncircumscribed Word of the Father became circumscribed, taking flesh from thee, O Theotokos, and He has restored the sullied image to its ancient glory, filling it with the divine beauty. This our salvation we confess in deed and word, and we depict it in the holy ikons.

Ikos

Enlightened by this mystery of God's providence, the divinely inspired prophets foretold it of old; and this they did for our sakes, who see the fulfillment of the ages. Receiving through this mystery divine knowledge, we know one Lord and God, glorified in three Persons, and Him alone we worship; we have one faith, one baptism, and we are clothed in Christ. This our salvation we confess in deed and word, and we depict it in the holy ikons.

Ode Seven

Irmos: The children of Abraham in the Persian furnace...

Let the hosts of angels share in the joy of the Church, and filled with the love of God let them cry aloud: 'Blessed art Thou, O Lord, in the temple of Thy glory.'

The triumphant assembly and Church of the firstborn rejoices as it now beholds the people of God cry aloud with one accord: 'Blessed art Thou, O Lord, in the temple of Thy glory.'

Delivered from the dark heresies of the past through the decision of the honoured Empress Theodora, we cry aloud: 'Blessed art Thou, O Lord, in the temple of Thy glory.'

Theotokion

O most pure Virgin, thou art exalted above the choirs on high, for alone among women

thou hast become Mother of the Creator of all. And so in joy we shout aloud: 'Blessed art thou among women, O Lady undefiled.'

Katavasia: The children of Abraham in the Persian furnace, burning with a love for the true Faith that was stronger than the flames, cried out from the midst of the fire: 'Blessed art Thou, O Lord, in the temple of Thy glory.'

Ode Eight

Irmos: Daniel in the lions' den...

Keeping the laws of the Church that we have received from the Fathers, we paint ikons of Christ and His saints, and with our lips and heart and will we venerate them as we cry aloud: O all ye works of the Lord, bless ye the Lord.

The honour and veneration that we show to the ikon we ascribe to the prototype it represents, following the teaching of the saints inspired by God, and with faith we cry aloud to Christ: O all ye works of the Lord, bless ye the Lord.

Her mind enlightened by the illumination of the Holy Spirit and filled with the wisdom of God, the honoured Empress has loved the beauty and splendour of Christ's Church, and with all the faithful she blesses Jesus, the God-Man.

Theotokion

Illumined by rays of spiritual light, Thy holy house overshadows all of us with the cloud of the Spirit, and sanctifies the faithful who sing with one accord: O all ye works of the Lord, bless ye the Lord.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia: Daniel in the lions' den stretched out his hands in prayer and stopped their mouths; and girded with holiness, the Children, lovers of the true faith, quenched the power of the fire, as they cried aloud: O all ye works of the Lord, bless ye the Lord.

Ode Nine

Irmos: Christ the corner-stone not cut by hand of man...

Seeing the Holy Church once more adorned with ikons, let us make haste and with reverence cry aloud to Christ: We magnify Thee, O Thrice-Holy.

As a mark of glory and honour, the Church possesses Thy Cross and the holy ikons of the saints, O Master, and with joy and gladness she magnifies Thee.

Shine upon our rulers with Thy divine glory, O compassionate Master, and fence them about with the protection of the angelic hosts, subjecting the proud heathen beneath their feet.

Theotokion

The condemnation of our first mother Eve has been abolished, since thou, pure Theotokos, in ways past all interpretation, hast given birth to the Master of all ; and now we kiss His likeness in the ikons.

Katavasia: Christ the Corner-stone not cut by hand of man was taken from the unhewn mountain, from thee, O Virgin; and He has joined in one two different natures. Therefore with great rejoicing, O Theotokos, thee do we magnify.

The appointed exapostilarion of the Resurrection, and then:

Glory to the Father...

Leap for joy and clap your hands with gladness, sing and cry aloud: How strange and wonderful are Thy works, O Christ! And who can tell of all Thy mighty acts, O Saviour, who hast united us in harmony and concord within one Church!

Both now...

Theotokion

The swords of hostile heresy now have failed, and every memory of it, with all its tumult, has vanished away. For we see thy temple, most pure Virgin, in all its splendour, adorned by the grace of the precious ikons, and we all are filled with joy.

Psalms of Praise

Five stichera of the Resurrection in the Tone of the week from the Octoechos, and then the following four stichera from the Triodion:

Tone Four

Special melody, Thou hast given an ensign...

O Lord who lovest mankind, the Church rejoices now in Thee, her Bridegroom and her Founder, for by Thy divine will Thou hast delivered her from the error of idolatry, and by Thy precious Blood Thou hast betrothed her to Thyself. With joy she accepts the holy restoration of the ikons, and with faith she sings in praise of Thee and gives Thee glory.

I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders (*Psalm 9: 2*).

Restoring to the churches the representations of Thy flesh, O Lord, we ascribe to them an honour that is relative, and so express the great mystery of Thy dispensation. For Thou hast not appeared to us, O loving Lord, merely in outward semblance, as say the followers of Mani, who are enemies of God, but in the full and true reality of the flesh; and so the ikons that depict Thy flesh lead us to the desire and love of Thee.

I will be glad and rejoice in Thee, I will chant unto Thy name, O Most High. (*Psalm 9:3*).

A feast of joy and gladness is revealed to us today. For, the teachings of the true Faith shine forth in all their glory, and the Church of Christ is bright with splendour, adorned with the holy ikons which now have been restored; and God has granted to the faithful unity of mind.

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end (*Psalm 9: 33*).

Tone Six

Moses, in the season of abstinence, received the Law and proclaimed it to the people. Elijah by fasting closed the heavens; and the three children of Abraham through fasting overcame the lawless tyrant. Count us also worthy, O Christ, through fasting to attain the Feast of Thy Resurrection, as we cry aloud: Holy God, Holy and Strong, Holy and Immortal, have mercy on us.

Glory to the Father...

Repeat Moses, in the season of abstinence...

Both now...

Most blessed art thou, O Virgin Theotokos...

Great Doxology, the two Litanies, and the Dismissal.

Liturgy

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia in the Tone of the week from the Octoechos, and four troparia from Ode Six of the Canon in the Triodion.

Prokimenon, Tone Four

Blessed art Thou, O Lord God of our Fathers: and praised and glorified is Thy Name unto the ages (*Song of the Three Children, verse 3*).

For Thou art righteous in all the things that Thou hast done to us (*ibid.*, 4).

Epistle: Hebrews 11: 24-26, 32-40, 12: 1-2

Alleluia, Tone Four

Moses and Aaron among His priests, and Samuel among them that call upon His name (*Psalms 98: 6*).

They called upon the Lord, and He hearkened unto them (*ibid.*).

Gospel: John 1: 43-51

Communion verse: Praise the Lord from the heavens...

After the Dismissal at the end of the Liturgy (alternatively, after the Dismissal at the end of Matins), it is the custom in cathedrals, monasteries and many parish churches to go in procession with the holy ikons round the outside of the church, and then to read the special Office celebrating the Triumph of Orthodoxy.

Vespers on Sunday Evening

There is no reading from the Psalter.

To Lord, I have cried, ten stichera are sung: four penitential stichera in the Tone of the week, and then three stichera from the Triodion:

Tone Four

Special melody, Thou hast given an ensign...

by Joseph

Grant me contrition, estrangement from evil, and perfect amendment, for I am sunk in the depths of bodily passion and separated far from Thee, O God, the King of all; and I have no other hope but Thee. In the abundance of Thy goodness save me, the prodigal, O Jesus all-powerful, the Saviour of our souls.

When he had been cleansed by fasting, great Moses saw the God for whom he longed. Eagerly follow his example, O my humble soul; make haste to cleanse thyself from evil in the day of abstinence, and so thou shalt behold the Lord who grants thee forgiveness, for He is all-powerful and loves mankind.

Tone Six

by Theodore

Let us now set out with joy upon the second week of the Fast; and like Elijah the Tishbite let us fashion for ourselves from day to day, O brethren, a fiery chariot from the four great virtues; let us exalt our minds through freedom from the passions; let us arm our flesh with purity and our hands with acts of compassion; let us make our feet beautiful with the preaching of the Gospel; and let us put the enemy to flight and gain the victory.

Then three stichera to the saint of the day from the Menaion; Glory to the Father... Both now...; and the Theotokion from the Menaion.

Entrance, O Gentle Light...

Great Prokimenon (Psalm 60)

Tone Eight

O Lord, Thou hast given an inheritance to them that fear Thy Name.

Stichos: From the ends of the earth unto Thee have I cried.

Stichos: I shall be sheltered in the shelter of Thy wings.

Stichos: So will I chant unto Thy name unto the ages.

And then once more, O Lord, Thou hast given an inheritance...

Aposticha

Tone Eight

Come, let us cleanse ourselves by almsgiving and acts of mercy to the poor, not sounding a trumpet or making a show of our charity. Let not our left hand know what our right hand is doing; let not vainglory scatter the fruit of our almsgiving; but in secret let us call on Him that knows all secrets: Father, forgive us our trespasses, for Thou lovest mankind (*Twice*).

To the Martyrs

O martyrs of the Lord, ye hallow every place and heal every ill; and now we entreat you to pray that our souls may be delivered from the snares of the enemy.

Glory to the Father... Both now...

Theotokion

The heavenly powers praise thee, O Virgin Mother full of grace, and we also glorify thy childbearing that none can understand. O Theotokos, pray for the salvation of our souls.

And the rest of Vespers as on the preceding Sunday.

The Second Sunday in Lent on which we celebrate the memory of Saint Gregory Palamas, Archbishop of Thessalonica

Great Vespers on Saturday Evening

After the Psalm of Introduction (Psalm 103) and the Great Litany, we read Blessed is the man (the first kathisma of the Psalter).

To Lord, I have cried, ten stichera are sung, six of the Resurrection in the Tone of the week from the Octoechos, and the following three in honour of the saint, the first of them being repeated:

Tone Two

What hymns of praise shall we sing in honour of the holy bishop? He is the trumpet of theology, the herald of the fire of grace, the honoured vessel of the Spirit, the unshaken pillar of the Church, the great joy of the inhabited earth, the river of wisdom, the candlestick of the light, the shining star that makes glorious the whole creation (*twice*).

What words of song shall we weave as a garland, to crown the holy bishop? He is the champion of true devotion and the adversary of ungodliness, the fervent protector of the Faith, the great guide and teacher, the well-tuned harp of the Spirit, the golden tongue, the fountain that flows with waters of healing for the faithful, Gregory the great and marvelous.

With what words shall we who dwell on earth praise the holy bishop? He is the teacher of the Church, the herald of the light of God, the initiate of the heavenly mysteries of the Trinity, the chief adornment of the monastic life, renowned alike in action and in contemplation, the glory of Thessalonica; and now he dwells in heaven with the great and glorious martyr Demetrius, whose relics flow with holy oil.

Glory to the Father...

Tone Six

Thrice-blessed saint, most holy father, good shepherd and disciple of Christ the Chief Shepherd, thou hast laid down thy life for thy sheep. And now in thine intercessions, O God-bearing Gregory our father, pray that great mercy may be granted to our souls.

Both now...

Then the Theotokion (Dogmatikon) in the Tone of the week from the Octoechos, followed by the Entrance, O Gentle Light, and the Prokimenon of the day, The Lord is King.

At the Litya we sing the stichera of the patron saint of the church or monastery, and then: Glory to the Father...

Tone Six

Full of grace are thy lips, holy father; thou hast become shepherd of the Church of Christ, teaching thy spiritual flock to believe in the Trinity, consubstantial in one Godhead.

Both now...

Theotokion

Christ the Lord, my Maker and Deliverer, came forth from thy womb. all-hallowed Queen, and clothing Himself in me He delivered Adam from the curse of old. Therefore with never-silent voices we praise thee as true Mother of God and Virgin, and with the salutation of the Angel we cry unto thee: Rejoice, Lady, guardian and protection and salvation of our souls.

We sing the Aposticha in the Tone of the week from the Octoechos, and then:

Glory to the Father...

Tone Eight

Thy tongue, watchful in teaching, rings in the ears of our heart and awakens the souls of the slothful. Thy words, inspired by God, are a ladder leading us from earth to heaven. O Gregory, wonder of Thessaly, pray to Christ without ceasing, that we who honour thee may be illumined with the divine light.

Both now...

Theotokion

O Virgin who hast not known a man, Mother of the most high God, thou hast ineffably conceived God in the flesh. O Undefined, accept the supplications of thy servants, for to all thou grantest cleansing from their sins. Receive our prayers and intercede for the salvation of us all.

The troparion, O Theotokos Virgin (thrice), and the rest of Vespers.

Matins

After the Six Psalms and the Great Litany we sing God is the Lord, followed by the troparion (apolytikion) of the Resurrection (twice), Glory be to the Father...; and the troparion (apolytikion) of the saint:

Tone Eight

O Gregory the Wonderworker, light of Orthodoxy, support and teacher of the Church, glory of monks and invincible protector of theologians, pride of Thessalonica and preacher of grace, pray without ceasing for the salvation of our souls.

Both now...

Theotokion, Same Tone

O loving Lord, for our sakes Thou wast born of a Virgin and hast endured Crucifixion, despoiling death by death, and as God Thou hast revealed the Resurrection. Despise not Thy handiwork, but show Thy love for man, O merciful Lord. Accept the intercessions made on our behalf by the Theotokos who bore Thee; and save, O our Saviour, Thy people from despair.

Then the two readings from the Psalter, with the sessional hymns of the Resurrection in the Tone of the week; the Polyeleos (or Psalm 118), the Evlogitaria, the Ypakoë, the Hymns of Ascent and the Prokimenon in the Tone of the week, and the appointed Morning Gospel. We then sing Having Beheld the Resurrection of Christ, followed by Psalm 50, and then, as on previous Sundays:

Tone Eight

The doors of repentance do Thou open to me, O Giver of life,/ for my spirit waketh at dawn toward Thy holy temple,/ bearing a temple of the body all defiled./ But in Thy compassion cleanse it/ by the loving-kindness of Thy mercy.

Both now...

Same Tone

Guide me in the paths of salvation, O Theotokos,/ for I have defiled my soul with shameful sins,/ and have wasted all my life in slothfulness,/ but by thine intercessions/ deliver me from all uncleanness.

Tone Six

Have mercy on me, O God, according to Thy great mercy;/ and according to the multitude of Thy compassions,/ blot out my transgression.

When I think of the multitude of evil things I have done,/ I, a wretched one,/ I tremble

at the fearful day of judgment;/ but trusting in the mercy of Thy loving-kindness,/ like David do I cry unto Thee:/ Have mercy on me, O God,/ according to Thy great mercy.

The Canon

We use four troparia (including the Irmos) from the Canon of the Resurrection in the Tone of the week, from the Octoechos; four troparia from the first canon in the Triodion, and six troparia from the second canon, in honour of the saint.

Ode One

First Canon

Tone Eight

by Theophanes

Irmos: The rod of Moses working wonders...

Shedding fervent tears, let us cry to Thee with the words of the Prodigal, O Father and God of all, and let us fall down before Thee, saying: We have sinned, departing far from Thee, and we have made ourselves the slaves of lust; accept our repentance.

Thou hast conferred upon me a royal birthright, becoming man for my sake, O Word; but I have despised Thy gift, and I am bitterly condemned to feed swine, the offspring of my sins. But in Thy compassion spare me, O Saviour.

I kneel before Thee, as the Prodigal Son of old, O Lord and Master: run out to meet me and receive me, and taking me in Thine embrace grant me the tokens of Thy salvation. Instead of a hired servant make me once again Thy son, O Saviour who lovest mankind.

Theotokion

O Virgin full of divine grace, through thee human nature was counted worthy of God's revelation, for thou art the only mediator between God and man; and rightly thou art glorified by all of us as the Mother of God.

Canon of the Saint

Tone Four

by George

Irmos: I shall open my mouth...

O orators who speak of things divine, O chosen theologians and every tongue inspired by God, come and unite together, that ye may rightly sing in praise of holy Gregory, the herald of the Spirit.

Let us praise Gregory the great, the pillar of the Faith, the champion of the Church, the good shepherd of Thessalonica and the true glory of the order of bishops.

From earliest childhood thou hast desired the higher life and the path of perfection, O holy father Gregory, and thou hast proved a true follower and companion of thy namesake Gregory the Theologian.

Theotokion

O Undefined, be thou to me a path of life, guiding me to the dwelling-place of God. For I have wandered astray and fallen into the pit of evil: through thy mediation, lead me back.

Katavasia: I will open my mouth, and with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall be seen, keeping splendid festival; and, rejoicing, I will hymn her wonders.

Ode Three

Irmos: O Lord, Thou builder of the vault of heaven...

When I consider my actions, and how I have departed far from Thee, wasting in prodigal desires the wealth which Thou hast given me, I am filled with fear and in repentance I cry out to Thee, my Father and my God: I have sinned, save me.

Sinning on earth, I am afraid of heaven; for at the Last Day it will be my accuser, O Word of God, when all things stand before Thee and submit to Thy righteous judgement.

I fed on dark and swinish thoughts when, like the Prodigal, I left Thee, O Saviour, and went into a far country; but now I cry: I have sinned against Thee, I have sinned; save me, for fervently I run for refuge to Thy tender mercy.

Theotokion

Adam's nature was made godlike, O Virgin, when without undergoing change God took flesh within thy womb; and we who were deceived of old by the hope of becoming gods, have been set free from the ancient condemnation.

Second Canon

Irmos: O Mother of God, thou living and plentiful fount... Holding fast to thy inspired teaching, we reject every false invention of the heretics, and we put them all to flight with thy holy writings, O Gregory.

O blessed of God, thou hast refuted the foolish wisdom of the heretics. He who is Himself the true Wisdom came to dwell in thy heart, and with His aid triumphantly thou hast broken their rebellious pride.

In thy wisdom thou hast put to death every lust of the flesh that is condemned to perish, and through asceticism thou hast brought thy soul to life, devoting all its powers to the contemplation of God.

Theotokion

With full knowledge and by my own free choice, I have eagerly desired a shameful and prodigal life; but through thy holy intercessions, O Virgin and Bride of God, bind my heart with divine love.

Katavasia: O Theotokos, thou living and abundant fountain: In thy divine glory spiritually establish those who hymn thee, and forming themselves into a choir; and vouchsafe unto them crowns of glory.

Kontakion, Tone Four

The season of the virtues now has come, and the Judge is at the door. Let us not hold-back with darkened face, but let us keep the Fast, offering tears, contrition and almsgiving; and let us cry: our sins are more in number than the sand of the sea; but, Deliverer of all, forgive each one of us, that we may receive an incorruptible crown.

Another Sessional Hymn, of the Saint:

Same Tone

O wise Gregory, thou hast burnt up the error of the heretics, and hast revealed in its true beauty the faith of the Orthodox, bringing light to all the world. Thou art triumphantly victorious, a pillar of the Church and a true bishop. Never cease to intercede with Christ, that we may all be saved.

Glory to the Father...

Repeat O wise Gregory...

Both now....

Theotokion, Same Tone

Be swift to receive our prayers, O Lady, and bring them to thy Son and God, all-blameless Queen; repel the attacks of those who blaspheme with evil words; bring to nothing their devices, and cast down the impudence of the ungodly who attack thy servants, O most pure Virgin.

Ode Four

Irmos: Thou art my strength, O Lord...

I have neglected Thy fatherly commandments and wasted in sensual pleasure the wealth Thou gavest me; stripped of every gift of grace, in my wretchedness I am brought to utter poverty. I come to Thee in- repentance and confession: abhor me not, O Master and Lord.

When I was an exile far from Thee, Thou hast taken on Thyself my poverty. Thou hast assumed all my human nature in Thyself, and for my sake Thou offerest Thy divine body in sacrifice out of love for man, making it, O Word of God, my restoration and my joy.

That we may be delivered from the everlasting torment that God has prepared for the evil spirits, with unceasing tears let us cry like the Prodigal: We have sinned against Thee, O Father, but accept us all, for we take refuge in Thy mercy.

Theotokion

The Word who dwells with the Father and the Spirit is born from a Virgin yet undergoes no change. He remains what He was, yet preserves for ever what He took from us: for He is one Son in two natures, guarding unimpaired the distinctive qualities of each.

Second Canon

Irmos: Perceiving the unsearchable purpose...

O wise father, thou hast opened thy mouth and preached the wisdom of God that was ever in thy heart; and thou hast proved Barlaam foolish and devoid of understanding.

O beloved Sun, by the law of nature thou hast sunk beneath the earth, but in the morning thou shalt rise again with Christ, the Sun that knows no evening. At thine intercessions He watches over all of us.

O blessed saint, by the grace of God thou hast become the great glory and strong support of the Orthodox, a good shepherd, a second Gregory the Theologian, and the ever-watchful guardian of thy flock.

Theotokion

Open the ears of my soul, O Mother of God, for thou hast borne the Lord who once opened the ears of the deaf; enable us to hear the Word of God and keep it.

Katavasia: Perceiving the unsearchable purpose of God concerning Thine Incarnation from a Virgin, O Most High, the prophet Habakkuk cried: Glory to Thy power, O Lord.

Ode Five

Irmos: O Light that never sets...

I have rejected with contempt the wealth and gifts of grace that God conferred upon me, and have come to a country cursed by famine, empty of life-giving blessings; but, Father, in Thy goodness and compassion restore to me the glory and the joy that once was mine.

Having spent our life in self-indulgence, let us make our own the resolve of the Prodigal; let us run to the merciful Father with undoubting faith and contrite hearts, that we may receive forgiveness of our sins.

Tarry not, O my soul, that dwellest an exile in a far country, but run swiftly and call upon thy God and Father; and thou shalt receive forgiveness for the sins which thou hast committed, wasting thy life as the Prodigal.

Theotokion

O all-holy Virgin, thou art a cloud of light, bearing the Sun of righteousness. He dispels the dark ignorance of idolatry, and shines upon us with the light of divine knowledge.

Second Canon

Irmos: The whole world was amazed at Thy divine glory...

With the sickle of thy words and with thy holy writings thou hast cut down the thorns of heresy and the tares of falsehood, and thou hast sown holy seeds of Orthodoxy, O Bishop

Gregory.

Gregory most wise, thy words and sacred writings are dew from heaven, honey from the rock, the bread of angels unto those that hear or read, sweet nectar and ambrosia, and a fount of living water.

Earth and sea acknowledge thee as their common teacher, as the holy pillar of Orthodoxy and the sacred armoury of divine dogmas, as a wise and saintly theologian, as the comrade and companion of the apostles.

Theotokion

O Virgin undefiled, with the waters of compunction wash the filth from my heart, and bestow on me repentance through thy holy prayers to the compassionate God, whom thou hast borne ineffably.

Katavasia: All things are filled with awe at thy divine glory; for thou, O Virgin, who knewest not wedlock, didst hold in thy womb Him Who is God over all, and gavest birth to the timeless Son, granting peace unto all who hymn thee.

Ode Six

Irmos: I pour out my prayer unto the Lord...

I was Thy younger son, and I wasted the wealth Thou gayest me, withdrawing far from Thee into an evil life; and now I am starved and hungry for Thy blessings, O Lord who lovest mankind. To Thee I come, my Father and my God, asking forgiveness.

I dwell in cruel exile and am condemned to feed the swine, for I have wasted, O Father, the riches that Thou gayest me in Thy loving kindness; and I am stripped of everything. But do Thou, O God, take pity on me.

In my sinfulness, O Lord who lovest mankind, I dare not look up to the boundless height of heaven nor call myself Thy son, prodigal that I am. I have no right to ask forgiveness: but take pity on me in Thy boundless mercy.

Theotokion

Ineffable and beyond the power of human speech is the manner of thy childbearing, O Virgin. For in ways past understanding thou hast given birth to God, and yet preserved thy virginity inviolate. Therefore, as is right, let us all glorify thee as Theotokos in very truth.

Second Canon

Irmos: As we celebrate this sacred and solemn feast...

The empty boasts of foolish Barlaam were broken in pieces by the words and teachings and the sharp understanding of the most wise Emperor and of thee, O Gregory.

Let us honour in hymns the divine harp of the Spirit, the trumpet that plainly proclaimed the mysteries of the Lord, the Bishop of Thessalonica, the tongue that spoke of God.

Leading the people as a pillar of fire, thou hast burnt up the enemies of the Faith and enlightened the congregation of the true believers, O Gregory our father, wise in God.

Theotokion

Be unto me, all-holy Lady, quietness and a haven of consolation; lead me to a peaceful anchorage in God, and calm the raging of my passions.

Katavasia: Celebrating this divine and most honoured festival of the Mother of God, come, ye divinely wise, let us clap our hands and glorify God Who was born of her.

Kontakion, Tone Eight

Holy and divine instrument of wisdom, joyful trumpet of theology, with one accord we sing thy praises, O Gregory inspired by God. But since thou standest now in mind and spirit before the Original Mind, guide our minds to Him, O father, that we may cry to thee: Rejoice, preacher of grace.

Ikos

Thou hast appeared on earth as an angelic messenger ,proclaiming unto mortal men the mysteries of God. Endowed with a human mind and flesh, yet speaking with the voice of the bodiless powers, thou hast filled us with amazement, O saint inspired by God, and made us cry aloud to thee:

Rejoice, for through thee the darkness is dispelled:
Rejoice, for through thee the light has returned.
Rejoice, messenger of the uncreated Godhead:
Rejoice, reprover of created folly.
Rejoice, height impossible to climb, that tells us of God's nature:
Rejoice, depth hard to scan, that speaks of His energy.
Rejoice, for thou hast rightly proclaimed God's glory:
Rejoice, for thou hast denounced the opinions of evildoers.
Rejoice, torch that shows us the Sun:
Rejoice, cup filled with nectar.
Rejoice, for through thee the truth has shone forth :
Rejoice, for through thee falsehood has been plunged in darkness.
Rejoice, preacher of grace !

Ode Seven

Irmos: The Children of Judæa, who dwelt of old in Babylon...

I dare not call myself Thy son, O Father who lovest mankind; I ask to be as one of Thy hired servants. Reject me not, as I cry out to Thee: O God of our fathers, blessed art Thou.

Defiled by our past actions, we have lost the nobility that was ours at first. But in fervent repentance let us hasten to our only Father and God, that we may receive salvation.

Harsh is the citizen whom in my wretchedness I am condemned to serve; cruel is the hunger that I suffer as I feed the swine. But cause me to turn back from exile, O Father, and have mercy upon me.

Theotokion

Thou hast restored to life our nature that was dead, O Virgin Theotokos, for thou alone hast borne the Life. Therefore with all the faithful we acknowledge the salvation that we have received through thee, and we cry: O God of our fathers, blessed. art Thou.

Second Canon

Irmos: The holy Children bravely trampled upon the threatening fire...

All who study thy words and writings, O Gregory, are initiated into the knowledge of God and filled with spiritual wisdom; and they become theologians of the uncreated grace and energy of God.

Thou hast broken in pieces the sword and the bow. of those who believe falsely, O holy hierarch, and thou hast shattered the arrogance of Barlaam and all the power of the heretics, as. a great rock shatters a spider's web.

The faith of the Orthodox is sealed by thy words and teachings and writings, O Gregory; thou hast humbled the boldness of heresy, brought to an end the denial of the true Faith, and overthrown those who believe falsely.

Theotokion

Withered by the sickness of the passions, truly we have found in thee a fountain of healing, from which we draw the waters of divine salvation, and we cry: O all-pure Virgin, blessed is the fruit of thy womb.

Katavasia: The divinely wise would not worship a created thing instead of the Creator,

but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: O all-hymned Lord and God of our fathers, blessed art Thou.

Ode Eight

Irmos: The Chaldæan tyrant in his madness...

We who believe in Thee know the wealth of Thy great and measureless compassion, O Master. With the Prodigal Son, in deep sincerity we all bow down before Thee. Accept us, sinners that flee to Thee for refuge, for there is no sin, O compassionate Lord, that can overcome Thy love for mankind.

Humbling Thyself because of Thy compassion, O Master, Thou hast spoken with kindness to Thy fallen sons. For in Thy love for mankind Thou goest out to meet the sinful, and embracing them Thou grantest them salvation. And if any man reproaches Thee for this, in Thy tender love Thou art not angry with him, for Thou alone art measureless in mercy.

Most terrible will be the judgement passed upon me, O Master; for though I see that Thou art longsuffering and full of love for men, I do not run to Thee and call upon Thee with the words of the Prodigal, but I spend my life in carelessness. Be merciful to me, O compassionate Lord, and save me through repentance from condemnation on the Last Day.

To the Holy Trinity

Most Holy Trinity, glory to Thee.

We glorify not three Gods but one Godhead; we honour three Persons in very truth, the Father unbegotten, the Son begotten from the Father, and the Holy Spirit proceeding from the Father, One God in Three; and with true faith and glory we ascribe to each the title God.

Theotokion

O Virgin undefiled, I am beset by many trials and overwhelmed in the waves of tribulation. Thou art a haven of salvation: through thine intercessions deliver me and save me from all danger, O Theotokos, that for ever I may glorify thee as my sure protection.

Second Canon

Irmos: The Offspring of the Theotokos...

Thou standest now in worship before the throne of the all-merciful God with the theologian saints, for thou wast their equal in thy way of life, O wise Gregory, hierarch of Thessalonica, glory of the episcopate, adorned with the dignity of the high priesthood.

Before thy conception in the womb, God knew the purity of thine understanding; and He revealed clearly to the faithful Emperor that thou art an invincible champion of the Church; and so through Can assured and lawful consecration thou wast sealed with the chrism of the high priesthood.

The harmful faction of Akindynos was utterly defeated and vanished as the smoke, confounded by thy voice of thunder and by the wisdom of thy teaching, O glorious Gregory, Bishop of Thessalonica.

Theotokion

In thy womb, O Virgin, the Word of God reshaped man's nature that was crushed beneath the passions, and in His infinite love He renewed it wholly and sanctified it. Through thee have we been saved, and we glorify thee unto all the ages.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia: The birthgiving of the Theotokos saved the pious children in the furnace—then in figure, but now in deed—and it moveth all the world to chant to thee: Hymn the Lord, O ye works and exalt Him supremely for all ages!

Ode Nine

Irmos: Heaven was amazed at this...

For my sake, O Lord, sacrifice the fatted calf, and fill with joy and gladness all the holy souls that dwell with Thee. I was lost: receive me back. I was dead: lead me to life and clothe me with incorruption, putting on me the divine robe of salvation.

O souls that have wandered far from God and are deprived of the divine gifts of grace, come and with deep sincerity of heart let us turn back like the Prodigal and cry: O good Father who art in heaven, we have all sinned against Thee; be merciful to us and save us, for we flee for refuge to Thy mercy.

O Lord, Lord, who art rich in compassion, abhor me not. I have wasted my wealth in many pleasures, but now I cry to Thee with the voice of the Prodigal: I have sinned against Thee, Father; be merciful to me and save me, for I flee for refuge to Thy mercy.

Theotokion

Thou art a haven of salvation, O Lady, a guide and protection unto me, thy servant. With Jove I set all my hope in thee: through thine intercessions before God, may I be delivered from all harsh trials and temptations, and from everything which makes me stumble, that I may magnify thee with faith.

Second Canon

Irmos: Let every mortal born on earth...

Thou hast become a mirror of God, O Gregory, for thou hast kept without stain that which in thyself is according to the divine image; and bravely establishing thy mind as master over the passions of the flesh, thou hast attained that which is according to God's likeness. So thou hast become the glorious dwelling-place of the Holy Trinity.

Inspired by the divine Spirit, as a winged angel thou hast come to the aid of the pious Emperor, fighting against the foolish-minded Barlaam, who in his madness blasphemed against the glory of God; and thou hast justly gained the victory over him.

Wholly filled with heavenly wisdom, O glorious saint, thou hast shone as a light in the world, teaching the doctrines of Orthodoxy. In thy love for true wisdom thou hast conceived the fear of God within thy heart, and given birth to the words of the Spirit.

Theotokion

We and all the faithful with one accord offer to thee a hymn of thanksgiving, for thou hast freed us from the ancient curse, O Mother of God; and we have gained through thee God's blessing, His salvation, enlightenment, mercy and eternal joy.

Katavasia: Let every earthborn man leap up, enlightened by the Spirit; and let the nature of the incorporeal intelligences keep festival, honouring the sacred feast of the Mother of God, and let it cry aloud: Rejoice, O Most-blessed Theotokos, Pure Ever-virgin!

The appointed exapostilarion of the Resurrection.

Glory to the Father...; and then the exapostilarion of the saint:

Rejoice, glory of the fathers, voice of the theologians, tabernacle of inward stillness, dwelling-place of wisdom, greatest of teachers, deep ocean of the word. Rejoice, thou who hast practiced the virtues of the active life and ascended to the height of contemplation; Rejoice, healer of man's sickness. Rejoice, shrine of the Spirit; Rejoice, father who though dead art still alive.

Both now...

Theotokion

O Lady, Queen of all and above all, higher than all the heavenly hosts, stretch out thy powerful hand and preserve the world; bless the priests that celebrate in thine honour and

forgive the monks that ask for thy prayers. Grant peace to the Orthodox people and guard this city, O holy Theotokos. And grant to us that we may see the heavenly Kingdom and the door of Paradise, when at the Second Coming the Judge shall sit on His dread throne to judge the inhabited earth, O Queen of the angels.

Psalms of Praise

Five stichera of the Resurrection in the Tone of the week, from the Octoechos; and then the following four stichera, the first three of them in honour of the saint:

Tone One

Special melody, O purest Virgin, thou joy of the heavenly hierarchies...

In the world thou hast lived a life of blessedness, and now in heaven thou dost rejoice in the assembly of the blessed; because thou wast meek, thou dwellest in the land that the meek inherit, O Bishop Gregory. God has made thee rich in the grace of working miracles, which thou dost bestow on those who honour thee.

The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment (*Psalms 36: 30*).

O blessed saint, thou hast planted the dogmas of Orthodoxy and cut down the thorns of heresy. With thy words thou hast watered the seed of the Faith, making it grow, and as an active husbandman thou hast brought to God ears of wheat increased an hundredfold.

Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice (*Psalms 131: 9*).

The glory of thy blameless life, O blessed saint, amazed both angels and mankind. With steadfast purpose thou hast laboured in the ascetic life, and shown thyself a worthy hierarch and minister of God, and His true friend.

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end (*Psalms 9: 33*).

Tone Six

In this season of abstinence, O Christ, Thou hast shone as a light on those that walk in the darkness of sin. Bring us to the holy day of Thy Passion, that we may cry to Thee: Arise, O God, and have mercy on us.

Glory to the Father...

Repeat In this season of abstinence...

Both now...

Most blessed art thou, O Virgin Theotokos...

Great Doxology, the two Litanies, and the Dismissal.

Liturgy

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia in the Tone of the week from the Octoechos, and four troparia from Ode Six of the Canon, of the saint.

Prokimenon, Tone Five

Thou, O Lord, shalt keep us and shalt preserve us from this generation, and for evermore (*Psalms 11: 8*).

Stichos: Save me, O Lord, for a righteous man there is no more (*ibid.*, 2).

Prokimenon of the Saint, Tone One

My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Epistle: (For the day) Hebrews 1: 10-2: 3.

(For the saint) Hebrews 7: 26-8: 2.

Alleluia, Tone Five

Of Thy mercies, O Lord, will I sing for ever (*Psalm 88: 2*).

For Thou hast said: Mercy shall be built up for ever (*ibid.*, 3).

Gospel: (For the day) Mark 2: 1-12.

(For the saint) John 10: 9-16.

Communion verse: Praise ye the Lord from the heavens: praise Him in the heights.

And: The righteous shall be had in everlasting remembrance: he will not be afraid of any evil tidings.

Alleluia, Alleluia, Alleluia.

Vespers on Sunday Evening

There is no reading from the Psalter.

To Lord, I have cried, ten stichera are sung: four penitential stichera in the Tone of the week, and then three stichera from the Triodion:

Tone Eight

by Joseph

I have sinned against Thee countless times, and I await countless torments: gnashing of teeth and weeping that finds no comfort, the fire of Gehenna, darkness and the dwelling of the damned. Give me tears, O righteous Judge, that I may gain remission and release from my wickedness, as I fast and cry to Thee: Take pity on me, Christ my Master, in Thy great and abundant mercy.

I have gone astray upon the mountains of bitter sin: seek me, O Word, and call me back to Thee, and drive out from my understanding all the ways of wickedness. Restore me from death to life and cleanse me by fasting, as I weep unceasingly and cry to Thee: Take pity on me, Christ my Master, in Thy great and abundant mercy.

Same Tone

by Theodore

As we start upon the third week of the Fast, O ye faithful, let us glorify the Holy Trinity, and joyfully pass through the time that still remains. Causing passions of the flesh to wither from our souls, let us gather divine flowers, weaving garlands for the queen of days, that with crowns upon our heads we may sing in praise of Christ the Victor.

Then three stichera to the saint of the day from the Menaion; Glory to the Father... Both now... ; and the Theotokion from the Menaion.

Entrance, O joyful light...

Great Prokimenon (Psalm 68):

Tone Eight

Turn not away Thy face from Thy servant, for I am in trouble; hear me speedily: hearken unto my soul, and deliver it.

1. Let Thy salvation, O God, succour me.
2. Let the poor see it and be glad.
3. Seek God, and your soul shall live.

Aposticha

Tone Eight

Throwing off from my unruly mind the bridle of the Father, I have lived with bestial

thoughts of sin, and in my misery like the Prodigal I have wasted all my life. Forsaking the food that gives strength to man's heart, I have fed upon the pleasure that gives passing satisfaction. Yet, good Father, shut not against me the door of Thy compassionate love, but opening it wide receive me as the Prodigal Son and save me (*twice*).

To the Martyrs

O martyrs of the Lord, ye hallow every place and heal every ill: and now we entreat you to pray that our souls may be delivered from the snares of the enemy.

Glory to the Father... Both now...

Theotokion

The heavenly powers praise thee, O Virgin Mother full of grace, and we also glorify thy childbearing that none can understand. O Theotokos, pray for the salvation of our souls.

And the rest of Vespers as on the two preceding Sundays.

The Third Sunday in Lent on which we celebrate the Adoration of the Precious and Life-giving Cross Great Vespers on Saturday Evening

Before the beginning of the service, the Precious Cross is brought from the table of the Prothesis or the sacristy and placed on the Holy Table. A candle is lit and left: burning in front of it.

After the Psalm of Introduction (Psalm 103) and the Great Litany, we read Blessed is the man (the first kathisma of the Psalter).

To Lord, I have cried, ten stichera are sung: six of the Resurrection in the Tone of the week from the Octoechos, and the following four from the Triodion:

Tone Five

Special melody, Rejoice in truth, ye ascetics...

Shine, Cross of the Lord, shine with the light of thy grace upon the hearts of those that honour thee. With love inspired by God, we embrace thee, O desire of all the world. Through thee our tears of sorrow have been wiped away; we have been delivered from the snares of death and have passed over to unending joy. Show us the glory of thy beauty and grant to us thy servants the reward of our abstinence, for we entreat with faith thy rich protection and great mercy.

Rejoice! life-giving Cross, the fair Paradise of the Church, Tree of incorruption that brings us the enjoyment of eternal glory: through thee the hosts of demons have been driven back; and the hierarchies of angels rejoice with one accord, as the congregations of the faithful keep the feast. Thou art an invincible weapon, an unbroken stronghold; thou art the victory of kings and the glory of priests. Grant us now to draw near to the Passion of Christ and to His Resurrection.

Rejoice! life-giving Cross, unconquerable trophy of the true faith, door to Paradise, succour of the faithful, rampart set about the Church. Through thee the curse is utterly destroyed, the power of death is swallowed up, and we are raised from earth to heaven: invincible weapon, adversary of demons, glory of martyrs, true ornament of holy monks, haven of salvation bestowing on the world great mercy.

Come, Adam and Eve, our first father and mother, who fell from the choir on high through the envy of the murderer of man, when of old with bitter pleasure ye tasted from the tree in Paradise. See, the Tree of the Cross, revered by all, draws near I Run with haste and embrace it joyfully, and cry to it with faith: O precious Cross, thou art our succour; partaking of thy fruit, we have gained incorruption; we are restored once more to Eden, and we have received great mercy.

Glory to the Father...

Tone Three

O Christ our God, of Thine own will Thou hast accepted Crucifixion, that all mankind might be restored to life. Taking the quill of the Cross, out of love for man in the red ink of royalty with bloody fingers Thou hast signed our absolution. We are in danger once again of being parted from Thee; O forsake us not! Take pity on Thy people in distress, for Thou alone art longsuffering. Rise up and fight against our enemies in Thine almighty power.

Both now...

Then the Theotokion (Dogmatikon) in the Tone of the week from the Octoechos, followed by the Entrance, O Gentle Light, and the Prokimenon of the day, The Lord is King.

At the Litya we sing the stichera of the patron saint of the church or monastery, and then: Glory to the Father... Both now...

Tone Five

Beholding Thee, the Fashioner and Creator of all, hanging naked on the Cross, the whole creation was transfixed by fear, and it lamented; the light of the sun grew dark and the earth quaked; the rocks were split and the splendour of the temple was rent in twain; the dead rose from their tombs and the angelic powers cried in amazement: 'O strange wonder! The Judge is judged, and suffers willingly, for the salvation and renewal of the world.'

We sing the Aposticha in the Tone of the week from the Octoechos, and then:

Glory to the Father... Both now...

Tone Four

O Lord who hast helped gentle David in the combat and enabled him to overcome the Philistine, come to the aid of Thine Orthodox people, and by the weapon of the Cross cast down our enemies. In Thy compassion show us Thy mercy as of old, and make them know in truth that Thou art God, and that we who put our trust in Thee shall conquer. At the constant intercessions of Thy most pure Mother, grant us Thy great mercy.

The apolytikion O, Theotokos Virgin, Rejoice (twice), and then the apolytikion (troparion) of the Cross (once):

Tone One

O Lord, save Thy people/ and bless Thine inheritance./ Grant victory unto Orthodox Christians/ over their adversaries,/ and by the power of Thy Cross// preserve Thou Thy commonwealth.

And the rest of Vespers.

Matins

After the Six Psalms and the Great Litany, we sing The Lord is God, followed by the troparion (apolytikion) of the Resurrection in the Tone of the week (twice); Glory to the Father...; the troparion of the Cross, O Lord, save Thy people...; Both now...; and the Theotokion:

Tone One

At Gabriel's salutation, 'Rejoice!', the Master of all things took flesh in thee, O Virgin. Thou art the holy Ark of which the righteous David spoke; thou wast made wider than the heavens, for thou hast carried thy Creator in thy womb. Glory be to Him who dwelt in thee; glory be to Him who from thee came forth; glory be to Him who through thy childbearing has set us free.

Then the two readings from the Psalter, with the sessional hymns of the Resurrection in the Tone of the week; the Polyeleos (or Psalm 118), the Evlogitaria, the following sessional hymn of the Cross:

Tone Eight

In Paradise of old the tree stripped me bare; for by giving me its fruit to eat, the enemy brought in death. But now the Tree of the Cross that clothes men with the garment of life has been set up on earth, and the whole world is filled with boundless joy. Beholding it venerated, O ye people, let us with one accord raise in faith our cry to God: His house is full of glory.

Glory to the Father... Both now...

Repeat In Paradise of old...

Then the Hymns of Ascent and the Prokimenon in the Tone of the week, and the appointed

Morning Gospel. We then sing Having Beheld the Resurrection of Christ, followed by Psalm 50, and then, as on previous Sundays:

Glory to the Father...

Tone Eight

The doors of repentance do Thou open to me, O Giver of life,/ for my spirit waketh at dawn toward Thy holy temple,/ bearing a temple of the body all defiled./ But in Thy compassion cleanse it/ by the loving-kindness of Thy mercy.

Both now...

Same Tone

Guide me in the paths of salvation, O Theotokos,/ for I have defiled my soul with shameful sins,/ and have wasted all my life in slothfulness,/ but by thine intercessions/ deliver me from all uncleanness.

Tone Six

Have mercy on me, O God, according to Thy great mercy;/ and according to the multitude of Thy compassions,/ blot out my transgression.

When I think of the multitude of evil things I have done,/ I, a wretched one,/ I tremble at the fearful day of judgment;/ but trusting in the mercy of Thy loving-kindness,/ like David do I cry unto Thee:/ Have mercy on me, O God,/ according to Thy great mercy.

The Canon

We use four troparia (including the Irmos) from the Canon of the Resurrection and two troparia from the Canon to the Theotokos, both in the Tone of the week from the Octoechos; and then the Canon of the Triodion with eight troparia, by St. Theodore the Studite:

Ode One

Tone One

Irmos: This is the day of Resurrection...

This is a day of festival: at the A wakening of Christ, death has fled away and the light of life has dawned; Adam has arisen and dances for joy. Therefore let us cry aloud and sing a song of victory.

This is the day of the veneration of the Precious Cross. Now it is placed before us and shines with the brightness of Christ's Resurrection. Let us all draw near and kiss it with great rejoicing in our souls.

O mighty Cross of the Lord, manifest thyself: show me the divine vision of thy beauty, and grant me worthily to venerate thee. For I speak to thee and embrace thee as though thou wast alive.

Let heaven and earth give praise with one accord, for the all-blessed Cross is now set forth before us all, on which Christ's Body was nailed when He was offered in sacrifice. Let us venerate it with great rejoicing in our souls.

Glory to the Father...

O Trinity of Persons, O Unity of Essence, Father, Son and Spirit, equal in power, one in purpose and will, one in dominion and rule, watch over Thy world and grant it peace.

Both now...

Theotokion

O Virgin who hast not known a man, without seed thou hast conceived: pure and sinless is the birth, and the Child thou bearest is the Maker of all, Christ our God. Entreat Him to grant the whole world peace.

Katavasia: Moses the servant of God prefigured Thy Cross in the days of old, when he divided the Red Sea with his rod and led Israel across on dry land; and he sang a song of

deliverance unto Thee, O Christ our God.

Ode Three

Irmos: O come, let us drink a new drink...

O come, let us sing a new song, celebrating the overthrow of hell, for Christ has risen from the tomb; death He has taken captive, and saved all the world.

O come, ye faithful, and let us drink, not from a well of earthly water that perishes, but from the fountain of light, as we venerate the Cross of Christ: for His Cross is our glory.

When now we venerate Thy Cross, which Moses once prefigured with his outstretched arms, we put to flight the invisible Amalek, a Christ our Master, and so we gain salvation.

O ye faithful, with pure eyes and lips let us venerate in joy the Cross of the Lord, singing a song of exultation.

Glory to the Father...

I honour one God without beginning, three in Persons but undivided in Essence, the Father, the Son and the Spirit of life, in whose Name we were baptized.

Both now...

Theotokion

In days of old Moses saw thy mystery prefigured in the bush, O hallowed Virgin: just as the flames did not consume it, so the fire of the Godhead has not consumed thy womb.

Katavasia: Through Thy Cross, O Christ my Master, set me firmly on the rock of the faith: let not my mind be shaken by the assaults of the malicious enemy; for Thou alone art holy.

Sessional hymns of the Cross:

Tone Six

Thy Cross, O Lord, is holy, and brings healing to those who are in sickness through their sins. Venerating it, we fall before Thee: have mercy upon us.

Exalt ye the Lord our God: and worship at His footstool, for He is holy (*Psalm 98: 5*).

Today the words of the Prophet are fulfilled: for see, we worship at the place on which Thy feet have stood, a Lord; and tasting from the Tree of salvation, we have been delivered from our sinful passions at the intercessions of the Theotokos, O Thou who alone lovest mankind.

Glory to the Father...

No sooner had the wood of Thy Cross been set up, O Christ our Lord, than the foundations of death were shaken. Hell swallowed Thee eagerly, but it let Thee go with trembling. Thou hast shown us Thy salvation, O Holy One, and we glorify Thee, O Son of God; have mercy upon us.

Both now...

Theotokion

O Virgin Theotokos, thy Son, Christ our God, was nailed of His own will upon the Cross, and He has risen from the dead. Pray to Him for the salvation of our souls.

Ode Four

Irmos: May Habakkuk, inspired by God...

'Behold, Christ is risen', the Angel said to the women bearing sweet spices. 'Lament not, but go and say to the apostles: Rejoice, today is the salvation of the world; for through Christ's death the tyranny of the enemy has been destroyed.'

As we celebrate today the joyful veneration of Thy life-giving Cross, O Christ our Saviour, we prepare ourselves for Thy most holy Passion; for Thou in Thine almighty power hast brought to pass the salvation of the world.

There is joy today in heaven and on earth, for the sign of the Cross is made manifest to the world. The thrice-blessed Cross is set before us, and to all who show it veneration it is a fount of ever-flowing grace.

What shall we offer Thee, a Christ? For Thou hast given us Thy Precious Cross to venerate, on which Thy holy Blood was shed, to which Thy flesh was fixed by nails. With love we kiss it and give thanks to Thee.

Glory to the Father...

I sing the praises of the three Persons in one Godhead; I proclaim one simple Nature undivided: Father eternal, Son and Holy Spirit, one in throne and lordship, one single Kingdom, one everlasting Power.

Both now...

Theotokion

In thee alone among women, O pure Lady, there was revealed a marvellous and fearful thing: thou hast made nature new, conceiving without seed and still remaining as at first a virgin; for the Child that thou hast borne is the true God.

Katavasia: Seeing Thee, O mighty Lord, upon the Cross, the sun was seized with fear and hid its rays, with dread the whole creation glorified Thy longsuffering, and the earth was filled with Thy praise.

Ode Five

Irmos: Let us rise early in the morning...

From the tomb hast Thou arisen, O Light that never sets, and shone upon the world with the bright dawn of incorruption. In Thy compassion Thou hast driven out the dark sorrow of death from the farthest ends of the earth.

Cleansed by abstinence let us draw near, and with fervent praise let us venerate the all-holy Wood on which Christ was crucified, when He saved the world in His compassion.

Today the ranks of angels dance with gladness at the veneration of Thy Cross. For through the Cross, O Christ, Thou hast shattered the hosts of devils and saved mankind.

The Church has been revealed as a second Paradise, having within it, like the first Paradise of old, a tree of life, Thy Cross, O Lord. By touching it we share in immortality.

Glory to the Father...

I glorify three coeternal Persons in one Essence, Father, Son and Spirit, a single Light in threefold brightness, one Power and Kingdom in unconfused identity.

Both now...

Theotokion

Thou hast conceived by the law of nature, but above that law; for thou alone hast borne child without seed. We are afraid to think or speak of the manner of thy giving birth, O all-blameless Virgin.

Katavasia: Rising early in the morning we sing Thy praises, O Saviour of the world, for we have found peace through Thy Cross. By it Thou hast renewed mankind, and led us to the light that knows no evening.

Ode Six

Irmos: Thou hast gone down, O Christ...

Thou hast crushed death, O Christ, and risen as a mighty King; Thou hast recalled us from the depths of hell and brought us to the land of immortality, granting us the joy of the Kingdom of Heaven.

O ye faithful, let us cry aloud with joy and sing triumphantly to God, as we greet the Cross of the Lord; for *it is* a fountain of holiness to all those in the world.

The words of the Psalmist are fulfilled: for see, we worship at the footstool of Thy most pure feet, O Lord all-powerful, at Thy Precious Cross, the thrice-blessed Wood.

The wood which the Prophet of lamentation saw placed in Thy bread—Thy Cross, O merciful Lord—we venerate, and we sing

in praise of Thy bonds and tomb, of the spear and nails..

We kiss the holy Cross, O Christ, which Thou wast pleased to bear upon Thy shoulders, on which Thou hast accepted to be lifted up and crucified in the flesh; and from it we receive strength against our invisible enemies.

Glory to the Father....

I praise the Unity in three Persons and the Trinity worshipped in one Nature, the Triune God, threefold Light, Father, Son and Holy Spirit.

Both now...

Theotokion

O Ewe free from blemish, the greatest wonder of all wonders was revealed in thee: for thou hast borne the Lamb that takes away the sin of the world. Entreat Him fervently for those who sing thy praises.

Katavasia: Jonah in the belly of the whale foreshadowed with his outstretched hands the figure of the Cross; and he leapt out from the monster, saved by Thy power, O Word.

Kontakion, Tone Seven

The fiery sword no longer guards the gate of Eden, for in a strange and glorious way the wood of the Cross has quenched its flames. The *sting* of death and the victory of hell are now destroyed, for Thou art come, my Saviour, crying unto those in hell: 'Return again to Paradise.'

Ikos

Pilate set up three crosses in the place of the Skull, two for the thieves and one for the Giver of Life. Seeing Him, hell cried to those below: 'O my ministers and powers! Who is this that has fixed a nail in my heart? A wooden spear has pierced me suddenly, and I am torn apart. Inwardly I suffer; anguish has seized my belly and my senses. My spirit trembles, and I am constrained to cast out Adam and his posterity. A tree brought them to my realm, but now the Tree of the Cross brings them back again to Paradise.'

Ode Seven

Irmos: He who delivered the Children from the furnace.

Thou hast risen on the third day from the tomb as one awakening from sleep, O Lord, and by Thy divine power Thou hast struck down the gatekeepers of hell; Thou hast raised up all our ancestors 'from the beginning, O God of our fathers, who alone art blessed and greatly glorified.

This day, ye peoples, let US dance and sing to the music of the harp, and greatly rejoice at the veneration of the Cross, giving glory to Christ who was nailed upon it, the God of our fathers, who alone is blessed' and greatly glorified.

Thy Cross, O Lord all-merciful, is honoured by the whole world, for Thou hast made the instrument of death into a source of life. Sanctify those who venerate it, O God of our fathers, who alone art blessed and greatly glorified.

Thou alone, O only Jesus, art merciful and tenderhearted: illumine and sanctify those "who venerate with faith Thy Cross and Thy divine Passion, O God of our fathers, who alone art blessed and greatly glorified.

Glory to the Father...

I praise the Godhead, Unity in three Persons: for the Father is Light, the Son is Light, and

the Spirit is Light, but the Light remains undivided, shining forth in oneness of Nature, yet in the three rays of the Persons.

Both now...

Theotokion

Under many different names thou wast proclaimed by all the prophets: for thou hast been revealed as the gateway of God, the golden vessel of manna, the holy land, O Virgin Bride of God who hast conceived in the flesh Jesus Christ, the God of our fathers who is greatly glorified.

Katavasia: The Lord who delivered the Children from the flames took flesh and came upon the earth: nailed to the Cross, He has granted us salvation, the G~ of our fathers, who alone is blessed and greatly glorified.

Ode Eight

Irmos: This is the chosen and holy day...

‘Why do ye hold sweet-smelling spices in your hands? Whom are ye seeking?’ cries the young man at the tomb. ‘Christ our God is risen, raising up the nature of mortal men from the hidden depths of hell.’

Rejoice, O Cross, thrice-blessed and divine Wood, a light to those in darkness. Shining on the four comers of the earth, thou dost prepare us for the dawn of Christ’s Resurrection. O grant to all the faithful that they may come to the festival of Easter.

On this day the Wood anointed with life, the Cross of Christ, fills all things with the perfume of divine grace. Let us smell its God-given fragrance, venerating it with faith for ever.

Come, Elisha the prophet, and tell us plainly: What was the wood that thou hast cast into the water? ‘It was the Cross of Christ, which draws us up from the depths of corruption: and we venerate it with faith for ever.’

Jacob prefigured Thy Cross in days of old, O Christ, when he venerated the top of Joseph’s holy staff, in which he saw foreshadowed the dread sceptre of Thy Kingdom; and now we venerate Thy Cross in faith for ever.

We bless the Lord, Father, Son and Holy Spirit.

I glorify one Substance in three beings: Father, Son and Spirit, neither confused in Persons nor divided in Essence; for there is one God in Trinity, ruling over all for ever.

Both now...

Theotokion

Alone among mothers, Mary Bride of God, thou hast remained a virgin. Without knowing man thou hast given birth to the Saviour Christ, yet kept the seal of thy purity unbroken; and with all the faithful we shall call thee blessed for ever.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia: Daniel, great among the prophets, was cast into the lions’ den; but, stretching out his hands in the form of the Cross, he was delivered from their mouths and kept unharmed, blessing Christ our God for ever.

Ode Nine

Irmos: Shine, shine, O new Jerusalem...

Thou hast gone down into the tomb, O God the Giver of Life, and Thou hast broken all the bolts and bars, raising up the dead who cry aloud: Glory to Thy Resurrection, O Christ, the Saviour all-powerful.

Thy tomb, O Christ, has brought me life: for Thou, the Lord of life, hast come and cried to those who were dwelling in the grave: ‘O all who are in bonds, be loosed: for I am come,

the Ransom of the world.'

Let all the trees of the forest dance and sing, as they behold their fellow-tree, the Cross, today receiving veneration: for Christ, as holy David prophesied, has exalted it on high.

I died through a tree, but I have found in thee a Tree of Life, O Cross of Christ. Thou art my invincible protector, my strong defense against the demons. Venerating thee this day, I cry aloud: Sanctify me by thy glory.

Rejoice and be exceeding glad, O Church of God, as thou dost venerate today the thrice-blessed wood of the most holy Cross of Christ, that is: attended by the ranks of angels, and with fear they stand before it.

Glory to the Father...

I worship Thee, O holy, God, as Trinity of Persons in Unity of Essence, Father, Son and Holy Spirit, one Power and Kingdom, sovereign over all.

Both now...

Theotokion

Thou art the great mountain, O Virgin, wherein Christ dwelt, as holy David says. By thee we are raised up to heaven, all-blessed Lady, regaining through the Spirit the adoption of sons.

Katavasia: O Virgin Mother and true Theotokos, without seed thou hast borne Christ our God, who was lifted in the flesh upon the Cross. We and all the faithful, as is right, magnify thee with thy Son.

The appointed exapostilarion of the Resurrection.

Glory to the Father...; and then the exapostilarion of the Cross:

Seeing the Precious Cross of Christ placed this day before us, let us venerate it and rejoice in faith; with love let us greet the Lord who by His own free choice was crucified upon it, asking Him to grant us all uncondemned to adore His Holy Passion and to attain the Resurrection.

Both now...

Theotokion

All-hallowed Lady, with true devotion now we venerate the Wood on which thy Son stretched out His most pure hands and for our sakes was nailed. Give us peace and grant that we may come to the Holy Passion that has saved the world; and may we worship at the radiant Festival of Easter, the Lord's Day that brings light and joy to all creation.

Psalms of Praise

Four stichera of the Resurrection in the Tone of the week from the Octoechos, and then the following three stichera of the Cross, repeating the first:

Tone Four

With our voices let us shout and magnify in songs the Precious Cross; let us kiss it and cry out: O honoured Cross, sanctify our souls and bodies by thy power, and keep unharmed from all malice of the enemy those who venerate thee with true reverence.

Approach and draw waters-that shall never fail, flowing from the grace of the Cross. See now set before you the holy Wood, source of divine gifts, on which there fell blood and water from the wounded side of the Lord of all. Of His own will He was raised upon the Cross, and with Himself He has raised up mortal man.

Exalt ye the Lord our God, and worship the footstool of His feet; for He is holy (*Psalm 98: 5*).

O honoured Cross, thou art the firm foundation of the Church, the strength of kings, the glory and defense of monks. Venerating thee today, we are filled with light in heart and

soul, through the divine grace of the Lord who was nailed upon thee and overthrew the power of our deceitful enemy; bringing the curse to naught.

God is our King before the ages: He has worked salvation in the midst of the earth (*Psalm 73: 12*).

Repeat the first sticheron, With our voices let us shout...

Arise, O Lord my God, lift up Thine hand: forget not Thy poor for ever (*Psalm 9: 33*).

Then we sing the following sticheron:

Tone Eight

The Lord of all has taught us in a parable to shun the boastful thoughts of the evil Pharisees; and He has instructed all of us not to think more highly than we should. He Himself became our pattern and example, for He emptied Himself even unto death upon the Cross. Let us therefore render thanks with the Publican and say: O God who hast suffered for us and yet remained impassible, deliver us from the passions and save our souls.

Glory to the Father...

Repeat The Lord of all has taught us...

Both now...

Most blessed art thou, O Virgin Theotokos...

Great Doxology

During the stichera of Psalms of Praise the officiating priest puts on all his vestments. While the choir sings the Great Doxology, he takes incense and goes three times round the Holy Table, on which lies the Precious Cross upon a tray with branches of basil or flowers; and he censes the Cross from the four sides. Then, while the choir sings the concluding Holy God to a slow and solemn melody, he takes the Cross with the tray and, placing it upon his head, he proceeds round the Holy Table and out of the sanctuary through the north door, preceded by candles and by the deacon with the incense. The priest stops in front of the Holy Doors, facing to the east, and when the final Holy God has ended, he says:

Wisdom, let us attend.

Then we sing the troparion of the feast, O Lord, save Thy people thrice.

The priest proceeds to the center of the church, and places the Cross on a table or analogion specially prepared for it; and he censes the Cross from the four sides of the table, going round it three times.

Then the priest sings thrice:

Tone Six

Before Thy Cross we bow down, O Master, and Thy holy Resurrection do we glorify.

This is repeated three times by the choir and people.

Meanwhile the priest makes two prostrations in front of the Cross and kisses it, after which he makes another prostration. The Cross is then venerated by the other clergy in order of rank and by all the faithful, each making two prostrations before venerating the Cross and one after.

During the veneration of the Cross, the choir sings the following:

Tone Two

by the Emperor Leo

Come, ye faithful, and let us venerate the life-giving Wood, on which Christ, the King of Glory, stretched out His hands of His own will. To the ancient blessedness He raised us up, whom the enemy despoiled of old through pleasure, making us exiles far from God. Come, ye faithful, and let us venerate the Wood whereby we have been counted worthy to crush the heads of our invisible enemies. Come, all ye kindred of the nations, and let us honour in

hymns the Cross of the Lord. Rejoice, O Cross, perfect redemption of fallen Adam. Glorifying in thee, our faithful kings laid low by thy might the people of Ishmael. We Christians kiss thee now with awe, and glorifying God who was nailed on thee, we cry aloud: O Lord, who on the Cross wast crucified, have mercy upon us, for Thou art good and lovest mankind.

Tone Eight

Today the Master of the creation and the Lord of Glory is nailed to the Cross and His side is pierced; and He who is the sweetness of the Church tastes gall and vinegar. A crown of thorns is put upon Him who covers the heaven with clouds. He is clothed in a cloak of mockery, and He who formed man with His hands is struck by a hand of clay. He who wraps the heaven in clouds is smitten upon His back. He accepts spitting and scourging, reproach and buffeting; and all these things my Deliverer and God endures for me that am condemned, that in His compassion He may save the world from error.

Glory to the Father...

Same Tone

Today He who is in essence unapproachable, becomes approachable for me and suffers His Passion, delivering me from passions. He who grants light unto the blind is spat upon by the mouths of the transgressors, and He gives His back to scourging for the sake of those that are held captive. When the pure Virgin His Mother saw Him on the Cross, she cried aloud in pain: 'Woe is me, my Child! What is this that Thou hast done? Thou who wast in beauty fairer than all mortal men, dost now appear without life and form, having neither shape nor comeliness. Woe is me, my Light! I cannot bear to look upon Thee sleeping, and I am wounded inwardly, a harsh sword has pierced my heart. I sing the praises of Thy Passion, I venerate Thy merciful kindness: O longsuffering Lord, glory to Thee!'

Both now...

Tone Six

Today the words of the Prophet are fulfilled: for see, we worship at the place on which Thy feet have stood, O Lord; and tasting from the Tree of salvation, we have been delivered from our sinful passions at the' intercessions of the Theotokos, O Thou who alone lovest mankind.

Then the two Litanies, as usual, and the Dismissal.

Liturgy

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia in the Tone of the week from the Octoechos, and four troparia from Ode Six of the Canon in the Triodion.

In place of the Trisagion is sung:

Before Thy Cross we bow down, O Master, and Thy holy Resurrection do we glorify.
(thrice)

Glory to the Father... Both now...

And Thy holy Resurrection do we glorify.

Before Thy Cross we bow down, O Master, and Thy holy Resurrection do we glorify.

Prokimenon, Tone Six

O Lord, save Thy people and bless Thine inheritance (*Psalms 27: 9*).

Unto Thee, O Lord, will I cry; O my God, be not silent unto me (*ibid., 1*).

Epistle: Hebrews 4: 14-5: 6.

Alleluia, Tone Two

Remember Thy congregation which Thou hast purchased from the beginning. (*Psalms* 73: 2).

God is our king before the ages, He hath wrought salvation in the midst of the earth (*ibid.*, 12).

Gospel: Mark 8: 34-9: 1.

Communion verse: The light of Thy countenance, O Lord, hath been signed upon us.

Vespers on Sunday Evening

There is no reading from the Psalter.

To Lord, I have cried, ten stichera are sung: four penitential stichera in the Tone of the week, and then three stichera from the Triodion:

Tone Eight

by Joseph

O Lord, Thou hast stretched out Thine hands of Thine own will upon the Cross: fill us with Thy light through fasting and through prayer, through abstinence and works of charity; and count us worthy to adore Thy Cross with contrite hearts, for Thou art good and Thou lovest mankind.

O Lord all-merciful, in the multitude of Thy mercies blot out the multitude of my sins, and count me worthy with a pure soul to behold and kiss Thy Cross during the present week of abstinence, for Thou lovest mankind.

Tone Three

by Theodore

O mighty wonder! Before us stands the Wood, on which Christ was crucified in the flesh. The world venerates it and, illumined, cries aloud: 'Great is the power of the Cross! When devils look upon it, they are burnt; by the sign of the Cross they are consumed with fire.' O pure and holy Wood, I call thee blessed; I honour thee and worship thee with fear, and I give glory unto God who through thee has bestowed upon me life without end.

Then three stichera to the saint of the day from the Menaion; Glory to the Father... Both now...; and the Theotokion from the Menaion.

Entrance, O Gentle Light...

Great Prokimenon (Psalm 60)

Tone Eight

O Lord, Thou hast given an inheritance to them that fear Thy Name.

From the ends of the earth have I cried unto Thee.

I will take refuge under the shadow of Thy wings.

So will I sing praise unto Thy Name for ever.

Aposticha

Tone Eight

In my wretchedness I dare not raise my eyes to heaven, because of all the evil I have done; but like the Publican I groan and cry to Thee: O God, be merciful to me a sinner, and deliver me from the Pharisee's hypocrisy, for Thou only art compassionate (*twice*).

To the Martyrs

O martyrs of the Lord, ye hallow every place and heal every ill: and now we entreat you to pray that our souls may be delivered from the snares of the enemy.

Glory to the Father... Both now...

Theotokion

The heavenly powers praise thee, O Virgin Mother full of grace, and we also glorify thy childbearing that none can understand. O Theotokos, pray for the salvation of our souls.

And the rest of Vespers as on the preceding Sundays.

Note that at the First Hour on Monday, Wednesday and Friday we, venerate the Precious Cross, singing Before Thy Cross..., in place of Order my steps in Thy word...

The Fourth Sunday in Lent on which we celebrate the memory of Our Holy Father John of the Ladder

Vespers on Saturday Evening

After the Psalm of Introduction (Psalm 103) and the Great Litany, we read Blessed is the man (the first kathisma of the Psalter).

To Lord, I have cried, ten stichera are sung: six of the Resurrection in the Tone of the week from the Octoechos, and the following three in honour of the saint, the first of them being repeated:

Tone Eight

Special melody, A marvellous wonder...

O holy father John, truly hast thou ever carried on thy lips the praises of the Lord, and with great wisdom hast thou studied the words of Holy Scripture that teach us how to practice the acetic life. So hast thou gained the riches of grace, and thou hast become blessed, overthrowing all the purposes of the ungodly (*twice*).

Most glorious father John, with the fountain of thy tears thou hast cleansed thy soul, and by keeping vigils through the night thou hast gained God's mercy. Thou wast raised on wings, O blessed one, to the love of Him and of His beauty; and as is right thou dwellest now in His unending joy, with thy fellow soldiers in the spiritual fight, a holy saint of God.

O holy father John, through faith thou hast lifted up thy mind on wings to God; hating the restless confusion of this world, thou hast taken up thy Cross; and, following Him who sees all things, thou hast subjected thy rebellious body to His guidance through ascetic discipline, by the power of the Holy Spirit.

Glory to the Father...

Tone Five

O holy father, hearing the voice of the Gospel of the Lord, thou hast forsaken the world, counting as naught its riches and its glory; and so thou hast cried out to all: 'Love God, and ye shall find eternal grace. Set nothing higher than His love, that, when He comes in glory, ye may find rest with all the saints.' At their prayers, O Christ, guard and save our souls.

Both now....

Then the Theotokion (Dogmatikon) in the Tone of the week from the Octoechos, followed by the Entrance, O Gentle Light, and the Prokimenon of the day, The Lord is King.

At the Litya we sing the stichera of the patron saint of the church or monastery, and then: Glory to the Father...

Tone Eight

We and all who follow the monastic life honour thee as teacher, O John our father; for we have learned through thee to journey on the straight path. Blessed art thou, for thou hast served Christ and triumphed over the power of the enemy. O fellow of the angels, companion of the righteous and the saints, pray with us unto the Lord, that mercy may be granted to our souls.

Both now...

Theotokion

O Virgin who hast not known a man, Mother of the most high God, thou hast ineffably conceived God in the flesh. O Undeiled, accept the supplications of thy servants, for to all thou grantest cleansing from their sins. Receive our prayers and intercede for the salvation of us all.

*We sing the Aposticha in the Tone of the week from the Octoechos, and then:
Glory to the Father....*

*Tone Two
to the Saint*

Let us honour John, angel upon earth and man of God in heaven, adornment of the world, joy of the good and virtuous, glory of ascetics. For planted in the house of God he has blossomed with the flower of holiness, and spread abroad like a cedar in the desert, causing the sheep of Christ's spiritual flock to increase in sanctity and righteousness.

Both now....

Theotokion

O new wonder, greater than all the wonders of old! For who has ever known a mother to give birth without a man, and to carry in her arms Him who carries all creation? The Child conceived by thee, pure Virgin, is the Counsel and the Will of God. Since thou hast held Him as a babe in thine arms and hast gained a mother's boldness before Him, cease not to intercede for those who honour thee, that mercy and salvation may be granted to our souls.

The apolytikion O, Theotokos Virgin, Rejoice (thrice), and the rest of Vespers.

Matins

After the Six Psalms and the Great Litany, we sing The Lord is God, followed by the troparion (apolytikion) of the Resurrection in the Tone of the week (twice); Glory to the Father...; and then the troparion (apolytikion) of the saint:

Troparion, Tone One

O John our father, saint of God, thou wast revealed as a citizen of the desert, an angel in a body and a worker of miracles. Through fasting, prayer and vigils thou hast received heavenly gifts of grace, and thou healest the sick and the souls of those that turn to thee with faith. Glory be to Him who gave thee strength; glory be to Him who crowned thee; glory be to Him who through thee grants to all men healing.

Both now...

Theotokion, Same Tone

At Gabriel's salutation, 'Rejoice!' the Master of all things took flesh in thee, O Virgin. Thou art the holy Ark of which the righteous David spoke; thou wast made wider than the heavens, for thou hast carried thy Creator in thy womb. Glory be to Him who dwelt in thee; glory be to Him who from thee came forth; glory be to Him who through thy childbearing has set us free.

Then the two readings from the Psalter, with the sessional hymns of the Resurrection in the Tone of the week; the Polyeleos (or Psalm 118), the Evlogitaria, the Ypakoë, the Hymns of Ascent and the Prokimenon in the Tone of the week, and the appointed Morning Gospel. We then sing Having Beheld the Resurrection of Christ, followed by Psalm 50, and then, as on the previous Sundays:

Tone Eight

The doors of repentance do Thou open to me, O Giver of life,/ for my spirit waketh at dawn toward Thy holy temple,/ bearing a temple of the body all defiled./ But in Thy compassion cleanse it/ by the loving-kindness of Thy mercy.

Both now...

Same Tone

Guide me in the paths of salvation, O Theotokos,/ for I have defiled my soul with shameful sins,/ and have wasted all my life in slothfulness,/ but by thine intercessions/ deliver me from all uncleanness.

Tone Six

Have mercy on me, O God, according to Thy great mercy;/ and according to the multitude of Thy compassions,/ blot out my transgression.

When I think of the multitude of evil things I have done,/ I, a wretched one,/ I tremble at the fearful day of judgment;/ but trusting in the mercy of Thy loving-kindness,/ like David do I cry unto Thee:/ Have mercy on me, O God,/ according to Thy great mercy.

The Canon

We use four troparia (including the Irmos) from the Canon of the Resurrection and two troparia from the Canon to the Theotokos, both in the Tone of the week from the Octoechos; four troparia from the first Canon in the Triodion, and four troparia from the second Canon, in honour of the saint.

Ode One

First Canon, Tone Five

Irmos: To God our Saviour...

O Christ my Saviour, I have become like the man who fell among thieves, who was wounded and left half dead. For through my sins I have wounds more grievous than his.

Stripped of all Thy wealth, he cried out lamenting: 'O Saviour, I am gravely wounded; leave me not to the thieves.' So do I also pray to Thee: Merciful Lord, O save me.

My mind has been scourged with the whips of sin by wicked thieves and evil thoughts. Heal me, Christ my Saviour, and save me, for Thou art rich in mercy.

Theotokion

O undefiled Mother of Christ, God took flesh from thee while yet remaining always in the bosom of the Father: pray to Him without ceasing, that He may save from every peril the creatures He has formed.

Canon of the Saint

Tone Eight

by Ignatius

Irmos: Having crossed the water as though it were dry land...

Ascending from the dark sorrow of material things, O holy John, thou hast gone to dwell in spiritual light: give 'me light through thine intercessions to the Lord.

Suckled on the sweetness of abstinence, thou hast cast away the bitterness of sensual indulgence; and so, father, thou givest us a pleasure sweeter than honey and the honeycomb.

Ascending to the height of the virtues and rejecting the pleasures that creep upon the ground, O holy father, thou hast become the sweetness of salvation to thy flock.

Theotokion

O thou who ineffably hast borne the Word and Wisdom of the Father, heal the harsh wounds of my soul and still the anguish of my heart.

Tone Four

Katavasia: I shall open my mouth and the Spirit will inspire it, and I shall utter the words of my song to the Queen and Mother: I shall be seen radiantly keeping feast and joyfully praising her wonders.

Ode Three

Irmos: By Thy power, O God, establish us...

Journeying on the path of life, O Christ, I have been sorely wounded by thieves because of my passions: I pray Thee, raise me up.

Thieves have robbed my mind and left me half dead, wounded by my sins: but heal me, O Lord.

My passions have stripped me bare of Thy commandments, O Saviour Christ, and I have been scourged by sensual pleasures. But pour oil upon my wounds.

Theotokion

Pray without ceasing, O pure Bride of God, to Him who came forth from thy womb, that those who sing thy praises may be delivered from the deceit of the devil.

Second Canon

Irmos: Thou art the strong support of those that run to Thee...

With the fiery coal of thine ascetic warfare, O saint, thou hast burnt up the thorns of the passions, giving warmth through thy fervour to all who follow the monastic life.

Through thine ascetic labours, O saint, thou hast become myrrh of sanctification, offered up as sweet-smelling fragrance to God.

Attentive to the laws of asceticism, with the waters of thy tears thou hast drowned the passions, as the soldiers of Pharaoh once were drowned in the Red Sea.

Theotokion

Check the restless tumult of my thoughts, O pure Mother of God, and guide me to thy Son.

Katavasia: O Mother of God, thou living and plentiful fount, give strength to those united in spiritual fellowship, who sing hymns of praise to thee: and in thy divine glory vouchsafe unto them crowns of glory.

Sessional Hymn, Tone Five

With Thy Holy Cross as our weapon of salvation, we cry aloud to Thee, our Saviour: O Thou who willingly hast suffered for our sake, save us, God of all, in Thy great mercy.

Glory to the Father...

Another Sessional Hymn, of the Saint:

Tone Four

Shining with the glory of the virtues, thou hast gone up to dwell in heaven, and in holiness thou hast entered the boundless depth of contemplation. Thou hast exposed to mockery all the snares of the demons, protecting mankind from their cruel violence. And now, O John, ladder of the virtues, thou dost intercede for the salvation of thy servants.

Both now...

Theotokion, Same Tone

He who is enthroned upon the cherubim and who dwells in the bosom of the Father, sits incarnate in thy bosom, O Lady, as though upon His holy throne. As God He is the ruler of all nations, and with understanding now we sing to Him; entreat Him for the salvation of thy servants.

Ode Four

Irmos: I have heard tidings of the power of Thy Cross...

Thieves have despoiled 'me of my godly actions, leaving me chastised and in agony.

My unstable thoughts have stripped me bare of Thy commandments, O Saviour, and I have been scourged by my transgressions.

The Levite, when he saw me wounded, passed by on the other side, O Saviour; but do

Thou preserve me.

Theotokion

As is right, we glorify thee, Virgin Theotokos, and with all the faithful we take refuge in thy haven.

Second Canon

Irmos: O Lord, I have heard the mystery of Thy dispensation...

Thou art a fragrant meadow and a living paradise of the virtues, in which there grows the fruit of abstinence; and with it thou dost nourish all who honour thee.

For all who follow the ascetic and monastic way, thou art in truth a lawgiver like Moses, a meek and gentle ruler like David; and we bless thee, father.

Planted beside the waters of abstinence, O blessed father, thou art become a fruitful vine, bearing the grapes of true sanctity.

Theotokion

Within time, O Mother of God, thou hast borne for us Him who shone forth timelessly from the Father. Entreat Him to save those who sing thy praises.

Katavasia: Perceiving the unsearchable purpose of God concerning Thine Incarnation from a Virgin, O Most High, the prophet Habakkuk cried: Glory to Thy power, O Lord.'

Ode Five

Irmos: Watching early in the morning, we cry to Thee...

Bind up, O Jesus, the wounds of my soul, as the Samaritan' bound up the wounds of him that fell among thieves, and heal me from my pain, I pray, O Christ.

Scourged by my transgressions, O Christ, my soul is sick and in agony, and I lie naked and bereft of the divine virtues; but I beseech Thee, save me.

When the priest and the Levite saw me, they could not help me, but passed by on the other side. But Thou in Thy compassion hast given me salvation and preserved me.

Theotokion

I entreat Thee, Master, despise me not in my wretchedness, for my mind has been scourged painfully by thieves. But take pity on me, Saviour, at the intercessions of Thy Mother.

Second Canon

Irmos: O Light that never sets...

O blessed, father, thou hast quenched all the passions with the dew of thine ascetic struggles, and with the fire of love and faith thou hast kindled the lamp of abstinence; thou art a light of dispassion and a child of the day.

With thy divine husbandry, O father, thou hast tended the grapes of faith; thou hast gathered them to the winepress and pressed them out by the labours of ascetic warfare; and, filling the spiritual cup of abstinence, thou makest glad the hearts of thy flock.

With courage thou hast endured the assaults and wounds of the enemy; thou art a pillar of steadfastness, supporting thy Hock, O blessed father; guiding thy sheep with the staff of God, thou feedest them in green pastures and beside the waters of abstinence.

Theotokion

As thou thyself hast said, we call thee blessed, O Virgin. For the Lord has indeed done unto thee great things and magnified thee; born from thy womb; He has made thee true Mother of God.

Katavasia: The whole world was amazed at thy divine glory: for thou, O Virgin who hast not known wedlock, hast held in thy womb the God of all, and hast given birth to an eternal Son, who rewards with salvation all who sing thy praises.

Ode Six

Irmos: The deep encompassed me...

I have wasted my God-given life on the passions, O Master, and I am fiercely scourged in every part by my transgressions; but I turn to Thee for refuge and I pray: Have pity on me.

Scourging my mind with the passions, thieves have seized my wealth and left me as one dead. But take pity on me and save me, O Lord.

When the Levite saw how painfully I had been scourged, unable to endure the sight of my wounds he passed by on the other side. But Thou in Thy love hast, poured upon me Thy rich mercy.

Theotokion

Rightly do we glorify thee as the Bush unconsumed by fire, the Mountain and the living Ladder and the Gate of Heaven, O glorious Mary, pride of the Orthodox.

Second Canon

Irmos: Be merciful to me, O Saviour...

Thou hast received in thy soul the divine wealth of the Spirit: prayer without reproach, chastity, modesty, unremitting watchfulness, the labours of abstinence; and through these things thou hast become a house of God.

O wise father, thou hast passed by the worthless joys of this material world, and raised thy mind upon the wings of immaterial prayer; and through the perfection of thy life thou hast received an inheritance on high.

With the sweat of thine ascetic toil thou hast quenched the fiery arrows of the enemy; kindling the fire of faith, thou hast burnt up the proud insolence of unbelief and heresy.

Theotokion

The majesty of the Most High has shone out from Zion; through an ineffable union He has put on flesh from thee, O Virgin, and brought light to the world.

Katavasia: As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God who was born of her.

Kontakion, Tone Four

Truly the Lord has set thee as a fixed star in the firmament of abstinence, giving light to the ends of the earth, O father John our teacher.

Ikos

Truly, O father, thou hast made thyself into a house of God, adorned through thy divine virtues with faith, hope and true love, as if with gold shining from afar; thou hast explained the laws of God, and practiced abstinence as one who has no flesh; acquiring wisdom, courage, chastity and humility, thou wast raised on high; thou wast illumined with unceasing prayer, and hast attained the tabernacles of heaven, O father John our teacher.

Ode Seven

Irmos: The Lord of our fathers, exalted above all...

Thieves fell upon me, poor wretch, and scourging me they left me a lifeless corpse; therefore I pray to Thee: come to my aid.

My ever-moving thoughts have robbed my mind and, striking me through the passions, they have left me dead, because of the multitude of my transgressions. But, O Saviour, heal me.

When the Levite saw me, injured and in pain, thinking my wounds incurable and unable to endure the sight of them, he passed by on the other side. But, O my Saviour, do Thou make me whole.

Theotokion

Taking flesh from the Virgin, O Christ, Thou hast saved me, pouring the oil of Thy rich mercy on my wounds. Therefore I glorify Thee.

Second Canon

Irmos: The Children of Judaea, who dwelt of old in Babylon...

Thou hast led thy flock to pasture, O father, in the green meadows of the heavenly Kingdom, and with the rod of true dogma thou hast driven away the wild beasts of heresy; and thou, dost sing aloud: O God of our fathers, blessed art Thou.

Thou hast entered into the joy of the heavenly bridal chamber of Christ the King, clothed in a garment worthy of Him that called thee to the feast; and, seated beside Him, thou dost, cry aloud: O God of our fathers, blessed art Thou.

O father, thou art a river of abstinence, not polluted with sin, but washing clean the thoughts and purging away the filth of those who cry aloud in faith: O God of our fathers, blessed art Thou.

Theotokion

The Lord of all came forth from thy womb, taking flesh from thee, O Virgin. Therefore with true Orthodox faith we honour thee as Theotokos, and we cry to thy Son: O God of our fathers, blessed art Thou.

Katavasia: The holy Children bravely trampled upon the threatening fire, refusing to worship created things in place of the Creator, and they sang in joy: 'Blessed art Thou and praised above all, O God of our fathers.'

Ode Eight

Irmos: Far Thee, the Creator of all...

Robbed by my thoughts and scourged by my transgressions, O Saviour, I have ruined my life, and I have been stripped of Thy divine image, O God who lovest mankind; but take pity on me.

Thou hast come down upon earth from on high, O Saviour, taking pity on me when I was wounded in every part by the scourgings of sin; and in Thy compassion, O Christ, Thou hast poured upon me the oil of Thy mercy.

O Master and Saviour, Thou hast given Thy body and soul as a ransom for me; when I was wounded in every part by the great number of my offences and there was none to heal me, Thou hast saved me in Thy mercy.

Theotokion

At the word of the God-Man, O Virgin, in ways past understanding thou hast borne the Lard and still remained inviolate. With all His works we bless thee and exalt thee above all for ever.

Second Canon

Irmos: The King of heaven...

O father John, truly in thee we have a living pillar and image of abstinence, and we all honour thy memory.

The brotherhood of monks rejoices, and the assembly of the saints and the righteous dances with gladness: for as thy just reward, thou hast received a crown with them.

Adorned with the virtues, thou hast entered the bridal chamber of ineffable glory, singing in praise of Christ for ever.

Theotokion

Reject us not, O Virgin Maiden, for we need thy help; and we sing in praise of thee and exalt thee above all for ever.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia: The Offspring of the Theotokos saved the holy Children in the furnace. He who was then prefigured has since been born on earth, and He gathers together all the creation to sing: O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

Ode Nine

Irmos: Rejoice, Isaiah...

Yielding by my own free choice to the passions of sensual pleasure, I have not kept Thy commandments, O Master; I have been stripped of grace and I lie wounded and naked. Therefore I pray to Thee, O Saviour: save me.

The Levite could not cleanse my wounds, but Thou hast come to me in Thy compassion, O loving Saviour, and poured upon me the oil of Thy mercies; and as the best of all physicians Thou hast healed me.

Since Thou art compassionate, Thou hast taken pity on me and saved me, O Christ my Saviour, when I had been painfully scourged by the thieves; and instead of the two silver pieces Thou hast given Thy soul and body as a ransom for me.

Theotokion

Beyond our understanding is thy childbearing, O Mother of God. For without man thou hast conceived, and in virginity thou hast given birth; and the Child that thou hast borne is God. Him we magnify, O Virgin, and we call thee blessed.

Second Canon

Irmos: With all peoples let us honour and glorify the pure Theotokos...

O blessed in God, thou art a physician to those sick through sin, an expeller of evil spirits; therefore we call thee blessed.

Leaving the earth wherein corruption dwells, thou hast gone to live, O father, in the land of the meek and gentle, and with them thou rejoicest in the blessings of God.

Today is a festival, for it calls together every part of the monastic flock, inviting all to share in a feast of spiritual rejoicing and in the food of sinless life.

Theotokion

He who took up His abode in thee, all-blameless Lady, has overthrown the murderer that in malice caused the fall of our first father and mother; He has been born and He has saved us all.

Katavasia: Let every mortal born on earth, radiant with light, in spirit leap for joy; and let the hosts of the angelic powers celebrate and honour the holy feast of the Mother of God, and let them cry: Rejoice! Pure and blessed ever-Virgin, who gavest birth to God.

The appointed exapostilarion of the Resurrection.

Glory be to the Father..., and then the exapostilarion of the saint:

Thou hast rejected as burdensome the ease of the world; causing thy flesh to waste away through fasting, thou hast renewed the strength of thy soul, and thou wast enriched, O honoured saint, with heavenly glory. Cease not to intercede on our behalf, O John.

Both now...

Theotokion

Saved through thee, O Lady, we acknowledge thee to be in truth the Theotokos; for in ways past speech thou hast borne God, who has destroyed death by the Cross and called to Himself the assemblies of the saints. With them we praise thee, O Virgin.

Psalms of Praise

We sing the eight stichera of the Resurrection in the Tone of the week from the Octoechos,

and then:

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end
(*Psalm 9: 33*).

Tone One

Come, let us work in the mystical vineyard, making fruits of repentance grow within it; let us not labour for the sake of food and drink, but through prayer and fasting let us gain the virtues. And the Lord of the vineyard, pleased by our labour, will provide the payment, whereby He redeems our souls from the debt of sin, for He alone is rich in mercy.

Glory to the Father....

Repeat Come, let us work in the mystical vineyard...

Both now....

Most blessed art thou, O Virgin Theotokos...

Great Doxology, the two Litanies, and the Dismissal.

Liturgy

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia in the Tone of the week from the Octoechos, and four troparia from Ode Six of the first Canon in the Triodion.

Prokimenon: Tone Seven

The Lord will give strength unto His people; the Lord will bless His people with peace
(*Psalm 28: 11*).

Bring unto the Lord, O ye sons of God, bring unto the Lord young rams (*ibid., 1*).

Prokimenon of the Saint: Tone Seven

The saints shall be joyful with glory: they shall rejoice upon their beds (*Psalm 149:5*).

Epistle: (For the day) Hebrews 6: 13-26.

(For the saint) Ephesians 5: 9- 19.

Alleluia: Tone Seven

It is a good thing to give thanks to the Lord, and to sing praises unto Thy Name, O Most High (*Psalm 91: 2*).

To tell of Thy mercy in the morning and of Thy faithfulness every night (*ibid., 3*).

Gospel: (For the day) Mark 9: 17-31.

(For the saint) Matthew 4: 25 – 5: 12.

Communion verse: Praise ye the Lord from the heavens: praise Him in the heights. Alleluia.

And: The righteous shall be had in everlasting remembrance: he will not be afraid of any evil tidings. Alleluia.

Vespers on Sunday Evening

There is no reading from the Psalter.

To Lord, I have cried, ten stichera are sung: four penitential stichera in the Tone of the week, and then three stichera from the Triodion:

Tone Three

by Joseph

O ye faithful, let us take upon ourselves great labours in this season of abstinence, that we may obtain great glory, delivered from the flames of hell through the mercy of our great God and King.

Now that we have passed beyond the middle point in the time of the Fast, let us manifest in ourselves a beginning of divine glory, and let us hasten eagerly towards our journey's end, the life of holiness that we may receive the joy that grows not old.

*Tone Seven
by Theodore*

Having passed beyond the middle point in this holy season of the Fast, with joy let us go forward to the part that still remains, anointing our souls with the oil of almsgiving. So may we be counted worthy to venerate the divine Passion of Christ our God, and to attain His dread and holy Resurrection.

Then three stichera to the saint of the day from the Menaion; Glory be to the Father... Both now...; and the Theotokion from the Menaion.

Entrance, O Gentle Light...

Great Prokimenon (Psalm 68):

Tone Eight

Turn not away Thy face from Thy servant, for I am in trouble; hear me speedily: hearken unto my soul, and deliver it.

Let Thy salvation. O God, succour me.

Let the poor see it and be glad.

Seek God, and your soul shall live.

*Aposticha
Tone Seven*

Having planted His vineyard and called the labourers, the Saviour is at hand. Come, all who have striven to keep the Fast, and let us enjoy our reward; for the Giver is rich and full of compassion. After labouring a little, let us receive His mercy on our souls.

Unto Thee have I lifted up mine eyes...

*Tone Six
by Stephen*

Adam fell, among thieving thoughts: his mind was robbed, his soul wounded, and, he lay naked with none to help. The priest that was before the Law did not attend to him; the Levite that came after the Law did not look upon him. Thou alone hast helped him, O God who camest not from Samaria but from the Theotokos: glory be to Thee.

Have mercy upon us, O Lord...

*To the Martyrs
Same Tone*

Thy martyrs, O Lord, denied Thee not and forsook not Thy commandments: at their intercessions have mercy upon us.

Glory to the Father... Both now...

Theotokion, Same Tone

With the Archangel, O ye faithful, let us praise the heavenly Bridal Chamber and the Gate that was kept truly sealed. Rejoice, for through thee the Saviour of all came to dwell among us, Christ the Giver of Life. With thy hand, O Lady undefiled, cast down the godless tyrants, our enemies, for thou art the hope of Christians.

And the rest of Vespers as on the preceding Sundays.

The Fifth Sunday in Lent on which we celebrate the memory of our Holy Mother Mary of Egypt

Great Vespers on Saturday Evening

After the Psalm of Introduction (Psalm 103) and the Great Litany, we read Blessed is the man (the first kathisma of the Psalter).

To Lord, I have cried, ten stichera are sung: six of the Resurrection in the Tone of the week from the Octoechos, and the following three in honour of the saint, the first of them being repeated:

Tone Six

Special melody, Having set all your hope on the things of heaven...

The pollution of past sins prevented thee from entering the church to see the elevation of the Holy Cross; but then thy conscience and the awareness of thine actions turned thee, O wise in God, to a better way of life. And, having looked upon the ikon of the blessed Maid of God, thou hast condemned all thy previous transgressions, O Mother worthy of all praise, and so hast gone with boldness to venerate the precious Cross (*twice*).

Having worshipped at the holy places with great joy, thou hast received saving grace for the journey of virtue, and with all haste thou hast set out upon the good path thou hast chosen. Crossing the stream of Jordan, with eagerness thou hast gone to live in the dwelling-place of the Baptist. Thou hast tamed the savagery of the passions through thine ascetic way of life, and boldly thou hast broken the rebelliousness of the flesh, O Mother ever-glorious.

Having gone to dwell in the wilderness, thou hast blotted out from thy soul the images of thy sensual passions, and hast marked upon it the God-given imprint of holiness. Thou hast attained, such glory, blessed Mother, as to walk upon the surface of the waters, and in thy prayers to God thou wast raised up from the earth. And now, all-glorious Mary, standing before Christ with boldness, entreat Him for our souls.

Glory to the Father...

Tone Four

The power of Thy Cross, O Christ, has worked wonders, for even the woman who was once a harlot chose to follow the ascetic way. Casting aside her weakness, bravely she opposed the devil; and having gained the prize of victory, she intercedes for our souls.

Both now...

Then the Theotokion (Dogmatikon) in the Tone of the week from the Octoechos, followed by the Entrance, O Gentle Light, and the Prokimenon of the day, The Lord is King.

At the Litya we sing the stichera of the patron saint of the church or the monastery, and then.

Glory to the Father...

Tone One

O ye choirs of the righteous, rejoice like David in the Lord today, and all ye that are upright in heart, make your boast in Him, looking upon Mary who is worthy of our praise. Completing her life in holiness, she has been, glorified by God with miracles and many acts of power, which show to us and all the faithful what honour she enjoys in heaven, and what boldness she has gained in the presence of the Master. At her prayers, O Christ our God, grant salvation to our souls.

Both now...

Theotokion

Behold, the prophecy of Isaiah is fulfilled: thou hast given birth as Virgin, and after childbirth hast remained inviolate as thou wast before. For the Child is God, and He makes nature new. O Mother of God, despise not the entreaty of thy servants, which we offer to thee in thy sanctuary.. But as thou hast held the compassionate Saviour in thine arms, be compassionate to thy suppliants, and intercede for the salvation of our souls.

We sing the Aposticha in the Tone of the week from the Octoechos, and then:
Glory to the Father...

*Tone Two
to the Saint*

The desires of thy soul and the passions of thy flesh thou hast cut down with the sword of abstinence; thy sinful thoughts thou hast choked with the silence of the ascetic life. With the streams of thy tears thou hast watered all the wilderness, and caused the fruits of repentance to spring up for us: therefore, O saint, we celebrate thy memory.

Theotokion

O new wonder, greater than all the wonders of old! For who has ever known a mother to give birth without a man, and to carry in her arms Him who carries all creation? The Child conceived by thee, pure Virgin, is the Counsel and the Will of God. Since thou hast held Him as a babe in thine arms and hast gained a mother's boldness before Him, cease not to intercede for those who honour thee, that mercy and salvation may be granted to our souls.

The apolytikion O, Theotokos Virgin, Rejoice (thrice) and the rest of Vespers.

Matins

After the Six Psalms and the Great Litany, we sing The Lord is God, followed by the troparion (apolytikion) of the Resurrection in the Tone of the week (twice); Glory to the Father...; and then the troparion (apolytikion) of the saint:

Tone Eight

In thee, O: Mother, was preserved unimpaired that which is according to God's image, for thou hast taken up the Cross and followed Christ. By thine actions thou hast, taught us to despise the flesh, for it passes away, but to care for the soul, which is a thing immortal, and so thy spirit, holy Mary, rejoices with the angels.

Both now...

*Theotokion
Same Tone*

O Loving Lord, for our sakes Thou wast born of a Virgin and hast endured Crucifixion, despoiling death by death, and as God Thou hast revealed the Resurrection Despise not Thy handiwork, but show Thy love for man, O merciful Lord Accept the intercessions made on our behalf by the Theotokos who bore Thee, and save, O our Saviour, Thy people from despair.

Then the two readings from the Psalter, with the sessional hymns of the Resurrection in the Tone of the week; the Polyeleos (or Psalm 118), the Evlogitaria, the Ypakoë, the Hymns of Ascent and the Prokimenon in the Tone of the week, and the appointed Morning Gospel. We then sing Having Beheld the Resurrection of Christ, followed by Psalm 50, and then, as on the previous Sundays:

Tone Eight

The doors of repentance do Thou open to me, O Giver of life,/ for my spirit waketh at dawn toward Thy holy temple,/ bearing a temple of the body all defiled./ But in Thy compassion cleanse it/ by the loving-kindness of Thy mercy.

Both now...

Same Tone

Guide me in the paths of salvation, O Theotokos,/ for I have defiled my soul with shameful sins,/ and have wasted all my life in slothfulness,/ but by thine intercessions/ deliver me from all uncleanness.

Tone Six

Have mercy on me, O God, according to Thy great mercy;/ and according to the multitude of Thy compassions,/ blot out my transgression.

When I think of the multitude of evil things I have done,/ I, a wretched one,/ I tremble at the fearful day of judgment;/ but trusting in the mercy of Thy loving-kindness,/ like David do I cry unto Thee:/ Have mercy on me, O God,/ according to Thy great mercy.

The Canon

We use four troparia (including the Irmos) from the Canon of the Resurrection and two troparia from the Canon to the Theotokos, both in the Tone of the week from the Octoechos; four troparia from the first Canon in the Triodion, and four troparia from the second Canon, in honour of the saint.

Ode One

First Canon

Tone One

Irmos: Having crossed the Water as though it Were dry land...

The wealth of my lusts has made me like the rich man who lived each day in luxury. Therefore I pray to Thee: deliver me from the fire as Thou hast delivered Lazarus, O Saviour.

I am clothed in sensual pleasures, O Saviour, like the rich man who was clothed in fine linen and in golden ornaments and raiment But send me not into the fire as he was sent.

The rich man once rejoiced in the wealth and luxury of this corruptible life, and so he was condemned to torment; but Lazarus the poor man gained rest and refreshment.

Theotokion

The hosts of angels and of mortal men praise thee, O Virgin Mother, without ceasing. For thou hast carried their Creator as a babe in thine arms.

Canon of the Saint

Tone Six

Irmos: He who in ancient times...

Standing, O saint, before Christ the Light that no man can approach, send down light upon me, for with love I celebrate thy light-giving and holy memory; and keep me safe from the manifold temptations of life.

The uncircumscribed and pre-eternal Lord who after His incarnation dwelt among the people of Egypt, who knows all things before they come into existence, has brought thee as a shining, star from Egypt.

Not knowing the divine commandments, thou hast defiled the image of God within thee; but through His providence thou hast made it clean once more and, O honoured saint worthy of all praise, thou hast become godlike through thy holy actions.

Theotokion

O my God, how great is Thy tender mercy and Thine ineffable condescension! For, at the intercessions of Thy Mother, Thou hast made the former harlot pure and spotless as the angels.

Tone Four

Katavasia: I shall open my mouth...

Ode Three

Irmos: Thou art the strong support of those that run to Thee...

O Christ, as Thou hast saved Lazarus from the flame, deliver me, Thine unworthy servant, from the fire of Gehenna.

O Lord, in passions and lusts I am as wealthy as the rich man, yet in my lack of virtues I am as poor as Lazarus But do Thou save me.

The rich, man was clothed in scarlet and fine linen through his lusts and sins; and so he burns in the flames.

Theotokion

All-pure Lady, who drivest off the assaults of harsh calamity, give us help through thine intercessions.

Second Canon

Irmos: When the creation beheld Thee hanging...

Through thy sinful actions thou hast drawn near to the gates of destruction; but He who of old broke in pieces the gates of hell by the power of His Godhead, opened to thee the gates of repentance, O all-honoured Saint; for He is Himself the Gate of life.

The woman who had become the weapon of sin Thou hast converted, O forbearing and compassionate Lord, by the weapon of Thy Holy Cross; for venerating the Cross she overthrew all the weapons and the cunning of the demons.

He who causes all things to exist, who shed His own blood as a ransom for all, has made thee clean through the waters of thy tears, when thou wast sick with the loathsome leprosy of sin.

Theotokion

That which has come to pass in thee, O Virgin, is beyond all words: for in a manner that befitted God, the Word of the Father came to dwell in thee, granting by His word alone remission of transgressions unto all who sin.

Katavasia: O Mother of God, thou living and plentiful fount...

Sessional. Hymn

Tone Eight

All the rebellious impulses of the flesh thou hast subdued by thine ascetic labours, showing the manly courage of thy soul Desiring to behold the Cross of the Lord, O honoured Mother, in sanctity thou hast crucified thyself unto the world, and thou hast sought with eagerness to emulate the angels in their way of life. Therefore with faith we honour thy memory, O blessed Mary, and we pray that full remission of our sins may be given to us through thine intercessions.

Glory to the Father... Both now...

Theotokion

(Greek use)

I am held fast in the mire of sin, and there is no strength or courage in me; the tempest of my trespasses has overwhelmed me. Look upon me, Virgin, I entreat thee, for thou hast borne the Word who alone loves mankind. Deliver me from every sin, from all the passions

that destroy my soul, and from every ill inflicted by the enemy, that I may sing with joy: Intercede with thy Son and God, O Undeiled, that remission of transgressions may be given to those who in faith take refuge beneath thy protection.

(Slav use)

Let us sing the praises of the Gate of Heaven and the Ark, the Holy Mountain and the Cloud of light, the heavenly Ladder and the spiritual Paradise, the Deliverance of Eve and the great Treasure of the whole inhabited earth. For through her the salvation of the world and the remission of man's ancient sins has come to pass. Therefore do we cry aloud to her: Pray to thy Son and God, that absolution of their sins may be given to those who, with true devotion, worship thine all-holy Offspring.

Ode Four

Irmos: O Lord, I have heard the mystery of Thy dispensation...

The rich man delighted in sumptuous food and raiment, while Lazarus longed to be fed with the crumbs from his table.

With their tongues the dogs licked the sores of Lazarus the beggar, showing towards him in his need a compassion that the rich man never felt.

Once Lazarus in poverty and distress lay an outcast at the gate of the rich man, but now he is glorified.

Theotokion

O Undeiled, pray to Him whom thou hast borne, that we who sing thy praises may be saved from the bondage of the avenger; for thou alone art our protector.

Second Canon

Irmos: Foreseeing Thy divine self-emptying upon the Cross...

O Creator of our mortal nature, Fountain of mercy and Wealth of compassion, in Thy love for mankind Thou hast taken pity upon her that fled to Thee for refuge, and Thou hast snatched her from the destroying beast.

Hastening to see the Cross, O Mary, thou wast illumined by its light, through the divine providence of thy Crucified Lord; and thou wast thyself crucified to the world, O saint most worthy of our wonder.

She who once led many into wickedness through evil lust, shines now in her sanctity like the sun, and has become a heavenly guide to all who sin.

Theotokion

O spiritual heaven of the King of all, thou hast surpassed the understanding even of the heavenly powers; for outside the laws of nature, O pure Virgin, thou hast conceived the Lawgiver and Maker of all things.

Katavasia: Perceiving the unsearchable purpose...

Ode Five

Irmos: O Light that never sets...

When the rich man saw Lazarus resting in Abraham's bosom and rejoicing in light and glory, he cried out: 'O Father Abraham, take pity on me, for I am condemned to the fire and my tongue burns in bitter torment.'

'During thy life', said Abraham to the rich man, 'thou hast lived in wealth and luxury; so now thou art tormented in the fire eternally, while Lazarus the poor man rejoices in unending gladness.'

I am rich in the deceptive joys of this life, like the rich man who spent all his days in pleasure; but, I pray Thee, loving Lord, in Thy compassion deliver me from the fire as Thou hast saved Lazarus.

Theotokion

Since, all-pure Virgin, thou hast a mother's boldness before thy Son, do not forget us and our needs, we pray, for we are thy kinsfolk: thee alone we Christians bring as intercessor, to win the gracious mercy of the Master.

Second Canon

Irmos: Isaiah, as he watched by night...

When Moses on Sinai beheld in a mystical vision the backparts of God, he shone with glory, thus dimly indicating the strange mystery which he had seen; and now Mary falls down fervently before the most pure ikon of the Mother of God, the golden Vessel that received the divine Manna, and she chooses the angelic life.

Longing, like the Psalmist, to behold the majesty of Thy temple and the spiritual tabernacle of Thy glory, she who had profaned Thy temple cried: 'O Christ, through the spiritual prayers of the Virgin that became Thy temple, make me a temple of the all-creating Spirit.'

With the baited hook of the flesh and through the lust of the eyes she took many men prisoner, and by means of short-lived sensual pleasure she made them food for the devil; but now she has herself been taken prisoner, in all truth, by the divine grace of the Holy Cross, and she has been brought as a sweet spiritual offering to Christ.

Theotokion

Initiated into the mystery concerning thee, O undefiled Mother of God, the company of the prophets, in secret words inspired by God, foretold thee in many different ways. And now Mary of Egypt falls down before the most pure ikon of the Vessel that has received the divine Manna, and she has become a surety before God for sinners.

Katavasia: The whole world was amazed...

Ode Six

Irmos: Be merciful to me, O Saviour...

The rich man condemned himself to the flames of fire by his life of pleasure; but Lazarus the poor man chose penury in this present life, and so was counted worthy of unending joy.

Lazarus: was counted worthy to dwell with Abraham, and he received eternal life, O Christ; but the rich man was condemned to the fire, there to be tormented in both soul and body.

The rich man was condemned to the fire, because of Lazarus: condemn me not in my wretchedness, I pray, O Lord who lovest mankind; but count me, like Lazarus, worthy of Thy light.

Theotokion

May we be delivered from our grievous transgressions by thy prayers, O pure Mother of God, and may we dwell in the divine glory of the Son of God who took flesh ineffably from thee.

Second Canon

Irmos: The uttermost depths of sin...

The armies of the angels rejoice, O holy Mary, seeing in thee a life equal to their own, and crying out they give glory to the Lord.

The hosts of dark demons tremble at the strength of thine endurance: how thou, a woman, solitary and naked, hast in a marvellous manner put them to shame.

O Mary worthy of all praise, thou hast shone like the sun and illumined all the desert with thy brightness: do thou make me also glorious with thy light.

Theotokion

Illumined by the glory of thine Offspring, O Virgin, to all of us the angels proclaim peace

on earth and good will toward men.

Katavasia: . As we celebrate this sacred and solemn feast...

Kontakion

Tone Three

Once thou wast defiled with every impurity, but today through repentance thou hast become the Bride of Christ. Desiring the life of the angels, thou hast cast down the demons with the weapon of the Cross: therefore, O glorious Mary, thou wast made a bride of the Kingdom.

Ikos

In our hymns we praise thee now, all-venerated Mary, as the lamb and daughter of Christ. Sprung from the stock of the Egyptians, thou hast fled from all their errors and wast offered as a precious flower to the Church. In abstinence and prayer thou hast struggled above the measure of man's nature, and so thou wast exalted by Christ; for through thy life and actions, Mary all-revered, thou wast made a bride of the heavenly Kingdom.

Ode Seven

Irmos: The Children of Judaea, who dwelt of old in Babylon...

Like Job of old, who sat on a dung-heap full of rottenness and worms, Lazarus lay before the gates of the rich man, and he cried aloud: 'O God of our fathers, blessed art Thou.'

An outcast at the gate of the rich man who lacked all compassion, Lazarus longed for the crumbs that fell from his table, yet no man gave them to him; but in return for all this he received a dwelling-place with Abraham.

O my Christ, I pray Thee, deliver me from the punishment of the rich man who showed no compassion; but place me with Lazarus the poor man, and count me worthy to cry unto Thee in thanksgiving: O God of our fathers, blessed art Thou.

Theotokion

Thou hast appeared incarnate from a Virgin's womb, for our salvation; therefore we acknowledge Thy Mother as Theotokos, and we cry in thanksgiving: O God of our fathers, blessed art Thou.

Second Canon

Irmos: In Babylon the Children did not fear...

Wise Zosimas, greatest of the fathers, as he wandered in the wilderness, was counted worthy to see the saint, and he cried 'O God of our fathers, blessed art Thou.'

'O father,' said the saint to the elder, 'why hast thou come to see a poor' woman that is a stranger to every virtuous action?' And she cried: 'O God of our fathers, blessed art Thou.'

All-blessed Mary, thou hast put to death thy rebellious passions, and now thou hast found anchorage in the harbour of dispassion, crying: 'O Lord God of our fathers, blessed art Thou.'

Theotokion

In ways past speech, O Undefined, thou hast conceived while still remaining virgin, and hast brought forth Into the world its salvation, Christ our God. Therefore we and all the faithful magnify thee in our songs.

Katavasia: The holy Children bravely trampled...

Ode Eight

Irmos: The Chaldaean tyrant in his madness...

Once the rich man in his vileness was splendidly clothed in scarlet raiment: and fine linen and purple, while the poor man Lazarus lay a pitiable outcast at his gate, longing to eat, the crumbs that fell from his table; and no man gave them to him. But now he reigns

with Christ in glory.

Lazarus lay at the gates of the rich man, his body putrefying with sores: he longed to eat, and no man him food; but the dogs, moved by compassion, licked his wounds with their, tongues. And now he has been counted worthy of joy in Paradise.

I have grown rich in sensual pleasures, like the rich man of old who clothed himself each day in scarlet; and, delighting in the good things of this life, I have condemned myself to luxury and deception. And so I pray to Thee, O greatly-merciful Christ deliver me for ever from the eternal fire.

To the Holy Trinity

Most Holy Trinity, glory to Thee.

The threefold Light of the Godhead shines with a single radiance from the one Nature in three Persons: Father without beginning; Word of the Father, sharing the same Nature, and consubstantial Spirit, reigning with the Father and the Son. This triune God do ye children bless, ye priests praise, and ye people exalt above all for ever.

Second Canon

Irmos: Be ye astonished, O ye heavens...

O Thou who searchest the depths of our heart, who hast foreseen all things concerning us before we came into existence, Thou hast delivered from a life of bondage the woman who fled to Thee, O Saviour; and with never-silent voice she cries out to Thy tender love: 'O ye priests bless Him, and ye people exalt Him above all for ever.'

O holy transformation, that brought thee to a better way of life! O godlike love that hated carnal pleasures! O burning, faith in God! We bless thee, Mary worthy of all praise, and we exalt thee above all for ever.

O holy Mary, thou hast received the recompense for thy toil, and the due reward for all the labours whereby thou hast cast down the vengeful enemy. And now thou singest with the angels, crying aloud with never-silent voice and exalting Christ above all for ever.

Theotokion

In His love the Lord of all the ages has completely recreated me within thy womb, pure Virgin, without obscuring the distinctive marks of either nature, human or divine. Therefore, as the cause of our salvation, we sing thy praises in our hymns for ever.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia: The Offspring of the Theotokos...

Ode Nine

Irmos: Mother of God and Virgin...

I pray to Thee, O Christ, since Thou art God by nature: make me poor like Lazarus, banishing my sensual desires; but in virtues make me as wealthy as the rich man, that with faith I may magnify Thee in hymns.

Rich and unmerciful, I have despised my mind; cast out in wretchedness it lies with faith before the gates of Thy commandments, O Lord who lovest mankind. But in Thy tender mercy and compassion, raise it up as once in tender love Thou hast raised up Thy friend Lazarus, who was four days dead.

We have all learned the meaning of this parable of the Lord. Let all of us, then, hate the rich man's lack of compassion, that we may escape punishment and rejoice for ever with Abraham.

Theotokion

Thou hast carried in thine arms the invisible God, who is praised in the heavens by all

creation. Through thee at all times He grants to us salvation, and with faith we magnify thee.

Second Canon

Irmos: Weep not for Me, O Mother...

Strengthened by the might of Christ, O Mother, thou hast more easily endured thy sufferings in the wilderness; and with the streams of God-given tears thou hast quenched the impure thoughts that came to thee, O greatest of ascetics and glory of the saints.

The pure Virgin, the only Mother of Christ the Light, shone upon thee with rays of surpassing brightness, making thee terrible to the enemy; and she has revealed thee to us all, O honoured Mary, beauty of ascetics, pillar of the saints.

Having wisely forsaken all the things of this earth, thou hast become a hallowed dwelling-place of the Spirit. Pray to Christ, our only Deliverer, that we who celebrate with faith thy holy memory may be set free from the perils of this world.

Theotokion

In a way surpassing nature, O pure Maid, thou hast escaped the laws of nature, and hast brought forth on earth a new-born child, who is the Giver of the Law and the Ancient of Days. Therefore, O spiritual heaven of the Creator of all, with faith and love we call thee blessed.

Katavasia: Let every mortal born on earth...

The appointed exapostilarion of the Resurrection.

Glory to the Father ...; and then the exapostilarion of the saint:

Thee we have as a pattern of repentance all-holy Mary; pray to Christ that in the season of the Fast this gift may be conferred upon us: to praise thee in our hymns with faith and love.

Both now...

Theotokion

O sweetness of the angels, joy of the afflicted, advocate of Christians, Virgin Mother of the Lord, help me and deliver me from eternal torment.

Psalms of Praise

We sing eight stichera of the Resurrection in the Tone of the week from the Octoechos, and then:

Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end (*Psalm 9: 33*).

Tone One

The Kingdom of God is not food and drink, but righteousness and abstinence with holiness: and so the rich shall not enter into it, but those who entrust their treasures to the hands of the poor. This is what David the Prophet teaches us, saying: The righteous man shows mercy all the day long; his delight is in the Lord, and walking in the light he shall not stumble. All this was written for our admonition, that we should fast and do good; and in exchange for earthly things may the Lord reward us with the things of heaven.

Glory to the Father...

Repeat The Kingdom of God is not food and drink...

Both now...

Most blessed art thou, O Virgin Theotokos...

Great Doxology, the two Litanies, and the Dismissal.

Liturgy

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia in the Tone of the week from the Octoechos, and four troparia from Ode Six of the first Canon in the Triodion.

Prokimenon: Tone Eight

Make your vows and pay them to the Lord our God (*Psalm 75:12*).

In Judea is God known, His name is great in Israel (*ibid.*, 2).

Prokimenon of the saint: Tone Four

Wondrous is God in His saints; the God of Israel (*Psalm 67:36*).

Epistle: (For the day) Hebrews 9: 1-14

(For the saint) Galatians 3: 23-9

Alleluia: Tone Eight

Come let us rejoice in the Lord (*Psalm 94: 1*)

Let us come before His countenance with thanksgiving (*ibid.*, 2)

Gospel: (For the day) Mark 10: 32-45

(For the saint) Luke 7: 36-50

Communion verse

Praise ye the Lord from the heavens: praise Him in the heights. Alleluia.

And

The righteous shall be had in everlasting remembrance; he will not be afraid of any evil tidings. Alleluia.

Vespers on Sunday Evening

There is no reading from the Psalter

To Lord, I have cried, ten stichera are sung: four penitential stichera in the Tone of the week, and then three stichera from the Triodion:

Tone One

by Joseph

Thou who art rich, O Christ, hast become poor: and Thou hast enriched mortal men with immortality and light. I have grown poor through the pleasures of this life: make me rich in virtues, granting me a place with the poor man Lazarus, and deliver me from the punishment of the rich man and the torment of Gehenna that awaits me.

Sinfully I have grown rich in evil; I have loved luxury and indulged in sensual pleasures, and I deserve to be condemned, O Lord, to the fire of hell. My mind is famished like Lazarus, and I have neglected it; it lies an outcast before the gates of virtuous action. O take pity on me, Master.

Same Tone

by Theodore

As we begin with eagerness, O ye faithful, the sixth week of the holy Fast, let us sing a hymn in preparation for the Feast of Palms, to the Lord who comes with glory to Jerusalem in the power of the Godhead, that He may slay death. So with reverence let us prepare the branches of the virtues, as emblems of victory; and let us cry Hosanna! to the Creator of all.

Then three stichera to the saint of the day from the Menaion; Glory to the Father... Both now...; and the Theotokion from the Menaion.

Entrance, O Gentle Light...

Great Prokimenon (Psalm 60):

Tone Eight

O Lord, Thou hast given an inheritance to them that fear Thy Name.
From the ends of the earth have I cried unto Thee.
I will take refuge under the shadow of Thy wings.
So will I sing praise unto Thy Name for ever.

Aposticha

Tone One

Marvellous is the Saviour's loving providence *towards* us: for possessing knowledge of the things to come as though they were already present, He has set before us the story of Lazarus and the rich man. Reflecting, then, upon the end of both of them, let us avoid the cruelty of the one and his hatred of mankind; and let us emulate the fortitude and longsuffering of the other, that with him we may enjoy rest in Abraham's bosom, crying aloud: O Lord and righteous Judge, glory to Thee (*twice*).

To the Martyrs

At the prayers, O Lord, of all Thy saints and of the Theotokos, grant us Thy peace and have mercy upon us, for Thou only art compassionate.

Glory to the Father... Both now...

Theotokion

Thou art the joy of the heavenly hosts, the strong protection of men upon earth: save us, O Virgin undefiled, who turn to thee for refuge; for next to God, O Theotokos, we have set our hope in thee.

And the rest of Vespers as on the preceding Sundays.

The Saturday Before Palm Sunday known as the Saturday of the Holy and Righteous Lazarus

Vespers on Friday Evening

To Lord, I have cried, ten stichera are sung, all from the Triodion:

Tone Eight

Having completed the forty days that bring profit to our soul, we beseech Thee in Thy love for man: Grant us also to behold the Holy Week of Thy Passion, that in it we may glorify Thy mighty acts and Thine ineffable dispensation, for our sakes, singing with one mind: O Lord, glory to Thee (*twice*).

To the Martyrs

Same Tone

O martyrs of the Lord, we beseech you, offer intercession to our God: pray for abundant mercy on our souls and the forgiveness of our many sins.

Stichera for St. Lazarus by the Emperor Leo

Tone Six

O Lord, wishing to see the tomb of Lazarus—for Thou wast soon to dwell by Thine own choice within a tomb—Thou hast asked: ‘Where have ye laid him?’ And, learning that which was already known to Thee, Thou hast cried to him whom Thou hast loved: ‘Lazarus, come forth.’ And he who was without breath obeyed the One who gave him breath, even Thee, the Saviour of our souls (*twice*).

O Lord, Thou hast come to the tomb of one that was four days dead, to the burial-place of Lazarus, and weeping for Thy friend Thou hast raised up the four-day corpse, O Wheat of life. So death was bound by Thy voice, and the grave-clothes were loosed by Thy hands. Then the band of Thy disciples was filled with joy, and they all raised one voice in adoration, saying: ‘Blessed art Thou, O Saviour, have mercy on us’ (*twice*).

O Lord, Thy voice destroyed the dominion of hell, and the word of Thy power raised from the tomb him that had been four days dead; and Lazarus became the saving first-fruits of the regeneration of the world. All things are possible to Thee, O Lord and King of all. Bestow upon Thy servants cleansing and great mercy.

O Lord, wishing to give to Thy disciples an assurance of Thy Resurrection from the dead, Thou hast come to the tomb of Lazarus and called to him by name. Then was hell despoiled, and it released the one that had been four days dead, as he called upon Thee: ‘O blessed Lord, glory to Thee.’

O Lord, taking Thy disciples, Thou hast come to Bethany to awaken Lazarus. ‘Weeping for him in accordance with the law of human nature, Thou hast as God raised up the four-day corpse, and he cried ‘Out to Thee, our Saviour: ‘O blessed Lord, glory to Thee.,’

Glory to the Father...

Tone Eight

Standing before the tomb of Lazarus, O Saviour, and calling to the dead man, Thou hast raised, him as from sleep. He shook off corruption through the Spirit of incorruption, and at Thy word he came out bound with grave-clothes. All things are possible to Thee, all things serve Thee, loving Lord, all things submit to Thee: Our Saviour, glory to Thee.

Both now...

Tone Eight
by Andrew the Blind

Having completed the forty days that bring profit to our soul, let us cry: Rejoice, city of Bethany, home of Lazarus. Rejoice, Martha and Mary, his sisters. Tomorrow Christ will come, by His word to bring your dead brother to life. Hearing His voice, bitter hell that is never satisfied will tremble and groan aloud; and it will release Lazarus bound in his grave-clothes. Amazed by this miracle, a multitude of Jews will come to meet Him with palms and branches; though their fathers look on Him with malicious 'envy, yet shall the children praise Him, saying: Blessed is He that comes in the Name of the Lord, the King of Israel.

Entrance, O Gentle Light.

Prokimenon (Psalm 123), Tone Six

Our help is in the Name of the Lord, who has made heaven and earth.

If the Lord had not been on our side, now may Israel say.

Lesson: Genesis 49: 33-50, 26

Prokimenon (Psalm 124:) Tone Four

They that trust in the Lord shall be as Mount Zion.

He that dwells in Jerusalem shall never be shaken

Lesson: Proverbs 31: 8-31

And the rest of the Liturgy of the Presanctified.

Great Compline

After the Small Doxology we use the following Canon by St. Andrew of Crete. The Irmoi are sung twice. Before each of the troparia we say Glory to Thee, our God, glory to Thee.

Tone One

Ode One

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

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

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

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

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

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

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

O Master, Thou hast come as God to Lazarus, bound captive by hell, and Thou hast loosed him from his fetters. For all things submit to Thy command, O mighty Lord.

Glory to the Father...

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

Both now...

Theotokion

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

Ode Two

Irmos: Attend, O heaven, and I shall speak and sing in praise of Christ the Saviour of the world, who alone loves mankind.

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

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

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

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

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

Glory to the Father...

The Jews were amazed when Thou hast called Lazarus, O Saviour, and raised him by Thy word, though his corpse already stank.

Both now...

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

Ode Three

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

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

Jesus commanded them to take away the stone that they had rolled upon thee when they buried thee; and immediately He raised thee, calling to thee, 'Lazarus, rise up and come to me, that hell may tremble at thy voice.'

Martha and Mary, O Lord, cried out lamenting: 'Lo, he whom Thou hast loved is four days dead and stinks. If Thou hadst been here, Lazarus would not have died.' But since Thou art everywhere present, at once Thou hast called Lazarus and raised him up.

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

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

What is this madness that has seized you, O ye Jews? Why do ye disbelieve? How long

will ye wander in falsehood? Ye see the dead man leap up when Christ calls him, and do ye still disbelieve in Christ? Truly ye are all children of darkness.

Glory to the Father...

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

Both now...

Theotokion

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

Ode Four

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

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

Lifeless, he heard Thy command, O loving Saviour, 'Lazarus come forth', and bound with grave-clothes he leapt up at once, bearing witness to Thy power. .

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

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

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

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

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

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

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

Glory to the Father...

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

Both now...

Theotokion

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

Ode Five

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

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

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

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

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

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

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

Glory to the Father...

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

Both now...

Theotokion

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

Ode Six

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

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

'Thou hast called me from the lowest depths of hell, O Saviour,' cried Lazarus to Thee when Thou hast set him free from hell; 'and Thou hast raised me from the dead by Thy command.'

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

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

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

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

Glory to the Father...

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

Both how...

Theotokion

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

Ode Seven

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

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

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

'Though I lie in bonds, O Saviour,' Lazarus cried from below to Thee his Deliverer, 'yet shall I not remain for ever in the' depths of hell, if Thou wilt only call to me, "Lazarus, come out"; for Thou art my Light and my Life.'

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

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

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

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

Glory to the Father...

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

Both now...

Theotokion

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

Ode Eight

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

The Maker, who upholds all things, came to Bethany in His compassion, to raise Lazarus.

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

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

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

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

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

Glory to the Father...

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

Both now...

Theotokion

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

Ode Nine

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

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

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

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

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

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

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

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

Glory to the Father...

Most Holy Trinity, O God the eternal Father, O coeternal Son and Word of God, O Holy Spirit of God, loving Comforter; one Light of the threefold Sun, consubstantial Essence, one God and Lord, take pity on the world.

Both now...

Theotokion

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

Matins

After the Six Psalms and the Great Litany, we sing The Lord is God, and the troparion of the day:

Tone One

Giving us before Thy Passion an assurance of the general resurrection, Thou hast raised Lazarus from the dead, O Christ our God. Therefore, like the children, we also carry tokens of victory, and' cry to Thee, the Conqueror of death: Hosanna in the highest; blessed is He that comes in the Name of the Lord (*thrice*).

Then comes the appointed reading from the Psalter (the sixteenth kathisma), followed by the sessional hymn.

Tone One

Taking pity, O Christ our God, on the tears of Martha and Mary, Thou hast commanded the stone to be rolled away from the tomb; and calling the dead man, Thou hast raised him, O Giver of life to the world, granting us through him an assurance of the resurrection. Glory to Thy might, O Saviour; glory to 'Thy power; glory be to Thee who hast established all things by Thy word.

Glory to the Father... Both now...

Repeat.

Then follows the seventeenth kathisma (Psalm 118), and we sing the Eviogitaria of the Resurrection, as on Sundays: Blessed art Thou, O Lord: teach me Thy statutes The company of angels was amazed...

Then the Small Litany and the sessional hymn:

Tone Five

O Fountain of wisdom and foreknowledge, Thou hast asked the companions of Martha when Thou camest to Bethany: 'Where have ye laid my friend Lazarus?' Shedding for him tears of tender love, Thou hast called to him in Thy compassion and raised him by Thy voice, though he was four days dead; for Thou art Giver of Life and Lord.

Glory to the Father... Both now...

Repeat.

There is no reading from the Gospel, but we sing at once We have seen the Resurrection of Christ, as on Sundays. Then we read Psalm 50.

The Canon

Up to the end of Ode Five we use the following two Canons, the first with eight troparia and the second with six. At Ode Six we begin the two four-canticle Canons.

Ode One

First Canon

by Theophanes

Tone Eight

Irmos: Let us sing a song of triumph to the Lord, who led His people through the Red Sea: for He has been glorified.

With Thy divine command Thou hast raised dead Lazarus, in Thy love for mankind; for Thou art the Fashioner and Guardian of Life.

O immortal. Lord, with Thy word Thou hast raised Lazarus, four days dead, and by Thy power Thou hast destroyed the dark kingdom of hell.

Thou hast given to all, O Master, a proof of Thy transcendent Godhead, raising Lazarus

from the dead on the fourth day.

Today Bethany proclaims beforehand the Resurrection of Christ the Giver of Life, and it rejoices at the rising of Lazarus.

Another Canon
by Kosmas the Monk
Same Tone

Irmos: Having crossed the water...

In the beginning Thou hast brought all creation out of nothing, and Thou knowest the secrets of our hearts; and now as Master Thou dost foretell to Thy disciples the falling asleep of Lazarus.

O Christ, Thou hast become man, taking human nature from the Virgin, and as man Thou hast asked where Lazarus was buried, although as God Thou wast not ignorant of this.

O Word, giving us an assurance of Thine own Resurrection, Thou hast raised Thy friend as if from sleep, though he had lain four days in the tomb and already stank,

Theotokion

The hosts of angels and of mortal men praise thee, O Virgin Mother, without ceasing. For thou hast carried their Creator as a babe in thine arms.

Katavasia: Having crossed the water as though it were dry land, and escaped from the wickedness of Egypt, the children of Israel shouted aloud: 'Let us sing to our Deliverer and our God.'

Ode Three

First Canon

Irmos: Thou art the strong support of those that run to Thee, O Lord; Thou art the light of those in darkness, and my spirit sings in praise of Thee.

Displaying Thy two energies, O Saviour, Thou hast made manifest Thy two natures: for Thou art both God and man.

Though Thou art the Abyss of knowledge, Thou dost ask where they have laid the body of Lazarus. For it was Thy purpose, O Giver of Life, to raise him from the dead.

Going from one place to another, Thou hast, as mortal man, appeared circumscribed; but, as God uncircumscribed, Thou fillest all things.

At Thy divine word, Thou hast raised Lazarus, O Christ. I pray Thee, raise me also, dead through my many sins.

Second Canon

Irmos: O Lord, Thou Builder of the vault of heaven...

O Lord who workest miracles, standing in Bethany by the tomb of Lazarus, Thou hast shed tears for him in accordance with the law of nature, confirming the full reality of the flesh which Thou hast taken, O Jesus my God.

Straightway Thou hast made the sorrow of Mary and Martha to cease, O Saviour, showing Thy sovereign authority. For, as Thou hast said, Thou art in truth the Resurrection and the Life and the Lord of all.

O Lord, from the ranks of the dead and the darkness of hell thou hast snatched Thy friend Lazarus, bound in his grave-clothes; and by Thine all-powerful word Thou hast broken Open the gates of the kingdom of death.

Theotokion

Taking up Thy dwelling in a Virgin, O Lord, Thou hast appeared to men incarnate, enabling them to see Thee with their eyes; Thou hast made her in very truth the Theotokos and

the Succour of the faithful, O Thou who alone lovest mankind.

Katavasia: O Lord, Thou Builder of the vault of heaven and Founder of the Church,. do Thou confirm me in Thy love: for Thou art our supreme desire and the support of the faithful, O Thou who alone lovest mankind.

Sessional Hymn

Tone Four

The sisters of Lazarus stood beside Christ and, lamenting with bitter tears, they said to Him: 'O Lord, Lazarus is dead.' And though as God He knew the place of burial, yet He asked them, 'Where have ye laid him?' Coming to the tomb, He called Lazarus that was four days dead; and he arose and worshipped the Lord who had raised him.

Glory to the Father... Both now...

Tone Eight

Foreknowing all things as Creator, Thou hast warned the disciples at Bethany, saying: 'Our friend Lazarus has fallen asleep today.' And, though Thou wast not ignorant, Thou hast asked: 'Where have ye laid him?' Weeping as a man, Thou hast prayed to the Father; 'Thou hast called Thy friend Lazarus from hell, O 'Lord, and raised him when he had been four days dead. Therefore we cry to Thee: Accept, O Christ our God, the praise we dare to offer, and count us all worthy of Thy glory.

Ode Four

First Canon

Irmos: O Lord, I have heard the mystery of Thy dispensation; 'I have considered Thy works, and I have glorified Thy Godhead.

Thou hast prayed to the Father, not because Thou art in need of any help, but to fulfill the mystery of Thine Incarnation; and so, almighty Lord, Thou hast raised up a corpse that was four days dead.

Coeternal with the Father, the Word that was revealed from the beginning as God, now offers prayers as man, though it is He that receives the prayers of all

O Saviour, Thy voice destroyed all the power of death, and the foundations of hell were shaken by Thy divine might

Theotokion

Let us sing the praises of the Virgin, for she remained a virgin after bearing child, and she gave birth to Christ our God, who has delivered the world from error.

Second Canon

Irmos: Thou art my might, O Lord...

As Shepherd, O Saviour and Creator, Thou hast snatched from the fierce and all-devouring wolf a man that had been four days dead; and through him, in Thy power as Lord, Thou hast revealed beforehand the universal glory of Thy Resurrection on the third day.

Beholding Thee, O Christ the Life, the companions of Martha cried aloud: 'If Thou hadst been here, O Lord, the Light and Life of all, Lazarus would not have died.' But since Thou art the Life of the dead, in Thy love for mankind Thou hast turned their sorrow into joy.

The depths are afraid at Thy presence, O Lord, the source of life; all the waters are Thy servants. The gatekeepers tremble before Thee, O Christ, and the bars of hell are broken by Thy power, as Lazarus rises from the dead at Thy command, almighty Saviour who lovest mankind.

Theotokion

Unwedded Virgin, thou art the glory of the faithful; thou art the advocate and refuge of Christians, their rampart and haven. For, Undeiled, thou dost offer intercession to thy Son,

saving from danger those who in faith and love acknowledge thee as the pure Theotokos.

Katavasia: Thou art my might, O Lord, Thou art my power; Thou art my God, Thou art my joy. Thou wast not separated from the Father, yet Thou hast visited our poverty. Therefore with the Prophet Habakkuk I cry unto Thee: Glory to Thy power, O Thou who lovest mankind.

Ode Five

First Canon

Irmos: O Light that never sets...

In Thy love for mankind, coming to the tomb of Lazarus Thou hast called him and granted him life, for Thou art the immortal life of all mortal men; and so Thou hast as God clearly foretold the future Resurrection.

His feet bound in the grave-clothes, Lazarus walked out from the tomb. O wonder of wonders! Christ who gave him strength is greater than the power of death which held him back. All things obey Christ's word, serving Him as God and Master.

Thou hast raised Lazarus on the fourth, day, though his corpse already stank Raise me up, O Christ, for I am dead in sin and lie in the pit and the dark shadow of death; deliver and save me in Thy compassion.

Second Canon

Irmos: O Light that never sets...

Thou hast prayed and given glory to the Father, for Thy power is not opposed to His. To confirm the faith of the multitude that stood round Thee, Thou hast thanked Thy Father, O longsuffering Lord, and then raised Lazarus by Thy command.

O voice of God! O divine power and might! With that voice, O Saviour, Thou hast shattered the gates of hell: and all-devouring death. Deliver me from my passions, as once Thou hast delivered Thy friend Lazarus that was four days dead.

At the prayers of Lazarus, of Martha and Mary, O loving Lord, make us worthy to behold Thy Cross and Passion, and the joyful Queen of Days, the Feast of Thy Resurrection.

Theotokion

Since, all-pure Virgin, thou hast a mother's boldness before thy Son, do not forget us and our needs, we pray, for we are thy kinsfolk: thee alone we Christians bring as intercessor, to win the gracious mercy of the Master.

Katavasia: O Light that never sets, why hast Thou cast me from Thy face? And why has the alien darkness covered me in my wretchedness? But I entreat Thee, cause me to return, and direct my paths to the light of Thy commandments.

We now begin the two four-canticle Canons. The Irmos of the first Canon is sung twice, and the troparia of the two Canons are then repeated so as to make up the number twelve.

Ode Six

First Canon

by Kosmas the Monk

Tone Eight

Irmos: O Lord, who hast made Jonah dwell within the whale, deliver me from corruption, as Thou hast delivered him; for I am caught in the snares of the enemy.

Love led Thee, Master, to Lazarus at Bethany; and as God Thou hast raised him, though his corpse already stank, and hast delivered him from the bonds of hell.

Martha despaired when she saw Lazarus already four days dead. But Christ, as God, raised him from decay and brought him back to life by His word.

*Another Canon
by John the Monk
Same Tone*

Irmos: Be merciful to me, O Saviour...

As true God Thou hast known of the falling asleep of Lazarus and hast announced it beforehand to Thy disciples, giving them a proof, O Master, of the infinite power of Thy divinity.

Thou who art by nature uncircumscribed wast circumscribed in the flesh; coming to Bethany, O Master, as man Thou wast weep over Lazarus, and by Thy power as God Thou wast raise him on the fourth day from the dead.

Katavasia: Be merciful to me, O Saviour, for many are my transgressions, and lead me up, I beseech Thee, from the abyss of evil: for unto Thee have I cried; hearken unto me, O God of my salvation.

Kontakion, Tone Two

Christ, the joy of all, the truth, the light, the life, the resurrection of the world, in His love appeared to those on earth; and He became Himself the pattern of our resurrection, granting divine forgiveness unto all.

Ikos

The Creator of the world foretold to His disciples what would come to pass, proving to them that He knows all things as the Maker of all. 'Brethren and companions, our friend has fallen asleep', He said. 'Let us go, then, and see a strange burial, and behold the tears of Mary and the tomb of Lazarus. For I shall work a miracle there, as the prelude to My Crucifixion, granting divine forgiveness unto all.'

Ode Seven

First Canon

Irmos: The Hebrew children in the furnace boldly trampled upon the flames, and changed the fire to dew as they cried aloud: 'Blessed art Thou, O Lord our God, for evermore.'

Weeping as man in Thy compassion, Thou hast as God raised Lazarus from the tomb; and, delivered from hell, he cried aloud: 'Blessed art Thou, O Lord our God, for evermore.'

At the Master's word Lazarus came out bound in grave-clothes, escaping from the chaos and darkness of hell, and he cried aloud: 'Blessed art Thou, O Lord our God, for evermore.'

Second Canon

Irmos: The Children of Judaea.

Shedding tears over Thy friend, O merciful Lord, Thou hast made the tears of Martha cease, and by Thy voluntary Passion Thou hast wiped away all tears from the face of Thy people. O God of fathers, blessed art Thou.

Master of Life and Saviour, Thou hast called the dead man as if he were asleep. With Thy word Thou hast burst asunder the belly of hell and raised up Lazarus as he sang: 'O God of our fathers, blessed art Thou.'

O Master, Thou hast raised a dead man bound in grave clothes, a corpse that already stank. I am held fast in the bonds of sin; raise me up and I shall sing: O God of our fathers, blessed art Thou.

Katavasia: The Children of Judaea, who dwelt of old in Babylon, trampled underfoot the flame of the furnace through their faith in the Trinity, as they sang aloud: 'O God of our fathers, blessed art Thou.'

Ode Eight

First Canon

Irmos: When the instruments of music sounded, countless multitudes worshipped the image in Dura; but the three Children, refusing to bow down, praised and glorified the Lord for ever.

As Shepherd, Thou hast gone to seek Thy sheep; rescuing the dead man from the fierce and destructive wolf, in Thy power Thou hast brought him from corruption to new life, and he cried out to Thee: 'Praise the Lord and exalt Him above all for ever.'

As mortal: man Thou hast asked where Lazarus was buried; as Maker, Thou hast raised him from the dead by Thy royal command. Hell was afraid of him when he cried out to Thee: 'Praise the Lord and exalt Him above all for ever.'

Second Canon

Irmos: The King of heaven...

As a mortal, Thou dost search for Lazarus; as God, Thou dost raise him by Thy word, though he was four days dead. Therefore we sing Thy praises for ever.

Fulfilling a debt of gratitude for her brother, Mary brought Thee, O Lord, sweet-smelling spices; and she sings Thy praises for ever.

As man Thou dost pray to the Father, as God Thou dost raise Lazarus Therefore, O Christ, we sing Thy praises for ever.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia: The King of heaven, glorified by the hosts of angels, let us praise and exalt above all for ever.

Ode Nine

We do not sing the Magnificat and More honorable than the cherubim...

First Canon

Irmos: With all peoples let us honour and glorify the pure Theotokos, who conceived within her womb the divine Fire and yet was not consumed; and let us magnify her in never-silent hymns.

Seeing a four-day corpse walking, the people were struck with wonder at the miracle and cried out to the Deliverer: 'We magnify Thee in hymns, O God.'

Thou hast established men's faith in Thy glorious Resurrection, O my Saviour, before it came to pass, by freeing Lazarus from hell when he was four days dead; and I magnify Thee in hymns.

Second Canon

Irmos: Saved through thee, pure Virgin...

Honouring Thy Father, O Christ, and showing that Thou art not opposed to Him, after praying Thou hast by Thine own authority raised Lazarus that was four days dead.

O my Christ, Thou hast raised from the tomb Lazarus that was four days dead, and so Thou makest him a truthful witness to Thy Resurrection on the third day.

Thou dost walk and weep and speak, my Saviour, showing the action of Thy human nature; and, revealing Thy divine nature, Thou dost raise Lazarus.

In ways surpassing speech, my Master and Saviour, Thou hast brought about my salvation by the free will exercised in each of Thy two natures.

Katavasia: Saved through thee, pure Virgin, we confess thee to be truly Theotokos, and with the choirs of angels we magnify thee.

Then we sing in Tone One, Holy is the Lord our God (thrice).

Exapostilarion

At Thy word, O Word of God, Lazarus now leaps up, returning back to life; the people honour Thee with palms, O mighty Lord, for by Thy death Thou shalt destroy hell utterly (*twice*).

Glory to the Father... Both now...

Through Lazarus, O death, Christ has already despoiled thee. O hell, where is thy triumph? The lamentation of Bethany has now been given to thee. In Christ's honour let us raise on high branches of victory.

Psalms of Praise

Eight stichera are sung:

Tone One

O Christ, who art the Resurrection and the Life of man, standing by the tomb of-Lazarus Thou hast confirmed our faith in Thy two natures, O forbearing Lord, proving that Thou wast born from the pure Virgin as both God and man. For as man Thou hast asked, 'Where, is he buried?' and as God by Thy life-giving command Thou hast raised him from the dead on the fourth day.

Before Thine own death, O Christ, Thou hast raised from hell Lazarus that was four days dead, and hast shaken the dominion of death. Through this one man whom Thou hast loved, Thou hast foretold the deliverance of all men from corruption. We therefore worship Thine almighty power and cry: Blessed art Thou, O Saviour, have mercy upon us.

Martha and Mary said to the Saviour: 'Hadst Thou, O Lord, been here, Lazarus would not have died.' But Christ, the Resurrection of those that have fallen asleep, raised him from the dead, though four days had already passed. Draw near, ye faithful, and let us all worship Him who comes in glory to save our souls.

Thou hast granted to Thy disciples, O Christ, tokens of Thy divinity, but Thou hast humbled Thyself among the crowds, wishing to conceal it from them. Foreknowing all things as God, Thou hast foretold to the apostles the death of Lazarus; yet at Bethany when in the presence of the people, thou hast as man asked where Thy friend was buried, being ignorant of this. But then Thou hast raised him four days after he was dead, and so he rendered manifest Thy power as God. O almighty Lord, glory to Thee.

Tone Four

O Christ, Thou hast raised up Thy friend that was four days dead, and hast made the lamentation of Martha and Mary to cease, showing to all that Thou art He who fills all things by Thy divine power and Thy sovereign will. To Thee the cherubim without ceasing cry aloud: 'Hosanna in the highest: blessed art Thou, God over all: glory to Thee.'

Martha cried to Mary: 'The Teacher is here and calls thee: come.' And she, running to the place where the Lord was, cried out when she saw Thee; and falling at Thy feet she worshipped Thee, saying: 'O Lord, hadst Thou been here, our brother had not died.'

Arise, O Lord my God, lift up Thine hand: forget not Thy poor for ever (*Psalms 9: 33*).

Tone Eight

Thou hast raised up in Bethany Lazarus that was four days dead; for as soon as Thou camest to the tomb, Thy voice became life to the dead man. Groaning aloud, hell released him in fear. O mighty miracle! O Lord of many mercies, glory to Thee.

I will praise Thee, O Lord, with my whole heart: I will speak of all Thy marvelous works (*Psalms 9: 2*).

O Lord, Thou hast said to Martha, 'I am the Resurrection'; and Thou hast confirmed Thy words by actions, calling Lazarus from hell. Through my passions I am dead: raise me also, I

beseech Thee, in Thy tender love for mankind.

Glory to the Father...

Tone Two

A great and marvelous wonder is performed today: calling a four-day corpse from the tomb, Christ raised His friend. Let Us glorify Him, for He is supreme in glory, that at the prayers of righteous Lazarus He may save our souls.

Both now...

Most blessed art Thou, O Virgin Theotokos...

Great Doxology, the two Litanies, and the Dismissal.

Liturgy

The Typika (Psalms 102 and 145) and the Beatitudes. With the Beatitudes we sing four troparia from Ode Three of the Canon at Matins and four troparia from Ode Six.

After the Small Entrance we sing the troparion and kontakion of the feast.

In place of the Trisagion we sing:

As many of you as were baptized into Christ, have put on Christ Alleluia

Prokimenon, Tone Three

The Lord is my Light and my Saviour: whom then shall I fear? (*Psalm 26: 1*)

The Lord is the defender of my life: of whom then shall I be afraid? (*ibid.*)

Epistle Hebrews 12 28-13 8

Alleluia, Tone Five

The Lord is King, and has put on glorious apparel (*Psalm 92: 1*).

He has made the world so sure that it cannot be moved (*ibid.*).

Gospel: John 11: 1-45

And then the rest of the Liturgy of St. John Chrysostom.

In place of It is truly meet, we sing the Irmos from Ode Nine of the first Canon, With all peoples let us honour...

Communion verse: Out of the mouth of babes and sucklings hast Thou appointed praise. Alleluia (Psalm 8: 3).

Palm Sunday

Great Vespers on Saturday Evening

After the Psalm of Introduction (Psalm 103) and the Great Litany, we read Blessed is the man (the first kathisma of the Psalter).

To Lord, I have cried, ten stichera are sung:

Tone Six

Today the grace of the Holy Spirit has gathered us together,/ and we all take up Thy Cross and say:/ Blessed is He that comes in the name of the Lord;// Hosanna in the highest. *(Twice)*

Today the Word and co-eternal Son of God the Father,/ whose throne is the heaven and whose footstool is the earth,/ humbles Himself and comes to Bethany,/ seated on a dumb beast, on a foal./ Then the children of the Hebrews,/ holding branches in their hands, praise Him saying:/ 'Hosanna in the highest:// blessed is He that comes, the King of Israel.' *(Twice)*

Let us also come today, all the new Israel,/ the Church of the Gentiles,/ and let us cry with the Prophet Zechariah:/ Rejoice greatly, O daughter of Sion;/ shout aloud, O daughter of Jerusalem;/ for behold, thy King comes unto thee:/ He is meek and brings salvation,/ and He rides upon the colt of an ass,/ the foal of a beast of burden./ Keep the feast with the children,/ and holding branches in your hands sing His praises:/ Hosanna to the highest;// blessed is He that comes, the King of Israel. *(Twice)*

Prefiguring for us Thy holy Resurrection, loving Lord,/ by Thy command Thou hast raised up from death Lazarus Thy friend,/ who was without the breath of life;/ and after four days in the tomb he had begun to stink./ Then, O Savior, mounted on a foal,/ and as though riding in a chariot,/ Thou hast given a sign unto the Gentiles./ Therefore also Israel Thy beloved/ offers Thee praise out of the mouth of innocent babes and sucklings,/ as they beheld Thee, Christ,// enter the Holy City six days before the Passover. *(Twice)*

Six days before the Passover Jesus entered Bethany,/ and His disciples came to Him, saying:/ 'Lord, where wilt Thou that we prepare for Thee to eat the Passover?'/ Then He sent them, saying:/ 'Go into the village opposite,/ and ye shall find a man bearing a pitcher of water;/ follow him, and tell the master of the house:/ The Teacher says,/ In thy house shall I eat the Passover with My disciples.' *(Twice)*

Glory to the Father...

Today the grace of the Holy Spirit/ has gathered us together,/ and we all take up Thy Cross and say:/ Blessed is He that comes in the Name of the Lord;// Hosanna in the highest.

Both now...

Repeat Today the grace...

Entrance, O Gentle Light, and the Prokimenon of the day, The Lord is King.

Lessons:

Genesis 49: 1-2, 8-12

Zephaniah 3 14-19

Zechariah.9: 9-15

At the Litya

Tone One

The All-Holy Spirit,/ who taught the apostles to speak in strange and different tongues,/ now inspires the innocent children of the Hebrews to cry aloud:/ Hosanna in the highest;//

blessed is He that comes, the King of Israel.

The Son and Word of the Father,/ like Him without beginning and eternal,/ has come today to the city of Jerusalem,/ seated on a dumb beast, on a foal./ From fear the cherubim dare not gaze upon Him;/ yet the children honor Him with palms and branches,/ and mystically they sing a hymn of praise:/ 'Hosanna in the highest,/ Hosanna to the Son of David,// who has come to save from error all mankind.'

Six days before the Passover, O Lord,/ Thy voice was heard in the depths of hell,/ and from it Thou hast raised up Lazarus/ who was four days dead./ Then the children of Hebrews cried aloud:// 'Hosanna to our God: glory to Thee !'

Tone Two

Entering, O Lord, into the Holy City,/ seated upon a foal,/ Thou hast drawn near with haste unto Thy Passion,/ to fulfill the Law and the Prophets./ Then the children of the Hebrews,/ foretelling the victory of the Resurrection,/ came to meet Thee with palms and branches, saying:// 'Blessed art Thou, O Savior; have mercy upon us.'

Glory be to Thee, O Christ,/ who art seated in the heights upon Thy throne,/ and whom we now await with Thy precious Cross./ Therefore the daughter of Sion is glad,/ and the nations of the earth rejoice exceedingly./ The children hold branches and the disciples spread their garments in the way;/ and all the inhabited earth is taught to cry aloud to Thee:// Blessed art Thou, O Savior; have mercy upon us.

Glory to the Father... Both now...

Tone Three

Six days before the Passover/ Jesus came to Bethany,/ to call back Lazarus who was four days dead,/ and to proclaim the coming Resurrection./ The women Martha and Mary, sisters of Lazarus,/ came to meet Him, crying:/ 'Lord, if Thou hadst been here, our brother had not died.'/ Then He answered them:/ 'Did I not say to you before:/ He who believes in Me, though he were dead, yet shall he live?/ Show Me where ye have laid him.'// And the Maker of all cried unto him, 'Lazarus, come forth.'

Aposticha

Tone Eight

Rejoice and be glad, O city of Sion;/ exalt and be exceedingly joyful, O Church of God./ For behold, thy King has come in righteousness,/ seated on a foal,/ and the children sing His praises:/ Hosanna in the highest!/ Blessed art Thou who showest great compassion:// have mercy upon us.

Out of the mouth of babes and sucklings hast Thou perfected praise.

The Savior has come today/ to the city of Jerusalem, to fulfill the Scriptures;/ and all have taken palms into their hands/ and spread their garments before Him,/ knowing that He is our God, to whom the cherubim sing without ceasing:/ Hosanna in the highest!/ Blessed art Thou who showest great compassion:// have mercy upon us.

O Lord, our Lord, how wonderful is Thy Name in all the earth.

O Thou who ridest on the cherubim and art praised by the seraphim,/ Thou hast sat, O gracious Lord, like David on a foal,/ and the children honored Thee with praise fitting for God;/ but the Jews blasphemed unlawfully against Thee./ Thy riding on a foal prefigured how the Gentiles,/ as yet untamed and uninstructed,/ were to pass from unbelief to faith./ Glory be to Thee, O Christ,// who alone art merciful and lovest mankind.

Glory to the Father...

Tone Six

Today the grace of the Holy Spirit/ has gathered us together,/ and we all take up Thy

Cross and say:/ Blessed is He that comes in the name of the Lord;// Hosanna in the highest.
Both now...

Today the grace... *(Repeat)*

Apolytikion (troparion) of the feast:

Tone One

In confirming the common Resurrection, O Christ God,/ Thou didst raise up Lazarus from the dead before Thy passion./ Wherefore, we also, like the children bearing the symbols of victory,/ cry to Thee, the Vanquisher of death:/ Hosanna in the highest;// blessed is He that cometh in the name of the Lord. *(Twice)*

Another troparion:

Tone Four

As by baptism we were buried with Thee, O Christ our God,/ so by Thy Resurrection we were deemed worthy of immortal life;/ and praising Thee, we cry:/ Hosanna in the highest;// blessed is He that cometh in the name of the Lord.

And the rest of Vespers.

Matins

After the Six Psalms and the Great Litany we sing The Lord is God, followed by the two troparia (apolytikia) as at Vespers.

After the first reading from the Psalter, the sessional hymn:

Tone Four

With our souls cleansed and in spirit carrying branches, with faith let us sing Christ's praises like the children, crying with a loud voice to the Master: Blessed art Thou, O Saviour, who hast come into the world to save Adam from the ancient curse; and in Thy love for mankind Thou hast been pleased to become spiritually the new Adam. O Word, who hast ordered all things for our good, glory to Thee.

Glory to the Father... Both now...

Tone Four

O Lord, Thou hast raised from the tomb Lazarus who was four days dead, and then hast taught us all to cry to Thee with palms and branches: Blessed art Thou that comest.

After the second reading from the Psalter, the sessional hymn.

Tone Four

O Christ, mystically Thou hast shed tears over Thy friend, and hast raised from the dead Lazarus who lay without life; and Thou hast shown tender compassion for him in Thy love towards mankind. Learning of Thy coming, O Saviour, a multitude of children went out today, bearing palms in their hands and crying to Thee:

Glory to the Father... Both now...

Tone One

Give praise with one accord, O peoples and nations: for the King of the angels rides now upon a foal, and He comes to smite His enemies with the Cross in His almighty power. Therefore the children sing to Him with palms in their hands: 'Glory be to Thee Who hast come as Conqueror; glory be to Thee, O Christ the Saviour; glory be to Thee, our God, for Thou alone art blessed.'

After the polyeleos, the megalynarion:

We magnify Thee, O Christ the Giver of Life: Hosanna in the highest! And we also cry to Thee: Blessed is He who comes in the Name of the Lord.

Lord, our Lord, how wonderful is Thy Name in all the earth (*Psalm 8: 2*).

We magnify Thee...

Blessed is He who comes in the Name of the Lord : the Lord is God and has appeared to us (*Psalm 117: 26-7*).

We magnify Thee...

Glory to the Father... Both now....

Alleluia, alleluia, alleluia, glory to Thee, O God (*Thrice*).

We magnify Thee...

Sessional hymn:

Tone Eight

He who sits upon the throne of the cherubim, for our sake sits upon a foal; and coming to His voluntary Passion, today He hears the children cry 'Hosanna!' while the crowd replies, 'O Son. of David, make haste to save those whom Thou hast created, blessed Jesus, since for this cause Thou hast come, that we may know Thy glory.'

Glory to the Father... Both now...

Repeat.

The first antiphon of the hymn of degrees in Tone Four, From my youth...

Prokimenon: Tone Four

Out of the mouth of babes. and sucklings hast Thou appointed praise (*Psalm 8: 3*).

O Lord, our Lord, how wonderful is Thy Name in all the earth (*ibid., 2*).

Let every breath...

Gospel: Matthew 21: 1-11, 15-17.

We do not sing We have seen the Resurrection of Christ, but at once we read Psalm 50. Then the Priest, taking the censer, censes the palms crosswise and says the Prayer for the Blessing of the Palms:

Deacon: Let us pray to the Lord.

Choir: Kyrie eleison.

Priest: O Lord our God, who sittest upon the cherubim, Thou hast reaffirmed Thy power and sent out Thine only-begotten Son, our Lord Jesus Christ, to save the world through His Cross, Burial and Resurrection. When He drew near to Jerusalem for His voluntary Passion, the people that sat in darkness and the shadow of death took, as tokens of victory, boughs of trees and branches of palms, thus foretelling His Resurrection. Do Thou Thyself, O Master, keep and preserve us also, who, following their example, on this eve of the Feast carry in our hands palms and branches, and who like the crowds and the children cry to Thee, 'Hosanna!' With hymns and spiritual songs may we attain the life-giving Resurrection on the third day: through Jesus Christ Our Lord, with whom Thou art blessed, together with Thy most holy, good and life-creating Spirit, now and ever, and to the ages of ages. Amen.

Then the priest sprinkles the palms with holy water, saying:

These palms are blessed by the grace of the All-Holy Spirit, through sprinkling with this holy water: in the Name of the Father, and of the Son, and of the Holy Spirit. Amen (*Thrice*).

After this we sing:

Glory to the Father...

Tone Two

Today Christ enters the City of Bethany riding on a foal, and destroys the wicked and barren folly of the Gentiles.

Both now...

Today Christ...

Have mercy upon me...

Tone Six

Today the grace of the Holy Spirit has gathered us together, and ye all take up Thy Cross and say: Blessed is He that comes in the name of the Lord; Hosanna in the highest.

After the litany, O Lord, save Thy people, the faithful kiss the Book of the Gospels, and the priest distributes to them the palms and branches, which they hold in their hands with lighted candles until the end of the service.

The Canon of the Feast

by Kosmas the Monk

In each Ode, the Irmos is sung twice, and then the troparia are repeated four or six times, so as to make up the number twelve. The Irmos is sung again as Katavasia at the end of each Ode. Before the troparia we say Glory to Thee, our God, glory to Thee.

Ode One

Tone Four

Irmos: The springs of the deep were seen bereft of water,/ and the foundations of the storm-tossed sea were laid bare;/ for in Thy power Thou hast rebuked its fury/ and saved the chosen people,// as they sang to Thee, O Lord, a hymn of victory.

Out of the mouth of Thy servants, the innocent babes and sucklings, Thou has received praise. Thou hast overthrown the adversary and by Thy Passion on the Cross Thou hast avenged Adam's fall of old; with the Tree Thou hast raised him up, and he sings to Thee, O Lord, a hymn of victory

The Church of the saints offers praise to Thee, O Christ, who dwellest in Sion, and Israel rejoices in Thee that made him. The mountains, figuring the stony-hearted Gentiles, exult before Thy face, and they sing to Thee, O Lord, a hymn of victory.

Ode Three

Irmos: The people of Israel drew water from the stony rock,/ for it became at Thy command a flowing stream./ O Christ, Thou art Thyself our rock and life;/ on Thee the Church is founded, and she cries aloud:// Hosanna, blessed art Thou that comest.

Trembling at Thy command, hell yielded up Lazarus who was four days dead. For Thou, O Christ, art the resurrection and the life; on Thee the Church is founded, and she cries aloud: Hosanna, blessed art Thou that comest.

O ye people, sing in Sion a hymn fitting for God, and offer prayer to Christ in Jerusalem. For he comes in power and glory: on Him the Church is founded, and she cries aloud: Hosanna, blessed art Thou that comest.

Ypakoë

Tone Six

First they sang in praise of Christ our God with branches,/ but then the ungrateful Jews seized Him and crucified Him on the cross./ But with faith unchanging/ let us ever honor Him as Benefactor,/ crying always unto Him:// Blessed art Thou that comest to call back Adam.

Ode Four

Irmos: 'Christ comes,' the Prophet said of old,/ 'revealing Himself as our God;/ He shall come and shall not tarry,/ from the mountain overshadowed by the forest,/ born of a Maiden who has not known man.'/ Therefore we all cry aloud:// Glory to Thy power, O Lord.

Let the mountains and all the hills break forth into great rejoicing at the mercy of God, and let the trees of the forest clap their hands. Give praise to Christ, all ye nations, and

magnify Him, all ye peoples, crying: Glory to Thy power, O Lord.

King of the ages, the Lord comes clothed in strength. The surpassing splendor of His beauty and His glory is revealed in Sion. Therefore we all cry aloud: Glory to Thy power, O Lord.

The Lord is here, who measures the heaven with a span and the earth in the hollows of His hand. For He has chosen Sion; there has He been pleased to dwell, ruling over the peoples that cry aloud with faith: Glory to Thy power, O Lord.

Ode Five

Irmos: Go up to the mountain,/ Thou that bringest good tidings to Sion;/ and Thou that preachest to Jerusalem,/ lift up Thy voice with strength./ Glorious things are spoken of Thee, O City of God:// Peace be upon Israel and salvation to the Gentiles.

God who is enthroned on high upon the cherubim and yet cares for the lowly, is Himself come in power and glory, and all things shall be filled with His divine praise. Peace be upon Israel and salvation to the Gentiles.

O Sion, holy mountain of God, and Jerusalem, lift up thine eyes round about and behold thy children, gathered in thee. For lo, they have come from afar to worship thy King. Peace be upon Israel and salvation to the Gentiles.

Ode Six

Irmos: The spirits of the righteous cried aloud in joy:/ 'Now is a new covenant granted to the world:// let the people be renewed through sprinkling with the Blood of God.'

O Israel, receive God's Kingdom; let him that walks in darkness see the great light; and let the people be renewed through sprinkling with the Blood of God.

Set free thy prisoners, O Sion, and let them go; bring them out of the waterless pit of ignorance; and let the people be renewed through sprinkling with the Blood of God.

Kontakion

Tone Six

Being borne upon a throne in heaven, and upon a colt on the earth,/ O Christ God, Thou didst accept the praise of the angels/ and the laudation of the children as they cry to Thee:// Blessed is He that cometh to recall Adam.

Ikos

O immortal Lord, Thou hast bound hell, slain death, and raised the world: therefore the children, carrying palms, sing praise to Thee as Victor, O Christ, and they cry aloud to Thee this day: 'Hosanna to the Son of David! For no more,' say they, 'shall the little children be slain because of Mary's Child; but Thou alone art crucified for all, both young and old. No more shall the sword be against us, for Thy side is pierced by a spear. With great rejoicing, then, we cry: Blessed art Thou that comest to call back Adam.'

Ode Seven

Irmos: Thou hast saved the children of Abraham in the fire/ and slain the Chaldeans,/ who plotted unrighteously against the righteous./ Blessed art Thou, O Lord God of our fathers,// and praised above all.

With palms in their hands, the people knelt and they rejoiced with the disciples, crying: 'Hosanna to the Son of David: blessed art Thou, O Lord God of our fathers, and praised above all.'

The innocent children sang to Thee a hymn fitting for God, O King of Israel and of the angels: 'Blessed art Thou, O Lord God of our fathers, and praised above all.'

With palms and branches the multitude greeted Thee, O Christ, and cried: 'Blessed art Thou who comest, O King of the ages; blessed art Thou, O Lord God of our fathers, and

praised above all.'

Ode Eight

Irmos: Rejoice, O Jerusalem,/ and ye that love Sion, keep feast./ For He who rules unto all ages,/ the Lord of Hosts, is come./ Let all the earth stand in reverence before His face and cry aloud:// O all ye works of the Lord, praise ye the Lord.

Riding upon a young foal, Christ thy King is at hand, O Sion. For He has come to destroy the senseless error of idolatry and to restrain the untamed willfulness of all the Gentiles, teaching them to sing: O all ye works of the Lord, praise ye the Lord.

Greatly rejoice, O Sion, for Christ thy God shall reign for ever. As it is written, He is meek and brings salvation. Our righteous Deliverer has come riding on a foal, that He may destroy the proud arrogance of His enemies who will not cry: O all ye works of the Lord, praise ye the Lord.

The lawless company of disobedient men was driven out from the precincts of the temple, for they had made God's house of prayer into a den of thieves, and they rejected from their hearts the Redeemer unto whom we cry aloud: O all ye works of the Lord, praise ye Lord.

We do not sing the Magnificat and More honorable than the cherubim...

Ode Nine

Irmos: God is the Lord, and hath appeared unto us;/ make ye a feast, and with gladness,/ come, let us magnify Christ with palms and branches,/ with hymns crying aloud:// blessed is He that cometh in the name of the Lord our Savior.

Why do ye rage, ye heathen? Ye scribes and priests, why do ye imagine vain things, saying: 'Who is this to whom children cry aloud with palms and branches, Blessed is He that comes in the Name of the Lord our Savior.

This is our God, and there is none other like Him; He has found out every righteous way and given it to Israel His beloved; and afterward He has shewn Himself upon earth and lived among men. Blessed is He that comes in the Name of the Lord our Savior.

O disobedient nation, why do ye set stumbling-blocks upon our path? Your feet are swift to shed the blood of the Master, but He shall rise again, to save all those who cry: Blessed is He that comes in the Name of the Lord our Savior.

There is no special exapostilarion, but we sing (as usual on Sundays) Holy is the Lord our God (thrice) in Tone Four.

Psalms of Praise

Six stichera are sung:

Tone Four

A very great multitude spread their garments in the way, O Lord;/ others cut down branches from the trees and carried them./ Walking before and after Thee, they cried:/ 'Hosanna to the Son of David:/ blessed art Thou who hast come// and shalt come again in the Name of the Lord'. (*Twice*)

When Thou wast about to enter the Holy City, O Lord,/ the multitude carried branches from the trees/ and sang to Thee, the Master of all./ They saw Thee riding on a foal as though upon the cherubim,/ and they cried: 'Hosanna in the highest!/ Blessed art Thou who hast come// and shalt come again in the Name of the Lord.' (*Twice*)

Come forth, ye nations,/ and come forth, ye peoples;/ look today upon the King of heaven,/ who enters Jerusalem seated upon a humble colt/ as though upon a lofty throne./ O unbelieving and adulterous generation of the Jews,/ draw near and look on Him whom once Isaiah saw:/ He is come for our sakes in the flesh./ See how He weds the New Sion, for

she is chaste,/ and rejects the synagogue that is condemned./ As at a marriage pure and undefiled,/ the pure and innocent children gather and sing praises./ Let us also sing with them the hymn of the angels:// Hosanna In the highest to Him that has great mercy.

Before Thy voluntary Passion, Christ our God,/ Thou hast given to all men an assurance of the general resurrection;/ for at Bethany Thou hast raised by Thine almighty power Lazarus who was four days dead,/ and as Giver of Light, O Savior,/ Thou hast made the blind to see./ With Thy disciples Thou hast entered the Holy City,/ seated upon the foal of an ass as though upon the cherubim,/ and so Thou hast fulfilled the preaching of the prophets./ The children of the Hebrews with palms and branches came to meet Thee./ Therefore we also, bearing palms and olive branches,/ cry aloud to Thee in thanksgiving:// Hosanna in the highest; blessed is He that comes in the Name of the Lord.

Glory to the Father... Both now...

Tone Six

Six days before the Passover Jesus entered Bethany,/ and His disciples came to Him, saying:/ 'Lord, where wilt Thou that we prepare for Thee to eat the Passover?'/ Then He sent them, saying:/ 'Go into the village opposite,/ and ye shall find a man bearing a pitcher of water;/ follow him and tell the master of the house:/ The Teacher says,// In thy house shall I eat the Passover with My disciples.'

The Great Doxology, ending with the troparion of the feast.

The two Litanies, and the Dismissal of the Feast: May He who consented to ride on the foal of an ass for our salvation, Christ our true God...

Holy and Great Monday

Matins

After the Six Psalms and the Great Litany we sing Alleluia in Tone Eight, slowly and solemnly, with the appointed verses, and then the troparion:

Tone Eight

Behold the Bridegroom comes in the middle of the night; and blessed is the servant whom He shall find watching, but unworthy is he whom He shall find in slothfulness. Beware, then, O my soul, and be not overcome by sleep, lest thou be given over to death and shut out from the Kingdom. But, return to soberness and cry aloud: Holy, holy, holy art Thou, O God: through the Theotokos have mercy upon us (*Thrice*).

After the first reading from the Psalter, the sessional hymn:

Tone One

Today the Holy Passion shines forth upon the world with the light of salvation; for Christ, in His love hastens to His sufferings. He who holds all things in the hollow of His hand consents to be hung upon the Tree, that He may save mankind.

Glory to the Father...Both now...

After the second reading from the Psalter, the sessional hymn:

Tone One

O Judge invisible, how art Thou made, visible in the flesh? How dost Thou now draw near to be slain by lawless men, condemning by Thy Passion our own condemnation? Therefore with one accord, O Word, we ascribe praise, majesty and glory to Thy power

Glory to the Father... Both now...

Repeat.

After the third reading from the Psalter, the sessional hymn

Tone Eight

The first-fruits of the Lord's Passion fill this present day with light. Come then, all who love to keep the feast, and let us welcome it with songs. For the Creator draws near to undergo the Cross; He is questioned, beaten, and brought to Pilate for judgement; a servant strikes Him on the face, and all this He endures that He may save mankind. Therefore let us cry aloud to Him: O Christ our God who lovest man, grant remission of sins to those who venerate in faith Thy Holy Passion.

Glory to the Father... Both now...

Repeat.

Gospel Matthew 21: 18—43

Psalms 50.

The priest: O Lord, save Thy people...

We use the three-canticle Canon by St. Kosmas. In each Ode the irmos is sung twice, and then the troparia are repeated four or six times so as to make up the number twelve. The irmos is sung at the end of each Ode as katavasia. Before the troparia we say Glory to Thee, our God, glory to Thee.

Tone Two

Ode One

Irmos: Let us sing to the Lord who by His divine command dried up the billowing sea where none might walk, and through it led the people of Israel on foot: for He has been greatly glorified.

Ineffable is the condescension of the Word of God. Christ is Himself both God and man; yet He counted not His Godhead a thing to be seized and held fast, and this He showed to His disciples by taking the form of a servant: for He has been. greatly glorified.

I who am rich in Godhead have come to minister to Adam who is grown poor. I who fashioned him have of Mine own will put on his form. I who am impassible in My divinity have come to lay down My life as a ransom for him.

The Small Litany.

Kontakion

Tone Eight

Jacob lamented the loss of Joseph, but his righteous son was seated in a chariot and honoured as a king. For he was not enslaved to the pleasures of Egypt, but he was glorified by God who sees the hearts of men and bestows on them a crown incorruptible.

Ikos

Let us now add our lamentation to the lamentation of Jacob, and let us weep with him for Joseph, his wise and glorious son who was enslaved in body but kept his soul free from bondage, and became lord over all Egypt. For God grants unto his servants a crown incorruptible.

Ode Eight

Irmos: The unwearied fire, fed with endless fuel, drew back in fear before the pure bodies and pure souls of the holy Children; and as the undying flame decreased in strength, they sang an everlasting song: O all ye works, praise ye the Lord and exalt Him above all for ever.

‘Then shall all men know that ye are My disciples, if ye keep My commandments’, said the Saviour to His friends, as He went to His Passion. ‘Be at peace with one another and with all men; think humbly of yourselves and ye shall be exalted; acknowledge Me as Lord, and praise and exalt Me above all for ever.’

‘Let your power over your fellow-men be altogether different from the dominion of the Gentiles: their self-willed pride is not the order that I have appointed, but a tyranny. He therefore who would be the first among you, let him be the last of all. Acknowledge Me as Lord, and praise and exalt Me above all for ever.’

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Ode Nine

We do not sing the Magnificat and More honorable than the cherubim...

Irmos: Thou hast magnified, O *Christ*, the Theotokos who bore Thee: from her, O our Creator, hast Thou taken a body of like passions to our own, and so hast set us free from all our ignorance. Therefore with all generations we call her blessed and we magnify Thee.

‘Cast away all the impurity of the passions and obtain a wise understanding, worthy of God’s Kingdom’, Thou hast said, O Wisdom of all, to Thine apostles; ‘and ye shall be glorified, and shine forth brighter than the sun.’

‘Taking Me as your example,’ Thou hast said, O Lord, to Thy disciples, ‘think not proud thoughts but be content with what is humble. Ye shall drink of the cup that I drink of, and so ye shall be glorified with Me in the Kingdom of the Father.’

Exapostilarion, sung slowly and solemnly:

Tone Three

I see Thy bridal chamber adorned, O my Saviour, and I have no wedding garment that I may enter there. Make the robe of my soul to shine, O Giver of Light, and save me (*Thrice*).

Psalms of Praise

We sing four stichera:

Tone One

As the Lord went to His voluntary Passion, He said to His apostles on the way: 'Behold, we go up to Jerusalem, and the Son of man shall be betrayed, as it is written of Him.' Come, then, and let us also journey with Him, purified in mind; let us be crucified with Him and die for His sake to the pleasures of this life, that we may also live with Him and hear Him say: 'No longer do I ascend to the earthly Jerusalem to suffer, but I ascend to My Father and your Father, and to My God and your God; and I shall raise you up to the Jerusalem on high in the Kingdom of heaven.' *(Twice)*

Tone Five

We have come, O faithful, to the saving Passion of Christ our God: let us glorify His ineffable forbearance, that in His tender mercy He may also raise us up who have been slain by sin, for He is good and loves mankind. *(Twice)*

Glory to the Father...Both now...

Same Tone

O Lord, as Thou camest to Thy Passion, Thou hast strengthened the faith of Thy disciples, taking them aside and saying to them: 'How have ye forgotten what I told you before? According to the Scriptures, it cannot be that a prophet should be killed save in Jerusalem. Now is the time at hand, of which I spake to you: for see, I am betrayed into the hands of sinners; they shall mock Me and nail Me to the Cross and deliver Me up for burial, with loathing looking on Me as a corpse. Yet be of good courage: for on the third day I shall rise, bringing joy and life eternal to the faithful.'

Aposticha

Tone Five

O Lord, the mother of the sons of Zebedee, not understanding the hidden mystery of Thy dispensation, asked Thee to give the honours of a temporal kingdom to her sons. But instead of this Thou hast promised to Thy friends that they should drink the cup of death; and Thou hast said that Thou wouldest drink this cup before them, to cleanse men from their sins. Therefore we cry aloud to Thee: O salvation of our souls, glory to Thee.

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works,/ and do Thou guide their sons.

O Lord, teaching Thy disciples to think perfect thoughts, Thou hast said to 'them: 'Be not like the Gentiles, who exercise dominion over those who are less strong. But it shall not be so among you, My disciples, for I of mine own will am poor. Let him, then, who is first among you be the minister of all. Let the ruler be as the ruled, and let the first be as the last. For I Myself have come to minister to Adam in his poverty, and to give my life as a ransom for the many who cry aloud to Me: Glory to Thee.'

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us,/ yea, the work of our hands do Thou guide aright.

Tone Eight

O brethren, let us fear the punishment of the fig tree, withered because it was unfruitful; and let us bring worthy fruits of repentance unto Christ, who grants us His great mercy.

Glory to the Father...Both now...

Same Tone

The serpent found a second Eve in the Egyptian woman, and with words of flattery he sought to make Joseph fall. But, leaving his garment behind him, Joseph fled from sin; and like the first man before his disobedience, though naked he was not ashamed. At his prayers, O Christ, have mercy upon us.

And the rest of Matins according to the Lenten order, with the usual prostrations.

The Hours

On the first three days of Holy Week, the Psalter is read at the Third and Sixth Hours, but not at the First and the Ninth.

On these three days we read the four Gospels, as follows. At the Third Hour, after the usual psalms and the appointed reading from the Psalter we sing the troparion, O Lord, who at the third hour..., with three prostrations as usual. Then we say, O Theotokos, thou art the true vine...Meanwhile the priest, wearing his phelonion, opens the Royal Doors and brings the Book of the Gospels to the centre of the church, placing it on an analogion; and one or more processional candlesticks with lighted candles are set beside it. The priest then censes the Book of the Gospels, and the whole church and people; and the Gospel reading follows.

At the end of the Gospel reading, we continue with the Third Hour, saying Blessed be the Lord God..., and the rest, with the usual bows and prostrations. We say the kontakion of the day, Jacob lamented...

Holy and Great Tuesday

Matins

After the Six Psalms and the Great Litany we sing Alleluia in Tone Eight, slowly and solemnly, with the appointed verses, and then the troparion:

Tone Eight

Behold, the Bridegroom comes in the middle of the night; and blessed is the servant whom He shall find watching, but unworthy is he whom He shall find in slothfulness. Beware, then, O my soul, and be not overcome by sleep, lest thou be given over to death and shut out from the Kingdom. But return to soberness and cry aloud: Holy, holy, holy art Thou, O God: through the Theotokos have mercy upon us (*Thrice*).

After the first reading from the Psalter, the sessional hymn:

Tone Four

Brethren, let us love the Bridegroom and prepare our lamps with care, shining with the virtues and right faith; that, like the wise virgins of the Lord, we may be ready to enter with Him into the wedding feast. For God the Bridegroom grants to all the crown incorruptible.

Glory to the Father... Both now...

Repeat.

After the second reading from the Psalter, the sessional hymn:

Tone Four

The priests and scribes with wicked envy gathered a lawless council against Thee, and persuaded Judas to betray Thee. Shamelessly he went and spoke against Thee to the transgressing people: 'What will ye give me, and I will betray Him into your hands?' Deliver our souls, O Lord, from the condemnation that was his.

Glory to the Father... Both now...

Repeat.

After the third reading from the Psalter, the sessional hymn:

Tone Eight

Impious Judas with avaricious thoughts plots against the Master, and ponders how he will betray Him. He falls away from the light and accepts the darkness; he agrees upon the payment and sells Him that is above all price; and as the reward for his actions, in his misery he receives a hangman's noose and death in agony. O Christ our God, deliver us from such a fate as his, and grant remission of sins to those who celebrate with love Thy most pure Passion.

Glory to the Father... Both now...

Repeat.

Gospel: Matthew 22: 15—23

Psalms 50.

The priest: O Lord, save Thy people...

The Small Litany.

Kontakion, Tone Two

Think, wretched soul, upon the hour of the end; recall with fear how the fig tree was cut down. Work diligently with the talent that is given to thee; be vigilant and cry aloud: May we not be left outside the bridal chamber of Christ!

Ikos

Why art thou slothful, O my wretched soul? Why dost thou waste thy days in thinking of

unprofitable cares? Why art thou busy with the' things that pass away? The last hour is at hand and we shall soon be parted from all that is here. While there is still time, return to soberness and cry: I have sinned against Thee, O my Saviour, do not cut me down like the unfruitful fig tree; but, O Christ, in Thy compassion take pity on me as I call on Thee in fear: May we not be left outside the bridal chamber of Christ!

We use the two-canticle Canon: by St. Kosmas. In each Ode the irmos is sung twice, and then the troparia are repeated four or six times so is to make up the number twelve. The irmos is sung at the end of each ode as katavasia. Before the troparia we say Glory to Thee, our God, Glory to Thee.

Tone Two

Ode Eight

Irmos: The three holy Children were not obedient to the decree of the tyrant; but when, cast into the furnace they confessed God, singing: O all ye works of the Lord, bless the Lord.

Let us cast aside slothfulness and go to meet Christ, the immortal Bridegroom, with brightly shining lamps and with hymns, crying: O all ye works of the Lord, bless ye the Lord.

May there be sufficient oil of fellowship in the vessels of our soul, and then we shall not lose our reward because we have gone to buy oil; and let us sing: O all ye works of the Lord, bless ye the Lord.

Ye have all received equal grace from God; cause your talent to increase, with the help of Christ who gave it you, and sing: O all ye works of the Lord, bless ye the Lord.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Ode Nine

We do not sing the Magnificat and More honorable than the cherubim...

Irmos: Thou hast enclosed within thy womb the God whom nothing can enclose, and thou hast brought joy into the world. We sing thy praises, O most holy Virgin.

'Watch,' Thou hast said to Thy disciples, O loving Saviour. 'For ye know not in what hour the Lord shall come to reward every man.'

At Thy fearful second coming, O Master, number me with the sheep at Thy right hand, overlooking the multitude of my sins.

Exapostilarion

Tone Three

I see Thy bridal chamber adorned, O my Saviour, and I have no wedding garment that I may enter there. Make the robe of my soul to shine, O Giver of Light, and save me (*Thrice*).

Psalms of Praise

We sing four stichera:

Tone One

Into the splendour of Thy saints how shall I enter? For I am unworthy, and if I dare to come into the bridal chamber, my clothing will accuse me, since it is not a wedding garment; and I shall be cast out by the angels, bound hand and foot. Cleanse, O Lord, the filth from my soul and save me in Thy love for mankind (*Twice*).

Tone Two

I slumber in slothfulness of soul, O Christ the Bridegroom; I have no lamp that burns with virtue, and like the foolish virgins I go wandering when it is time to act. Close not Thy compassionate heart against me, Master, but dispel dark sleep from me and rouse me up; and lead me with the wise virgins into Thy bridal chamber, where those who feast sing

with pure voice unceasingly: O Lord, glory to Thee (*Twice*).

Glory to the Father... Both now...

Tone Four

O my soul, thou hast heard the condemnation of him who hid his talent: hide not the word of God. Proclaim His wonders, increase the gifts of grace entrusted to thee, and thou shalt enter into the joy of thy Lord.

Aposticha

Tone Six

Come, ye faithful, and let us serve the Master eagerly, for He gives riches to His servants. Each of us according to the measure that we have received, let us increase the talent of grace. Let one gain wisdom through good deeds; let another celebrate the Liturgy with beauty; let another share his faith by preaching to the uninstructed; let another give his wealth to the poor. So shall we increase what is entrusted to us, and as faithful stewards of His grace we shall be counted worthy of the Master's joy. Bestow this joy upon us, Christ our God, in Thy love for mankind

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works,/ and do Thou guide their sons.

When Thou shalt come, O Jesus, in glory with the angelic hosts and shalt sit upon the throne of judgement, do not send me from Thy presence, O good Shepherd Thou dost accept those who stand upon the right, but those upon the left have turned away from Thee. Destroy me not with the goats, though I am hardened in sin, but number me with the sheep on Thy right hand, and save me in Thy love for mankind.

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us,/ yea, the work of our hands do Thou guide aright.

O Bridegroom, surpassing all in beauty, Thou hast called us to the spiritual feast of Thy bridal chamber. Strip from me the disfigurement of sin, through participation in Thy sufferings; clothe me in the glorious robe of Thy beauty, and in Thy compassion make me feast with joy at Thy Kingdom.

Glory to the Father... Both now...

Tone Seven

Behold, my soul, the Master entrusts thee with a talent. Receive His gift with fear; make it gain interest for Him; distribute to the needy, and make the Lord thy friend. So shalt thou stand on His right hand when He comes in glory, and thou shalt hear His blessed words: 'Enter, servant, into the joy of thy Lord.' I have gone astray, O Saviour, but in Thy great mercy count me worthy of this joy.

And the rest of Matins, as yesterday.

At the Hours we read the appointed portions of the Psalter and of the Gospel.

Holy and Great Wednesday

Matins

After the Six Psalms and the Great Litany we sing Alleluia in Tone Eight, slowly and solemnly, with the appointed verses, and then the troparion:

Tone Eight

Behold, the Bridegroom comes in the middle of the night; and blessed is the servant whom He shall find watching, but unworthy is he whom He shall find in slothfulness. Beware, then, O my soul, and be not overcome by sleep, lest thou be given over to death and shut out from the Kingdom. But return to soberness and cry aloud: Holy, holy, holy art Thou, O God: through the Theotokos have mercy upon us (*Thrice*).

After the first reading from the Psalter, the sessional hymn:

Tone Three

The harlot drew near Thee, O Thou who lovest mankind, and poured out on Thy feet the oil of myrrh with her tears; and at Thy command she was delivered from the foul smell of her evil deeds. But the ungrateful disciple, though he breathed Thy grace, rejected it and defiled himself in filth, selling Thee from love of money. Glory be to Thy compassion, O Christ.

Glory to the Father... Both now...

Repeat.

After the second reading from the Psalter, the sessional hymn:

Tone Four

Deceitful Judas, in his love for money, pondered cunningly how he might betray Thee, O Lord, the Treasure of Life. Therefore in drunken folly he hastened to the Jews and said to the transgressors 'What will ye give me, and I will deliver Him unto you to be crucified?'

Glory to the Father... Both now...

Repeat

After the third reading from the Psalter, the sessional hymn:

Tone One

To Thee the harlot cried lamenting, O merciful Lord; ardently she wiped Thy pure feet with the hair of her head, and from the depth of her heart she groaned: 'Cast me not from Thee, neither abhor me, O my God, but receive me in repentance and save me, for Thou alone lovest mankind.'

Glory to the Father... Both now...

Repeat.

Gospel: John 12: 17—50.

Psalms 50.

The priest: O Lord, save Thy people.

We use the three-canticle Canon by St. Kosmas. In each Ode the irmos is sung twice, and then the troparia are repeated four or six times, so as to make up the number twelve. The irmos is sung at the end as katavasia. Before the troparia we say Glory to Thee, our God, glory to Thee.

Tone Two

Ode Three

Irmos: On the rock of faith Thou hast established me, and Thou hast opened wide my mouth against mine enemies. For my spirit has rejoiced to sing: None is holy as our God

and none is righteous save Thee, O Lord.

In vain the Sanhedrin of the transgressors gathers together with an evil purpose, to pronounce sentence of condemnation upon Thee, O Christ our Deliverer, to whom we sing: Thou art our God and none is holy save Thee, O Lord.

The wicked assembly of the transgressors, with souls full of hatred for God, considers how to kill as a malefactor the righteous Christ, to whom we sing: Thou art our God and there is none holy save Thee, O Lord.

The Small Litany.

Kontakion

Tone Four

I have transgressed more than the harlot, O loving Lord, yet never have I offered Thee my flowing tears. But in silence I fall down before Thee and with love I kiss Thy most pure feet, beseeching Thee as Master to grant me remission of sins; and I cry to Thee, O Saviour: Deliver me from the filth of my works.

Ikos

The woman who was once a prodigal suddenly became chaste, and hating the works of shameful sin and the pleasures of the body, she thought upon her deep disgrace and the torment to which harlots and prodigals shall be condemned. Of them I am the first and I am afraid, yet senselessly I continue in my evil ways. But the woman who was a harlot, filled with fear, made haste and came crying to the Deliverer: 'O merciful Lord who lovest mankind, deliver me from the filth of my works.'

Ode Eight

Irmos: The command of the tyrant prevailed, and the furnace was heated sevenfold. Yet the flames did not burn the Children, who had trampled underfoot the decree of the king, but they cried aloud: 'O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

The woman poured precious oil of myrrh upon Thine awesome and royal head, O Christ our God, and she laid hold of Thy pure feet with her polluted hands and cried aloud: 'O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

Guilty of sin, she washed with tears the feet of her Creator and wiped them with her hair; and so she received forgiveness for all that she had done in life, and she cried aloud: 'O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

Through the saving love of God and' the fountain of her tears, the grateful woman was ransomed from her sins; washed clean by her confession, she was not ashamed but cried aloud: 'O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever'

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Ode Nine

We do not sing the Magnificat and More honourable than the cherubim...

Irmos: With pure souls and unpolluted lips, come and let us magnify the undefiled and most holy Mother of Emmanuel, and through her let us bring our prayer to the Child she bore: Spare our souls, O Christ our God, and save us.

Ungrateful and envious in his wickedness, wretched Judas calculates the value of the gift worthy of God, whereby the woman gained release from the debt of her sins, and he trafficks in the grace of divine love. Spare our souls, O Christ our God, and save us.'

Judas goes to the lawless rulers and says: 'What will ye give me, if I deliver to you Christ whom ye seek?' And so in exchange for money he rejects fellowship with Christ. Spare our

souls, O Christ our God, and save us.

Unrelenting in blind avarice, how hast thou forgotten what Christ taught thee, that thy soul is more in value than the whole world! For in despair, O traitor, thou hast hanged thyself. Spare our souls, O Christ our God, and save us.

Exapostilarion

Tone Three

I see Thy bridal chamber adorned, O my Saviour, and I have no wedding garment that I may enter there. Make the robe of my soul to shine, O Giver of Light, and save me (*Thrice*).

Psalms of Praise

We sing four stichera:

Tone One

O Son of the Virgin, the harlot knew Thee to be God and she prayed to Thee lamenting, for she had committed sins worthy of tears. 'Loose me from my debt', she cried, 'as I unloose my hair. Show love to her who loves Thee, though rightly she deserves Thy hatred, and with the publicans I shall proclaim Thee, O Benefactor who lovest mankind.'

The harlot mingled precious oil of myrrh with her tears and poured it, on Thy most pure feet, as she kissed them; and straightway Thou hast proclaimed her justified. To us also grant forgiveness, O Lord who hast suffered for our sake, and save us.

While the sinful woman brought oil of myrrh, the disciple came to an agreement with the transgressors. She rejoiced to pour out what was very precious, he made haste to sell the One who is above all price. She acknowledged Christ as Lord, he severed himself from the Master. She was set free, but Judas became the slave of the enemy. Grievous was his lack of love! Great was her repentance! Grant such repentance also unto me, O Saviour who hast suffered for our sake, and save us.

O misery of Judas! He saw the harlot kiss Thy feet, and deceitfully he plotted to betray Thee with a kiss. She loosed her hair and he was bound a prisoner by fury, bearing in place of myrrh the stink of evil: for envy knows not how to choose its own advantage. O misery of Judas! From this deliver our souls, O God.

Glory to the Father...

Tone Two

The sinful woman hastened to buy precious oil of myrrh, with which to anoint the Benefactor, and she cried aloud to the merchant: 'Give me oil of myrrh that I may anoint Him who has cleansed me from all my sins.'

Both now...

Tone Six

Drowning in sin, she found in Thee a haven of salvation, and pouring out the oil of myrrh with her tears, she cried to Thee: 'Lo, Thou art He who accepts the repentance of the sinful. O Master, save me from the waves of sin in Thy great mercy.'

Aposticha

Tone Six

Today Christ comes to the house of the Pharisee, and the sinful woman draws near and falls down at His feet, crying: 'Behold me sunk in sin, filled with despair by reason of my deeds, yet not rejected by Thy love. Grant me, Lord, remission of my sins and save me.'

We were filled in the morning with Thy mercy, O Lord,/ and we rejoiced and were glad.

The harlot spread out her hair before Thee, O Master, while Judas stretched out his hands to the transgressors: she, to receive forgiveness, and he, to receive money. Therefore we cry aloud to Thee who wast sold and hast set us free: O Lord, glory to Thee.

In all our days, let us be glad for the days wherein Thou hast humbled us, for the years wherein we have seen, evil. And look upon Thy servants, and upon Thy works,/ and do Thou guide their sons.

Evil-smelling and defiled, the woman drew near to Thee, shedding tears upon Thy feet, O Saviour, and proclaiming Thy Passion. 'How can I look upon Thee, O Master? Yet Thou hast come to save the harlot. I am dead: raise me from the depths, as Thou hast raised Lazarus on the fourth day from the tomb. Accept me in my wretchedness, O Lord, and save me.'

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us,/ yea, the work of our hands do Thou guide aright.

Full of despair on account of her life, her evil ways well known, she came to Thee, bearing oil of myrrh, and cried aloud: 'Harlot though I am, cast me not out, O Son of the Virgin; despise not my tears, O Joy of the angels; but receive me in repentance, O Lord, and in Thy great mercy reject me not, a sinner.'

Glory to the Father... Both now...

Tone Eight
(by Kassiani the Nun)

The woman who had fallen into many sins, perceiving Thy divinity, O Lord, fulfilled the part of a myrrh-bearer; and with lamentations she brought sweet-smelling oil of myrrh to Thee before Thy burial. 'Woe is me', she said, 'for night surrounds me, dark and moonless, and stings my lustful passion with the love of sin. Accept the fountain of my tears, O Thou who drawest down from the clouds the waters of the sea. Incline to the groanings of my heart, O Thou who in Thine ineffable self-emptying hast bowed down the heavens. I shall kiss Thy most pure feet and wipe them with the hairs of my head, those feet whose sound Eve heard at dusk in Paradise, and hid herself for fear. Who can search out the multitude of my sins and the abyss of Thy judgements, O Saviour of my soul? Despise me not, Thine handmaiden, for Thou hast mercy without measure.'

And he rest of Matins, as yesterday.

At the Hours we read the appointed portions of the Psalter and of the Gospel.

Holy and Great Thursday

Matins

About the seventh hour of the night (one o'clock in the morning) we begin Matins in the usual way. After the Six Psalms and the Great Litany we sing Alleluia in Tone Eight, slowly and solemnly, with the appointed verses, and then the troparion:

Tone Eight

The glorious disciples were illumined at the Supper during the washing of the feet, but ungodly Judas was darkened by the disease of avarice, and he delivered Thee, the righteous Judge, to lawless judges. See, O lover of money, how for money's sake he hanged himself. Flee from the greed which made him dare to do such things against his Master. O Lord, who art good towards all men, glory to Thee (*Thrice*).

Then at once the priest reads the Gospel: Luke 22: 1—39.

After Psalm 50, the Litany, O Lord, save Thy people...is omitted, and immediately we begin the Canon by St. Kosmas. In each Ode the irmos is sung twice, and then the troparia are repeated four or six times, so as to make up the number twelve. The irmos is sung at the end of each ode as katavasia. Before the troparia we say Glory to Thee, our God, glory to Thee.

Ode One

I Tone Six

rmos: The Red Sea was parted by a blow from Moses' staff, and the deep with its waves grew dry. It served as a path to the unarmed people of Israel, but to the Egyptians in full armour it proved a grave. A hymn of praise was sung, well-pleasing to God: Christ our God is greatly glorified.

Cause of all and Bestower of life, the infinite Wisdom of God has built His house, from a pure Mother who has not known man. For, clothing Himself in a bodily temple, Christ our God is greatly glorified.

Instructing His friends in the Mysteries, the true Wisdom of God prepares a table that gives food to the soul, and He mingles for the faithful the cup of the wine of life eternal. Let us approach with reverence and cry aloud: Christ our God is greatly glorified.

Ye faithful, let us all give ear to the exalted preaching of the Un-created and consubstantial Wisdom of God, for He cries aloud: 'O taste and see that I am good! O sing: Christ our God is greatly glorified.'

Ode Three

Irmos: O God the Lord and Creator of all, Thou art become poor, uniting a created nature to Thyself, while remaining free from passion. Since Thou art the Passover, Thou hast offered Thyself to those for whose sake Thou wast soon to die; and Thou hast cried: 'Eat My Body, and ye shall be firmly established in the faith.'

Filling Thy cup of salvation with joy, O loving Lord, Thou hast made Thy disciples drink from it. For Thou offerest Thyself in sacrifice, crying: 'Drink My Blood, and ye shall be firmly established in the faith.'

'How foolish is the traitor in your midst!' in Thy forbearance Thou hast said to Thy disciples. 'He will not know or understand these things. But abide in Me, and ye shall be firmly established in the faith.'

Sessional Hymn

Tone One

He who made the lakes and springs and seas, wishing to teach us the surpassing value

of humility, girded Himself with a towel and washed the feet of the disciples, humbling Himself in the abundance of His great compassion and raising us from the depths of wickedness, for He alone loves mankind.

Glory to the Father...

Tone Three

Humbling Thyself in Thy compassion, Thou hast washed the feet of Thy disciples, teaching them to take the path which as God Thou hast followed. And Peter, who at first refused to be washed, yielded then to the divine command, and earnestly entreated Thee that we may be granted Thy great mercy.

Both now...

Tone Four

Eating, O Master, with Thy disciples, Thou hast mystically revealed Thy holy death, which delivers us from corruption, who honour Thy sacred Passion.

Ode Four

Irmos: Foreseeing Thy secret mystery, O Christ, the Prophet cried: 'Thou hast manifested the mighty power of Thy love, O merciful Father, for in Thy goodness Thou hast sent Thine only-begotten Son to cleanse the world from sin.'

Going to Thy Passion that frees from passion all the posterity of Adam, Thou hast said, O Christ, to Thy friends: 'I have desired to eat this Passover with you; for the Father has sent Me, His only-begotten Son, to cleanse the world from sin.'

Partaking from the cup, O Lord Immortal, Thou hast cried to the disciples: 'In this present life I will no more drink with you from the fruit of the vine. For the Father has sent Me, His only-begotten Son, to cleanse the world from sin.'

'In My Kingdom', Thou hast said, O Christ, to Thy friends, 'I shall drink a new drink beyond your understanding; I shall be with you as God among gods. For the Father has sent Me, His only-begotten Son, to cleanse the world from sin.'

Ode Five

Irmos: United by the bond of love and offering themselves to Christ the Lord, the apostles were washed clean; and with feet made beautiful, they preached to all the Gospel of peace.

The Wisdom of God that restrains the untamed fury of the waters that are above the firmament, that sets a bridle on the deep and keeps back the seas, now pours water into a basin; and the Master washes the feet of His servants.

The Master shows to His disciples an example of humility; He who wraps the heaven in clouds girds Himself with a towel; and He in whose hand is the life of all things kneels down to wash the feet of His servants.

Ode Six

Irmos: The uttermost depths of sin have compassed me about; and no longer able to endure its stormy waves, as Jonah I cry out to Thee, O Master: Lead me up from corruption.

'O disciples, ye call Me Lord and Master, and so I am', Thou hast cried, O Saviour. 'Follow then the example that ye have seen in Me.'

'He who is free from defilement needs no washing of the feet. Now ye are clean, My disciples, but not all of you. For one of you inclines to wild folly in his heart.'

Kontakion

Tone Two

The traitor takes the Bread in his hands, but stretches them out secretly to receive the price of Him who fashioned man with His own hands. For Judas, slave and deceiver, still

repented not.

Ikos

Let us all draw near in fear to the mystical table, and with pure souls let us receive the Bread; let us remain at the Master's side, that we may see how He washes the feet of the disciples and wipes them with a towel; and let us do as we have seen, subjecting ourselves to each other and washing one another's feet. For such is the commandment that Christ Himself gave to His disciples; but Judas, slave and deceiver, paid no heed.

Ode Seven

Irmos: In Babylon the Children did not fear the fiery furnace; but cast into the midst of the flames they were refreshed with dew and sang: 'O God of our fathers, blessed art Thou.'

With head bowed, Judas plotted evil, seeking opportunity to deliver for condemnation the Judge who is Lord of all and God of our fathers.

'Among you there is one that shall betray Me,' Christ cried to His friends; and they, forgetting their gladness, were seized with grief and anguish, saying: 'Who shall this be? Tell us, O God of our fathers.'

'He that dares to dip his hand with Me in the dish; and **it** had been good for that man if he had never passed through the gates of life.' So did Christ, the God of our fathers, speak of the one who should betray Him.

Ode Eight

Irmos: Accepting danger for the sake of their fathers' laws, the blessed Children in Babylon scorned the foolish order of the King. Standing together in the fire which burnt them not, they sang a song fitting for God almighty: 'O ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

Blessed guests in Zion, faithful companions of the Word, the apostles followed the Shepherd like sheep. Firmly united to Christ and feeding upon the divine Word, they cried in thanksgiving: 'O ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

Iniquitous Iscariot, forgetful of the law of friendship, hastened to the betrayal on the feet which Thou hadst washed. Eating Thy Bread, the divine Body, he lifted up his heel against Thee; for he knew not how to cry: 'O ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

Lacking all conscience, he received the Body that delivers men from sin and the divine Blood that was shed for the world. He was not ashamed to drink what he had sold for money; he felt no anger against sin; for he knew not how to cry: 'O ye works of the Lord, praise ye the Lord and exalt Him above all for ever.'

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Ode Nine

We do not sing the Magnificat and More honorable than the cherubim...

Irmos: Come, ye faithful, let us raise our minds on high and enjoy the Master's hospitality and the table of immortal life in the upper room; and let us hear the exalted teaching of the Word whom we magnify.

'Go', said the Word to the disciples, 'and prepare the Passover for those whom I call to share in the Mystery: with the unleavened bread of the word of truth prepare the Passover in the upper room where the mind is established, and magnify the strength of grace.'

Before the ages the Father begat Me, who am Wisdom and Creator, and He established Me as the beginning of His ways. He appointed Me to perform the works which now are mystically accomplished. For though I am by nature the uncreated Word, I make My own

the speech and qualities of the manhood that I have assumed.

Since I am man not merely in appearance but in reality, the human nature united to Me is made godlike through the exchange of attributes. Know Me, then, as one single Christ, who saves those among whom I have been born and whose nature I have taken.'

Exapostilarion

Tone Three

I see Thy bridal chamber adorned, O my Saviour, and I have no wedding garment that I may enter there. Make the robe of my soul to shine, O Giver of Light, and save me (*Thrice*).

Psalms of Praise

We sing four stichera:

Tone Two

In haste the council of the Jews assembles, to deliver the Fashioner and Creator of all to Pilate. O transgressors, O unbelievers! For they make ready to surrender unto judgement Him who comes to judge the living and the dead; they prepare the Passion of Him who heals the passions. Great is Thy mercy, O longsuffering Lord: glory to Thee.

Judas the transgressor at the supper dipped his hand into the dish with Thee, O Lord, yet sinfully he reached out his hands to receive the money. He reckoned up the value of the oil of myrrh, and yet was not afraid to sell Thee who art above all price. He stretched out his feet to be washed, yet deceitfully he kissed the Master and betrayed Him to the breakers of the Law. Cast out of the company of the apostles, he threw away the thirty pieces of silver, and did not see Thy Resurrection on the third day. Through this Thy Resurrection have mercy on us.

Judas, the deceitful traitor, with a deceitful kiss betrayed the Lord and Saviour; he sold the Master of all as a slave to the transgressors; the Lamb of God, the Son of the Father, went as a sheep to the slaughter: for He alone is rich in mercy.

Judas, servant and deceiver, disciple and traitor, friend and false accuser, was revealed by his deeds. For he followed the Master, yet inwardly he plotted to betray Him. He said in himself: 'I shall deliver Him up and gain the money that is promised.' He desired the oil of myrrh to be sold and Jesus to be taken by deceit. He gave a kiss and handed over Christ; and the Lord went as a sheep to the slaughter, for He alone is compassionate and loves mankind.

Glory to the Father... Both now...

Same Tone

The Lamb whom Isaiah proclaimed goes of His own will to the slaughter. He gives His back to scourging, and His cheeks to blows, and turns not away His face from the shame of their spitting; He is condemned to a disgraceful death. Though sinless, He accepts all these things willingly, that He may grant to all men resurrection from the dead.

Then To Thee is due glory, O Lord our God..., and the Doxology (said), followed by the Litany, Let us complete our morning prayer...

Aposticha

Tone Eight

Today the evil Sanhedrin has assembled against Christ and devised vain things against Him, plotting to deliver Him, though innocent, to Pilate to be put to death. Today Judas places round his neck the noose of money, and deprives himself of life both temporal and divine. Today Caiaphas prophesies against his will, saying: 'It is expedient that one man should perish for the people.' He came to suffer for our sins, that He might set us free from the bondage of the enemy: for He is good and loves mankind.

He who ate My bread has lifted up his heel against Me (*Psalm 40: 10*).

Today Judas lays aside his outward pretence of love for the poor, and openly displays his greed for money. No longer does he take thought for the needy. He offers now for sale, not the oil of myrrh brought by the sinful woman, but the Myrrh from heaven, and he takes the pieces of silver. He runs to the Jews and says to the transgressors 'What will ye give me if I deliver Him up to you?' O avarice of the traitor He reckons the sale profitable, and, agreeing with the wishes of the purchasers, he concludes the transaction He does not dispute about the price but sells the Lord like a runaway slave; for it is the custom of thieves to throw away what is precious. So the disciple casts that which is holy to the dogs, and the madness of avarice fills him with fury against his own Master. Let us flee from such folly, and cry: O longsuffering Lord, glory to Thee.

His heart gathered iniquity to itself: he went out and spoke of it (*Psalm 40: 7*).

Deceitful are thy ways, lawless Judas. Sick with the love of money, thou hast come to hate mankind. If thou lovest riches, why become disciple of Him who teaches poverty? But if thy love is for Him, why sell the Lord that is above all price and hand Him over to be murdered? Tremble, O sun; groan, earth, and quaking cry aloud: O longsuffering Lord, glory to Thee.

They spoke lawless words against Me (*Psalm 40: 9*).

O ye faithful, let none who is uninstructed in the Mystery draw near to the table of the Lord's Supper; let none approach deceitfully as Judas. For he received his portion, yet he betrayed the Bread. In outward appearance he was a disciple, yet in reality he was present as a murderer. He rejoiced with the Jews, though he sat at supper with the apostles. He kissed in hatred, and with his kiss he sold the God and Saviour of our souls, who has redeemed us from the curse.

Glory to the Father...

Repeat Deceitful are thy wars...

Both now...

Tone Five

Instructing Thy disciples in the Mystery, O Lord, Thou hast taught them, saying: 'My friends, take care that fear does not separate you from Me. For though I suffer, yet it is for the sake of the world. Do not be scandalized because of Me; for I have come not to be ministered unto, but to minister, and to give My life as a ransom for the world. If then ye are My friends, ye will do as I do... He who will be first, let him be the last; let the master be as the servant. Abide in Me, that ye may bear fruit: for I am the vine of Life.

Then It is a good thing to give thanks to the Lord..., *and the rest of Matins, as on days outside Lent.*

The First Hour follows immediately.

First Hour

We do not sing the Lenten verses with the prostrations, but we use the troparion The glorious disciples...

After the Theotokion, What shall we call thee, O full of grace... there follows the Troparion of the Prophecy:

Tone Three

Thou wast struck on the face for the sake of mankind, yet wast not moved to anger; deliver our life from corruption, O Lord, and save us.

Glory to the Father... Both now...

Repeat.

Prokimenon (Psalm 82), Tone One

Let the nations understand that the Lord is Thy Name.

O God, who is like unto Thee?

Lesson: Jeremiah 11: 18—12: 5; 12: 9—11, 14—15.

Prokimenon (Psalm 75), Tone Six

Make a vow unto the Lord our God and keep it.

In Judah is God known: His Name is great in Israel.

Then we continue Order my steps in Thy word (*said*).

We use the kontakion of the day, The traitor takes the Bread.

Dismissal May He who in His surpassing love showed us the most excellent way of humility by washing the disciples' feet, and who accepted even the Cross and burial, Christ our true God...

The rest of the Hours are read each with the three fixed psalms, but without further readings from the Psalter and without the Lenten verses and prostrations. We use the troparion and the kontakion of the day, as at the First Hour.

After the Ninth Hour the Beatitudes are read (not sung) without prostrations; and we continue with the rest of the Typika, ending with the Dismissal.

From today until after the Sunday of St. Thomas, the Office for the Dead (Litya) is not celebrated in the narthex.

Holy and Great Friday

Matins

Office of the Holy and Redeeming Passion of Our Lord Jesus Christ

About the second hour of the night (eight o'clock on Thursday evening), we begin Matins in the usual way. After the Six Psalms and the Great Litany, we sing Alleluia in Tone Eight, slowly and solemnly, with the appointed verses, and then the troparion The glorious disciples... (thrice). While this is being sung, candles are distributed to all those present, and these are lit during each of the twelve readings from the Gospel. After the troparion, the Small Litany is said with the exclamation:

For Thine is the dominion, Thine the Kingdom, the power and the glory, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

First Gospel

Then the deacon says: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Choir: Lord, have mercy. *(Thrice)*

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

And the priest readeth the First Gospel:

The Lord said to His disciples: Now is the Son of man glorified... *(John 13: 31-18: 1)*

After each reading from the Gospel, the choir sings:

Glory to Thy longsuffering, O Lord, glory to Thee.

Then we sing the following antiphons, repeating each of the troparia:

Antiphon One

Tone Eight

The rulers of the people took council together against the Lord and against His Anointed.

They laid a lawless accusation against Me. O Lord, Lord, forsake Me not.

Let us bring to Christ pure senses and affections, and as His friends let us sacrifice our lives for His sake. Let us not, as Judas, choke ourselves with the cares of this life, but in the inner chambers of our hearts let us cry: Our Father who art in heaven, deliver us from the evil one.

Glory to the Father...

Theotokion

As a virgin inviolate thou hast borne child and hast remained a virgin, O Mother who hast not known wedlock, Theotokos Mary. Pray to Christ our God that we may be saved.

Both now...

Repeat.

Antiphon Two

Tone Six

Judas ran to the lawless scribes and said: 'What will ye give me, and I shall deliver Him to you?' And while they conspired together, Thou against whom they were conspiring, wast

Thyself standing invisibly in their midst. O Thou who knowest the hearts of men, spare our souls.

In loving compassion let us minister to God, as Mary at the supper; and let us not as Judas acquire love of money, that we may ever abide with Christ our God.

Glory to the Father...

Theotokion

Cease not to pray, O Virgin, unto Him whom thou hast borne in ways past all interpretation, for He loves mankind: that He may save from danger all who flee to thee for refuge.

Both now...

Repeat.

Antiphon Three

Tone Two

Because of the raising of Lazarus, the children of the Hebrews cried Hosanna unto Thee, O Lord who lovest mankind: but Judas the transgressor had no wish to understand.

At Thy supper, O Christ our God, Thou hast foretold to Thy disciples: 'One of you shall betray Me.' But Judas the transgressor had no wish to understand.

When John asked Thee, O Lord, 'Who is he that shall betray Thee?' Thou hast shown him through the giving of the bread. But Judas the transgressor had no wish to understand.

With thirty pieces of silver, O Lord, and with a false kiss, the Jews sought to kill Thee. But Judas the transgressor had no wish to understand.

During the washing of the feet, O Christ our God, Thou hast commanded Thy disciples, 'Do as ye have seen Me do.' But Judas the transgressor had no wish to understand.

'Watch and pray, that ye enter not into temptation,' Thou, our God, hast said to Thy disciples. But Judas the transgressor had no wish to understand.

Glory to the Father...

Theotokion

Keep thy servants safe from danger, O Theotokos, for after God we all flee to thee for refuge, as an unconquerable rampart and protection.

Both now...

Small Litany with the exclamation:

For to Thee are due all glory, honour and worship, to the Father, the Son, and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn

Tone Seven

During this and the following sessional hymns, we do not sit but remain standing.

As Thou gavest food to the disciples at the Supper, knowing the plot for Thy betrayal, Thou hast accused Judas of it. Thou hast understood that he would not come to repentance, yet hast Thou desired to show to all that Thou wast betrayed of Thine own will, to save the world from the enemy. O longsuffering Lord, glory to Thee.

Second Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time Jesus went forth with His disciples... (*John 18: 1–28*)

Choir: Glory to Thy longsuffering, O Lord, glory to Thee.

Antiphon Four

Tone Five

Today Judas forsakes the Master and accepts the devil: he is blinded by the passion of avarice and darkened he falls from the Light. For how could he see, who sold the Light for thirty pieces of silver? But He who suffered for the world has shone upon us as the dawn. To Him let us cry: O Thou who sufferest with men and for their sakes, glory to Thee.

Today Judas makes a pretence of godliness and becomes a stranger to the gift of grace; though a disciple, he turns traitor, and under a guise of friendship he conceals deceit. In his foolishness he prefers thirty pieces of silver to the Master's love, and acts as guide to the lawless Sanhedrin. But we have Christ as our salvation: let us glorify Him.

Tone One

As brethren in Christ, let us acquire brotherly love; and let us not be lacking in compassion for our neighbour, lest for money's sake we be condemned like the unmerciful servant, and repent like Judas to no purpose.

Glory to the Father...

Theotokion

Glorious things are spoken of thee throughout all the world, for thou hast borne in the flesh the Maker of all, O Theotokos Mary, unwedded, worthy of all praise.

Both now...

Repeat.

Antiphon Five

Tone Six

The disciple agreed upon the price of the Master, and for thirty pieces of silver he sold the Lord; with a deceitful kiss he betrayed Him to the transgressors to be put to death.

Today the Creator of heaven and earth said to His disciples: 'The hour is at hand, and Judas who betrays Me has drawn near. Let none of you deny Me when ye see Me on the Cross between two thieves. For as man I suffer, but as Lover of mankind I save those who believe in Me.'

Glory to the Father...

Theotokion

O Virgin who in the last days hast ineffably conceived and borne thine own Creator, save those who magnify thee.

Both now...

Repeat.

Antiphon Six

Tone Seven

Today Judas watches how he may deliver up the Lord the pre-eternal Saviour of the world, who with five loaves satisfied the multitude. Today the transgressor denies his Teacher; though a disciple he betrays the Master. He sells for money the Lord who fed His people with manna in the wilderness.

Today the Jews nailed to the Cross the Lord who divided the sea with a rod and led them through the wilderness. Today they pierced with a lance the side of Him who for their sake smote Egypt with plagues. They gave Him gall to drink, who rained down manna on

them for food.

O Lord, as Thou camest to Thy voluntary Passion, Thou hast cried aloud to Thy disciples: 'If ye could not even watch with Me one hour, why then did ye promise to die for My sake? See ye how Judas sleeps not, but makes haste to deliver Me to the transgressors? Awake, rise and pray, and let none deny Me when he sees Me on the Cross.' O longsuffering Lord, glory to Thee.'

Glory to the Father...

Theotokion

Rejoice, Theotokos, who hast contained within thy womb Him whom the heavens cannot contain. Rejoice, Virgin whom the prophets preached: through thee Emmanuel has shone forth upon us. Rejoice, Mother of Christ our God.

Both now...

Repeat.

Small Litany, with the exclamation:

For blessed and glorified is Thy most honoured and majestic Name, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn

Tone Seven

What reason led thee, Judas, to betray the Saviour? Did He expel thee from the company of the apostles? Did He deprive thee of the gift of healing? When thou wast at supper with the others, did He drive thee from the table? When He washed the others' feet, did He pass thee by? How many are the blessings that thou hast forgotten! Thou art condemned for thine ingratitude, but His measureless longsuffering and great mercy are proclaimed to all.

Third Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time the soldiers that had laid hold on Jesus led Him away... (*Matthew 26: 57-75*)

Choir: Glory to Thy longsuffering, O Lord, glory to Thee.

Antiphon Seven

Tone Eight

Suffering the transgressors to lay hold on Thee, O Lord, Thou hast cried aloud: 'Although ye smite the Shepherd and scatter abroad the twelve sheep, My disciples, yet could I call to Mine aid more than twelve legions of angels. But in My patience I forbear, that the hidden secrets I made known to you through My prophets may be fulfilled. 'O Lord, glory to Thee.

Peter denied Thee three times, and straightway he understood Thy words; but he offered Thee tears of repentance. O God, be merciful to me and save me.

Glory to the Father...

Theotokion

The holy Virgin is a gateway of salvation, a fair Paradise, and a cloud of everlasting light: let us all sing in praise of her and say to her, 'Rejoice!'

Both now...

Repeat.

Antiphon Eight

Tone Two

O ye transgressors, tell us what ye heard from our Saviour? Did He not expound the Law and the teaching of the prophets? How then have ye taken counsel to deliver up to Pilate Him who is God the Word that came from God, and the Deliverer of our souls?

'Let Him be crucified!' they cried, though they had always taken pleasure in Thy gifts of grace; and the murderers of the righteous asked for the release of an evildoer in place of their Benefactor. But Thou, O Christ, wast silent and hast endured their impudence, wishing to suffer and to save us in Thy love for mankind.

Glory to the Father...

Theotokion

As there is no boldness in us because of the multitude of our sins, do thou, O Virgin Theotokos, intercede with the Son whom thou hast borne, for the entreaty of His Mother has great power to win the favour of the Master. Despise not, O all-honoured Lady, the prayers of sinners, for He who took upon Himself to suffer for our sake is merciful and strong to save.

Both now...

Repeat.

Antiphon Nine

Tone Three

They took the thirty pieces of silver, the price of Him that was valued, on whom the children of Israel had set a price. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Therefore watch!

They gave Me gall to eat, and in My thirst they gave Me vinegar to drink. But do Thou raise Me up, O Lord, and I shall grant them their reward.

Glory to the Father...

Theotokion

We Gentiles sing of thee, O pure Theotokos, for thou hast borne Christ our God, who through thee delivered mankind from the curse.

Both now...

Repeat.

Small Litany with the exclamation:

For Thou art our God and to Thee we ascribe glory, to the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn

Tone Eight

O how could Judas, who was once Thy disciple, plot to betray Thee! In his treachery and wickedness he ate with Thee at the supper, and then he went to the priests and said: 'What will ye give me, and I will deliver to you Him who set the Law at naught and defiled the Sabbath?' O longsuffering Lord, glory to Thee.

Fourth Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto

the Lord God.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time they led Jesus from Caiaphas unto the hall of judgement... (*John 18: 28–19: 16*)

Choir: Glory to Thy longsuffering, O Lord, glory to Thee.

Antiphon Ten

Tone Six

He who clothes Himself in light as in a garment, stood naked at the judgement; on His cheek He received blows from the hands which He had formed. The lawless people nailed to the Cross the Lord of Glory. Then the veil of the temple was rent in twain and the sun was darkened, for it could not bear to see such outrage done to God, before whom all things tremble. Let us worship Him.

The disciple denied Thee and the thief cried aloud: Remember me, O Lord, in Thy Kingdom.

Glory to the Father...

Theotokion

O Lord who lovest mankind, for the sake of Thy servants Thou wast pleased to take flesh from the Virgin: grant peace to the world, that with one accord we may glorify Thee.

Both now...

Repeat.

Antiphon Eleven

Tone Six

In return for the blessings which Thou hast granted, O Christ, to the people of the Hebrews, they condemned Thee to be crucified, giving Thee vinegar and gall to drink. But render unto them, O Lord, according to their works, for they have not understood Thy loving self-abasement.

The people of the Hebrews were not satisfied with Thy betrayal, O Christ, but they wagged their heads, and reviled and mocked Thee. But render unto them, O Lord, according to their works, for they have devised vain things against Thee.

Neither the quaking of the earth, nor the splitting of the rocks, nor the rending of the veil of the temple, nor the resurrection of the dead persuaded the Jews. But render unto them, O Lord, according to their works, for they have devised vain things against Thee.

Glory to the Father...

Theotokion

O Theotokos Virgin, who alone art pure and alone blessed, through thee we have come to know God, for He took flesh from thee. Therefore without ceasing we sing thy praises and we magnify thee.

Both now...

Repeat.

Antiphon Twelve

Tone Eight

Thus says the Lord to the Jews: 'O My people, what have I done unto thee? Or wherein have I wearied thee? I gave light to thy blind and cleansed thy lepers, I raised up the man who lay upon his bed. O My people, what have I done-unto thee, and how hast thou repaid Me? Instead of manna thou hast given Me gall, instead of water vinegar; instead of loving Me, thou hast nailed Me to the Cross. I can endure no more. I shall call My Gentiles and they shall glorify Me with the Father and the Spirit; and I shall bestow on them eternal life.

Today the veil of the temple is rent in twain, as a reproof against the transgressors; and the sun hides its own rays, seeing the Master crucified.

O lawgivers of Israel, ye Jews and Pharisees, the company of the apostles cries aloud to you: Behold the Temple that ye have destroyed; behold the Lamb that ye have crucified. Ye gave Him over to the tomb, but by His own power He has risen again. Be not deceived, ye Jews: for this is He who saved you in the sea and fed you in the wilderness. He is the Life and Light and Peace of the world.

Glory to the Father...

Theotokion

Rejoice! Gate of the King of Glory, through which the Most High alone has passed; and He left thee sealed again, for the salvation of our souls.

Both now...

Repeat.

Small Litany, with the exclamation:

Blessed and glorified is the power of Thy Kingdom, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn

Tone Eight

When Thou the Judge, O God, wast standing before Caiaphas and wast delivered unto Pilate, then the powers of heaven quaked with fear. Thou wast raised upon the Cross between two thieves, and though sinless Thou wast numbered with transgressors, for the salvation of mankind. O longsuffering Lord, glory to Thee.

Fifth Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time Judas, when he saw that Jesus was condemned... (*Matthew 27: 3-32*)

Choir: Glory to Thy longsuffering, O Lord, glory to Thee.

Antiphon Thirteen

Tone Six

The assembly of the Jews besought Pilate to crucify Thee, O Lord. For though they found no guilt in Thee, they released Barabbas the malefactor and condemned Thee the Righteous; and so they incurred the guilt of murder. But give them, O Lord, their reward, for they

devised vain things against Thee.

He before whom all things quake and tremble, to whom every tongue gives praise, Christ the Power of God and the Wisdom of God, is struck on the face by the priests, and they give Him gall to drink. Yet He was pleased to suffer all things, wishing to save us from our sins by His own blood, in His love for mankind.

Glory to the Father...

Theotokion

O Theotokos, who through a word in ways past speech hast borne thine own Creator, pray unto Him for the salvation of our souls.

Both now...

Repeat.

Antiphon Fourteen

Tone Eight

O Lord, Thou hast taken as Thy companion the thief who had soiled his hands with blood: in Thy goodness and love for mankind, number us also with him.

Few were the words that the thief uttered upon the Cross, yet great was the faith that he showed. In one moment he was saved: he opened the gates of Paradise and was the first to enter in. O Lord, who hast accepted his repentance, glory to Thee.

Glory to the Father...

Theotokion

Rejoice, for through the angel thou hast received the Joy of the world! Rejoice, for thou hast borne thy Maker and thy Lord! Rejoice, for thou wast counted worthy to become Mother of Christ our God!

Both now...

Repeat.

During the singing of Antiphon Fifteen, in most Greek churches there takes place the entry with the Crucifix: the priest carries the Cross from the sanctuary and sets it up in the center of the church.

Antiphon Fifteen

Tone Six

Today He who hung the earth upon the waters is hung upon the Cross (*Thrice*).

He who is King of the angels is arrayed in a crown of thorns.

He who wraps the heaven in clouds is wrapped in the purple of mockery.

He who in Jordan set Adam free receives blows upon His face.

The Bridegroom of the Church is transfixed with nails.

The Son of the Virgin is pierced with a spear.

We venerate Thy Passion, O Christ (*Thrice*).

Show us also Thy glorious Resurrection.

Let us not keep festival as the Jews: for Christ our God and Passover is sacrificed for us. But let us cleanse ourselves from all defilement, and with sincerity entreat Him: Arise, O Lord, and save us in Thy love for mankind

Thy Cross, O Lord, is life and resurrection to Thy people; and putting all our trust in it, we sing to Thee, our crucified God: Have mercy upon us.

Glory to the Father...

Theotokion

Beholding Thee hanging on the Cross, O Christ, Thy Mother cried aloud: 'O my Son, what is this strange mystery that I behold? Nailed in the flesh, O Giver of Life, how dost Thou die

upon the Tree?’

Both now...

Repeat.

Small Litany, with the exclamation: For blessed is Thy Name and glorified is Thy Kingdom, of the Father, the Son and the Holy Spirit, now and ever, and to the ages of ages. Amen.

Sessional Hymn

Tone Four

Thou hast redeemed us from the curse of the Law by Thy precious Blood: nailed to the Cross and pierced by the spear, Thou hast poured forth immortality upon mankind. O our Saviour, glory be to Thee.

Sixth Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to Mark.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time the soldiers led Jesus away into the hall... (*Mark 15: 16–32*)

Choir: Glory to Thy longsuffering, O Lord, glory to Thee.

The Beatitudes

The Sixth Gospel is followed by the Beatitudes, with eight stichera:

Tone Four

In Thy Kingdom remember us, O Lord, when Thou comest in Thy Kingdom.

Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Through a tree Adam lost his home in Paradise, and through the Tree of the Cross the thief made Paradise his home. For the one, by eating, transgressed the commandment of his Maker but the other, crucified at Thy side, confessed Thee as the hidden God. Remember us also, Saviour, in Thy Kingdom.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

The lawless people bought the Maker of the Law from His disciple, and they led Him as a transgressor before the judgement-seat of Pilate, crying ‘Crucify Him’, though it was He who gave them manna in the wilderness. But, following thee example of the righteous thief, we cry with faith: Remember us also, Saviour, in Thy Kingdom.

Blessed are the merciful: for they shall obtain mercy.

The murderers of God, the lawless nation of the Jews, cried to Pilate in their madness, saying, ‘Crucify the innocent Christ;’ and they asked rather for Barabbas. But with the words of the good thief we cry to Him: Remember us also, Saviour, in Thy Kingdom.

Blessed are the pure in heart: for they shall see God.

Thy life-giving side, O Christ, flowing as a fountain from Eden, waters Thy Church as a living Paradise. Then, dividing into the four branches of the Gospels, with its streams it refreshes the world, making glad the creation and teaching the nations to venerate Thy Kingdom with faith.

Blessed are the peacemakers: for they shall be called the children of God.

For my sake wast crucified, to become for me a fountain of forgiveness. Thy side was pierced, that Thou mightest pour upon me streams of life. Thou wast transfixed with nails, that through the depth of Thy sufferings I might know with certainty the height of Thy power, and cry to Thee, O Christ the Giver of Life: O Saviour, the glory to Thy Cross and Passion.

Blessed are they that are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.

When Thou wast crucified, O Christ, all the creation saw and trembled. The foundations of the earth quaked in fear of Thy power. The lights of heaven hid themselves and the veil of the temple was rent in twain, the mountains trembled and the rocks were split. With the faithful thief we cry: Remember us, O Saviour.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

O Lord, on the Cross Thou hast torn up the record of our sins; numbered among the departed, Thou hast bound fast the ruler of hell, delivering all men from the chains of death by Thy Resurrection. Through this Thy Resurrection, O Lord who lovest mankind, we have been granted light, and cry to Thee: Remember us also, Saviour, in Thy Kingdom.

Rejoice and be exceeding glad: for great is your reward in heaven.

Thou wast lifted up, O Lord, upon the Cross and hast destroyed the power of death, and as God Thou hast blotted out the record of our sins that was against us. Grant to us also the repentance of the thief, O Christ our God who alone lovest mankind, for we worship Thee with faith and cry to Thee: Remember us also, Saviour, in Thy Kingdom.

Glory to the Father...

Let us the faithful pray with one accord that we may rightly glorify the Father, Son and Holy Spirit, one Godhead in three Persons, remaining unconfused, simple, undivided; whom no man can approach, and by whom we are delivered from the fire of punishment.

Both now...

Theotokion

O Christ, we offer Thee as intercessor Thy Mother who without seed bore Thee in the flesh, true Virgin who remained inviolate after childbirth. O Master rich in mercy, ever grant forgiveness of their sins unto those who cry: Remember us also, Saviour, in Thy Kingdom.

Small Litany, with the exclamation: For all the powers of heaven praise Thee, and to Thee they ascribe glory, to the Father, Son and Holy Spirit, now and ever, and to the ages of ages. Amen.

Prokimenon

Psalm 21

Tone Four

They parted My garments among them, and cast lots upon My vesture.

Stichos: God, My God, look upon Me: why hast Thou forsaken Me?

Seventh Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time the soldiers came unto a place called Golgotha... (*Matthew 27: 33–54*)

Choir: Glory to Thy longsuffering, O Lord, glory to Thee.

Then Psalm 50, and immediately afterwards:

Eighth Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to Luke.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time, there were two other, malefactors, led with Jesus... (*Luke 23: 32–49*)

Choir: Glory to Thy longsuffering, O Lord, glory to Thee.

The Canon

Then we sing the three-canticle Canon by St. Kosmas. In each ode, the irmos is sung twice, and then the troparia are repeated three or six times so as to make up the number twelve. The irmos is sung at the end of each ode as katavasia. Before the troparia we say: Glory to Thee, our God, glory to Thee.

Tone Six

Ode Five

Irmos: I seek Thee early in the morning, Word of God; for in Thy tender mercy towards fallen man, without changing Thou hast emptied Thyself, and impassibly Thou hast submitted to Thy Passion. Grant me Thy peace, O Lord who lovest mankind.

Their feet were washed, and in preparation they were cleansed by partaking in the divine Mystery; and now, O Christ, Thy servants went up with Thee from Zion to the great Mount of Olives, singing Thy praises, O Lord who lovest mankind.

‘See that ye be not troubled, O My friends’, Thou hast said. ‘For now the hour is come when I shall be taken and slain by the hands of wicked men; and ye shall all be scattered and forsake Me. But I shall gather you together to proclaim Me, in My love for mankind.

Small Litany, with the exclamation:

For Thou art the King of peace and Saviour of our souls, and to Thee we ascribe glory, Father, Son and Holy Spirit, now and ever, and to the ages of ages. Amen.

Kontakion

Tone Eight

Come, and let us all sing the praises of Him who was crucified for us. For Mary said, when she beheld Him on the Tree: ‘Though Thou dost endure the Cross, yet Thou art my Son and God.’

Ikos

Seeing her own Lamb led to the slaughter, Mary His Mother followed Him with the other women and in her grief she cried: ‘Where dost Thou go, my Child? Why dost Thou run so swiftly? Is there another wedding in Cana, and art Thou hastening there, to turn the

water into wine? Shall I go with Thee, my Child, or shall I wait for Thee? Speak some word to me, O Word; do not pass me by in silence. Thou hast preserved me in virginity, and Thou art my Son and God.'

Ode Eight

Irmos: The holy Children brought mockery upon the idol of ungodly wickedness; and the lawless Sanhedrin raged and took vain counsel against Christ, purposing to kill Him who holds life in the hollow of His hand. The whole creation blesses Him, and glorifies Him to all ages.

Shake the sleep now from your eyelids,' Thou hast said to the disciples, O Christ. 'Watch in prayer, that ye fall not into temptation. And thou, O Simon, most of all: for the trial is greater to the strong. Know Me, O Peter, for the whole creation blesses Me and glorifies Me to all ages.'

'No profane word shall ever pass my lips, O Master,' Peter cried. 'Gladly will I die with Thee, though all men shall deny Thee. Neither flesh nor blood, but Thy Father has revealed Thee to me: and the whole creation blesses Thee and glorifies Thee to all ages.'

'Thou hast not fathomed the full depth of divine wisdom and knowledge,' said the Lord. 'Thou hast not understood the abyss of My judgements. Therefore do not boast, for thou art flesh, and three times shalt thou deny Me, though the whole creation blesses Me and glorifies Me to all ages.'

'Thou dost protest, O Simon Peter, against the very thing that thou shalt shortly do, even as I have foretold. A maidservant shall suddenly approach and fill thee with fear', said the Lord. 'Yet, weeping bitterly, thou shalt find Me merciful; for the whole creation blesses Me and glorifies Me to all ages.'

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

We do not sing the Magnificat.

Ode Nine

Irmos: More honourable than the cherubim, and beyond compare more glorious than the seraphim, who without corruption gavest birth to God, the Word: the very Theotokos, thee do we magnify.

The destructive band of evil men, hateful to heaven, the synagogue of the murderers of God, drew near to Thee, O Christ, and as a malefactor they led Thee away, who art the Creator of all. Thee do we magnify.

Ignorant of the Law in their impiety, studying the words of the prophets in vain and to no purpose, unjustly they led Thee, the Master of all, as a lamb to the slaughter. Thee do we magnify.

Moved by jealous wickedness, the priests and scribes took Him who is by nature Life and Life-giver and they delivered Him to the Gentiles to be put to death. Him do we magnify.

Like many dogs they compassed Thee, O King, and struck Thee on the face; they questioned Thee and bore false witness against Thee. And all these things Thou hast endured to save us all.

Small Litany, with the exclamation:

For all the powers of heaven praise Thee...

Exapostilarion

Tone Three

O Lord this very day hast Thou vouchsafed the Good Thief Paradise. By the Wood of the

Cross do Thou enlighten me also and save me (*Thrice*).

Ninth Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time there stood by the Cross of Jesus His Mother, His Mother's sister... (*John 19: 25-37*)

Choir: Glory to Thy longsuffering, O Lord, glory to Thee.

The Praises

And then immediately the Praises. Four stichera are sung:

Tone Three

Israel, My first-born Son, has committed two evils: he has forsaken Me, the fountain of the water of life, and dug for himself a broken cistern. Upon the Cross has he crucified Me, but asked for Barabbas and let him go. Heaven at this was amazed and the sun hid its rays; yet thou, O Israel, wast not ashamed, but hast delivered Me to death. Forgive them, Holy Father, for they do, not know what they have done (*Twice*).

Tone Two

Every member of Thy holy body endured dishonour for our sakes: Thy head, the thorns: Thy face, the spitting; Thy cheeks, the buffeting; Thy mouth, the taste of gall mingled with vinegar; Thine ears, the impious blasphemies; Thy back, the scourging and Thy hand, the reed; Thy whole body, the stretching on the Cross; Thy limbs, the nails; and Thy side, the spear. Thou hast suffered for us and by Thy Passion set us free from passions; in loving self-abasement Thou hast stooped down to us and raised us up: O Saviour almighty, have mercy on us.

Seeing Thee crucified, O Christ, the whole creation trembled. The foundations of the earth shook with fear at Thy power. For when Thou wast raised up today, the people of the Hebrews was destroyed. The veil of the temple was rent in twain, the graves were opened, and the dead rose from the tombs. When the centurion saw the wonder, he was filled with dread. And Thy Mother, standing by Thee, cried with a mother's sorrow: 'How shall I not lament and strike my breast, seeing Thee stripped naked and hung upon the wood as one condemned?' Thou wast crucified and buried, and Thou hast risen from the dead: O Lord, glory to Thee.

Glory to the Father...

Tone Six

They stripped Me of My garments and clothed Me in a scarlet robe; they set a crown of thorns upon My head and placed a reed in My right hand, that I may break them in pieces like a potter's vessel.

Both now...

Same Tone

I gave My back to scourging; I did not turn away My face from spitting; I stood before the judgement-seat of Pilate, and endured the Cross for the salvation of the world.

Tenth Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to Mark.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time Joseph of Arimathaea, an honourable counselor... (*Mark 15: 43-7*)

Choir: Glory to Thy longsuffering, O Lord, glory to Thee.

Priest: Glory to Thee who hast shown us the Light.

Small Doxology is said.

Litany of Fervent Intercession

Let us complete our morning prayer...

Eleventh Gospel

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to John.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: At that time Joseph of Arimathaea, being a disciple of Jesus... (*John 19: 38-42*)

Choir: Glory to Thy longsuffering, O Lord, glory to Thee.

Aposticha

Tone One

The whole creation was changed by fear, when it saw Thee, O Christ, hanging on the Cross. The sun was darkened and the foundations of the earth were shaken; all things suffered with the Creator of all. Of Thine own will Thou hast endured this for our sakes: O Lord, glory to Thee.

Tone Two

They parted My garments among them, and cast lots upon My vesture (*Psalms 21: 19*).

Why does the impious and transgressing people imagine vain things? Why have they condemned to death the Life of all? O mighty wonder! The Creator of the world is delivered into the hands of lawless men, and He who loves mankind is raised upon the Cross, that He may free the prisoners in hell, who cry: O long-suffering Lord, glory to Thee.

They gave Me gall to eat: and in My thirst they gave Me vinegar to drink (*Psalms 68: 22*).

Today the most pure Virgin saw Thee hanging on the Cross, O Word; and with a mother's love she wept and bitterly her heart was wounded. She groaned in anguish from the depth of her soul, and in her grief she struck her face and tore her hair. And, beating her breast, she cried lamenting: 'Woe is me, my divine Child! Woe is me, Thou Light of the world! Why dost Thou vanish from my sight, O Lamb of God?' Then the hosts of angels were seized with trembling, and they said: 'O Lord beyond our understanding, glory to Thee.'

God is our King before the ages: He has worked salvation in the midst of the earth
(*Psalm 73: 12*).

Seeing Thee hanging on the Cross, O Christ the Creator and God of all, bitterly Thy Virgin Mother cried: 'O my Son, where is the beauty of Thy form? I cannot bear to look upon Thee crucified unjustly. Make haste, then, to arise, that I too may see Thy Resurrection on the third day from the dead.'

Glory to the Father...

Tone Eight

Lord, when Thou hast ascended on the Cross, fear and trembling seized all the creation. Thou hast not suffered the earth to swallow those that crucified Thee; but Thou hast commanded hell to render up its prisoners, for the regeneration of mortal men. Judge of the living and the dead, Thou hast come to bring, not death, but life. O Thou who lovest mankind, glory to Thee.

Both now...

Tone Six

Already the unjust judges have dipped their pens in ink, and Jesus is sentenced and condemned to the Cross; the creation suffers, seeing the Lord crucified. O loving Master, who in Thy bodily nature hast suffered for my sake, glory to Thee.

Deacon: And that He will vouchsafe unto us the hearing of the Holy Gospel, let us pray unto the Lord God.

Choir: Lord, have mercy. (*Thrice*)

Deacon: Wisdom, Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to Matthew.

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Twelfth Gospel

Now the next day, that followed the day of the preparation... (*Matthew 27: 62-6*)

Choir: Glory to Thy longsuffering, O Lord, glory to Thee.

Reader: It is a good thing to give thanks to the Lord...

Then the Trisagion and the Lord's Prayer, followed by the troparion:

Troparion, Tone Four

Thou hast redeemed us from the curse of the Law by Thy precious Blood: nailed to the Cross and pierced by the spear, Thou hast poured forth immortality upon mankind. O our Saviour, glory be to Thee.

Then the remaining part of the Litany of Fervent Intercession, Have mercy upon us, O God..., and the conclusion of Matins, as on days outside Lent.

At the Dismissal the priest says: May He who endured spitting and scourging and blows, the Cross and death, for the salvation of the world, Christ our true God...

The First Hour is not said at the end of Matins, but it is read later on Friday morning as part of the Office of the Royal Hours.

Holy and Great Friday Vespers

The service begins about the tenth hour of the day (four o'clock in the afternoon). Before it starts, the Epitaphion is placed on the altar, and on top of it the Book of the Gospels.

After the Psalm of Introduction (Psalm 103) and the Great Litany, to Lord, I have cried, six stichera are sung:

Tone One

The whole creation was changed by fear, when it saw Thee, O Christ, hanging on the Cross. The sun was darkened and the foundations of the earth were shaken; all things suffered with the Creator of all. Of Thine own will Thou hast endured this for our sakes: O Lord, glory to Thee. *(Twice)*

Tone Two

Why does the impious and transgressing people imagine vain things? Why have they condemned to death the Life of all? O mighty wonder! The Creator of the world is delivered into the hands of lawless men, and He who loves mankind is raised upon the Cross, that He may free the prisoners in hell, who cry: O longsuffering Lord, glory to Thee.

Today the most pure Virgin saw Thee hanging on the Cross, O Word; and with a mother's love she wept and bitterly her heart was wounded. She groaned in anguish from the depth of her soul, and in her grief she struck her face and tore her hair. And, beating her breast she cried lamenting: 'Woe is me, my divine Child! Woe is me Thou Light of the world! Why dost Thou vanish from my sight, O Lamb of God?' Then the hosts of angels were seized with trembling and they said: 'O Lord beyond our understanding, glory to Thee.'

Seeing Thee hanging on the Cross, O Christ the Creator and God of all, bitterly Thy Virgin Mother cried: 'O my Son, where is the beauty of Thy form? I cannot bear to look upon Thee crucified unjustly. Make haste, then, to arise, that I too may see Thy Resurrection on the third day from the dead.'

Tone Six

Today the Master of Creation stands before Pilate; today the Maker of all things is given, up to the Cross, and of His own will He is led as a lamb to the slaughter. He who sent manna in the wilderness is transfixed with nails; His side is pierced, and a sponge with vinegar touches His lips. The Deliverer of the world is struck on the face, and the Creator of all is mocked by His own servants. How great is the Master's love for mankind! For those who crucified Him, He prayed to His Father, saying: 'Forgive them this sin, for in their wickedness they know not what they do.'

Glory to the Father...

Same Tone

See how the lawless synagogue has condemned to death the King of the Creation! They were not ashamed when He recalled His blessings, saying: 'O My people, what have I done unto you? Have I not filled Judaea with miracles? Have I not raised the dead by My word alone? Have I not healed every sickness and disease? How then have ye repaid Me? Why have ye forgotten Me? In return for healing, ye have given Me blows; in return for life, ye are putting Me to death. Ye hang upon the Cross your Benefactor as an evildoer, your Law-giver as a transgressor of the Law, the King of all as one condemned.' O longsuffering Lord, glory to Thee.

Both now...

Same Tone

A dread and marvellous mystery we see come to pass this day. He whom none may

touch is seized; He who looses Adam from the curse is bound. He who tries the hearts and inner thoughts of man is unjustly brought to trial. He who closed the abyss is shut in prison. He before whom the powers of heaven stand with trembling, stands before Pilate; the Creator is struck by the hand of His creature. He who comes to judge the living and the dead is condemned to the Cross; the Destroyer of hell is enclosed in a tomb. O Thou who dost endure all these things in Thy tender love, who hast saved all men from the curse, O longsuffering Lord, glory to Thee.

Entrance with the Gospel, O joyful Light..., and the Prokimenon (Psalm 21):

Tone Four

They parted My garments among them, and cast lots upon My vesture.

Verse: O God, My God, look upon Me: why hast Thou forsaken Me?

First Old Testament Lesson: Exodus 33: 11—23

And the Lord spoke to Moses face to face, as if one should speak to his friend; and he retired into the camp: but his servant Joshua the son of Nun, a young man, departed not forth from the tabernacle.

12 And Moses said to the Lord, Lo! thou sayest to me, Lead on this people; but thou hast not shewed me whom thou wilt send with me, but thou hast said to me, I know thee above all, and thou hast favour with me. 13 If then I have found favour in thy sight, reveal thyself to me, that I may evidently see thee; that I may find favour in thy sight, and that I may know that this great nation is thy people. 14 And he says, I myself will go before thee, and give thee rest. 15 And he says to him, If thou go not up with us thyself, bring me not up hence. 16 And how shall it be surely known, that both I and this people have found favour with thee, except only if thou go with us? So both I and thy people shall be glorified beyond all the nations, as many as are upon the earth. 17 And the Lord said to Moses, I will also do for thee this thing, which thou hast spoken; for thou hast found grace before me, and I know thee above all. 18 And Moses says, Manifest thyself to me. 19 And God said, I will pass by before thee with my glory, and I will call by my name, the Lord, before thee; and I will have mercy on whom I will have mercy, and will have pity on whom I will have pity. 20 And God said, Thou shalt not be able to see my face; for no man shall see my face, and live. 21 And the Lord said, Behold, *there is* a place by me: thou shalt stand upon the rock; 22 and when my glory shall pass by, then I will put thee into a hole of the rock; and I will cover thee over with my hand, until I shall have passed by. 23 And I will remove my hand, and then shalt thou see my back parts; but my face shall not appear to thee.

Prokimenon (Psalm 34): Tone Four

Judge them, O Lord, that wrong Me: fight against them that fight against Me.

Verse: They rewarded Me evil for good.

Second Old Testament Lesson: Job 42: 12—17. (Note that the Septuagint here contains three further verses, not found in the Hebrew.)

And the Lord blessed the latter end of Job, more than the beginning: and his cattle were fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, a thousand she-asses of the pastures. 13 And there were born to him seven sons and three daughters. 14 And he called the first Day, and the second Cassia, and the third Amalthaea's horn. 15 And there were not found in comparison with the daughters of Job, fairer women than they in all the world: and their father gave them an inheritance among their brethren.

16 And Job lived after his affliction a hundred and seventy years: and all the years he lived were two hundred and forty: and Job saw his sons and his sons' sons, the fourth generation. 17 And Job died, an old man and full of days: and it is written that he will rise again

with those whom the Lord raises up.

This man is described in the Syriac book as living in the land of Ausis, on the borders of Idumea and Arabia: and his name before was Jobab; and having taken an Arabian wife, he begot a son whose name was Ennon. And he himself was the son of his father Zare, one of the sons of Esau, and of his mother Bosorrha, so that he was the fifth from Abraam.

Third Old Testament Lesson: Isaiah 52: 13—54: 1

Behold, my servant shall understand, and be exalted, and glorified exceedingly. **14** As many shall be amazed at thee, so shall thy face be without glory from men, and thy glory *shall not be honoured* by the sons of men. **15** Thus shall many nations wonder at him; and kings shall keep their mouths shut: for they to whom no report was brought concerning him, shall see; and they who have not heard, shall consider.

53:1 O Lord, who has believed our report? and to whom has the arm of the Lord been revealed? **2** We brought a report as *of* a child before him; *he is* as a root in a thirsty land: he has no form nor comeliness; and we saw him, but he had no form nor beauty. **3** But his form was ignoble, and inferior to that of the children of men; *he was* a man in suffering, and acquainted with the bearing of sickness, for his face is turned from *us*: he was dishonoured, and not esteemed. **4** He bears our sins, and is pained for us: yet we accounted him to be in trouble, and in suffering, and in affliction. **5** But he was wounded on account of our sins, and was bruised because of our iniquities: the chastisement of our peace was upon him; *and* by his bruises we were healed. **6** All we as sheep have gone astray; every one has gone astray in his way; and the Lord gave him up for our sins.

7 And he, because of his affliction, opens not his mouth: he was led as a sheep to the slaughter, and as a lamb before the shearer is dumb, so he opens not his mouth. **8** In *his* humiliation his judgment was taken away: who shall declare his generation? for his life is taken away from the earth: because of the iniquities of my people he was led to death. **9** And I will give the wicked for his burial, and the rich for his death; for he practiced no iniquity, nor craft with his mouth. **10** The Lord also is pleased to purge him from his stroke. If ye can give an offering for sin, your soul shall see a long-lived seed: **11** the Lord also is pleased to take away from the travail of his soul, to shew him light, and to form *him* with understanding; to justify the just one who serves many well; and he shall bear their sins. **12** Therefore he shall inherit many, and he shall divide the spoils of the mighty; because his soul was delivered to death: and he was numbered among the transgressors; and he bore the sins of many, and was delivered because of their iniquities.

54:1 Rejoice, thou barren that bearest not; break forth and cry, thou that dost not travail: for more are the children of the desolate than of her that has a husband.

Prokimenon

Tone Six

They laid Me in the lowest pit: in dark places and in the shadow of death.

Verse: O Lord God of My salvation, I have cried day and night before Thee.

Epistle: I Corinthians 1:18—2: 2

Alleluia: Tone One

Save Me, O God: for the waters are come in, even unto My soul (*Psalms* 68: 2).

They gave Me gall to eat: and in My thirst they gave me vinegar to drink (*ibid.*, 22).

Let their eyes be darkened, that they see not (*ibid.*, 24).

Gospel: Matthew 27: 1—38 ; Luke 23: 39—43 ; Matthew 27: 39—54 ; John 19: 31—37 ; Matthew 27: 55—61

Then the Litany of Fervent Intercession, Let us all say...; Vouchsafe, O Lord...; Let us

complete our evening prayer to the Lord...

And after that the aposticha:

Tone Two

Down from the Tree Joseph of Arimathea took Thee dead, who art the Life of all, and he wrapped Thee, O Christ, in a linen cloth with spices. Moved in his heart by love, he kissed Thy most pure body with his lips; yet, drawing back in fear, he cried to Thee rejoicing: 'Glory to Thy self-abasement, O Thou who lovest mankind.'

The Lord is King, and has put on glorious apparel (*Psalm 92:1*).

When Thou, the Redeemer of all, wast laid for the sake of all in a new tomb, hell was brought to scorn and, seeing Thee, drew back in fear. The bars were broken and the gates were shattered, the tombs were opened and the dead arose. Then Adam in thanksgiving and rejoicing cried to Thee: 'Glory to Thy self-abasement, O Thou who lovest mankind.'

For He has established the world which shall not be shaken. (*ibid.*)

In the flesh Thou wast of Thine own will enclosed within the tomb, yet in Thy divine nature Thou dost remain uncircumscribed and limitless. Thou hast shut up the treasury of hell, O Christ, and emptied all his palaces. Thou hast honoured this Sabbath with Thy divine blessing, with Thy glory and Thy radiance.

Holiness becomes Thine house, O Lord, for ever (*ibid.*, 5)

The powers of heaven beheld Thee, O Christ, falsely accused by lawless men as a deceiver, and they saw the stone before Thy tomb sealed by the hands which had pierced Thy most pure side; and they were filled with fear at Thine ineffable forbearance. Yet, rejoicing at our salvation, they cried aloud to Thee: 'Glory to Thy self-abasement, O Thou who lovest mankind.'

Glory to the Father... Both now...

Tone Five

Joseph with Nicodemus took Thee down from the Tree, who deckest Thyself with light as with a garment; and looking upon Thee dead, stripped, and without burial, in his grief and tender compassion he lamented, saying: 'Woe is me, my sweetest Jesus! When but a little while ago the sun saw Thee hanging on the Cross, it wrapped itself in darkness: the earth quaked with fear and the veil of the temple was rent in twain. And now I see Thee for my sake submitting of Thine own will to death. How shall I bury Thee, my God? How shall I wrap Thee in a winding sheet? How shall I touch Thy most pure body with my hands? What song at Thy departure shall I sing to Thee, O compassionate Saviour? I magnify Thy sufferings, I sing the praises of Thy burial and Thy Resurrection, crying: O Lord, glory to Thee.'

Then Lord, now lettest Thou Thy servant depart in peace...

Holy God, etc., and the Lord's Prayer, and after it the apolytikia (troparia):

Tone Two

Noble Joseph, taking down Thy most pure body from the Tree, wrapped it in clean linen with sweet spices, and he laid it in a new tomb.

Glory to the Father... Both now...

The Angel stood by the tomb, and to the women bearing spices he cried aloud: 'Myrrh is fitting for the dead, but Christ has shown Himself a stranger to corruption.'

During the aposticha the senior priest puts on all his vestments, while the other priests put on the epitrachelion and phelonion. When the choir begins to sing Joseph with Nicodemus..., the senior priest goes three times round the Holy Table, censing the Epitaphion from the four sides. After the Lord's Prayer, when the choir begins Noble Joseph..., the senior priest (takes the Book of the Gospels and the other clergy take the Epitaphion which they hold above his

head. (If there is only one priest, the Epitaphion may be held by members of the laity.) They go round the Holy Table on the south side and out of the sanctuary through the north door. The Epitaphion is preceded by processional candles and the exapteryga, and by the deacon with the incense. The procession proceeds to the centre of the church where there stands a table decorated with flowers and often provided with a canopy.

Here the Epitaphion is placed, and on top of it the Gospel Book. The senior priest goes round the Epitaphion three times, censuring it from the four sides. He may then sprinkle it with rose water and scatter flowers over it.

When the choir has finished the troparion The Angel stood by the tomb..., there follows the conclusion of Vespers. At the Dismissal the priest says:

May He who for us men and for our salvation endured in the flesh the dread Passion, the life-giving Cross and voluntary burial, Christ our true God...

The Epitaphion is then venerated by the clergy and by all the faithful, each making three great prostrations to the ground, two before kissing the Epitaphion and one after.

Holy and Great Saturday

The Order of Matins

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

Reader: Amen. Glory to Thee, our God, glory to Thee.

O Heavenly King, Comforter, Spirit of Truth, Who art everywhere present and fillest all things, Treasury of good things and Giver of life: Come and dwell in us, and cleanse us of all impurity, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. (*Thrice*)

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

Our Father, Who art in the heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

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

Reader: Amen.

Lord have mercy. (*12 times*)

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

O come, let us worship God our King.

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

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

Psalms 19

The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee. Let Him send forth unto thee help from His sanctuary, and out of Sion let Him help thee. Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten. The Lord grant thee according to thy heart, and fulfill all thy purposes. We will rejoice in Thy salvation, and in the name of the Lord our God shall we be magnified. The Lord fulfill all thy requests. Now have I known that the Lord hath saved His anointed one; He will hearken unto him out of His holy heaven; in mighty deeds is the salvation of His right hand. Some trust in chariots, and some in horses, but we will call upon the name of the Lord our God. They have been fettered and have fallen, but we are risen and are set upright. O Lord, save the king, and hearken unto us in the day when we call upon Thee.

Psalms 20

O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly. The desire of his heart hast Thou granted unto him, and hast not denied him the requests of his lips. Thou wentest before him with the blessings of goodness, Thou hast set upon his head a crown of precious stone. He asked life of Thee, and Thou gavest him length of days unto ages of ages. Great is his glory in Thy salvation; glory and majesty shalt Thou

lay upon him. For Thou shalt give him blessing for ever and ever, Thou shalt gladden him in joy with Thy countenance. For the king hopeth in the Lord, and through the mercy of the Most High shall he not be shaken. Let Thy hand be found on all Thine enemies; let Thy right hand find all that hate Thee. For Thou wilt make them as an oven of fire in the time of Thy presence; the Lord in His wrath will trouble them sorely and fire shall devour them. Their fruit wilt Thou destroy from the earth, and their seed from the sons of men. For they have intended evil against Thee, they have devised counsels which they shall not be able to establish. For Thou shalt make them turn their backs; among those that are Thy remnant, Thou shalt make ready their countenance. Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts.

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

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. (*Thrice*)

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

Our Father, Who art in the heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

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

Reader: Amen.

And these troparia:

O Lord, save Thy people and bless Thine inheritance. Grant victory unto Orthodox Christians over their adversaries, and by the power of Thy Cross do Thou preserve Thy commonwealth.

Glory to the Father and to the Son and to the Holy Spirit.

O Thou Who wast lifted up willingly upon the Cross, bestow Thy mercies upon the new community named after Thee, O Christ God; gladden with Thy power the Orthodox Christians, granting them victory over enemies; may they have as Thy help the weapon of peace, the invincible trophy.

Both now and ever, and unto the ages of ages. Amen.

O Awesome intercession that cannot be put to shame, O good one, disdain not our prayer; O all-hymned Theotokos, establish the commonwealth of the Orthodox, save the Orthodox Christians, and grant unto them victory from heaven, for thou didst bring forth God, O thou only blessed one.

Priest: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. (*Thrice*)

Again let us pray for our Archbishop *Name*.

Choir: Lord, have mercy. (*Thrice*)

Again we pray for all the brethren and for all Christians.

Choir: Lord, have mercy. (*Thrice*)

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen. In the name of the Lord, Father bless.

Priest: Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages.

Choir: Amen.

The Six Psalms

Glory to God in the highest, and on earth peace, good will among men. (*Thrice*)

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. (*Twice*)

Psalms 3

O Lord, why are they multiplied that afflict me? Many rise up against me. Many say unto my soul: There is no salvation for him in his God. But Thou, O Lord, art my helper, my glory, and the lifter up of my head. I cried unto the Lord with my voice, and He heard me out of His holy mountain. I laid me down and slept; I awoke, for the Lord will help me. I will not be afraid of ten thousands of people that set themselves against me round about. Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken. Salvation is of the Lord, and Thy blessing is upon Thy people.

I laid me down and slept; I awoke, for the Lord will help me.

Psalms 37

O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath. For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me. There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins. For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me. My bruises are become noisome and corrupt in the face of my folly. I have been wretched and utterly bowed down until the end; all the day long I went with downcast face. For my loins are filled with mockings, and there is no healing in my flesh. I am afflicted and humbled exceedingly, I have roared from the groaning of my heart. O Lord, before Thee is all my desire, and my groaning is not hid from Thee. My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me. My friends and my neighbors drew nigh over against me and stood, and my nearest of kin stood afar off. And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftinesses all the day long did they meditate. But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth. And I became as a man that heareth not, and that hath in his mouth no reproofs. For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God. For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me. For I am ready for scourges, and my sorrow is continually before me. For I will declare mine iniquity, and I will take heed concerning my sin. But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied. They that render me evil for good slandered me, because I pursued goodness. Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

Psalm 62

O God, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered. So in the sanctuary have I appeared before Thee to see Thy power and Thy glory. For Thy mercy is better than lives; my lips shall praise Thee. So shall I bless Thee in my life, and in Thy name will I lift up my hands. As with marrow and fatness let my soul be filled, and with lips of rejoicing shall my mouth praise Thee. If I remembered Thee on my bed, at the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me. But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be. But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

At the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Lord. have mercy. (*Thrice*)

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

Psalm 87

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication. For filled with evils is my soul, and my life unto hades hath drawn nigh. I am counted with them that go down into the pit; I am become as a man without help, free among the dead. Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand. They laid me in the lowest pit, in darkness and in the shadow of death. Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me. Thou hast removed my friends afar from me; they have made me an abomination unto themselves. I have been delivered up, and have not come forth; mine eyes are grown weak from poverty. I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee. Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee? Nay, shall any in the grave tell of Thy mercy, and of Thy truth in Thy destruction? Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten? But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee. Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me? A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress. Thy furies have passed upon me, and Thy terrors have sorely troubled me. They came round about me like water, all the day long they compassed me about together. Thou hast removed afar from me friend and neighbor, and mine acquaintances because of my misery.

O Lord God of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication.

Psalm 102

Bless the Lord, O my soul, and all that is within me bless His holy name. Bless the Lord,

O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, longsuffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

In every place of His dominion, bless the Lord, O my soul.

Psalm 142

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

Hearken unto me, O Lord, in Thy righteousness, and enter not into judgment with Thy servant. *(Twice)*

Thy good Spirit shall lead me in the land of uprightness.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. *(Thrice)*

Great Litany

Priest: In peace let us pray to the Lord.

Choir: Lord, have mercy.

For the peace from above, and the salvation of our souls, let us pray to the Lord.

Choir: Lord, have mercy.

For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord

Choir: Lord, have mercy.

For our Archbishop *Name*; for the venerable priesthood, the deaconate in Christ, for all the clergy and people, let us pray to the Lord.

Choir: Lord, have mercy.

For this land, its authorities and armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Choir: Lord, have mercy.

For this city (*or this town, or this holy monastery*), for every city and country, and the faithful that dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

For travelers by sea, land and air; for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee O Lord.

Priest: For unto Thee is due all glory, honor and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: In the 2nd Tone: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of the Lord.

Stichos 1: O give thanks unto the Lord, for He is good, for His mercy endureth forever.

Choir: God is the Lord and hath appeared unto us. Blessed is he that cometh in the name of

the Lord. *This is sung after each stichos.*

Stichos 2: Surrounding me they compassed me, and by the name of the Lord I warded them off.

Stichos 3: I shall not die, but live, and I shall tell of the works of the Lord.

Stichos 4: The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and it is marvelous in our eyes.

Then the choir sings the troparia:

Tone 2

The Noble Joseph,/ taking Thy most pure body down from the Tree/ and having wrapped it in pure linen and spices,// laid it in a new tomb.

Glory...

Tone 2

When Thou didst descend unto death, O Life Immortal,/ then didst Thou slay hell with the lightning of Thy divinity./ And when Thou didst also raise the dead/ out of the nethermost depths,/ all the hosts of the heavens cried out:// O Life-Giver, Christ our God, glory be to Thee.

Both now...

Tone 2

Unto the myrrh-bearing women/ did the angel cry out as he stood by the grave:/ Myrrh is meet for the dead,// but Christ hath proved a stranger to corruption.

The Lamentations

During the singing of the troparia, the clergy come out from the sanctuary and stand in front of the Epitaphion. The senior priest, accompanied by the deacon, or else the deacon alone, censens the Epitaphion from the four sides and then the sanctuary and then the whole Church. Then the troparia of the Lamentations are sung, interspersed between the verses of 118, divided into three stases.

First Stasis, Tone V

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

Refrain: Blessed art those that are blameless in the way, who walk in the law of the Lord.

Thou who art the Life wast laid in a tomb, O Christ; and the hosts of angels were amazed and glorified Thy self-abasement.

Refrain: Blessed are they that search out His testimonies, and seek Him with their whole heart.

O Life, how canst Thou die? How canst Thou dwell in a tomb? Yet Thou dost destroy death's kingdom and raise the dead from hell.

Refrain: For they that work wickedness have not walked in His ways.

We magnify Thee, Jesus our King: we honour Thy burial and Thy sufferings, whereby Thou hast saved us from corruption.

Refrain: Thou hast commanded us to keep Thy precepts diligently.

O Jesus, King of all, who hast set measures to the earth, Thou dost go this day to dwell in a narrow grave, raising up the dead from their tombs.

Refrain: O that my ways were directed to keep Thy statutes!

O Jesus, my Christ and King of all, why hast Thou come to those in hell? Is it to set free the race of mortal men?

Refrain: Then shall I not be ashamed, when I give heed unto all Thy commandments.

The Master of all is seen lying dead, and in a new tomb He is laid, who empties the

tombs of the dead.

Refrain: I will praise Thee with uprightness of heart, when I shall have learned the judgements of Thy righteousness.

Thou who art Life wast laid in a tomb, O Christ: by Thy death Thou hast destroyed death and art become a fountain of life for the world.

Refrain: I will keep Thy statutes: O forsake me not utterly.

Numbered with the transgressors, O Christ, Thou dost free us all from the guilt brought upon us of old by the deceiver.

Refrain: Wherewithal shall a young man cleanse his way? By keeping Thy words. Fairer in His beauty than all mortal men, He appears now as a corpse without form or comeliness, He who has made beautiful the nature of all things.

Refrain: With my whole heart have I sought Thee: O let me not wander from Thy commandments.

How could hell endure Thy coming, O Saviour? Was it not shattered and struck blind by the dazzling radiance of Thy light?

Refrain: Thy words have I hid in my heart, that I might not sin against Thee.

O Jesus, my sweetness and light of salvation, how art Thou hidden in a dark tomb? O forbearance ineffable, beyond all words!

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

The spiritual powers and the angelic hosts are amazed, O Christ, at the mystery of Thy burial past utterance and speech.

Refrain: With my lips have I declared all the judgements of Thy mouth.

O strange wonder, new to man! He who granted me the breath of life is carried lifeless in Joseph's hands to burial.

Refrain: I have rejoiced in the way of Thy testimonies, as much as in all riches.

Thou hast gone down into the tomb, O Christ, yet wast Thou never parted from Thy Father's side. O marvellous wonder!

Refrain: I will meditate on Thy precepts, and I will understand Thy ways.

Though Thou wast shut within the narrowest of sepulchres, O Jesus, all creation knew Thee as true King of heaven and earth.

Refrain: My study shall be in Thy statutes: I will not forget Thy words.

When Thou wast laid in a tomb, O Christ the Creator, the foundations of hell were shaken and the graves of mortal men were opened.

Refrain: O reward Thy servant: give me life, and I shall keep Thy words.

He who holds the earth in the hollow of His hand is held fast by the earth; put to death according to the flesh, He delivers the dead from the grasping hand of hell.

Refrain: Open Thou mine eyes, that I may behold the wondrous things of Thy law.

O Saviour, my Life, dying Thou hast gone to dwell among the dead: yet Thou hast shattered the bars of hell and arisen from corruption.

Refrain: I am but a sojourner upon the earth: hide not Thy commandments from me.

The flesh of God is hidden now beneath the earth, like a candle underneath a bushel, and it drives away the darkness in hell.

Refrain: My soul is consumed with the longing that it has for Thy judgements at all times.

The multitude of the heavenly powers makes haste with Joseph and Nicodemus, and within a narrow sepulchre they enclose Thee whom nothing can contain.

Refrain: Thou hast rebuked the proud: and cursed are they that do err from Thy

commandments.

With Thine own consent slain and laid beneath the earth, O my Jesus, Fountain of Life, Thou hast brought me back to life when I was dead through bitter sin.

Refrain: Remove from me reproach and contempt; for I have sought Thy testimonies.

The whole creation was altered by Thy Passion: for all things suffered with Thee, knowing, O Word, that Thou holdest all in unity.

Refrain: Princes also did sit and speak against me: but Thy servant did meditate on Thy statutes.

All-devouring hell received within himself the Rock of Life, and cast forth all the dead that he had swallowed since the beginning of the world.

Refrain: Thy testimonies also are my study: and Thy statutes are my counsellors.

Thou wast laid in a new tomb, O Christ, and hast made new the nature of mortal man, rising from the dead by Thy divine power.

Refrain: My soul has cleaved unto the dust: quicken Thou me according to Thy word.

To earth hast Thou come down, O Master, to save Adam: and not finding him on earth, Thou hast descended into hell, seeking him there.

Refrain: I have declared my ways, and Thou heardest me: teach me Thy statutes.

The whole earth quaked with fear, O Word, and the daystar hid its rays, when Thy great Light was hidden in the earth.

Refrain: Make me to understand the way of Thy precepts: so shall I talk of Thy wondrous works.

Willingly Thou diest as a mortal man, O Saviour, but as God Thou dost raise up the dead from the grave and from the depths of sin.

Refrain: My soul is grown drowsy from heaviness: strengthen me with Thy words.

Tears of lamentation the pure Virgin shed over Thee, Jesus, and with a mother's grief she cried: 'How shall I bury Thee, my Son?'

Refrain: Remove from me the way of lying: and take pity on me with Thy law.

Buried in the earth like a grain of wheat, Thou hast yielded a rich harvest, raising to life the mortal sons of Adam.

Refrain: I have chosen the way of truth: Thy judgements have I not forgotten.

Now art Thou hidden like the setting sun beneath the earth and covered by the night of death: but, O Saviour, rise in brighter dawn.

Refrain: I have stuck unto Thy testimonies: O Lord, put me not to shame.

As the moon hides the circle of the sun, O Saviour, now the grave has hidden Thee, bodily eclipsed in death.

Refrain: I have run the way of Thy commandments: for Thou hast enlarged my heart.

Christ the Life, by tasting death, has delivered mortal men from death, and now gives life to all.

Refrain: Teach me, O Lord, the way of Thy statutes; and I shall seek it always.

Adam was slain of old through envy, but by Thy dying Thou hast brought him back to life, O Saviour, revealed in the flesh as the new Adam.

Refrain: Give me understanding, and I shall seek Thy law; yea, I shall observe it with my whole heart.

When the ranks of angels saw Thee, O Saviour, laid out dead for our sake, they were filled with wonder and veiled their faces with their wings.

Refrain: Make me to go in the path of Thy commandments; for therein do I delight.

Taking Thee down dead from the Tree, O Word, Joseph now has laid Thee in a tomb: but

rise up as God to save us all.

Refrain: Incline my heart unto Thy testimonies, and not to covetousness.

Thou art the Joy of the angels, O Saviour, but now Thou art become the cause of their grief, as they see Thee in the flesh a lifeless corpse.

Refrain: Turn away mine eyes from beholding vanity, and quicken Thou me in Thy way.

Uplifted on the Cross, Thou hast uplifted with Thyself all living men; and then descending beneath the earth, Thou raisest all that lie buried there.

Refrain: Stablish Thy word in Thy servant, that I may fear Thee.

As a lion hast Thou fallen asleep in the flesh, O Saviour, and as a young lion hast Thou risen from the dead, putting off the old age of the flesh.

Refrain: Take away my reproach which I fear: for Thy judgements are good.

O Thou who hast fashioned Eve from Adam's side, Thy side was pierced and from it flowed streams of cleansing.

Refrain: Behold, I have longed after Thy precepts: quicken me in Thy righteousness.

Of old the lamb was sacrificed in secret; but Thou, longsuffering Saviour, wast sacrificed beneath the open sky and hast cleansed the whole creation.

Refrain: Let Thy mercy come also upon me, O Lord, even Thy salvation, according to Thy word.

Who can describe this strange and terrible thing? The Lord of Creation today accepts the Passion and dies for our sake.

Refrain: So shall I give an answer to them that reproach me: for I trust in Thy word.

'How do we see the Giver of Life now dead?' the angels cried in amazement. 'How is God enclosed within a tomb?'

Refrain: And take not the word of truth utterly out of my mouth; for I have hoped in Thy judgements.

Pierced by a spear, O Saviour, from Thy side Thou pourest out life upon Eve, the mother of all the living, who banished me from life; and Thou quickenest me also with her.

Refrain: So shall I keep Thy law continually for ever and ever.

Stretched out upon the Wood, Thou hast drawn mortal men to unity; pierced in Thy life-giving side, O Jesus, Thou art become a fountain of forgiveness unto all.

Refrain: And I walked at liberty: for I have sought Thy precepts.

With fear and reverence noble Joseph lays Thee out for burial as a corpse, O Saviour, and he looks with wonder on Thy dread form.

Refrain: I spoke of Thy testimonies also before kings, and was not ashamed.

Of Thine own will descending as one dead beneath the earth, O Jesus, Thou leadest up the fallen from earth to heaven.

Refrain: And my study was in Thy commandments, which I have loved exceedingly.

Dead in outward appearance, yet alive as God, O Jesus, Thou leadest up the fallen from earth to heaven.

Refrain: My hands also have I lifted up unto Thy commandments, which I have loved.

Dead in outward appearance, yet alive as God, Thou hast restored dead mortals to life and slain him that slew me.

Refrain: And I have meditated in Thy statutes.

How great the joy, how full the gladness, that Thou hast brought to those in hell, shining as lightning in its gloomy depths.

Refrain: Remember Thy words unto Thy servant, in which Thou hast caused me to hope. I venerate Thy Passion, I sing the praises of Thy burial, and I magnify Thy power, O

loving Lord: through them I am set free from corrupting passions.

Refrain: This is my comfort in my affliction: for Thy word has quickened me.

A sword was sharpened against Thee, O Christ: but the sword of the strong was blunted, and the sword that guards Eden was turned back.

Refrain: The proud have transgressed exceedingly: yet have I not turned aside from Thy law.

The Ewe, seeing her Lamb slaughtered, was pierced with anguish: and she cried aloud in grief, calling the flock to lament with her.

Refrain: I remembered Thy judgements of old, O Lord; and was comforted.

Though Thou art buried in a grave, though Thou goest down to hell, O Saviour Christ, yet hast Thou emptied the graves and stripped hell naked.

Refrain: Discouragement has taken hold upon me, because of the wicked that forsake Thy law.

Willingly, O Saviour, Thou hast gone down beneath the earth, and Thou hast restored the dead to life, leading them back to the glory of the Father.

Refrain: Thy statutes have been my songs in the house of my pilgrimage.

One of the Trinity endures a shameful death in the flesh on our account; the sun trembles and the earth quakes.

Refrain: I have remembered Thy Name, O Lord, in the night, and have kept Thy law.

Offspring from a bitter source, the children of the tribe of Judah have cast into a pit Jesus who fed them with manna.

Refrain: This has been my reward, because I sought Thy precepts.

The Judge stood as one accused before the judgement-seat of Pilate, and He was condemned to an unjust death upon the wood of the Cross.

Refrain: Thou art my portion, O Lord: I have said that I would keep Thy law.

O arrogant Israel, O people guilty of blood, why hast thou set free Barabbas but delivered the Saviour to be crucified?

Refrain: I entreated Thy favour with my whole heart: be merciful unto me according to Thy word.

With Thy hand Thou hast fashioned Adam from the earth; and for his sake Thou hast become by nature man and wast of Thine own will crucified.

Refrain: I thought on Thy ways, and turned my feet unto Thy testimonies.

In obedience to Thine own Father, O Word, Thou hast descended to dread hell and raised up the race of mortal men.

Refrain: I made ready, and I was not troubled: that I might keep Thy commandments.

'Woe is me, Light of the world! Woe is me, my Light! Jesus, my heart's desire!' cried the Virgin in her bitter grief.

Refrain: The cords of the wicked have entangled me: but I have not forgotten Thy law.

O bloodthirsty people, jealous and vengeful! May the very graveclothes and the napkin put you to shame at Christ's Resurrection.

Refrain: At midnight I rose to give thanks unto Thee because of the judgements of Thy righteousness.

Come, evil disciple, murderer of thy Lord, and show me the manner of thy wickedness, how thou hast become Christ's betrayer.

Refrain: I am a companion of all them that fear Thee and keep Thy commandments.

O blind fool, utterly wicked, implacable in hatred, thou dost make a pretence of love for men, yet thou hast sold for money the sweet Myrrh.

Refrain: The earth, O Lord, is full of Thy mercy: teach me Thy statutes.

What price hast thou received for the heavenly Myrrh? What wast thou given in exchange for Him who is precious? Thou hast gained folly and madness, O accursed Satan.

Refrain: Thou hast dealt well with Thy servant, O Lord, according unto Thy word.

If thou lovest the poor and dost grieve over the ointment emptied out in cleansing propitiation for a soul, how canst thou sell the Giver of Light for gold?

Refrain: Teach me goodness, discipline and knowledge: for I have believed in Thy commandments.

'O my God and Word, my Joy, how shall I endure Thy three days in the tomb? Now is my heart torn in pieces by a mother's grief.'

Refrain: Before I was humbled I went astray: but now have I kept Thy word.

'Who will give me water and springs of tears,' cried the Virgin Bride of God, 'that I may weep for my sweet Jesus?'

Refrain: Thou art good, O Lord: in Thy goodness teach me Thy statutes.

'O hills and valleys, the multitude of men, and all creation, weep and lament with me, the Mother of our God.'

Refrain: The injustice of the proud is multiplied against me: but I will seek Thy commandments with my whole heart.

'When shall I see Thee, Saviour, Light eternal, the joy and gladness of my heart?' cried the Virgin in her bitter grief.

Refrain: Their heart is curdled like milk; but my study has been in Thy law.

Thy side was pierced, O Saviour, like the rock of flint in the wilderness; but Thou hast poured forth a stream of living water, for Thou art the Fount of Life.

Refrain: It is good for me that Thou hast humbled me: that I might learn Thy statutes.

Out of Thy side, as from a single source, there flows a double stream; and drinking from it we gain immortal life.

Refrain: The law of Thy mouth is better unto me than thousands of gold and silver pieces.

Of Thine own will, O Word, Thou wast laid dead in the tomb: yet dost Thou live, my Saviour, and, as Thou hast foretold, Thou shalt raise up mortal men by Thy Resurrection.

Glory to the Father, and to the Son, and to the Holy Spirit.

O Word and God of all, in our hymns we praise Thee with the Father and Thy Holy Spirit, and we glorify Thy divine burial.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

We bless thee, O pure Theotokos, and with faith we honour the three-day burial of thy Son and our God.

And we repeat the first troparion:

Thou who art Life wast laid in a tomb, O Christ, and the hosts of angels were amazed and glorified Thy self-abasement.

Small Litany

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

Choir: Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and

all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For blessed is thy name and glorified is Thy Kingdom, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Second Stasis, Tone V

It is right to magnify Thee, Giver of Life, who hast stretched out Thine arms upon the Cross and broken the power of the enemy.

Refrain: Thy hands have made me and fashioned me: give me understanding, and I shall learn Thy commandments.

It is right to magnify Thee, Creator of all, for through Thy Passion we are freed from passions and corruption.

Refrain: They that fear Thee will be glad when they see me: because I have hoped in Thy words.

The earth trembled with fear, O Saviour Christ, and the sun hid itself, seeing Thee, the Light that knows no evening, sinking in Thy body down into the tomb.

Refrain: I know, O Lord, that Thy judgements are right, and that with truth Thou hast humbled me.

Thou hast slept, O Christ, a life-giving sleep in the tomb, and aroused mankind from the heavy slumber of sin.

Refrain: O let Thy merciful kindness be for my comfort, according to Thy word unto Thy servant.

‘Alone among women without pain I bore Thee, my Child,’ said the Holy Virgin. ‘But now at Thy Passion I suffer unbearable pain.’

Refrain: Let Thy tender mercies come unto me, and I shall live: for Thy law is my study.

The seraphim, O Saviour, beheld Thee on high, united inseparably with the Father, yet they saw Thee below lying dead in the tomb; and they trembled with fear.

Refrain: Let the proud be ashamed, for they have transgressed against me unjustly: but I will meditate on Thy commandments.

The veil of the temple is rent in twain at Thy Crucifixion, O Word, and the lights of heaven hide their radiance, when Thou, the Sun, art hidden beneath the earth.

Refrain: Let those that fear Thee turn unto me, and those that know Thy testimonies.

He who at the beginning by His will alone set the earth upon its course, now descends dead beneath the earth. Tremble, O heaven, at this sight.

Refrain: Let my heart be blameless in Thy statutes: that I be not ashamed.

O Thou who hast fashioned Adam with Thine own hand, Thou hast gone down beneath the earth, to raise up fallen men by Thine almighty power.

Refrain: My soul faints for Thy salvation: and I have hoped in Thy words.

Come, and as the women bearing myrrh let us sing a holy lament to the dead Christ, that like them we too may hear Him say ‘Rejoice!’

Refrain: Mine eyes have grown dim with waiting for Thy word; they say: when wilt Thou comfort me?

Thou art in very truth, O Word, the myrrh that never fails: yet the women with their spices brought myrrh to Thee, the living God, to anoint Thee as a corpse.

Refrain: For I am become like a wineskin in the frost; yet have I not forgotten Thy statutes.

Through Thy burial, O Christ, Thou dost destroy the palaces of hell: by Thy death Thou

slayest death, and dost deliver from corruption the children of the earth.

Refrain: How many are the days of Thy servant? When wilt Thou execute judgement on them that persecute me?

Source of the river of life, the Wisdom of God descends into the tomb and gives life to all those in the depths of hell.

Refrain: The transgressors told me idle tales, which are not after Thy law, O Lord.

'To renew the broken nature of mortal men, willingly have I been wounded in the flesh by death. O Mother, do not strike thy breast in grief.'

Refrain: All Thy commandments are true: they persecute me wrongfully; help Thou me.

O Morning Star of righteousness, Thou art gone down beneath the earth and hast raised up the dead as if from sleep, dispersing all the darkness of hell.

Refrain: They had almost made an end of me upon earth; but I forsook not Thy commandments.

The life-giving Seed, twofold in nature, today is sown with tears in the furrows of the earth; but springing up He will bring joy to the world.

Refrain: Quicken me according to Thy mercy; so shall I keep the testimonies of Thy mouth.

Adam was afraid when God walked in Paradise, but now he rejoices when God descends to hell. Then he fell, but now he is raised up.

Refrain: For ever, O Lord, Thy word endures in heaven.

Seeing Thy body laid in the tomb, O Christ, Thy Mother brings Thee the offering of her tears, and she says: 'Arise, my Child, as Thou hast foretold.'

Refrain: Thy truth also remains from one generation to another: Thou hast established the earth, and it abides.

Joseph hid Thee reverently in a new tomb, O Saviour, and lamenting sang to Thee a funeral hymn fitting for God.

Refrain: The day continues according to Thine ordinance: for all things are Thy servants.

Seeing Thee, O Word, pierced with nails upon the Cross, Thy Mother was wounded in her soul with the nails and arrows of bitter grief.

Refrain: Unless Thy law had been my study, I should have perished in my humiliation.

Thy Mother saw Thee drink the bitter vinegar, O Sweetness of the world, and her checks were wet with bitter tears.

Refrain: I will never forget Thy precepts: for with them Thou hast quickened me.

'I am grievously wounded and my heart is torn, O Word, as I behold Thee slain unjustly', said the All-pure Virgin weeping.

Refrain: I am Thine, save me; for I have sought Thy precepts.

'How shall I close Thy sweet eyes and Thy lips, O Word? And how shall I lay Thee out for burial as a corpse?' cried Joseph trembling.

Refrain: Sinners have waited for me to destroy me: but I have understood Thy testimonies.

Joseph and Nicodemus now sing hymns of burial to the dead Christ; and with them sing the seraphim.

Refrain: I have seen the outcome of all perfection: but Thy commandment is exceeding broad.

O Saviour, Sun of Righteousness, Thou dost set beneath the earth: therefore the Moon, Thy Mother, is eclipsed in grief, seeing Thee no more.

Refrain: O how I have loved Thy law, O Lord! It is my meditation all the day.

Hell trembled, O Saviour, when he saw Thee, the Giver of Life, despoiling him of his wealth and raising up the dead from every age.

Refrain: Thou through Thy commandment hast made me wiser than mine enemies: for it is mine for ever.

After the night the sun shines out again in brightness; and after death do Thou, O Word, arise once more and shine in Thy glory, as a bridegroom coming from his chamber.

Refrain: I have more understanding than all my teachers: for Thy testimonies are my meditation.

When she received Thee in her bosom, O Creator and Saviour, the earth shook in fear, and with her quaking she awoke the dead.

Refrain: I understand more than my ciders, because I have sought Thy commandments.

In a new and strange way Nicodemus and noble Joseph buried Thee with spices, and they cried aloud: 'Tremble, all the earth!'

Refrain: I have restrained my feet from every evil way, that I might keep Thy words.

Thou hast gone down beneath the earth, O Creator of light, and with Thee the sun's light has also set; creation is seized with trembling and proclaims Thee the Maker of all.

Refrain: I have not departed from Thy judgements: for Thou hast taught me.

A stone hewn from the rock covers the Cornerstone; and a mortal man now buries God in the grave as one dead. Tremble, O earth!

Refrain: How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!

'Behold the disciple whom Thou hast loved and Thine own Mother, O my sweetest Child, and do Thou speak to them', cried the pure Virgin weeping.

Refrain: Through "Thy commandments I have gained understanding: therefore have I hated every evil way.

Since Thou art Life-giver, O Word, when stretched out upon the Cross, Thou hast not slain the Jews but raised their forefathers from the dead.

Refrain: Thy law is a lamp unto my feet, and a light unto my path.

At Thy Passion, O Word, there was neither form nor beauty in Thee: but Thou hast risen in glory, and with Thy divine light Thou hast given beauty to mortal men.

Refrain: I have sworn, and am steadfastly purposed, that I will keep the judgements of Thy righteousness.

Daystar without evening, Thou hast gone down in the flesh beneath the earth; and the sun grew dark at height of noon-day, for it could not bear to look upon Thee.

Refrain: I have been very greatly humbled: quicken me, O Lord, according unto Thy word.

The sun and moon grew dark together, O Saviour, like faithful servants clothed in black robes of mourning.

Refrain: Accept, I beseech Thee, the free-will offerings of my mouth, O Lord, and teach me Thy judgements.

'The centurion knew Thee to be God, though Thou wast dead. How, then, my God, shall I touch Thee with my hands? I am afraid', cried Joseph.

Refrain: My soul is continually in Thy hands: yet have I not forgotten Thy law.

Adam slept, and from his side there came death; now Thou dost sleep, O Word of God, and from Thy side there flows a fountain of life for the world.

Refrain: Sinners have laid a snare for me: yet have I not gone astray from Thy commandments.

Thou hast slept a little while, and brought the dead to life; Thou hast arisen, O loving Lord, and raised up those that from the beginning of time had fallen asleep.

Refrain: Thy testimonies have I received as an heritage for ever: for they are the rejoicing of my heart.

O life-giving Vine, Thou wast lifted up from the earth, yet hast Thou poured out the wine of salvation. I glorify Thy Passion and Thy Cross.

Refrain: I have inclined my heart to perform Thy statutes: for therein is an everlasting reward.

When the chief captains of the heavenly hosts saw Thee, Saviour, stripped, bloodstained and condemned, how could they bear the boldness of Thy crucifiers?

Refrain: I have hated transgressors: but Thy law have I loved.

Perverse and crooked people of the Hebrews, ye knew how the temple would be raised again: why then did ye condemn Christ?

Refrain: Thou art my helper and defender: I have hoped in Thy words.

In a robe of mockery ye clothe Him who ordered all things, who adorned the heavens with stars and the earth with wonders.

Refrain: Depart from me, ye evildoers: for I will seek the commandments of my God.

Wounded in Thy side, O Word, through the life-giving drops of Thy blood as the pelican Thou hast restored Thy dead children to life.

Refrain: Uphold me according unto Thy word, and give me life: and turn me not away in shame from mine expectation.

Of old Joshua made the sun stand still, as he smote the heathen tribes; but Thou hast blotted out its light, whilst casting down the prince of darkness.

Refrain: Help me, and I shall be saved: and my study shall be ever in Thy statutes.

Without leaving Thy Father's side, O merciful Christ, Thou hast consented in Thy love to become a mortal man, and Thou hast gone down to hell.

Refrain: Thou hast brought to nothing all them that depart from Thy statutes: for their inward thought is unrighteous.

He who hung the earth upon the waters is hung upon the Cross. As a lifeless corpse He is laid in the earth, and it quakes in terror, unable to endure His presence.

Refrain: I have regarded all the wicked of the earth as transgressors: therefore I love Thy testimonies.

'Woe is me, my Son!' laments the Virgin. 'I see Thee now condemned upon the Cross, whom I had hoped to see enthroned as King.'

Refrain: Nail my flesh with the fear of Thee: for I am afraid of Thy judgements.

'Such were the tidings Gabriel brought me when he flew down from heaven: for he said that the Kingdom of my Son Jesus would be eternal.'

Refrain: I have done judgement and justice: O give me not over unto mine oppressors.

'Alas! the prophecy of Simeon has been fulfilled: for Thy sword has pierced my heart, Emmanuel.'

Refrain: Be surety for Thy servant for good: let not the proud accuse me falsely.

Be ashamed, O Jews, for the Life-giver raised your dead, yet ye slew Him out of envy.

Refrain: Mine eyes have failed with waiting for Thy salvation, and for the word of Thy righteousness.

Seeing Thee, my Christ, the Light invisible, hidden lifeless in the tomb, the sun trembled and darkened its light.

Refrain: Deal with Thy servant according unto Thy mercy, and teach me Thy statutes.

Thine all-blameless Mother wept bitterly, O Word, when she beheld Thee in the grave, God ineffable and without beginning.

Refrain: I am Thy servant; give me understanding, that I may know Thy testimonies.

Thine undefiled Mother, seeing Thy death, O Christ, cried to Thee in bitter sorrow: 'Tarry not, O Life, among the dead.'

Refrain: It is time for the Lord to act: for they have made void Thy law.

Cruel hell trembled when he saw Thee, O immortal Sun of glory, and in haste he yielded up his prisoners.

Refrain: Therefore have I loved Thy commandments above gold or topaz.

Great and fearful is the sight now before our eyes, O Saviour: for of His own will the Cause of life submits to death, that Me may give life to all.

Refrain: Therefore I walked uprightly according unto all Thy commandments: and I hated every evil way.

Thy side is pierced, O Master, and Thy hands are transfixed with nails; so Thou healest the wound of our first parents and the sinful greed of their hands.

Refrain: Thy testimonies are wonderful: therefore has my soul sought them.

Once they wept in every house for Rachel's child; and now the company of Christ's disciples with His Mother lament for the Virgin's Son.

Refrain: The revelation of Thy words shall give light and understanding unto the simple.

With their hands they struck Christ in the face, though He it was who formed man with His hand and crushed the teeth of the beast.

Refrain: I opened my mouth, and drew in my breath: for I longed for Thy commandments.

In our hymns, O Christ, with all the faithful we worship now Thy Crucifixion and Thy Sepulchre, for by Thy burial we are set free from death.

Glory to the Father, and to the Son, and to the Holy Spirit.

O God without beginning, Word coeternal, and Holy Spirit, in Thy love strengthen the power of our rulers against their enemies.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

O Virgin pure and undefiled, who hast given birth to our Life, bring to an end the scandals of the Church and in thy love grant her peace.

And we repeat the first troparion of the second stasis:

It is right to magnify Thee, Giver of Life, who hast stretched Thine arms upon the Cross and broken the power of the enemy.

Small Litany

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

Choir: Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For holy art Thou, our God, Who does rest upon the glorious throne of the cherubim, and to Thee we ascribe glory, together with Thine eternal Father and Thy most holy, good and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Third Stasis, Tone III

Every generation, O my Christ, offers praises at Thy burial.

Refrain: Look Thou upon me, and be merciful unto me, according to the judgement of those that love Thy Name.

Taking Thee down from the Tree, Joseph of Arimathaea lays Thee in a sepulchre.

Refrain: Order my steps in Thy word: and let not any iniquity have dominion over me.

Providently bringing Thee sweet spices, O my Christ, the Myrrh-bearers drew near.

Refrain: Deliver me from the false accusation of men: so will I keep Thy commandments.

Come, and with the whole creation let us offer a funeral hymn to the Creator.

Refrain: Make Thy face to shine upon Thy servant; and teach me Thy statutes.

Understanding what we do, with the Myrrh-bearers let us all anoint the Living as a corpse.

Refrain: Rivers of water have run down from mine eyes, because I kept not Thy law.

O thrice-blessed Joseph, bury the body of Christ, the Giver of Life.

Refrain: Righteous art Thou, O Lord, and upright are Thy judgements.

Those He fed with manna have lifted up their heel against their Benefactor.

Refrain: Thy testimonies that Thou hast commanded are righteous and very faithful.

Those He fed with manna offer to the Saviour vinegar and gall.

Refrain: My zeal has consumed me, because mine enemies have forgotten Thy words.

O the folly of those who killed the prophets and slew Christ!

Refrain: Thy word is tried in the fire to the uttermost: therefore has Thy servant loved it.

Like a foolish servant, the disciple has betrayed the Abyss of Wisdom.

Refrain: I am young and despised: yet have I not forgotten Thy statutes.

Judas the traitor has sold his Deliverer and himself become a captive.

Refrain: Thy righteousness is an everlasting righteousness, and Thy law is truth.

As Solomon said, the mouth of the transgressing Hebrews is a deep pit.

Refrain: Trouble and anguish have taken hold on me: yet Thy commandments are my study.

In the crooked paths of the transgressing Hebrews there are thorns and snares.

Refrain: The righteousness of Thy testimonies is everlasting: give me understanding, and I shall live.

Joseph and Nicodemus bury the Creator with the honours that befit the dead.

Refrain: I cried with my whole heart; hear me, O Lord: I will seek Thy statutes.

Life-giver and Saviour, Thou hast destroyed hell: to Thy power be glory!

Refrain: I cried unto Thee; save me, and I shall keep Thy testimonies.

When she saw Thee lying dead, O Word, the all-pure Virgin wept with a mother's grief.

Refrain: I rose up before it was dawn, and cried: I have hoped in Thy word.

'O my sweet springtime, O my sweetest Child, where has all Thy beauty gone?'

Refrain: Mine eyes woke before the morning: that I might meditate in Thy words.

When Thou, O Word, wast dead, Thine all-pure Mother raised a lamentation for Thee.

Refrain: Hear my voice according unto Thy loving-kindness, O Lord: quicken me according to Thy judgement.

The women came with myrrh to anoint Christ, the Myrrh of God,

Refrain: They draw nigh that persecute me unlawfully: they are far from Thy Law.

By dying, O my God, Thou puttest death to death through Thy divine power.

Refrain: Thou art near, O Lord; and all Thy ways are truth.

The deceiver is deceived, and those he misled are set free by Thy wisdom, O my God.

Refrain: Concerning Thy testimonies, I have known of old that Thou hast founded them for ever.

The traitor was cast down to the depths of hell, and to the pit of destruction.

Refrain: Behold my humiliation, and deliver me: for I have not forgotten Thy law.

Thorns and snares beset the path of Judas the foolish and the thrice-wretched.

Refrain: Judge my cause, and deliver me: quicken me according to Thy word.

All that crucified Thee shall be destroyed together, O Word, Thou Son of God and King of all.

Refrain: Salvation is far from the wicked: for they have not sought Thy statutes.

In the pit of destruction shall all the men of blood be destroyed together.

Refrain: Many are Thy tender mercies, O Lord: quicken me according to Thy judgement.

O Son of God and King of all, my God and my Creator, how hast Thou accepted suffering?

Refrain: Many are they that persecute and afflict me: yet have I not turned aside from Thy testimonies.

As the mother of a foal, the Virgin gazed on Thee in grief when she saw Thee hanging on the Tree.

Refrain: I beheld the foolish and was grieved; because they kept not Thy words.

Joseph and Nicodemus bury the body that is the Source of life.

Refrain: See how I have loved Thy commandments: quicken me, O Lord, in Thy mercy.

Pierced to the heart, the Virgin shed warm tears and cried aloud. *Refrain:* The beginning of Thy words is truth: and every one of Thy righteous judgements endures for ever.

‘O Light of mine eyes, my sweetest Child, how art Thou hidden now in the sepulchre?’

Refrain: Princes have persecuted me without a cause: but my heart stands in awe of Thy words.

‘Weep not, O Mother, for I suffer this to set at liberty Adam and Eve.’

Refrain: I will rejoice at Thy words, as one that finds great spoil.

‘O my Son, I glorify Thy supreme, compassion, that causes Thee to suffer so.’

Refrain: I have hated and abhorred injustice: but Thy law have I loved.

Thou hast drunk vinegar and gall, in Thy compassion, to loose us from the guilt of the forbidden fruit.

Refrain: Seven times a day have I praised Thee because of the judgements of Thy righteousness.

Thou art nailed upon the Cross, who of old hast sheltered Thy people with a pillar of cloud.

Refrain: Great peace have they that love Thy law: and for them there is no stumbling-block.

The women bearing myrrh came, O Saviour, to Thy tomb and offered Thee sweet spices.

Refrain: Lord, I have looked for Thy salvation, and loved Thy commandments.

Arise, O merciful Lord, and raise us from the depths of hell.

Refrain: My soul has kept Thy testimonies: and loved them exceedingly.

‘Arise, O Giver of Life’, the Mother who bore Thee said with tears.

Refrain: I have kept Thy commandments and Thy testimonies: for all my ways are before Thee, O Lord.

Make haste to arise, O Word, and take away the sorrow of Thy Virgin Mother.

Refrain: Let my prayer draw near to Thee, O Lord; give me understanding according to

Thy word.

All the powers of heaven were filled with fear and wonder when they saw Thee dead.

Refrain: Let my supplication come before Thee, O Lord: deliver me according to Thy word.

With love and fear we honour Thy Passion: grant us the forgiveness of our sins.

Refrain: Let my lips speak of Thy praise: for Thou hast taught me Thy statutes.

Strange and dreadful wonder! How art Thou now hidden in the earth, O Word of God?

Refrain: Let my tongue speak of Thy words: for all Thy commandments are righteousness.

Joseph once fled with Thee, O Saviour, and now another Joseph buries Thee.

Refrain: Let Thine hand be near to save me: for I have chosen Thy commandments.

Thine all-holy Mother weeps for Thee lamenting, O my Saviour, at Thy death.

Refrain: I have longed for Thy salvation, O Lord; and Thy law is my study.

The spiritual powers tremble at Thy strange and fearful burial, O Maker of all.

Refrain: My soul shall live, and it shall praise Thee: and Thy judgements shall help me.

Early in the morning the myrrh-bearers came to Thee and sprinkled myrrh upon Thy tomb.

Refrain: I have gone astray like a lost sheep: seek Thy servant, for I have not forgotten Thy commandments.

By Thy Resurrection give peace to the Church and salvation to Thy people.

Glory to the Father, and to the Son, and to the Holy Spirit.

O my God in Trinity, Father, Son and Spirit, grant Thy mercy to the world.

Both now and ever, and unto the ages of ages. Amen.

Theotokion

Grant to us thy servants to behold, O Virgin, the Resurrection of thy Son.

This is immediately followed by the Evlogitaria of the Resurrection, during which the priest with the deacon censes the Epitaphion, the sanctuary and the whole church.

The Evlogitaria

Blessed art Thou, O Lord,/ teach me Thy statutes.

The assembly of angels was amazed,/ beholding Thee numbered among the dead;/ yet, O Savior,/ destroying the stronghold of death,/ and with Thyself raising up Adam,/ and freeing all from hades.

Blessed art Thou, O Lord,/ teach me Thy statutes.

Why mingle ye myrrh with tears of pity,/ O ye women disciples?/ Thus the radiant angel within the tomb/ addressed the myrrh-bearing women;/ behold the tomb and understand,/ for the Savior is risen from the tomb.

Blessed art Thou, O Lord,/ teach me Thy statutes.

Very early/ the myrrh-bearing women hastened/ unto Thy tomb, lamenting,/ but the angel stood before them and said:/ the time for lamentation is passed, weep not,/ but tell of the Resurrection to the apostles.

Blessed art Thou, O Lord,/ teach me Thy statutes.

The myrrh-bearing women,/ with myrrh came to Thy tomb, O Savior, bewailing,/ but the angel addressed them, saying:/ Why number ye the living among the dead,/ for as God/ He is risen from the tomb.

Glory to the Father, and to the Son,/ and to the Holy Spirit.

Let us worship the Father,/ and His Son, and the Holy Spirit,/ the Holy Trinity,/ one in

essence,/ crying with the Seraphim:/ Holy, Holy, Holy art Thou, O Lord.

Both now and ever,/ and unto the ages of ages. Amen.

In bringing forth the Giver of life,/ thou hast delivered Adam from sin, O Virgin,/ and hast brought joy to Eve/ instead of sorrow;/ and those fallen from life/ have thereunto been restored,/ by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*)

Then there is a small litany:

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

Choir: Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art the King of peace, O Christ our God, and to Thee we ascribe glory, together with Thine eternal Father, and Thy most holy, good and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

After this the Choir sings the Sessional hymn from the Triodion:

Tone 1 [Troparion Melody]

Joseph begged Thy holy body from Pilate and,/ anointing it with sweet-smelling spices,/ he wrapped it in clean linen and laid it in a new tomb;/ and early in the morning the women bearing myrrh cried out:/ "As Thou hast foretold, O Christ,// show to us the Resurrection."

Glory to the Father, and to the Son, and to the Holy Spirit.

"As Thou hast foretold, O Christ,// show to us the Resurrection."

Both now and ever, and unto the ages of ages. Amen.

The angelic choirs are filled with wonder,/ beholding Him Who rests in the bosom of the Father/ laid in the tomb as one dead, though He is immortal./ The ranks of the angels surround Him,/ and with the dead in hell they glorify Him// as Creator and Lord.

Psalm 50

Reader: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips,

and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

The Canon

Ode I

Irmos, Tone 6: He Who in ancient times hid the pursuing tyrant beneath the waves of the sea, is hidden beneath the earth by the children of those whom once He saved. But as the maidens let us sing unto the Lord, for He is greatly glorified.

Glory to Thee, our God, glory to Thee.

O Lord my God, I will sing to Thee a funeral hymn, a song at Thy burial: for by Thy burial Thou hast opened for me the gates of life, and by Thy death Thou hast slain death and hades.

Glory to Thee, our God, glory to Thee.

All things above and all beneath the earth quaked with fear at Thy death, as they beheld Thee, O my Savior, upon Thy throne on high and in the tomb below. For seeing Thou wert mortal is beyond understanding, O Author of life.

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

To fill all things with Thy glory, Thou hast gone down into the nethermost parts of the earth: for my substance that is in Adam is not hidden from Thee, but when buried, Thou dost restore me from corruption, O Lover of mankind.

Katavasia, Tone 6: He Who in ancient times hid the pursuing tyrant beneath the waves of the sea, is hidden beneath the earth by the children of those whom once He saved. But as the maidens let us sing unto the Lord, for He is greatly glorified.

Ode III

Irmos, Tone 6: When the creation beheld Thee hanging in Golgotha, Who hast hung the whole earth freely upon the waters, it was seized with amazement and it cried: 'There is none holy save Thee, O Lord.'

Glory to Thee, our God, glory to Thee.

Images of Thy burial hast Thou disclosed in a multitude of visions; and now, as the God-Man, Thou hast revealed Thy secrets unto those in hades, O Master, who cry aloud: "There is none holy beside Thee, O Lord."

Glory to Thee, our God, glory to Thee.

Thou hast stretched out Thine arms and united all that of old was separated; clothed in a winding sheet, O Savior, and buried in a tomb, Thou hast loosed the captives, who cry aloud: "There is none holy beside Thee, O Lord."

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

By a tomb and seals, O Uncontainable One, wast Thou held of Thine own will; but through Thine energies Thou hast showed Thy power by Divine action to those who sing: "There is none holy beside Thee, O Lord, Lover of mankind."

Katavasia, Tone 6: When the creation beheld Thee hanging in Golgotha, Who hast hung the whole earth freely upon the waters, it was seized with amazement and it cried: 'There is none holy save Thee, O Lord.'

Then there is a small litany, then the Sessional hymn:

Tone 1 [Troparion Melody]

The soldiers keeping watch over Thy tomb, O Savior, became as dead men/ from the shining brightness at the appearing of the angel,/ who proclaimed to the women the Resurrection./ We glorify Thee as the Destroyer of corruption;/ we fall down before Thee,// risen from the tomb, our only God.

Ode IV

Irmos, Tone 6: Foreseeing Thy divine self-emptying upon the Cross, Abbachum cried out marveling: Thou hast cut short the strength of the powerful, O gracious and almighty Lord, and preached to those in hell.

Glory to Thee, our God, glory to Thee.

Today Thou hast sanctified the seventh day, which anciently Thou didst bless by resting from Thy works. Thou bringest all things into being and renewest all things, observing the Sabbath, O my Savior, and restoring all.

Glory to Thee, our God, glory to Thee.

By Thy greater power, Thou hast conquered; from the flesh Thy soul was parted, yet Thou hast burst asunder both bonds, death and hades, O Word, by Thy might.

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

Hades was embittered when it met Thee, O Word, for it saw a mortal

deified, striped with wounds, yet all-powerful; and it shrank back in terror at this sight.

Katavasia, Tone 6: Foreseeing Thy divine self-emptying upon the Cross, Abbachum cried out marveling: Thou hast cut short the strength of the powerful, O gracious and almighty Lord, and preached to those in hell.

Ode V

Irmos, Tone 6: Isaiah, as he watched by night, beheld the light that knows no evening, the light of Thy Theophany, O Christ, that came to pass from tender love for us; and he cried aloud: 'The dead shall arise and they that dwell in the tomb shall be raised up, and all those born on the earth shall rejoice exceedingly.'

Glory to Thee, our God, glory to Thee.

Thou makest new those of earth, O Creator, becoming a thing of dust, and the winding-sheet and tomb reveal, O Word, the mystery that is within Thee; for the noble counselor typifies the counsel of Him that begat Thee, Who hath majestically refashioned me in Thee.

Glory to Thee, our God, glory to Thee.

By Thy death dost Thou transform mortality and by Thy burial, corruption, for Thou makest incorruptible, by divine majesty, the nature Thou hast taken, rendering it immortal; for Thy flesh saw not corruption, O Master, nor was Thy soul left in hades as that of a stranger.

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

Coming forth from an unwedded Mother, and wounded in Thy side with a spear, O my Maker, Thou hast brought to pass the re-creation of Eve. Becoming Adam, Thou hast in ways surpassing nature slept a nature-restoring sleep, raising life from sleep and from corruption, for Thou art the Almighty.

Katavasia, Tone 6: Isaiah, as he watched by night, beheld the light that knows no evening, the light of Thy Theophany, O Christ, that came to pass from tender love for us; and he cried aloud: 'The dead shall arise and they that dwell in the tomb shall be raised up, and all

those born on the earth shall rejoice exceedingly.'

Ode VI

Irmos, Tone 6: Jonah was enclosed but not held fast in the belly of the whale; for, serving as a figure of Thee, Who hast suffered and wast buried in the tomb, he lept forth from the monster as from a bridal chamber, and he called out to the watch: 'O ye who keep guard falsely and in vain, ye have forsaken your own mercy.'

Glory to Thee, our God, glory to Thee.

Torn wast Thou, but not separated, O Word, from the flesh of which Thou hadst partaken; for though Thy temple was destroyed at the time of Thy Passion, yet the Substance of Thy Godhead and of Thy flesh is but one. For in both Thou art one Son, the Word of God, both God and man.

Glory to Thee, our God, glory to Thee.

Fatal to man, but not to God, was the sin of Adam; for though the earthly substance of Thy flesh suffered, yet the Godhead remained impassable; that which in Thy nature was corruptible Thou hast transformed to incorruption, and a fountain of life incorruptible hast Thou revealed by Thy Resurrection.

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

Hades reigneth, but not for ever over the race of man; for Thou, laid in a tomb, O Sovereign Lord, hast burst asunder the bars of death with Thy life-giving hand, and Thou hast proclaimed to those who slept from the ages the true redemption, O Savior, Who art become the Firstborn from the dead.

Katavasia, Tone 6: Jonah was enclosed but not held fast in the belly of the whale; for, serving as a figure of Thee, Who hast suffered and wast buried in the tomb, he lept forth from the monster as from a bridal chamber, and he called out to the watch: 'O ye who keep guard falsely and in vain, ye have forsaken your own mercy.'

Then there is a small litany, followed by the Kontakion and Ikos Holy Saturday:

Tone 6

He that shut up the abyss is seen as one dead,/ and like a mortal, the Immortal One is wrapped in linen and myrrh,/ and placed in a grave./ And women came to anoint Him, weeping bitterly and crying out:/ This is the most blessed Sabbath day// wherein Christ, having slept, shall arise on the third day.

Ikos: He Who sustaineth all things was lifted upon the Cross, and all creation wept, seeing Him hanging naked on the Tree. The sun hid its rays, and the stars cast aside their light; the earth shook in much fear, and the sea fled, and the rocks were rent, and many graves were opened and the bodies of the saints arose. Hades groaned below, and the Jews conspired to spread slander against Christ's Resurrection. But the women cried aloud: "This is the most blessed Sabbath day wherein Christ, having slept, shall arise on the third day."

Ode VII

Irmos, Tone 6: Wonder past speech! He Who delivered the holy children from the fiery furnace, is laid a corpse without breath in the tomb: for our salvation who sing: O God our Deliverer, blessed art Thou

Glory to Thee, our God, glory to Thee.

Wounded in the heart was hades when it received Him Who was wounded in the side by a spear, and consumed by divine fire it groaned aloud at the salvation of us who sing: "O God our Redeemer, blessed art Thou.

Glory to Thee, our God, glory to Thee.

O wealthy tomb! For it received within itself the Creator, as one asleep, and it was shown to be a divine treasury of life, for the salvation of us who sing: "O God our Redeemer, blessed art Thou."

Glory to the Father, and to the Son, and to the Holy Spirit.

In accordance with the law of the dead, the Life of all submitteth to be laid in the tomb, and He showeth it to be a source of awakening, for the salvation of us who sing: "O God our Redeemer, blessed art Thou."

Both now and ever, and unto the ages of ages. Amen.

Whether in hades or in the tomb or in Eden, the Godhead of Christ was indivisibly one with the Father and the Spirit, for the salvation of us who sing: "O God our Redeemer, blessed art Thou."

Katavasia, Tone 6: Wonder past speech! He Who delivered the holy children from the fiery furnace, is laid a corpse without breath in the tomb: for our salvation who sing: O God our Deliverer, blessed art Thou

Ode VIII

Irmos, Tone 6: Be ye astonished, O ye heavens, be ye horribly afraid, and let the foundations of the earth be shaken. For lo, He who dwells on high is numbered with the dead and lodges as a stranger in a narrow tomb. Him do ye children bless, ye priests praise, and ye people exalt above all forever.

Glory to Thee, our God, glory to Thee.

The most pure Temple is destroyed, but raiseth up the fallen tabernacle. For the second Adam, He Who dwelleth on high, hath come down to the first Adam, even into the chambers of hades. Him do ye children bless, ye priests praise, and ye people supremely exalt unto all ages.

Glory to Thee, our God, glory to Thee.

The disciples' courage failed, but Joseph of Arimathea was bolder; for, seeing the God of all a corpse and naked, he asked for the body and buried Him, crying: Him do ye children bless, ye priests praise, and ye people supremely exalt unto all ages.

We bless Father, Son, and Holy Spirit, the Lord; both now and ever, and unto the ages of ages. Amen.

O new wonders! O what goodness! O ineffable forbearance! For of His own will He Who dwelleth on high is sealed beneath the earth, and God is falsely accused as a deceiver. Him do ye children bless, ye priests praise, and ye people supremely exalt unto all ages.

After the last troparion of the Canon:

Choir: We praise, we bless, we worship the Lord, // praising and supremely exalting Him unto all ages.

Katavasia, Tone 6: Be ye astonished, O ye heavens, be ye horribly afraid, and let the foundations of the earth be shaken. For lo, He who dwells on high is numbered with the dead and lodges as a stranger in a narrow tomb. Him do ye children bless, ye priests praise, and ye people exalt above all forever.

Ode IX

The Magnificat and "More honorable than the cherubim" are not sung.

Irmos, Tone 6: Weep not for Me, O Mother, beholding in the sepulcher the Son Whom thou has conceived without seed in thy womb. For I shall rise and shall be glorified, and as God I shall exalt in everlasting glory those who magnify thee with faith and love.

Glory to Thee, our God, glory to Thee.

At Thy strange birth, O Son without beginning, I was blessed in ways surpassing nature,

for I was spared all travail. But now, beholding Thee, my God, a lifeless corpse, I am pierced with the sword of bitter grief. But arise, that I may be magnified.

Glory to Thee, our God, glory to Thee.

The earth covereth Me as I desire, O Mother, but the gatekeepers of hades tremble as they see Me, clothed in the bloodstained garment of vengeance; for on the Cross as God have I struck down Mine enemies, and I shall rise again and magnify thee.

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

Let creation rejoice, let all that are born of earth be glad, for the enemy, hades, hath been despoiled; let the women come with myrrh to meet Me, for I am delivering Adam and Eve with all their offspring, and on the third day I shall rise again.

Katavasia, Tone 6: Weep not for Me, O Mother, beholding in the sepulcher the Son Whom thou has conceived without seed in thy womb. For I shall rise and shall be glorified, and as God I shall exalt in everlasting glory those who magnify thee with faith and love.

Then there is a small litany, followed by:

Priest: Holy is the Lord our God.

Tone 2

Choir: Holy is the Lord our God.

Priest: For holy is the Lord our God.

Choir: Holy is the Lord our God.

Priest: Above all peoples is our God.

Choir: Holy is the Lord our God.

The Psalms of Praise

Reader: In the Second Tone, Let every breath praise the Lord.

Choir: Let every breath praise the Lord./ Praise the Lord from the heavens,/ praise Him in the highest./ To Thee is due praise, O God.

Praise Him, all ye His angels;/ praise Him, all ye His hosts./ To Thee is due praise, O God.

Praise Him for His mighty acts,/praise Him according to the multitude of His greatness.

Tone 2

Today a tomb holds Him Who holds the creation/ in the hollow of His hand;/ a stone covers Him who covered the heavens with glory./ Life sleeps and hell trembles,/ and Adam is set free from his bonds./ Glory to Thy dispensation,/ whereby Thou hast accomplished all things,/ granting us an eternal Sabbath,// Thy most holy Resurrection from the dead.

Praise Him with the sound of trumpet,/ praise Him with the psaltery and harp.

What is this sight that we behold?/ What is this present rest?/ The King of the ages,/ having through His Passion fulfilled the plan of salvation,/ keeps Sabbath in the tomb, granting us a new Sabbath./ Unto Him let us cry aloud:/ Arise, O Lord, judge Thou the earth,/ for measureless is Thy great mercy// and Thou dost reign for ever.

Praise Him with timbrel and dance,/ praise him with strings and flute.

Come, let us see our Life lying in the tomb,/ that He may give life to those that in their tombs lie dead./ Come, let us look today on the Son of Judah as He sleeps,/ and with the prophet let us cry aloud to Him:/ Thou hast lain down, Thou hast slept as a lion;/ who shall awaken Thee, O King?/ But of Thine own free will do Thou rise/ Who willingly dost give Thyself for us./ O Lord, glory to Thee.

Praise Him with tuneful cymbals, praise Him with cymbals of jubilation./ Let every breath praise the Lord.

Tone 6

Joseph asked for the body of Jesus/ and he laid it in his own new tomb:/ for it was fitting that the Lord should come forth from the grave/ as from a bridal chamber./ O Thou who hast broken the power of death/ and opened the gates of Paradise to men,// glory be to Thee.

Glory...

Tone 6

Moses the great mystically prefigured this present day, saying:/ 'And God blessed the seventh day./ For this is the blessed Sabbath, this is the day of rest,/ on which the only-begotten Son of God rested from all His works./ Suffering death in accordance with the plan of salvation,/ He kept the Sabbath in the flesh;/ and returning once again to what He was,/ through His Resurrection He has granted us eternal life,// for He alone is good and loves mankind.

Both now...

Tone 2

Most blessed art Thou, O Virgin Theotokos,/ for through Him Who became incarnate of Thee/ is hades led captive, Adam recalled,/ the curse annulled, Eve set free,/ death slain, and we are given life./ Wherefore, we cry aloud in praise:// Blessed is Christ God Who hast been so pleased, glory to Thee.

Priest: Glory to Thee Who hast shown forth the light.

Choir: Glory to God in the highest, and on earth peace, good will among men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory. O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and O Holy Spirit. O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world; have mercy on us; Thou that takest away the sins of the world, receive our prayer; Thou that sittest at the right hand of the Father, have mercy on us. For Thou only art holy; Thou only art the Lord, O Jesus Christ, to the glory of God the Father. Amen.

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

Vouchsafe, O Lord, to keep us this day without sin. Blessed art Thou, O Lord, the God of our fathers, and praised and glorified is Thy name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed are Thou, O Lord, teach me Thy statutes. (*Thrice*)

Lord, thou hast been our refuge in generation and generation. I said: O Lord, have mercy on me, heal my soul, for I have sinned against Thee.

O Lord, unto Thee have I fled for refuge, teach me to do Thy will, for Thou art my God. For in Thee is the fountain of life, in Thy light shall we see light. O continue Thy mercy unto them that know Thee.

Holy God, Holy mighty, Holy Immortal have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Holy Immortal have mercy on us.

Holy God, Holy mighty, Holy Immortal have mercy on us.

During the Praises, the senior priest puts on all his vestments, and as the choir sing the Theotokion he comes out of the sanctuary with the rest of the clergy and stands before the Epitaphion (Plashchanitsa). During the singing of the Great Doxology he goes three times round the Epitaphion, censuring it from the four sides. Then, while the choir sings the final 'Holy God' to a slow and solemn melody, as at the Burial Service, he takes the Book of the Gospels and the other clergy take the Epitaphion which they hold above his head. They go in procession round

the outside of the church, the choir meanwhile continuing to sing 'Holy God' as often as is necessary. The Cross with the processional candles is carried at the head of the procession; then comes the choir; then the deacon with the incense, the clergy with the Epitaphion, and after them all the members of the congregation, holding lighted candles. The procession returns to the interior of the church, and stopping before the Holy Doors with the Epitaphion the senior priest says:

Priest: Wisdom, let us attend!

The choir then sings the troparion:

Tone 2

The Noble Joseph,/ taking Thy most pure body down from the Tree/ and having wrapped it in pure linen and spices,// laid it in a new tomb.

And the clergy replace the Epitaphion on the table in the center of the church, putting the Book of the Gospels on it, as before. The senior priest goes once around the Epitaphion, censuring it from the four sides.

When the singing of 'The Noble Joseph' is completed, there follows the troparion of the prophecy:

Reader: The Troparion of the Prophecy in the 2nd Tone:

Choir: O Christ, Who holdest fast the ends of the earth,/ Thou hast accepted to be held fast within the tomb,/ to deliver man from his fall into hell;// and as immortal God Thou hast conferred upon us immortality and life.

Glory... Both now...

O Christ, Who holdest fast...

Priest: Let us attend! Wisdom! Let us attend!

Reader: The Prokimenon in the 4th Tone: Arise, O Lord, help us, and redeem us for Thy name's sake.

Choir: Arise, O Lord, help us, and redeem us for Thy name's sake.

Reader: O God, with our ears have we heard, for our fathers have told us.

Choir: Arise, O Lord, help us, and redeem us for Thy name's sake.

Reader: Arise, O Lord, help us.

Choir: And redeem us for Thy name's sake.

Priest: Wisdom!

Reader: The reading is from the Prophecy Ezekiel.

Priest: Let us attend.

Reader: The hand of the Lord came upon me, and the Lord brought me forth by the Spirit, and set me in the midst of the plain, and it was full of human bones. And He led me round about them every way. And behold, there were very many on the face of the plain, very dry. And He said to me, Son of man, will these bones live? And I said, O Lord God, Thou knowest this! And He said to me, Prophecy upon these bones, and you shall say to them, Ye dry bones, hear the word of the Lord. Thus saith Adonai the Lord to these bones: Behold, I will bring upon you the breath of life; and I will lay sinews upon you, and will bring up flesh upon you, and will spread skin upon you, and I will put My Spirit into you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as the Lord commanded me. And it came to pass while I was prophesying, that behold, there was an earthquake, and the bones came together, bone to bone, each one to his joint. And I looked, and behold, sinews came upon them, and flesh grew and came upon them, and skin was spread upon them above, but there was no breath in them. And He said to me, Prophecy to the wind, prophecy, son of man, and say to the wind, Thus saith Adonai the Lord: Come from the four winds, O breath,

and breathe upon these dead, and let them live. So I prophesied as He commanded me, and the breath entered into them, and they lived, and stood upon their feet, a very great assembly. And the Lord spoke to me, saying, Son of man, these bones are the whole house of Israel: and they say, Our bones have become dry, our hope hath perished, we are quite spent. Therefore prophesy, son of man, and say, Thus saith Adonai the Lord: Behold, I will open your tombs, My people, and will bring you up out of your tombs, and I will bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, that I may bring you up from your graves, My people; and I will put My Spirit within you, and ye shall live. And I will place you upon your own land; and you shall know that I am the Lord; I have spoken, and will do it, saith Adonai the Lord.

Priest: Let us attend! Wisdom! Let us attend!

Reader: The Prokimenon in the 7th Tone: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Choir: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Reader: I will confess Thee, O Lord with my whole heart, I will tell of all Thy wonders.

Choir: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Reader: Arise, O Lord my God, let Thy hand be lifted high.

Choir: Forget not Thy paupers to the end.

Priest: Wisdom!

Reader: The reading is from the Epistles of the Holy Apostle Paul to the Corinthians and Galatians.

Priest: Let us attend.

Reader: Brethren: Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Priest: Peace be unto thee.

Reader: And to thy spirit.

Priest: Wisdom!

Reader: Alleluia in the 5th Tone: Let God arise, and let His enemies be scattered.

Choir: Alleluia, Alleluia, Alleluia!

Reader: As smoke vanisheth, so let them vanish; as wax melteth before the fire.

Choir: Alleluia, Alleluia, Alleluia!

Reader: So let sinners perish at the presence of God.

Choir: Alleluia, Alleluia, Alleluia!

Priest: Wisdom! Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to Matthew.

Choir: Glory to Thee, O Lord, glory to thee.

Priest: Let us attend.

Priest: On the next day, that followed the day of the preparation, the chief priests and

Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

Choir: Glory to Thee, O Lord, glory to thee.

Priest: Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. (*Thrice*)

Again we pray for our Archbishop *Name* and all our brethren in Christ.

Choir: Lord, have mercy. (*Thrice*)

Again we pray for this land, its authorities and armed forces.

Choir: Lord, have mercy. (*Thrice*)

Again we pray for the suffering Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Choir: Lord, have mercy. (*Thrice*)

Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Choir: Lord, have mercy. (*Thrice*)

Again we pray for our brethren, the priests, priestmonks, and all our brethren in Christ.

Choir: Lord have mercy. (*Thrice*)

Again we pray for the blessed and ever-memorable, holy Orthodox patriarchs; for pious kings and right-believing queens; and for the founders of this holy temple (if it be a monastery: this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Choir: Lord, have mercy. (*Thrice*)

Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Choir: Lord, have mercy. (*Thrice*)

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Priest: Let us complete our morning prayer unto the Lord.

Choir: Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Choir: Grant this, O Lord.

Pardon and remission of our sins and offences, let us ask of the Lord.

Choir: Grant this, O Lord.

Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Choir: Grant this, O Lord.

A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask.

Choir: Grant this, O Lord.

Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art a God of mercy, compassion and love for mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: Let us bow our heads unto the Lord.

Choir: To Thee, O Lord. *(Very Slowly)*

Priest: For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The Dismissal

Priest: Wisdom!

Choir: Father bless!

Priest: He that is is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Choir: Amen. Establish, O God, the holy Orthodox Faith of Orthodox Christians unto the ages of ages.

Priest: O most holy Theotokos, save us.

Choir: More honorable than the Cherubim, and beyond compare more glorious than the Seraphim; who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

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

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

Lord have mercy. *(Thrice)*

Father, bless.

Priest: May Christ our true God, Who for us men and for our salvation did deign to suffer the dread passion, and the life-creating Cross and voluntary burial in the flesh, through the intercessions of His most pure Mother; of the holy and glorious apostles; and Saint *Name (to whom the church is dedicated)*; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Choir: Amen.

Many Years

Save, O Lord...

After the Dismissal the faithful come up to venerate the Epitaphion, while the choir sings:

Tone 5

Come and let us bless Joseph of everlasting memory,/ who came to Pilate by night/ and begged for the Life of all:/ 'Give me this stranger,/ Who has no place to lay His head./ Give me this stranger,/ Whom His evil disciple delivered to death./ Give me this stranger,/ Whom His Mother saw hanging on the Cross,/ and with a mother's sorrow she cried weeping:/ "Woe is me, O my Child!/ Woe is me, Light of mine eyes and beloved fruit of my womb!/ For what Symeon foretold in the temple is come to pass today:/ a sword pierces my heart,/ but do Thou change my grief to gladness by Thy Resurrection."/ We venerate Thy Passion, O Christ!/ We venerate Thy Passion, O Christ!/ We venerate Thy Passion, O Christ,// and Thy Holy Resurrection!

Then the reader immediately begins the first hour.

Hours

The hours are read as usual (non-lenten).

1st Troparion (All Hours):

The Noble Joseph, taking Thy most pure body down from the Tree and having wrapped it in pure linen and spices, laid it in a new tomb

2nd Troparion (1st and 6th Hours):

When Thou didst descend unto death, O Life Immortal,/ then didst Thou slay hell with the lightning of Thy divinity./ And when Thou didst also raise the dead/ out of the nethermost depths,/ all the hosts of the heavens cried out:// O Life-Giver, Christ our God, glory be to Thee.

2nd Troparion (3rd and 9th Hours):

Unto the myrrh-bearing women/ did the angel cry out as he stood by the grave:/ Myrrh is meet for the dead,// but Christ hath proved a stranger to corruption.

Kontakion (All hours):

He that shut up the abyss is seen as one dead, and like a mortal, the Immortal One is wrapped in linen and myrrh, and placed in a grave. And women came to anoint Him, weeping bitterly and crying out: This is the most blessed Sabbath day wherein Christ, having slept, shall arise on the third day

Typika

Reader: In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

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

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called the sons of God.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad, for great is your reward in the heavens.

Glory to the Father, and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of ages. Amen.

Remember us, O Lord, when Thou comest in Thy kingdom.

Remember us, O Master, when Thou comest in Thy kingdom.

Remember us, O Holy One, when Thou comest in Thy kingdom.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Come unto Him, and be enlightened and your faces shall not be ashamed.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Glory to the Father, and to the Son, and to the Holy Spirit.

The choir of Holy angels and archangels, with all the heavenly hosts praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Both now and ever, and unto the ages of ages. Amen.

Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Reader: Amen.

Kontakion of the day

He that shut up the abyss is seen as one dead, and like a mortal, the Immortal One is wrapped in linen and myrrh, and placed in a grave. And women came to anoint Him, weeping bitterly and crying out: This is the most blessed Sabbath day wherein Christ, having slept, shall arise on the third day

Lord, have mercy. (*40 times*)

O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant

it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the glory of the God the Father. Amen.

Deacon: Wisdom!

Choir: It is truly meet to bless thee, the Theotokos, Ever blessed and most blameless, and Mother of our God.

Priest: O Most holy Theotokos, save us.

Choir: More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

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

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

Lord, have mercy. (*Thrice*)

Father, Bless.

Priest: May Christ our true God, through the intercessions of His most pure Mother, of our holy and God-bearing fathers, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

Holy and Great Saturday

Vespers with the Divine Liturgy

Priest: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

O come, let us worship God our King.

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

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

Psalm 103

Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds, Who maketh His angels spirits, and His ministers a flame of fire, Who establisheth the earth in the sureness thereof; it shall not be turned back for ever and ever. The abyss like a garment is His mantle; upon the mountains shall the waters stand. At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid. The mountains rise up and the plains sink down, unto the place where Thou hast established them. Thou appointedst a bound that they shall not pass, neither return to cover the earth. He sendeth forth springs in the valleys; between the mountains will the waters run. They shall give drink to all the beasts of the field; the wild asses will wait to quench their thirst. Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice. He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and green herb for the service of men, To bring forth bread out of the earth; and wine maketh glad the heart of man. To make his face cheerful with oil; and bread strengtheneth man's heart. The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted. There will the sparrows make their nests; the house of the heron is chief among them. The high mountains are a refuge for the harts, and so is the rock for the hares. He hath made the moon for seasons; the sun knoweth his going down. Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad. Young lions roaring after their prey, and seeking their food from God. The sun ariseth, and they are gathered together, and they lay them down in their dens. But man shall go forth unto his work, and to his labor until the evening. How magnified are Thy works, O Lord! In wisdom hast Thou made them all; the earth is filled with Thy creation. So is this great and spacious sea, therein are things creeping innumerable, small living creatures with the great. There go the ships; there this dragon, whom Thou hast made to play therein. All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it. When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled. Thou wilt take their spirit, and they shall cease; and unto their dust shall they return. Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Let the glory of the Lord be unto the ages; the Lord will rejoice in His works. Who looketh on the earth and maketh it tremble, Who toucheth the mountains and they smoke. I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being. May my words be sweet unto Him, and I will rejoice in the Lord. O that sinners would cease from the earth,

and they that work iniquity, that they should be no more. Bless the Lord, O my soul.

The sun knoweth his going down, Thou appointedst the darkness, and there was the night. How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

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

Alleluia, alleluia, alleluia. Glory to Thee, O God. (*Thrice*).

Priest: In peace let us pray to the Lord.

Choir: Lord, have mercy.

For the peace from above, and the salvation of our souls, let us pray to the Lord.

Choir: Lord, have mercy.

For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord

Choir: Lord, have mercy.

For our Archbishop *Name*; for the venerable priesthood, the deaconate in Christ, for all the clergy and people, let us pray to the Lord.

Choir: Lord, have mercy.

For this land, its authorities and armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

For the suffering Russian land and its Orthodox people both in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

That He may deliver His people from enemies both visible and invisible, and confirm in us oneness of mind, brotherly love and piety, let us pray to the Lord.

Choir: Lord, have mercy.

For this city (*or this town, or this holy monastery*), for every city and country, and the faithful that dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

For seasonable weather, abundance of the fruits of the earth, and peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

For travelers by sea, land and air; for the sick, the suffering, the imprisoned, and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee O Lord.

Priest: For unto Thee is due all glory, honor and worship; to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Reader: In the 1st Tone: Lord, I have cried unto Thee, hearken unto me.

Choir: Lord, I have cried unto Thee, hearken unto me./ Harken unto me, O Lord./ Lord, I have cried unto Thee, hearken unto me;/ attend to the voice of my supplication,/ when I cry unto Thee./ Harken unto me, O Lord.

Let my prayer be set forth/ as incense before Thee,/ the lifting up of my hands/ as an evening sacrifice./ Harken unto me, O Lord.

Tone 1

8 Out of the depths have I cried unto Thee, O Lord;/ O Lord, hear my voice.

Accept our evening prayers, O Holy Lord,/ and grant us remission of sins;/ because Thou alone hast shown forth// the Resurrection in the world.

7 Let Thine ears be attentive/ to the voice of my supplication.

Encircle Sion O ye people,/ and encompass her,/ and therein give glory unto Him who hath risen from the dead;/ for He is our God,// and hath delivered us from our iniquities.

6 If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?/ For with Thee there is forgiveness.

Come, ye people, let us hymn and worship Christ/ glorifying his Resurrection from the dead:/ for He is our God,// Who hath delivered the world from the deception of the enemy.

5 For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word,/ my soul hath hoped in the Lord.

By Thy passion have we been freed from passions, O Christ,/ and by Thy resurrection have we been delivered from corruption.// O Lord, glory be to Thee!

4 From the morning watch until night, from the morning watch/ let Israel hope in the Lord.

Tone 8

Today hell groans and cries aloud:/ 'It had been better for me, had I not accepted Mary's Son,/ for He has come to me and destroyed my power;/ He has shattered the gates of brass,/ and as God He has raised up the souls that once I held.'// Glory to Thy Cross, O Lord, and to Thy Resurrection.

3 For with the Lord there is mercy, and with Him is plenteous redemption;/ and He shall redeem Israel out of all his iniquities.

Tone 8

Today hell groans and cries aloud:/ 'It had been better for me, had I not accepted Mary's Son,/ for He has come to me and destroyed my power;/ He has shattered the gates of brass,/ and as God He has raised up the souls that once I held.'// Glory to Thy Cross, O Lord, and to Thy Resurrection.

2 O praise the Lord, all ye nations;/ praise Him, all ye peoples.

Today hell groans and cries aloud:/ 'My power has been destroyed./ I accepted a mortal man as one of the dead;/ yet I cannot keep Him prisoner,/ and with Him I shall lose all those over whom I ruled./ I held in my power the dead from all the ages;/ but see, He is raising them all.'// Glory to Thy Cross, O Lord, and to Thy Resurrection.

1 For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

Today hell groans and cries aloud:/ 'My dominion has been swallowed up;/ the Shepherd has been crucified and He has raised Adam./ I am deprived of those whom once I ruled;/ in my strength I devoured them, but now I have cast them forth./ He Who was crucified has emptied the tombs;/ the power of death has no more strength.'// Glory to Thy Cross, O Lord and to Thy Resurrection.

Tone 6

Glory to the Father, and to the Son, and to the Holy Spirit.

Moses the great mystically prefigured this present day, saying:/ 'And God blessed the seventh day./ For this is the blessed Sabbath, this is the day of rest,/ on which the only-begotten Son of God rested from all His works./ Suffering death in accordance with the plan of salvation,/ He kept the Sabbath in the flesh;/ and returning once again to what He was,/ through His Resurrection He has granted us eternal life,// for He alone is good and loves mankind.

Tone 1

Both now and ever, and unto the ages of ages. Amen.

Let us hymn the Virgin Mary,/ the glory of the whole world,/ who sprang forth from men and gave birth unto the Master,/ the portal of heaven, and the subject of the hymnody of the incorporeal hosts;/ for she hath been shown to be heaven and the temple of the God-head./ Having destroyed the middle-wall of enmity,/ she hath brought forth peace and opened wide the kingdom./ Therefore, having her as the confirmation of our faith,/ we have as champion the Lord born of her./ Wherefore be of good courage!/ Yea, be ye of good cheer, O people of God,// for He vanquisheth the foe, in that He is almighty!

Priest: Wisdom, Aright!

Choir: O Gladsome Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: Having come to the setting of the sun, having beheld the evening light, we praise the Father, the Son, and the Holy Spirit: God. Meet it is for Thee at all times to be praised with reverent voices, O Son of God, Giver of life. Wherefore, the world doth glorify Thee.

There is no prokimenon, but we immediately begin the readings from the Triodion.

Priest: Wisdom!

Reader: The Reading is from Genesis.

Priest: Let us attend.

Reader:

1. Genesis 1:1-13

In the beginning God made the heaven and the earth. But the earth was unsightly and unfurnished and darkness was over the deep, and the Spirit of God moved over the water. And God said, Let there be light, and there was light. And God saw the light that it was good, and God divided between the light and the darkness. And God called the light Day, and the darkness he called Night, and there was evening and there was morning, the first day. And God said, Let there be a firmament in the midst of the water, and let it be a division between water and water, and it was so. And God made the firmament, and God divided between the water which was under the firmament and the water which was above the firmament. And God called the firmament Heaven, and God saw that it was good, and there was evening and there was morning, the second day. And God said, Let the water which is under the heaven be collected into one place, and let the dry land appear, and it was so. And the water which was under the heaven was collected into its places, and the dry land appeared. And God called the dry land Earth, and the gatherings of the waters he called Seas, and God saw that it was good. And God said, Let the earth bring forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit-tree bearing fruit whose seed is in it, according to its kind on the earth, and it was so. And the earth brought forth the herb of grass bearing seed according to its kind and according to its likeness, and the fruit tree bearing fruit whose seed is in it, according to its kind on the earth, and God saw that it

was good. And there was evening and there was morning, the third day.

Priest: Wisdom!

Reader: The Reading is from the Prophecy of Isaiah.

Priest: Let us attend.

Reader:

2. Isaiah 60:1-16

Shine, Shine, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. Behold, darkness shall cover the earth, and there shall be gross darkness on the nations: but the Lords shall appear upon thee, and his glory shall be seen upon thee. And kings shall walk in thy light, and nations in thy brightness. Lift up thine eyes round about, and behold thy children gathered: all thy sons have come from far, and thy daughters shall be borne on men's shoulders. Then shalt thou see, and fear, and be amazed in thine heart; for the wealth of the sea shall come round to thee, and of nations and peoples; and herds of camels shall come to thee, and the camels of Midian and Ephah shall cover thee: all from Saba shall come bearing gold, and shall bring frankincense, and they shall publish the salvation of the Lord. And all the flocks of Kedar shall be gathered, and the rams of Nabaioth shall come; and acceptable sacrifices shall be offered on my altar, and my house of prayer shall be glorified. Who are these that fly as clouds, and as doves with young ones to me? The isles have waited for me, and the ships of Tarshish among the first, to bring thy children from Safar, and their silver and their gold with them, and that for the sake of the holy name of the Lord, and because the Holy One of Israel is glorified. And strangers shall build thy walls, and their kings shall wait upon thee: for by reason of my wrath I smote thee, and by reason of mercy I loved thee. And thy gates shall be opened continually; they shall not be shut day nor night; to bring in to thee the power of the Gentiles, and their kings as captives. For the nations and the kings which will not serve thee shall perish; and those nations shall be made utterly desolate. And the glory of Lebanon shall come to thee, with the cypress, and pine, and cedar together, to glorify my holy place. And the sons of them that afflicted thee, and of them that provoked thee, shall come to thee in fear; and thou shalt be called Sion, the city of the Holy One of Israel. Because thou hast become desolate and hated, and there was no helper, therefore I will make thee a perpetual gladness, a joy of many generations. And thou shalt suck the milk of the Gentiles, and shalt eat the wealth of kings: and shalt know that I am the Lord that saves thee and delivers thee, the Holy One of Israel.

Priest: Wisdom!

Reader: The Reading is from Exodus.

Priest: Let us attend.

Reader:

3. Exodus 12:1-11

The Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be to you the beginning of months: it is the first to you among the months of the year. Speak to all the congregation of the children of Israel, saying, On the tenth of this month let them take each man a lamb according to the houses of their families, every man a lamb for his household. And if they be few in a household, so that there are not enough for the lamb, he shall take with himself his neighbor that lives near to him, as to the number of souls, every one according to that which suffices him shall make a reckoning for the lamb. It shall be to you a lamb unblemished, a male of a year old: ye shall take it of the lambs and the kids. And it shall be kept by you till the fourteenth of this month, and all the multitude of the congregation of the children of Israel shall kill it toward evening. And they shall take of the blood,

and shall put it on the two door-posts, and on the lintel, in the houses wherein they shall eat it. And they shall eat the flesh in this night roast with fire, and they shall eat unleavened bread with bitter herbs. Ye shall not eat of it raw nor sodden in water, but only roast with fire, the head with the feet and the appurtenances. Nothing shall be left of it till the morning, and a bone of it ye shall not break; but that which is left of it till the morning ye shall burn with fire. And thus shall ye eat it: your loins girded, and your sandals on your feet, and your staves in your hands, and ye shall eat it in haste. It is a Passover to the Lord.

Priest: Wisdom!

Reader: The Reading is from the Prophecy of Jonah.

Priest: Let us attend.

Reader:

4. Jonah 1:1 - 4:11

The word of the Lord came to Jonah the son of Amattai, saying Rise, and go to Nineveh, the great city, and preach in it; for the cry of its wickedness is come up to me. But Jonah rose up to flee to Tarshish from the presence of the Lord. And he went down to Joppa, and found a ship going to Tarshish: and he paid his fare, and went up into it, to sail with them to Tarshish from the presence of the Lord. And the Lord raised up a wind on the sea; and there was a great storm on the sea, and the ship was in danger of being broken. And the sailors were alarmed, and cried every one to his god, and cast out the wares that were in the ship into the sea, that it might be lightened of them. But Jonah was gone down into the hold of the ship, and was asleep, and snored. And the shipmaster came to him, and said to him, Why sleepest thou? Arise, and call upon thy God, that God may save us, and we perish not. And each man said to his neighbor, Come, let us cast lots, and find out for whose sake this mischief is upon us. So they cast lots, and the lot fell upon Jonah. And they said to him, Tell us what is thine occupation, and whence comest thou, and of what country and what people art thou? And he said to them, I am a servant of the Lord: and I worship the Lord God of heaven, who made the sea, and the dry land. Then the men feared exceedingly, and said to him, What is this that thou hast done? for the men knew that he was fleeing from the face of the Lord, because he had told them. And they said to him, What shall we do to thee, that the sea may be calm to us? for the sea rose and lifted its wave exceedingly. And Jonah said to them, Take me up, and cast me into the sea, and the sea shall be calm to you: for I know that for my sake this great tempest is upon you. And the men tried hard to return to the land, and were not able: for the sea rose and grew more and more tempestuous against them. And they cried to the Lord, and said, Forbid it, Lord: let us not perish for the sake of this man's life, and bring not righteous blood upon us: for thou, Lord, hast done as thou wouldest. So they took Jonah, and cast him out into the sea: and the sea ceased from its raging. And the men feared the Lord very greatly, and offered a sacrifice to the Lord, and vowed vows. Now the Lord had commanded a great whale to swallow up Jonah: and Jonah was in the belly of the whale three days and three nights. And Jonah prayed to the Lord his God out of the belly of the whale, and said, I cried in my affliction to the Lord my God, and he hearkened to me, even to my cry out of the belly of hell: thou heardest my voice. Thou didst cast me into the depths of the heart of the sea, and the floods compassed me: all thy billows and thy waves have passed upon me. And I said, I am cast out of thy presence: shall I indeed look again toward thy holy temple? Water was poured around me to the soul: the lowest deep compassed me, my head went down to the clefts of the mountains; I went down into the earth, whose bars are the everlasting barriers: yet, O Lord my God, let my ruined life be restored. When my soul was failing me, I remembered the Lord; and may my

prayer come to thee into thy holy temple. They that observe vanities and lies have forsaken their own mercy. But I will sacrifice to thee with the voice of praise and thanksgiving: all that I have vowed I will pay to thee, the Lord of my salvation. And the whale was commanded by the Lord, and it cast up Jonah on the dry land. And the word of the Lord came to Jonah the second time, saying, Rise, go to Nineveh, the great city, and preach in it according to the former preaching which I spoke to thee of. And Jonah arose, and went to Nineveh, as the Lord had spoken. Now Nineveh was an exceeding great city, of about three days' journey. And Jonah began to enter into the city about a day's journey, and he proclaimed, and said, Yet three days, and Nineveh shall be overthrown. And the men of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them. And the word reached the king of Nineveh, and he arose from off his throne, and took off his raiment from him, and put on sackcloth, and sat on ashes. And proclamation was made, and it was commanded in Nineveh by the king and by his great men, saying, Let not men, or cattle, or oxen, or sheep, taste any thing, nor feed, nor drink water. So men and cattle were clothed with sackcloth, and cried earnestly to God: and they turned every one from their evil way, and from the iniquity that was in their hands, saying, Who knows if God will repent, and turn from his fierce anger, and so we shall not perish? And God saw their works, that they turned from their evil ways; and God repented of the evil which he had said he would do to them; and he did it not. But Jonah was very deeply grieved, and he was confounded. And he prayed to the Lord, and said, O Lord, were not these my words when I was yet in my land? therefore I made haste to flee to Tarshish; because I knew that thou art merciful and compassionate, long-suffering, and abundant in kindness, and repentest of evil. And now, Lord God, take my life from me; for it is better for me to die than to live. And the Lord said to Jonah, Art thou very much grieved? And Jonah went out from the city, and sat over against the city; and he made for himself there a booth, and he sat under it, until he should perceive what would become of the city. And the Lord God commanded a gourd, and it came up over the head of Jonah, to be a shadow over his head, to shade him from his calamities: and Jonah rejoiced with great joy for the gourd. And God commanded a worm the next morning, and it smote the gourd, and it withered away. And it came to pass at the rising of the sun, that God commanded a burning east wind; and the sun smote on the head of Jonah, and he fainted, and despaired of his life, and said, It is better for me to die than to live. And God said to Jonah, art thou very much grieved for the gourd? And he said, I am very much grieved, even to death. And the Lord said, Thou hadst pity on the gourd, for which thou hast not suffered, neither didst thou rear it; which came up before night, and perished before another night: and shall not I spare Nineveh, the great city, in which dwell more than twelve myriads of human beings, who do not know their right hand or their left hand; and also much cattle?

Priest: Wisdom!

Reader: The Reading is from the book of Joshua, Son of Nun.

Priest: Let us attend.

Reader:

5. Joshua 5:10-15

The children of Israel encamped at Gilgal, and kept the Passover on the fourteenth day of the month at evening, to the westward of Jericho on the opposite side of the Jordan in the plain. And they ate of the grain of the earth unleavened and new corn. In this day the manna failed, after they had eaten of the corn of the land, and the children of Israel no longer had manna: and they took the fruits of the land of Phoenicians in that year. And it

came to pass when Joshua was in Jericho, that he looked up with his eyes and saw a man standing before him, and there was a drawn sword in his hand; and Joshua drew near and said to him, Art thou for us or on the side of our enemies? And he said to him, I am now come, the chief captain of the host of the Lord. And Joshua fell on his face upon the earth, and said to him, Lord, what commandest thou thy servant? And the chief captain of the host of the Lord said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

Priest: Wisdom!

Reader: The Reading is from the book of Exodus.

Priest: Let us attend.

Reader:

6. *Exodus 13:20 – 15:19*

The children of Israel departed from Succoth, and encamped in Etham by the wilderness. And God led them, in the day by a pillar of cloud, to show them the way, and in the night by a pillar of fire. And the pillar of cloud failed not by day, nor the pillar of fire by night, before all the people. And the Lord spoke to Moses, saying, Speak to the children of Israel, and let them turn and encamp before the village, between Migdol and the sea, opposite Baal-Zemphon: before them shalt thou encamp by the sea. And Pharaoh will say to his people, As for these children of Israel, they are wandering in the land, for the wilderness has shut them in. And I will harden the heart of Pharaoh, and he shall pursue after them; and I will be glorified in Pharaoh, and in all his host, and all the Egyptians shall know that I am the Lord. And they did so. And it was reported to the king of the Egyptians that the people had fled: and the heart of Pharaoh was turned, and that of his servants against the people; and they said, What is this that we have done, to let the children of Israel go, so that they should not serve us? So Pharaoh yoked his chariots, and led off all his people with himself: having also taken six hundred chosen chariots, and all the cavalry of the Egyptians, and rulers over all. And the Lord hardened the heart of Pharaoh king of Egypt, and of his servants, and he pursued after the children of Israel; and the children of Israel went forth with a high hand. And the Egyptians pursued after them, and found them encamped by the sea; and all the cavalry and the chariots of Pharaoh, and the horsemen, and his host were before the village, over against Baal-Zemphon. And Pharaoh approached, and the children of Israel having looked up, beheld, and the Egyptians encamped behind them: and they were very greatly terrified, and the children of Israel cried to the Lord; and said to Moses, Because there were no graves in the land of Egypt, has thou brought us forth to slay us in the wilderness? What is this that thou hast done to us, having brought us out of Egypt? Is not this the word which we spoke to thee in Egypt, saying, Let us alone that we may serve the Egyptians? for it is better for us to serve the Egyptians than to die in this wilderness. And Moses said to the people, Be of good courage: stand and see the salvation which is from the Lord, which he will work for us this day; for as ye have seen the Egyptians to-day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said to Moses, Why criest thou to me? speak to the children of Israel, and let them proceed. And do thou lift up thy rod, and stretch forth thy hand over the sea and divide it, and let the children of Israel enter into the midst of the sea on the dry land. And lo! I will harden the heart of Pharaoh and of all the Egyptians, and they shall go in after them; and I will be glorified upon Pharaoh, and on all his host, and on his chariots and his horses. And all the Egyptians shall know that I am the Lord, when I am glorified upon Pharaoh and upon his chariots and his horses. And the angel of God that went before the camp of the children

of Israel removed and went behind, and the pillar of the cloud also removed from before them and stood behind them. And it went between the camp of the Egyptians and the camp of Israel, and stood; and there was darkness and blackness; and the night passed, and they came not near to one another during the whole night. And Moses stretched forth his hand over the sea, and the Lord carried back the sea with a strong south wind all the night, and made the sea dry, and the water was divided. And the children of Israel went into the midst of the sea on the dry land, and the water of it was a wall on the right hand and a wall on the left. And the Egyptians pursued them and went in after them, and every horse of Pharaoh, and his chariots, and his horsemen, into the midst of the sea. And it came to pass in the morning watch that the Lord looked forth on the camp of the Egyptians through the pillar of fire and cloud, and troubled the camp of the Egyptians, and bound the axle-trees of their chariots, and caused them to go with difficulty; and the Egyptians said, Let us flee from the face of Israel, for the Lord fights for them against the Egyptians. And the Lord said to Moses, Stretch forth thine hand over the sea, and let the water be turned back to its place, and let it cover the Egyptians coming both upon the chariots and the riders. And Moses stretched forth his hand over the sea, and the water returned to its place toward day; and the Egyptians fled from the water, and the Lord shook off the Egyptians in the midst of the sea. and the water returned and covered the chariots and the riders, and all the forces of Pharaoh, who entered after them into the sea: and there was not left of them even one. But the children of Israel went along dry land in the midst of the sea, and the water was to them a wall on the right hand, and a wall on the left. So the Lord delivered Israel in that day from the hand of the Egyptians, and Israel saw the Egyptians dead by the shore of the sea. And Israel saw the mighty hand, the things which the Lord did to the Egyptians; and the people feared the Lord, and they believed God and Moses his servant.

At the 6th Reading, when the reader comes to the beginning of the Song of Moses, he continues in a louder voice:

Then sang Moses and the children of Israel this song unto the Lord, and spake, saying:
Let us sing to the Lord:

And the choir responds:

For gloriously is He glorified!

And the reader continues with the Song of Moses, with the refrains sung after each verse:

Reader: Horse and rider hath He hurled into the sea. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: A helper and protector was He unto me for salvation. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: This is my God, and I will glorify Him; the God of my father, and I will exalt Him. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: The Lord quenching wars, Lord is His name. The chariots of Pharaoh and his hosts He hurled into the sea. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: The chosen mounted captains He plunged into the Red Sea. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: With the open sea He covered them: they sank into the deep like a stone. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Thy right hand, O Lord, is glorified in strength. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Thy right hand, O Lord, hath shattered enemies, and in the multitude of Thy glory hast Thou ground down the adversaries. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Thou sentest forth Thy wrath; it consumed them like stubble. And at the breath of Thy wrath, the water parted asunder. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: The waters were hardened like a wall, hardened also were the waves in the midst of the sea. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: The enemy said, I will pursue, I will overtake, I will divide the spoil; I will satisfy my soul, I will destroy with my sword, my right hand shall have dominion. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Thou sentest forth Thy breath; the sea covered them; they sank like lead in the turbulent water. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Who is like unto Thee among the gods, O Lord? who is like unto Thee? glorified in holies, wonderful in glories, doing marvels. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Thou hast stretched forth Thy right hand, the earth swallowed them up. Thou hast guided by Thy righteousness this Thy people whom Thou hast redeemed. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Thou hast called them by Thy strength into Thy holy habitation. The nations heard and waxed wroth, pangs took hold of them that dwell in Philistia. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Then did the rulers of Edom hasten, and the princes of the Moabites; trembling took hold of them, all the dwellers in Canaan melted away. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Let fear and trembling fall upon them; by the greatness of Thine arm, let them be made like unto stone. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Until Thy people pass over, O Lord, until they pass over, even this Thy people which Thou didst take for Thine own. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Bring them in and plant them in the mountain of Thine inheritance, in Thy prepared habitation, which Thou hast fashioned, O Lord, even the sanctuary which Thy hands have prepared. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: The Lord is king of the ages, yea, for ever and evermore. For the horse of Pharaoh with chariots and riders went into the sea, and the Lord brought upon them the water of the sea. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: But the sons of Israel walked through dry land in the midst of the sea. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Let us sing to the Lord.

Choir: For gloriously is He glorified!

Reader: Both now and ever, and unto the ages of ages. Amen. Let us sing to the Lord.

Choir: For gloriously is He glorified!

And lastly the reader also sings: For gloriously is He glorified.

And the readings continue.

Priest: Wisdom!

Reader: The Reading is from the Prophecy of Zephaniah.

Priest: Let us attend.

Reader:

7. Zephaniah 3:8-15

Thus saith the Lord: wait upon me until the day when I rise up for a witness: because my judgment shall be on the gatherings of the nations, to draw to me kings, to pour out upon them all my fierce anger: for the whole earth shall be consumed with the fire of my jealousy. For then will I turn to the peoples a tongue for her generation, that all may call on the name of the Lord, to serve him under one yoke. From the boundaries of the rivers of Ethiopia will I receive my dispersed ones; they shall offer sacrifices to me. In that day thou shalt not be ashamed of all thy practices, wherein thou hast transgressed against me: for then will I take away from thee thy disdainful pride, and thou shalt no more magnify thyself upon my holy mountain. And I will leave in thee a meek and lowly people; and the remnant of Israel shall fear the name of the Lord, and shall do no iniquity, neither shall they speak vanity; neither shall a deceitful tongue be found in their mouth: for they shall feed, and lie down, and there shall be none to terrify them. Rejoice, O daughter of Sion; cry aloud, O daughter of Jerusalem; rejoice and delight thyself with all thine heart, O daughter of Jerusalem. The Lord has taken away thine iniquities, he has ransomed thee from the hand of thine enemies: the Lord, the King of Israel, is in the midst of thee: thou shalt not see evil any more.

Priest: Wisdom!

Reader: The Reading is from the Third book of Kingdoms.

Priest: Let us attend.

Reader:

8. Third Kingdoms 17:8-24

The word of the Lord came to Elijah, saying, Arise, and go to Zarephath of the Sidonian land: behold, I have there commanded a widow-woman to maintain thee. And he arose and went to Zarephath, and came to the gate of the city; and, behold, a widow-woman was there gathering sticks; and Elijah cried after her, and said to her, Fetch me, I pray thee, a little water in a vessel, that I may drink. And she went to fetch it; and Elijah cried after her, and said, Bring me, I pray thee, a morsel of the bread that is in thy hand. And the woman said, As the Lord thy God lives, I have not a cake, but only a handful of meal in the pitcher, and a little oil in a cruse, and, behold, I am going to gather two sticks, and I shall go in and dress it for myself and my children, and we shall eat it and die. And Elijah said to her, Be of good courage, go in and do according to thy word; but make me thereof a little cake, and thou shalt bring it out to me first, and thou shalt make some for thyself and thy children last. For thus saith the Lord, The pitcher of meal shall not fail, and the cruse of oil shall not diminish, until the day that the Lord gives rain upon the earth. And the woman went and did so, and did eat, she, and he, and her children. And the pitcher of meal failed not, and the cruse of oil was not diminished, according to the word of the Lord which he spoke by the hand of Elijah. And it

came to pass afterward, that the son of the woman the mistress of the house was sick; and his sickness was very severe, until there was no breath left in him. And she said to Elijah, What have I to do with thee, O man of God? hast thou come in to me to bring my sins to remembrance, and to slay my son? And Elijah said to the woman, Give me thy son. And he took him out of her bosom, and took him up to the chamber in which he himself lodged, and laid him on the bed. And Elijah cried aloud, and said, Alas, O Lord, the witness of the widow with whom I sojourn, thou hast wrought evil for her in slaying her son. And he breathed on the child thrice, and called on the Lord, and said, O Lord my God, let, I pray thee, the soul of this child return to him. And it was so, and the child cried out, and he brought him down from the upper chamber into the house, and gave him to his mother; and Elijah said, See, thy son lives. And the woman said to Elijah, Behold, I know that thou art a man of God, and the word of the Lord in thy mouth is true.

Priest: Wisdom!

Reader: The Reading is from the Prophecy of Isaiah.

Priest: Let us attend.

Reader:

9. Isaiah 61:10 – 62:5

Let my soul rejoice in the Lord; for He has clothed me in the garment of salvation, and with the vesture of gladness hath He covered me: he hath placed a crown upon me as on a bridegroom, and He hath adorned me as a bride with comeliness. And as the earth putting forth her flowers, and as a garden its seed; so shall the Lord, even the Lord, cause righteousness to spring forth, and exultation before all nations. For Sion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as light, and my salvation burn as a torch. And the Gentiles shall see thy righteousness, and kings thy glory: and one shall call thee by a new name, which the Lords shall name. And thou shalt be a crown of beauty in the hand of the Lord, and a royal diadem in the hand of thy God. And thou shalt no more be called Forsaken; and thy land shall no more be called Desert: for thou shalt be called My Pleasure, and thy land Inhabited: for the Lord has taken pleasure in thee, and thy land shall be inhabited. And as a young man lives with a virgin, so shall thy sons dwell in thee: and it shall come to pass that as a bridegroom will rejoice over a bride, so will the Lord rejoice over thee.

Priest: Wisdom!

Reader: The Reading is from the Book of Genesis.

Priest: Let us attend.

Reader:

10. Genesis 22:1-18

It came to pass after these things that God tempted Abraham, and said to him, Abraham, Abraham; and he said, Lo! here am I. And he said, Take thy son, the beloved one, whom thou hast loved Isaac, and go into the high land, and offer him there for a whole-burnt-offering on one of the mountains which I will tell thee of. And Abraham rose up in the morning and saddled his ass, and he took with him two servants, and Isaac his son, and having split wood for a whole-burnt-offering, he arose and departed, and came to the place of which God spoke to him, on the third day; and Abraham having lifted up his eyes, saw the place afar off. And Abraham said to his servants, Sit ye here with the ass, and I and the lad will proceed thus far, and having worshipped we will return to you. And Abraham took the wood of the whole-burnt-offering, and laid it on Isaac his son, and he took into his hands both the fire and the knife, and the two went together. And Isaac said to Abraham his

father, "Father". And he said, "What is it, son?" And he said, "Behold the fire and the wood, where is the sheep for a whole-burnt-offering?" And Abraham said, "God will provide himself a sheep for a whole-burnt-offering, my son." And both having gone together, came to the place which God spoke of to him and there Abraham built the altar and laid the wood on it, and having bound the feet of Isaac his son together, he laid him on the altar upon the wood. And Abraham stretched forth his hand to take the knife to slay his son. And an angel of the Lord called him out of heaven, and said "Abraham, Abraham." And he said, "Behold, here am I. And he said, "Lay not thine hand upon the child, neither do anything to him, for now I know that thou fearest God, and for my sake thou hast not spared thy beloved son." And Abraham lifted up his eyes and beheld, and lo! a ram caught by his horns in a thicket; and Abraham went and took the ram, and offered him up for a whole-burnt-offering in the place of Isaac his son. And Abraham called the name of that place, The Lord hath seen; that they might say to-day, In the mount the Lord was seen. And an angel of the Lord called Abraham the second time out of heaven, saying, I have sworn by myself, says the Lord, because thou hast done this thing, and on my account hast not spared thy beloved son, surely blessing I will bless thee, and multiplying I will multiply thy seed as the stars of heaven, and as the sand which is by the shore of the sea, and thy seed shall inherit the cities of their enemies. And in thy seed shall all the nations of the earth be blessed, because thou hast hearkened to my voice.

Priest: Wisdom!

Reader: The Reading is from the Prophecy of Isaiah.

Priest: Let us attend.

Reader:

11. Isaiah 61:1-9

The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach glad tidings to the poor, to heal the broken in heart, to proclaim liberty to the captives, and recovery of sight to the blind; to declare the acceptable year of the Lord, and the day of recompense; to comfort all that mourn; that there should be given to them that mourn in Sion glory instead of ashes, the oil of joy to the mourners, the garment of glory for the spirit of heaviness: and they shall be called generations of righteousness, the planting of the Lord for glory. And they shall build the old waste places, they shall raise up those that were before made desolate, and shall renew the desert cities, even those that had been desolate for many generations. And strangers shall come and feed thy flocks, and aliens shall be thy ploughmen and vine-dressers. But ye shall be called priests of the Lord, the ministers of God: ye shall eat the strength of nations, and shall be admired because of their wealth. Thus shall they inherit the land a second time, and everlasting joy shall be upon their head. For I am the Lord who love righteousness, and hate robberies of injustice; and I will give their labor to the just, and will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring in the midst of peoples: every one that sees them shall take notice of them, that they are a seed blessed of God;

Priest: Wisdom!

Reader: The Reading is from the Fourth Book of Kingdoms.

Priest: Let us attend.

Reader:

12. Fourth Kingdoms 4:8-37

A day came, when Elisha passed over to Shumen, and there was a great lady there, and

she constrained him to eat bread: and it came to pass as often as he went into the city, that he turned aside to eat there. And the woman said to her husband, See now, I know that this is a holy man of God who comes over continually to us. Let us now make for him an upper chamber, a small place; and let us put there for him a bed, and a table, and a stool, and a candlestick: and it shall come to pass that when he comes in to us, he shall turn in thither. And a day came, and he went in thither, and turned aside into the upper chamber, and lay there. And he said to Gehazi his servant, Call me this Shunammite. and he called her, and she stood before him. And he said to him, Say now to her, Behold, thou hast taken all this trouble for us; what should I do for thee? Hast thou any request to make to the king, or to the captain of the host? And she said, I dwell in the midst of my people. And he said to Gehazi, What must we do for her? and Gehazi his servant said, Indeed she has no son, and her husband is old. And he called her, and she stood by the door. And Elisha said to her, At this time next year, as the season is, thou shalt be alive, and embrace a son. And she said, Nay, my lord, do not lie to thy servant. And the woman conceived, and bore a son at the very time, as the season was, being alive, as Elisha said to her. And the child grew: and it came to pass when he went out to his father to the reapers, that he said to his father, My head, my head. and his father said to a servant, carry him to his mother. And he carried him to his mother, and he lay upon her knees till noon, and died. And she carried him up and laid him on the bed of the man of god; and she shut the door upon him, and went out. And she called her husband, and said, Send now for me one of the young men, and one of the asses, and I will ride quickly to the man of God, and return. And he said, Why art thou going to him to-day? It is neither new moon, nor the Sabbath. And she said, It is well. And she saddled the ass, and said to her servant, Be quick, proceed: spare not on my account to ride, unless I shall tell thee. Go, and thou shalt proceed, and come to the man of God to mount Carmel. And she rode and came to the man of God to the mountain: and it came to pass when Elisha saw her coming, that he said to Gehazi his servant, See now, that Shunammite comes. Now run to meet her, and thou shalt say, Is it well with thee? is it well with thy husband? is it well with the child? and she said, It is well. And she came to Elisha to the mountain, and laid hold of his feet; and Gehazi drew near to thrust her away. And Elisha said, Let her alone, for her soul is much grieved in her, and the Lord has hidden it from me, and has not told it me. And she said, Did I ask a son of my lord? For did I not say, Do not deal deceitfully with me? And Elisha said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go: if thou meet any man, thou shalt not salute him, and if a man salute thee thou shalt not answer him: and thou shalt lay my staff on the child's face. And the mother of the child said, As the Lord lives and as thy soul lives, I will not leave thee. And Elisha arose, and went after her. And Gehazi went on before her, and laid his staff on the child's face: but there was neither voice nor any hearing. So he returned to meet him, and told him, saying, The child is not awaked. And Elisha went into the house, and, behold, the dead child was laid upon his bed. And Elisha went into the house, and shut the door upon themselves, the two, and prayed to the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and bowed himself upon him, and the flesh of the child grew warm. And he returned and walked up and down in the house: and he went up, and bowed himself on the child seven times; and the child opened his eyes. And Elisha cried out to Gehazi, and said, Call this Shunammite. So he called her, and she came in to him: and Elisha said, Take thy son. And the woman went in, and fell at his feet, and did obeisance bowing to the ground; and she took her son, and went out.

Priest: Wisdom!

Reader: The Reading is from the Prophecy of Isaiah.

Priest: Let us attend.

Reader:

13. Isaiah 63:11 – 64:5

Thus saith the Lord: Where is he that brought up from the sea the shepherd of the sheep? where is he that put his Holy Spirit in them? who led Moses with his right hand, the arm of his glory? he forced the water to separate from before him to make himself an everlasting name. He led them through the deep, as a horse through the wilderness, and they fainted not, and as cattle through a plain: the Spirit came down from the Lord and guided them: thus thou leddest thy people, to make thyself a glorious name. Turn from heaven, and look from thy holy habitation and from thy glory: where is thy zeal and thy strength? where is the abundance of thy mercy and of thy compassions, that thou hast withholden thyself from us? For thou art our Father; for through Abraham knew us not, and Israel did not acknowledge us, yet do thou, O Lord, our Father, deliver us: thy name has been upon us from the beginning. Why hast thou caused us to err, O Lord, from thy way? and has hardened our hearts, that we should not fear thee? Return for thy servants' sake, for the sake of the tribes of thine inheritance, that we may inherit a small part of thy holy mountain. We are become as at the beginning, when thou didst not rule over us, and thy name was not called upon us. If thou wouldest open the heaven, trembling will take hold upon the mountains from thee, and they shall melt, as wax melts before the fire; and fire shall burn up the enemies, and thy name shall be manifest among the adversaries: at thy presence the nations shall be troubled, whenever thou shalt work gloriously; trembling from thee shall take hold upon the mountains. From of old we have not heard, neither have our eyes seen a God beside thee, and thy works which thou wilt perform to them that wait for mercy. For these blessings shall happen to them that work righteousness, and they shall remember thy ways.

Priest: Wisdom!

Reader: The Reading is from the Prophecy of Jeremiah.

Priest: Let us attend.

Reader:

14. Jeremiah 31:31-34

Thus saith the Lord: Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.

Priest: Wisdom!

Reader: The Reading is from the Prophecy of Daniel.

Priest: Let us attend.

Reader:

15. Daniel 3:1-88

In his eighteenth year Nebuchadnezzar the king made a golden image, its height was

sixty cubits, its breadth six cubits: and he set it up in the plain of Dura, in the province of Babylon. And he sent forth to gather the governors, and the captains, and the heads of provinces, chiefs, and princes, and those who were in authority, and all the rulers of districts, to come to the dedication of the image. So the heads of provinces, the governors, the captains, the chiefs, the great princes, those who were in authority, and all the rulers of districts, were gathered to the dedication of the image which king Nebuchadnezzar had set up; and they stood before the image. Then a herald cried aloud, To you it is commanded, ye peoples, tribes, and languages, at what hour ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and every king of music, ye shall fall down and worship the golden image which king Nebuchadnezzar has set up. And whosoever shall not fall down and worship, in the same hour he shall be cast into the burning fiery furnace. And it came to pass when the nations heard the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and all kinds of music, all the nations, tribes, and languages, fell down and worshipped the golden image which king Nebuchadnezzar had set up. Then came near certain Chaldeans, and accused the Jews to the king, saying, O king, live for ever. Thou, O king, hast made a decree that every man who shall hear the sound of the trumpet, and pipe, and harp, sackbut, and psaltery, and all kinds of music, and shall not fall down and worship the golden image, shall be cast into the burning fiery furnace. There are certain Jews whom thou hast appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego, who have not obeyed thy decree, O king: they serve not thy gods, and worship not the golden image which thou hast set up. Then Nebuchadnezzar in wrath and anger commanded to bring Shadrach, Meshach, and Abednego: and they were brought before the king. And Nebuchadnezzar answered and said to them, Is it true, Shadrach, Meshach, and Abednego, that ye serve not my gods, and worship not the golden image which I have set up? Now then if ye be ready, whensoever ye shall hear the sound of the trumpet, and pipe, and harp, and sackbut, and psaltery, and harmony, and every kind of music, to fall down and worship the golden image which I have made; well: but if ye worship not, in the same hour ye shall be cast into the burning fiery furnace; and who is the God that shall deliver you out of my hand? Then answered Shadrach, Meshach and Abednego and said to king Nebuchadnezzar, We have no need to answer thee concerning this matter. For our God whom we serve is in the heavens, able to deliver us from the burning fiery furnace, and he will rescue us from thy hands, O king. But if not, be it known to thee, O king, that we will not serve thy gods, nor worship the image which thou hast set up. Then Nebuchadnezzar was filled with wrath, and the form of his countenance was changed toward Shadrach, Meshach, and Abednego: and he gave orders to heat the furnace seven times more than usual, until it should burn to the uttermost. And he commanded mighty men to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Then those men were bound with their coats, and caps, and hose, and were cast into the midst of the burning fiery furnace, forasmuch as the king's word prevailed; and the furnace was made exceeding hot. Then these three men, Shadrach, Meshach, and Abednego, fell bound into the midst of the burning furnace, and walked in the midst of the flame, singing praise to God, and blessing the Lord. Then Azariah stood and offered this prayer; in the midst of the fire he opened his mouth and said: "Blessed art Thou, O Lord, God of our fathers, and worthy of praise; and Thy name is glorified for ever. For Thou art just in all that Thou hast done to us, and all Thy works are true and Thy ways right, and all Thy judgments are truth. Thou hast executed true judgments in all that Thou hast brought upon us and upon Jerusalem, the holy city of our fathers, for in truth and justice Thou hast brought all this upon us because of our sins.

For we have sinfully and lawlessly departed from Thee, and have sinned in all things and have not obeyed Thy commandments; we have not observed them or done them, as Thou hast commanded us that it might go well with us. So all that Thou hast brought upon us, and all that Thou hast done to us, Thou hast done in true judgment. Thou hast given us into the hands of lawless enemies, most hateful rebels, and to an unjust king, the most wicked in all the world. And now we cannot open our mouths; shame and disgrace have befallen Thy servants and worshippers. For Thy name's sake do not give us up utterly, and do not break Thy covenant, and do not withdraw Thy mercy from us, for the sake of Abraham Thy beloved and for the sake of Isaac Thy servant and Israel Thy holy one, to whom Thou didst promise to make their descendants as many as the stars of heaven and as the sand on the shore of the sea. For we, O Lord, have become fewer than any nation, and are brought low this day in all the world because of our sins. And at this time there is no prince, or prophet, or leader, no burnt offering, or sacrifice, or oblation, or incense, no place to make an offering before Thee or to find mercy. Yet with a contrite heart and a humble spirit may we be accepted, as though it were with burnt offerings of rams and bulls, and with tens of thousands of fat lambs; such may our sacrifice be in Thy sight this day, and may we wholly follow Thee, for there will be no shame for those who trust in Thee. And now with all our heart we follow Thee, we fear Thee and seek Thy face. Do not put us to shame, but deal with us in Thy forbearance and in Thy abundant mercy. Deliver us in accordance with Thy marvelous works, and give glory to Thy name, O Lord! Let all who do harm to Thy servants be put to shame; let them be disgraced and deprived of all power and dominion, and let their strengths be broken. Let them know that Thou art the Lord, the only God, glorious over the whole world." Now the king's servants who threw them in did not cease feeding the furnace fires with naphtha, pitch, tow, and brush. And the flame streamed out above the furnace forty nine cubits, and it broke through and burned those of the Chaldeans whom it caught about in the furnace. But the angel of the Lord came down into the furnace to be with Azariah and his companions, and drove the fiery flame out of the furnace, and made the midst of the furnace like a moist whistling wind, so that the fire did not touch them at all or hurt or trouble them. Then the three, as with one mouth, praised and glorified and blessed God in the furnace, saying: "Blessed art Thou, O Lord, God of our fathers, and supremely praised and supremely exalted unto the ages; And blessed is Thy glorious, holy name, which is supremely praised and supremely exalted unto the ages; Blessed art Thou in the temple of Thy holy glory, Thou who art supremely praised and supremely exalted unto the ages. Blessed art Thou, who sittest upon cherubim and lookest upon the abysses, Thou who art supremely praised and supremely exalted unto the ages. Blessed art Thou upon the throne of Thy kingdom, Thou Who art supremely praised and supremely exalted unto the ages. Blessed art Thou in the firmament of the heaven, Thou Who art supremely praised and supremely exalted unto the ages:

At the last reading (15), when the reader has finished the Prayer of the Three Children, we sing the Song of the Three Children, with the refrain after each verse:

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, all ye works of the Lord.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, ye angels of the Lord and, ye heavens of the Lord.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, all ye waters above the heavens, and all ye powers of the Lord.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O sun and moon, and ye stars of heaven.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, every rain and dew, and all ye winds.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, fire and heat of burning, winter cold and summer heat.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O falls of dew and snow, O ice and cold.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O hoar frosts and snows, O lightnings and clouds

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O light and darkness, O nights and days.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O earth, O mountains and hills, and all things that spring up on therein.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O fountains, seas and rivers, O monsters of the sea, and all things that move in the waters.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, all ye winged creatures of the sky, O beasts and all cattle.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, ye sons of men; Let Israel bless the Lord.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, ye priests of the Lord, ye servants of the Lord.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, ye spirits and ye souls of the righteous, ye saints, and ye that be humble of heart.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, O Ananias, Azarias, and Misael.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: Bless the Lord, ye Apostles, Prophets and Martyrs of the Lord.

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: We bless Father, Son and Holy Spirit, the Lord.

Choir: We praise the Lord and supremely exalt Him unto the ages.

Reader: Both now and ever, and unto ages of ages. Amen...

Choir: O praise ye the Lord, and supremely exalt Him unto the ages.

Reader: We praise, we bless, and we worship the Lord.

Choir: Praising the Lord and supremely exalting Him unto the ages.

Small Litany

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

Choir: Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For holy art Thou, O our God, and unto Thee do we send up glory: to the Father, and

to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.)

Choir: Amen.

Instead of the Trisagion:

Choir: As many as have been baptized into Christ have put on Christ. Alleluia. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit, both now and ever, and unto the ages of ages. Amen. Have put on Christ. Alleluia.

As many as have been baptized into Christ have put on Christ. Alleluia.

The Epistle

Priest: Let us attend.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: Wisdom!

Reader: The Prokimenon in the 5th tone: Let all the earth worship Thee and sing psalms unto Thee; let them sing psalms unto Thy name, O Most High.

Choir: Let all the earth worship Thee and sing psalms unto Thee; let them sing psalms unto Thy name, O Most High.

Reader: Shout unto the Lord all the earth; sing psalms unto His name.

Choir: Let all the earth worship Thee and sing psalms unto Thee; let them sing psalms unto Thy name, O Most High.

Reader: Let all the earth worship Thee and sing psalms unto Thee.

Choir: Let them sing psalms unto Thy name, O Most High.

Priest: Wisdom!

Reader: The Reading is from the Epistle of the Holy Apostle Paul to the Romans:

Priest: Let us attend!

Romans 6:3-11

Reader: Brethren: Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

Priest: Peace be unto thee.

We do not sing Alleluia, but instead, while the vestments and cloths are changed from dark to white and the priest scatters rose petals, we sing "Arise, O God" with the following verses:

Choir: Arise, O God, judge the earth, for thou shalt have an inheritance among all the nations.

Reader: God stood in the congregation of the gods, and in the midst He shall stand out among gods.

Choir: Arise, O God, judge the earth, for thou shalt have an inheritance among all the nations.

Reader: How long will ye judge unrighteously and accept the person of sinners?

Choir: Arise, O God, judge the earth, for thou shalt have an inheritance among all the

nations.

Reader: Judge for the orphan and the poor man, do justice to the humble and the pauper.

Choir: Arise, O God, judge the earth, for thou shalt have an inheritance among all the nations.

Reader: Rescue the poor man and the needy, from the hand of the simmer deliver him.

Choir: Arise, O God, judge the earth, for thou shalt have an inheritance among all the nations. Let all the foundations of the earth be shaken.

Reader: They have not known, nor understood; they walk in darkness.

Choir: Arise, O God, judge the earth, for thou shalt have an inheritance among all the nations.

Reader: I said: Ye are gods, and all of you the sons of the Most High. But like men ye die, and like one of the rulers do ye fall.

Choir: Arise, O God, judge the earth, for thou shalt have an inheritance among all the nations.

And we repeat "Arise, O God" until the priest has finished, when we continue with the rest of the Liturgy of St. Basil.

The Gospel

Priest: Wisdom! Aright! Let us hear the Holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: The Reading is from the Holy Gospel according to Matthew.

Choir: Glory to Thee, O Lord, glory to thee.

Priest: Let us attend.

Then the Gospel is read.

Matthew 28:1-20

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach

all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Choir: Glory to Thee, O Lord, glory to Thee.

The Litany of Fervent Supplication

Priest: Let us all say with our whole soul and with our whole mind, let us say.

Choir: Lord, have mercy.

O Lord Almighty, the God of our fathers, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy.

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord, have mercy. (*Thrice*)

Again we pray for our Archbishop *Name* and all our brethren in Christ.

Choir: Lord, have mercy. (*Thrice*; Slowly, if there is no Deacon)

Again we pray for this land, its authorities and armed forces.

Choir: Lord, have mercy. (*Thrice*)

Again we pray for the suffering Russian land and its Orthodox people both in the homeland and in the diaspora and for their salvation.

Choir: Lord, have mercy. (*Thrice*)

Again we pray to the Lord our God that He may deliver His people from enemies visible and invisible, and confirm in us oneness of mind, brotherly love and piety.

Choir: Lord, have mercy. (*Thrice*)

Again we pray for our brethren, the priests, priest-monks, and all our brethren in Christ.

Choir: Lord have mercy. (*Thrice*)

Again we pray for the blessed and ever-memorable, holy Orthodox patriarchs; for pious kings and right-believing queens; and for the founders of this holy temple (if it be a monastery: this holy monastery): and for all our fathers and brethren gone to their rest before us, and the Orthodox here and everywhere laid to rest.

Choir: Lord, have mercy. (*Thrice*)

Here may be inserted various additional petitions.

Again we pray for them that bring offerings and do good works in this holy and all-venerable temple; for them that minister and them that chant, and for all the people here present, that await of Thee great and abundant mercy.

Choir: Lord, have mercy. (*Thrice*)

Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The Litany of the Catechumens

Priest: Pray, ye catechumens, to the Lord.

Choir: Lord, have mercy.

Ye faithful, for the catechumens let us pray, that the Lord will have mercy on them.

Choir: Lord, have mercy.

That He will catechize them with the word of Truth.

Choir: Lord, have mercy.

That He will reveal unto them the Gospel of righteousness.

Choir: Lord, have mercy.

That He will unite them to His Holy, Catholic, and Apostolic Church.

Choir: Lord, have mercy.

Save them, have mercy on them, help them, and keep them, O God, by Thy grace.

Choir: Lord, have mercy.

Ye catechumens, bow your heads unto the Lord.

Choir: To Thee, O Lord. (*Slowly, if there be no deacon.*)

Priest: That they also with us may glorify Thy most honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The Litany of the Faithful

Priest: As many as are catechumens, depart; catechumens, depart; as many as are catechumens, depart; let none of the catechumens remain; as many as are of the faithful, again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy. (*Slowly if there be no deacon.*)

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Wisdom!

Priest: For unto Thee is due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

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

Choir: Lord, have mercy. (*Slowly, if there be no deacon.*)

If there be no deacon, the following petitions are not said:

For the peace from above, and the salvation of our souls, let us pray to the Lord.

Choir: Lord, have mercy.

For the peace of the whole world, the good estate of the holy churches of God, and the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Choir: Lord, have mercy.

That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Wisdom!

Priest: That always being guarded under Thy dominion, we may send up glory unto Thee: to the Father, and to the Son and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

The Cherubic Hymn

Choir: Let all mortal flesh keep silence, and stand with fear and trembling; and let it take no thought for any earthly thing. For the King of Kings and Lord of lords draweth nigh to be sacrificed and given as food to the faithful.

The Great Entry

Deacon: Our Archbishop *Name*, may the Lord God remember in His kingdom always, now and ever, and unto the ages of ages.

Priest: The suffering Russian land and its Orthodox people both in the homeland and in the diaspora; this land, its authorities and the faithful that dwell therein, may the Lord God remember in His kingdom always, now and ever, and unto the ages of ages.

The clergy, the monastics, all that are persecuted and suffer for the Orthodox Faith; the founders, benefactors of this holy temple, and all of you Orthodox Christians, may the Lord God remember in His kingdom always, now and ever, and unto the ages of ages.

Choir: Amen. Before Him go the choirs of angels with all the principalities and powers, the many-eyed cherubim and the six-winged seraphim, covering their faces and crying aloud the hymn: Alleluia, alleluia, alleluia.

Deacon: Let us complete our prayer unto the Lord.

Choir: Lord, have mercy.

For the precious gifts set forth, let us pray to the Lord.

Choir: Lord, have mercy.

For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

Choir: Lord, have mercy.

That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy. (*Slowly, if there be no deacon.*)

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Choir: Grant this, O Lord.

Pardon and remission of our sins and offences, let us ask of the Lord.

Choir: Grant this, O Lord.

Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Choir: Grant this. O Lord.

A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask.

Choir: Grant this, O Lord.

Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: Through the compassions of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy most holy, and good, and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: Let us love one another, that with one mind we may confess:

Choir: The Father, and the Son, and the Holy Spirit: the Trinity, one in essence and indivisible.

The doors! The doors! In wisdom let us attend.

The Creed

I believe in one God, the Father Almighty,/ Maker of heaven and earth and of all things visible and invisible./ And in one Lord Jesus Christ, the Son of God,/ the Only-begotten, begotten of the Father before all ages;/ Light of Light, true God of true God;/ begotten, not made; of one essence with the Father, by Whom all things were made;/ Who for us men and for our salvation came down from the heavens,/ and was incarnate of the Holy Spirit and the Virgin Mary, and became man;/ And was crucified for us under Pontius Pilate,/ and suffered and was buried;/ And arose again on the third day according to the Scriptures;/ And ascended into the heavens, and sitteth at the right hand of the Father;/ And shall come again, with glory, to judge both the living and the dead;/ Whose kingdom shall have no end./ And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father;/ Who with the Father and the Son together is worshipped and glorified; Who spake by the prophets./ In One, Holy, Catholic, and Apostolic Church./ I confess one baptism for the remission of sins./ I look for the resurrection of the dead,/ and the life of the age to come. Amen.

The Anaphora

Priest: Let us stand well, let us stand with fear, let us attend, that we may offer the holy oblation in peace.

Choir: A mercy of peace, a sacrifice of praise.

Priest: The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you all.

Choir: And with thy spirit.

Let us lift up our hearts.

Choir: We lift them up unto the Lord.

Let us give thanks unto the Lord.

Choir: It is meet and right to worship the Father, and the Son, and the Holy Spirit: the Trinity, one in essence and indivisible.

Singing the triumphal hymn, shouting, crying aloud and saying:

Choir: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory. Hosanna in the highest! Blessed is He that cometh in the name of the Lord. Hosanna in the highest!

He gave it to His holy disciples and apostles, saying: Take, eat: this is My Body, which is broken for you for the remission of sins.

Choir: Amen.

He gave it to His holy disciples and apostles, saying: Drink of it, all of you: this is My Blood of the New Testament, which is shed for you and for many, for the remission of sins.

Choir: Amen.

Offering unto Thee Thine own of Thine own, in behalf of all and for all.

Choir: We praise Thee, we bless Thee, we give thanks unto Thee, O Lord; and we pray unto Thee, O our God.

Especially for our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary.

Instead of "It is Truly Meet..." the Irmos of Ode IX from the Canon of Holy Saturday:

Irmos, Tone 6: Weep not for Me, O Mother, beholding in the tomb the Son Whom thou hast conceived without seed in the womb; for I shall arise and shall be glorified, and as God I shall exalt with glory unceasing those that with faith and love magnify thee.

Priest: Among the first, remember, O Lord, our Archbishop *Name*, whom do Thou grant unto Thy holy churches, in peace, safety, honor, health, and length of days, rightly dividing the word of Thy truth.

Choir: And each and every one.

Priest: And grant us with one mouth, and one heart, to glorify and hymn Thy most honorable and majestic name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: And may the mercies of our great God and Savior Jesus Christ be with you all.

Choir: And with thy spirit.

Priest: Having called to remembrance all the saints, again and again, in peace let us pray to the Lord.

Choir: Lord, have mercy.

For the precious Gifts offered and sanctified, let us pray to the Lord

Choir: Lord, have mercy.

That our God, the Lover of mankind, having accepted them upon His holy and most heavenly and noetic altar as an odor of spiritual fragrance, will send down upon us divine grace and the gift of the Holy Spirit, let us pray.

Choir: Lord, have mercy.

That we may be delivered from all tribulation, wrath, and necessity, let us pray to the Lord.

Choir: Lord, have mercy. (*Slowly, if there be no deacon.*)

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

Choir: Grant this, O Lord.

An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Choir: Grant this, O Lord.

Pardon and remission of our sins and offences, let us ask of the Lord.

Choir: Grant this, O Lord.

Things good and profitable for souls, and peace for the world, let us ask of the Lord.

Choir: Grant this, O Lord.

That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Choir: Grant this, O Lord.

A Christian ending to our life, painless, blameless, peaceful, and a good defense before the dread judgment seat of Christ, let us ask.

Choir: Grant this, O Lord.

Having asked for the unity of the faith and the communion of the Holy Spirit, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: And vouchsafe us, O Master, with boldness and without condemnation to dare to call

upon Thee the heavenly God as Father, and to say:

Choir: Our Father, who art in the heavens,/hallowed be Thy name, Thy Kingdom come,// Thy will be done on earth as it is in heaven,/ Give us this day our daily bread,// and forgive us our debts, as we forgive our debtors;/ and lead us not into temptation,// but deliver us from the evil one.

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

Choir: Amen.

Peace be unto all.

Choir: And to thy spirit.

Priest: Bow your heads unto the Lord.

Choir: To Thee, O Lord. (*Slowly*)

Priest: Through the grace and compassions and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy most holy, and good, and life-creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen. (*Slowly*)

Priest: Let us attend!

Priest: Holy Things are for the holy.

Choir: One is Holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.

The Communion Verse:

The Lord awoke as one that sleepeth, and He hath risen and saved us. Alleluia! Alleluia! Alleluia!

Priest: With fear of God and with faith, draw nigh.

Choir: Blessed is He that cometh in the name of the Lord. God is the Lord, and hath appeared unto us.

Priest: I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, Who didst come into the world to save sinners, of whom I am chief. Moreover, I believe that this is truly Thy most pure Body, and that this is truly Thine Own Precious Blood. Wherefore, I pray Thee: Have mercy on me and forgive me my transgressions, voluntary and involuntary, in word and in deed, in knowledge and in ignorance. And vouchsafe me to partake without condemnation of Thy most pure Mysteries unto the remission of sins and life everlasting.

Of Thy Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies, nor will I give Thee a kiss as did Judas, but like the Thief do I confess Thee: Remember me, O Lord, in Thy kingdom.

Let not the communion of Thy Holy Mysteries be unto me for judgment or condemnation, O Lord, but for healing of soul and body.

And as each person receiveth Holy Communion, the priest or bishop saith:

The servant (*or* handmaid) of God, *Name*, partaketh of the precious and holy Body and Blood of our Lord and God and Savior Jesus Christ unto the remission of sins and life everlasting.

Choir: Receive ye the Body of Christ; taste ye of the Fountain of Immortality. Alleluia, alleluia, alleluia.

Priest: Save O God, Thy people and bless Thine inheritance.

Choir: We have seen the True Light, We have received the Heavenly Spirit. We have found the True Faith. We worship the Indivisible Trinity: for He hath saved us.

Priest: Always, now and ever, and unto the ages of ages.

Choir: Amen. Let our mouth be filled with Thy praise, O Lord, that we may hymn Thy glory, for Thou hast vouchsafed us to partake of Thy holy, divine, immortal and life-creating Mysteries. Keep us in Thy holiness, that we may meditate on Thy righteousness all the day long. Alleluia, alleluia, alleluia.

Priest: Aright! Having partaken of the divine, holy, most pure, immortal, heavenly, and life-creating, fearful Mysteries of Christ, let us worthily give thanks unto the Lord.

Choir: Lord, have mercy.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Having asked that the whole day may be perfect, holy, peaceful and sinless, let us commit ourselves and one another and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: For Thou art our sanctification, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Let us depart in peace.

Choir: In the name of the Lord.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

The Prayer Behind the Ambo

Priest: O Lord Who dost bless them that bless Thee and sanctify them that put their trust in Thee: Save Thy people and bless Thine inheritance; preserve the fullness of Thy Church, sanctify them that love the beauty of Thy house; do Thou glorify them by Thy divine power, and forsake us not that hope in Thee. Give peace to Thy world, to Thy churches, to the priests, and to all Thy people. For every good gift and every perfect gift is from above, and cometh down from Thee, the Father of lights, and unto Thee do we send up glory and thanksgiving and worship, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Blessing of Loaves and Wine

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Lord Jesus Christ our God, Who didst bless the five loaves and didst satisfy the five thousand: Do Thou Thyself bless also these loaves, and wine, and multiply them in this city (or town, or holy monastery) and in all Thy world, and sanctify the faithful that partake of them. For it is Thou that dost bless and sanctify all things, O Christ our God, and unto Thee do we send up glory together with Thine unoriginate Father, and Thine All-holy and good and life creating Spirit, now and ever, and unto the ages of ages.

Choir: Amen. Blessed be the name of the Lord from henceforth and forever more. (*Thrice*)

Psalms 33

I will bless the Lord at all times,/ His praise shall continually be in my mouth./ In the Lord shall my soul be praised;/ let the meek hear and be glad.

O magnify the Lord with me,/ and let us exalt His name together./ I sought the Lord, and He heard me,/ and delivered me from all my tribulations.

Come unto Him, and be enlightened,/ and your faces shall not be ashamed./ This poor man cried, and the Lord heard him,/ and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him,/ and will deliver them./ O taste and see that the Lord is good;/ blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints;/ for there is no want to them that fear Him./ Rich men have turned poor and gone hungry;/ but they that seek the Lord shall not be deprived of any good thing.

Come ye children, hearken unto me;/ I will teach you the fear of the Lord./ What man is there that desireth life,/ who loveth to see good days?

Keep thy tongue from evil,/ and thy lips from speaking guile./ Turn away from evil, and do good;/ seek peace, and pursue it.

The eyes of the Lord are upon the righteous,/ and His ears are opened unto their supplication./ The face of the Lord is against them that do evil,/ utterly to destroy the remembrance of them from the earth.

The righteous cried, and the Lord heard them,/ and He delivered them out of all their tribulations./ The Lord is nigh unto them that are of a contrite heart,/ and He will save the humble of spirit./

Many are the tribulations of the righteous,/ and the Lord shall deliver them out of them all./ The Lord keepeth all their bones,/ not one of them shall be broken.

The death of sinners is evil,/ and they that hate the righteous shall do wrong./ The Lord will redeem the souls of His servants,/ and none of them will do wrong that hope in Him.

Priest: The blessing of the Lord be upon you, through His grace and love for mankind, always, now and ever, and unto the ages of ages.

Choir: Amen.

Glory to Thee, O Christ God, our hope, glory to Thee.

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

Lord, have mercy. (*Thrice*) Father bless.

Priest: May Christ our true God, Who rose from the dead, through the intercessions of His most pure Mother; of the holy and glorious apostles; of our father among the saints, Basil the Great, archbishop of Caesarea in Cappadocia; and Saint *Name (to whom the church is dedicated)*; of the holy and righteous ancestors of God, Joachim and Anna; and of all the saints: have mercy on us and save us, for He is good and loveth mankind.

Choir: Amen.

Many Years

Save, O Lord...

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