

BRIDEGROOM ORTHROS
For HOLY MONDAY
(Celebrated on Sunday Night)



The priest goes into the Holy Place and puts on the epitrachēlion.

*The **CURTAIN** and **HOLY DOORS** are opened. Standing before the Holy Table, he begins:*

INTRODUCTORY PRAYERS

Priest: Blessed is our God at all times, now and ever, and unto ages of ages.

R . Amen.

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

Priest: O Heavenly King, Consoler, Spirit of Truth, present in all places and filling all things, the Treasury of blessings and the Giver of life, come and dwell in us, cleanse us of all stain, and save our souls, O Good One.²



As soon as the singing of the Trisagion begins, the priest blesses the incense and censens the Holy Place. Then he comes out through the north door and, from where he stands, censens the congregation and the whole Temple.

TRISAGION PRAYERS

All: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.

(Thrice)

- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- All-Holy Trinity, have mercy on us. Lord, forgive us our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name's sake.
- Lord, have mercy. *(Thrice)*
- Glory be the Father and to the Son, and to the Holy Spirit
- Now and ever and unto ages of ages. Amen.
- Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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

R. Amen.

Reader: Give the blessing, Father, in the name of the Lord.

The priest traces the Cross before the Holy Doors with the censer as he sings:

Priest: Glory be to the holy, con-substantial, life-giving and undivided Trinity, now and ever, and unto ages of ages.

R. Amen

HEXAPSALMOS

The priest enters the Holy Place through the Holy Doors and stands at the Holy Table, uncovers his head, and says the first six Prayers of Orthros in a low voice. The reader or the ecclesiarch says the following verses reverently, with a metany at each:

- Glory to God in the highest; on earth, peace and goodwill to men.
(Thrice)
- O Lord, you shall open my lips, and my mouth will declare your praise.
(Twice)

PSALM 3

- O Lord, why do so many taunt me?
Many are those who rise up against me;
- Many are those who say of my soul:
“There is no salvation for him in his God!”
- But you, O Lord, are a shield around me, my
glory: you raised my head.

- Loudly did I cry out to the Lord
and from his holy mountain he listened to me.
- As for me, I lay down and slept,
I rose again for the Lord will be my help.
- I will not fear ten thousand people arrayed against me all around:
- Arise, O Lord, save me, my God!
You have stricken all who fought me without cause, you
have shattered the sinners' teeth.
- This deliverance is the Lord's.
Upon your people be your blessing!

And again:

- As for me, I lay down and slept,
I rose again, for the Lord will be my help.

PSALM 37

- O Lord, in your anger, rebuke me not; chastise
me not in your wrath!
- Your arrows have bored into me
and upon me you have firmly laid your hand.
- There is no soundness in my flesh because of your wrath,
there is no peace in my bones because of my sins.
- Because my iniquities have overwhelmed me,
they have weighed upon me like a weighty load.
- My sores have become stench and festering because of my folly;

- A stooping and exhausted wreck,
 I stumbled mourning all the day.
- My loins were burning with fever
 and there was no soundness in my flesh.
- I was crushed and deeply afflicted,
 I roared with the groaning of my heart.
- O Lord, all my longing stood before you,
 and my groaning was not hushed away from you.
- My heart came to grief, my strength deserted me, and
 even the light of my eyes failed me.
- My friends and companions came and fought me,
 while my closest kinsmen stood afar from my presence;
- And those who sought my life used violence while
 those who wished my loss spoke lies, plotting
 deception all the day.
- But I remained as a deaf man and heard them not, as a
 dumb man and opened not my mouth,
- As a man who has not heard a thing and thus
 has no retort upon his lips.
- In you, O Lord, I have placed my trust: you will
 give heed, O Lord my God!
- I said: “O, that my foes cease to gloat over me!
 They boasted mightily when my feet stumbled.”
- As for me, I am ready for scourgings and my
 pain is before me always,

- Indeed, I myself confess my guilt
and I will live in anguish because of my sin.
- But my enemies survive and overpower me, and
those unduly hating me are multiplied:
- Those who, rendering evil for good,
opposed me when I sought but righteousness.
- O Lord, my God, forsake me not!
Stay not afar from me!
- Come close to help me, O Lord of my salvation!

And again:

- O Lord, my God, forsake me not!
Stay not afar from me!
- Come close to help me, O Lord of my salvation!

PSALM 62

- O God, my God, at dawn I rise to you!
My soul has thirsted for you,
and oh, how my flesh has hungered for you like a
trackless, parched land that has no water,
- So did I come before you in your holy place
to see the power and the glory that are yours.
- Since your love is more delightful than life itself, my
mouth will declare your praise.
- So shall I bless you as long as I live and lift up
my hands in your name.

-
- My soul shall be filled as with marrow and fat,
and with joyful lips my mouth shall sing praise.
 - While lying on my couch, I remembered you,
I thought of you throughout the early watches.
 - You became for me the Helping One:
in the shelter of your wings I will rejoice.
 - My soul followed you close by and your right hand held me up.
 -
 - But as for those who sought my life in vain, may they
sink into the abyss of the earth and be delivered to
the trenchant sword:
the portion of jackals they shall be!
 - But the king shall rejoice in God
and all who swear by him shall glory, for the
liars' mouth is stopped.

And again:

- I thought of you throughout the early watches.
You became for me the Helping One:
in the shelter of your wings I will rejoice.
- My soul followed you close by and your right hand held me up.
- Glory; now.
- Alleluia, alleluia, alleluia. Glory to you, O God. (*Thrice without metanies*)
- Lord, have mercy. (*Thrice*)
- Glory to the Father and to the Son, and to the Holy Spirit.

– Now and ever, and unto ages of ages. Amen.

At this point, the priest leaves the Holy Place through the north door. Standing with a lighted candle before the icon of the Lord, he continues the Prayers of Orthros.

PSALM 87

- O Lord, God of my salvation,
day and night I cried out before you.
- Let my prayer reach up to you,
lend your ear to my request, O Lord,
- For my soul was flooded with troubles and my
life came close to Hades.
- I was reckoned with those who sink in the abyss, I was
like a man beyond help, left for dead,
- Like the slain that lie in the tomb, those you remember no more:
they are cut away from your hand.
- They have cast me down to the bottom of the pit into
darkness and the shadow of death.
- Your anger was a burden upon me, you poured
your billows over me.
- You took my friends away from me, you made
me distasteful to them.
- I was closed in and could not escape, my eyes
were dim with distress.

- I cried out to you, O Lord, all the day, I
stretched out my hands to you.
- But do you work wonders for the dead?
Do the dead ever rise to sing your praise?
- Does anyone sing your love in the grave
or your faithfulness in the midst of perdition?
- Are your marvels ever known in the darkness or
your justice in the land of oblivion?
- Yet I, O Lord, cried out to you,
and to you my prayer rose at dawn.

- Why, O Lord, do you reject my soul?
Why do you hide your face from me?
- I am wretched and troubled since my youth,
I was raised high, then humbled and distressed.
- Your plagues have swept over me and your terrors left me shaken:
- They surrounded me like waters all the day, they
close in upon me all together.
- You have taken from me friend and companion and
my acquaintances, so wretched am I.

And again:

- O Lord, God of my salvation,
day and night I cried out before you.
- Let my prayer reach up to you,
lend your ear to my request, O Lord.

PSALM 102

- Bless the Lord, O my soul!
 May all that is in me bless his holy name!
- Bless the Lord, O my soul,
 and forget not all the gifts from him
- Who pardons all your sins and heals all your diseases,
 - Who ransoms your life from corruption and
 crowns you with love and mercies,
- Who fills your longing with what is good;
 and your youth is renewed like the eagle's!
- The Lord brings about deeds of kindness and
 vindication for all the oppressed.
- He has made known his ways to Moses and his
 will to Israel's children.
- The Lord is the One of compassion and pity, long-
 sufferance and manifold love:
 his contention is not for ever nor shall his
 anger always last.
- He deals not with us as our sins demand nor
 does he repay our evil deeds.
- For as high as the heavens stand over the earth,
 so high has the Lord extended his love for those who fear him.
- As far as the East stands away from the West, so far
 has he put our sins from us.
- As kind as a father is toward his children,
 so kind is the Lord for those who fear him.

For he himself knows well how we were formed:
remember, we are only dust!

- A man! his days resemble grass:
as a flower of the field, so shall he bloom.
- But let a breath pass over him and he is gone, and
never shall he know his place again.
- But the love of the Lord is from all eternity and to all eternity for
those who fear him,
- And his justice is upon the children of children of
those who keep his covenant
and remember his laws to obey them.

- The Lord has established his throne in heaven: over
all things his kingship is supreme.
- Bless the Lord, all you his angels,
you strong and mighty ones who obey his word on
hearing the sound of his decrees!
- Bless the Lord, all you his powers, his
attendants who obey his will!
- Bless the Lord, all you his works, in every
place of his dominion! Bless the Lord, O
my soul!

And again:

- In every place of his dominion, bless the
Lord, O my soul!

PSALM 142

- O Lord, listen to my prayer;
in your truth give heed to my request and in
your justice hear me,
- And enter not into judgment with your servant since of
all the living, none is just before you.
- The enemy has pursued my soul,
he has crushed my life into the ground;
- He has forced me to dwell in darkness like those long dead.
My spirit was overwhelmed with grief and
within me my heart was troubled.
- Remembering the days of old,
I meditated on all your deeds,
I thought of the works of your hands.
- I stretched out my hands to you;
like a parched land my soul longed for you.
- Listen to me without delay, O Lord: my spirit
has failed me;
- Turn not your face away from me
nor let me sink in the pit like the others.
- Grant that I may hear your love at dawn for I
have placed my hope in you.
- O Lord, let me know which way I shall go for I
have lifted up my soul to you.

- Deliver me, O Lord, from my enemies: it is to
you that I have fled.
- Teach me to do your will, for you are my God;
- May your good Spirit lead me over level ground.
For the sake of your name, O Lord, you will keep me alive;
- In your saving bounty,
you will deliver my soul from oppression, and in
your loving kindness,
you will destroy my enemies
- And bring to naught all those who grieve my soul, for I
am your servant.

And again:

- O Lord, in your justice hear me
and enter not into judgment with your servant.
- O Lord, in your justice hear me
and enter not into judgment with your servant.
- May your good Spirit lead me over level ground.

The priest enters the Holy Place through the south door.

*The **HOLY DOORS** and the **CURTAINS** are closed.*

- Glory; now.
- Alleluia, alleluia, alleluia. Glory to you, O God. (*Thrice with metanies*)
- O our Hope, glory to you!

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IRĒNIKA (GREAT SYNAPTĒ)

Priest: In peace, let us pray to the Lord.

R. Lord, have mercy.

Priest: For peace from on high and the salvation of our souls, let us pray to the Lord.

R. Lord, have mercy.

Priest: For peace in the whole world, the well-being of the holy Churches of God, and the union of all, let us pray to the Lord.

R. Lord, have mercy.

Priest: For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

R. Lord, have mercy.

Priest: For our Father and (Arch)bishop *N.*, the reverend priests, the deacons in Christ, and for all the clergy and the people, let us pray to the Lord.

R. Lord, have mercy.

Priest: For our civil authorities, for the government and the armed forces, that they may be upheld and strengthened in every good deed, let us pray to the Lord.

R. Lord, have mercy.

Priest: For this city, for every city and country place and the faithful dwelling in them, let us pray to the Lord.

R. Lord, have mercy.

Priest: For favorable weather, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

R. Lord, have mercy.

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

R. Lord, have mercy.

Priest: For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord.

R. Lord, have mercy.

Priest: Help us, save us, have mercy on us and protect us, O God, by your grace.

R. Lord, have mercy.

Priest: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For all glory, honor, and worship are your due, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

The priest leaves the Holy Place and goes to his place at the kliros.

Alleluia (Tone 8)

Voice

The musical score is written on a single staff in G-flat major (one flat). It consists of four phrases, each 8 measures long, indicated by measure numbers 8, 16, 24, and 32 in the left margin. The lyrics are written below the staff, with hyphens indicating syllables that span multiple measures. The first phrase starts with a treble clef and a key signature of one flat. The second phrase starts with a repeat sign. The third phrase starts with a repeat sign. The fourth phrase starts with a repeat sign and ends with a double bar line.

8 A - al - li - i - lou - i - i -

16 a. A - al - li - lou - i -

24 a. A - al - li - i - lou - ou - i -

32 i - a.

v. From the night until dawn, my spirit longs for You, O God, for Your
commandments are a light upon the earth (Is. 26:9)

Alleluia. Alleluia. Alleluia.

v. Learn righteousness, you who dwell on earth (Is. 26:10).

Alleluia. Alleluia. Alleluia.

[v. Zeal will seize unruly people, fire will consume adversaries.]

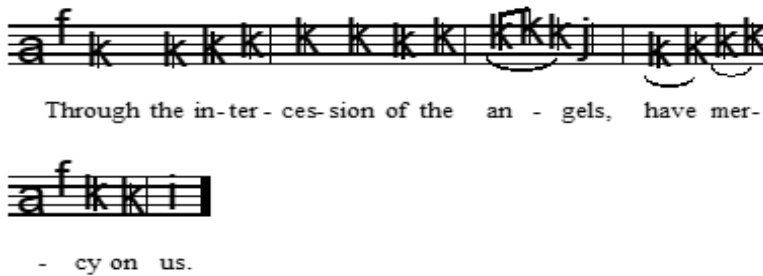
Alleluia. Alleluia. Alleluia.

[v. Bring evils upon them, O Lord,
bring evils upon the glorious ones of the earth.

Alleluia. Alleluia. Alleluia.]



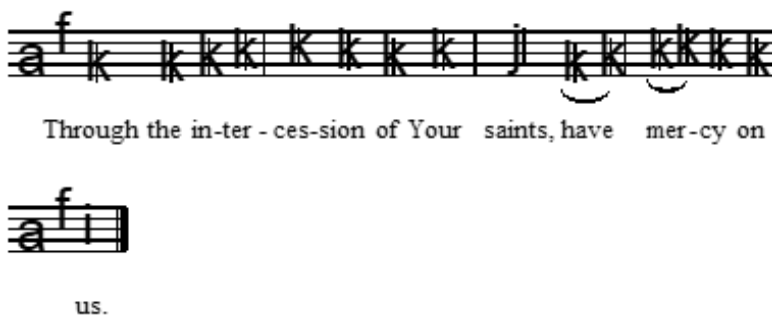
Sunday – ending 1



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

Repeat: “Behold, the Bridegroom....”

– ending 2



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

R. Amen.

[FIRST READING FROM THE PSALTER (*Kathisma 4*)]

In parish practice, Kathismata readings are often omitted

Stasis I: Psalms 24-26 ***Stasis II:*** Psalms 27-29 ***Stasis III:*** Psalms 30-31

SESSIONAL HYMNS AFTER THE FIRST READING (Tone 1)

Today the venerable Passion shines forth upon the world as the light of salvation; for Christ, out of goodness, hastens to his sufferings. He who holds all things in the hollow of his hand consents to be hung upon the Tree in order to save mankind.

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

Today the venerable Passion shines forth... (*Repeat*)

[SECOND READING FROM THE PSALTER (*Kathisma 5*)]

Stasis I: Psalms 32-33 ***Stasis II:***

Psalms 34-35 ***Stasis III:*** Psalm 36.

SESSIONAL HYMNS AFTER THE SECOND READING (Tone 1)

O invisible Judge, how are you seen in the flesh? How did you come to be slain by lawless men, condemning our own condemnation by your Passion? Therefore, with one accord, O Word, we ascribe praise, majesty and glory to your power!

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

O invisible Judge, how are you... *(Repeat)*

[THIRD READING FROM THE PSALTER (*Kathisma* 6)]

Stasis I: Psalms 37-39 ***Stasis II:*** Psalms 40-42 ***Stasis III:*** Psalms 43-45.

SESSIONAL HYMNS AFTER THE THIRD READING (Tone 8)

This present day brings to light the first fruits of the Lord's Passion. Come, then, O feast-lovers, and let us welcome this day with songs, for the Creator comes to accept the Cross, the trial and the beatings. He is judged by Pilate. He is struck on the face by a servant and endures all this to save mankind. Therefore, let us cry out to him: O Christ God, Lover of mankind, grant forgiveness of sins to those who worship your blameless Passion with faith!

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

This present day brings to light... *(Repeat)*

GOSPEL (*Matt. 21:18-43*)

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint Matthew the Evangelist. (*21:18-43*)

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

At that time, when Jesus was going back to the city in the morning, he was hungry. Seeing a fig tree by the road, he went over to it, but found nothing on it except leaves. And he said to it, “May no fruit ever come from you again.” And immediately the fig tree withered. When the disciples saw this, they were amazed and said, “How was it that the fig tree withered immediately?” Jesus said to them in reply, “Amen, I say to you, if you have faith and do not waver, not only will you do what has been done to the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will be done. Whatever you ask for in prayer with faith, you will receive.”

When he had come into the temple area, the chief priests and the elders of the people approached him as he was teaching and said, “By what authority are you doing these things? And who gave you this authority?” Jesus said to them in reply, “I shall ask you one question, and if you answer it for me, then I shall tell you by what authority I do these things. Where was John’s baptism from? Was it of heavenly or of human origin?” They discussed this among themselves and said, “If we say ‘Of heavenly origin,’ he will say to us, ‘Then why did you not believe him?’ But if we say, ‘Of human origin,’ we fear the crowd, for they all regard John as a prophet.” So they said to Jesus in reply, “We do not know.” He himself said to them, “Neither shall I tell you by what authority I do these things.

“What is your opinion? A man had two sons. He came to the first and said, ‘Son, go out and work in the vineyard today.’ He said in reply, ‘I will not,’ but afterwards he changed his mind and went. The man came to the other son and gave the same order.

He said in reply, ‘Yes, sir,’ but did not go. Which of the two did his father’s will?” They answered, “The first.” Jesus said to them, “Amen, I say to you, tax collectors and prostitutes are entering the kingdom of God before you. When John came to you in the way of righteousness, you did not believe him; but tax collectors and prostitutes did. Yet even when you saw that, you did not later change your minds and believe him.

“Hear another parable. There was a landowner who planted a vineyard, put a hedge around it, dug a wine press in it, and built a tower. Then he leased it to tenants and went on a journey. When vintage time drew near, he sent his servants to the tenants to obtain his produce. But the tenants seized the servants and one they beat, another they killed, and a third they stoned. Again he sent other servants, more numerous than the first ones, but they treated them in the same way. Finally, he sent his son to them, thinking, ‘They will respect my son.’ But when the tenants saw the son, they said to one another, ‘This is the heir. Come, let us kill him and acquire his inheritance.’ They seized him, threw him out of the vineyard, and killed him. What will the owner of the vineyard do to those tenants when he comes?” They answered him, “He will put those wretched men to a wretched death and lease his vineyard to other tenants who will give him the produce at the proper times.” Jesus said to them, “Did you never read in the scriptures:

‘The stone that the builders rejected
has become the cornerstone;
by the Lord has this been done,
and it is wonderful in our eyes’?

Therefore, I say to you, the kingdom of God will be taken away from you and given to a people that will produce its fruit.

R. Glory to you, O Lord, glory to you!

PSALM 50

- O God, have mercy on me in the greatness of your love; in the abundance of your tender mercies wipe out my offense.
- Wash me thoroughly from malice and cleanse me from sin,
- For I am well aware of my malice and my sin is before me always.
- It is you alone I have offended, I have done what is evil in your sight, wherefore you are just in your deeds and triumphant in your judgment.
- Behold, I was born in iniquities and in sins my mother conceived me.
- But you are the lover of truth: you have shown me the depths and secrets of your wisdom.
- Wash me with hyssop and I shall be pure, cleanse me and I shall be whiter than snow.
- Let me hear sounds of joy and feasting; the bones that were afflicted shall rejoice.
- Turn your face away from my offenses and wipe off all my sins.
- A spotless heart create in me, O God; renew a steadfast spirit in my breast.
- Cast me not afar from your face, take not your blessed Spirit out of me.
- Restore to me the joy of your salvation and let your guiding Spirit dwell in me.

- I will teach your ways to the sinners and the wicked shall return to you.
- Deliver me from blood-guilt, O God, my saving God, and my tongue will joyfully sing your justice.
- O Lord, you shall open my lips and my mouth will declare your praise.
- Had you desired sacrifice, I would have offered it, but you will not be satisfied with whole-burnt offerings.
- Sacrifice to God is a contrite spirit:
a crushed and humbled heart God will not spurn.
- In your kindness, O Lord, be bountiful to Sion; may the walls of Jerusalem be restored.
- Then will you delight in just oblation,
in sacrifice and whole-burnt offerings.
- Then shall they offer calves upon your altar.

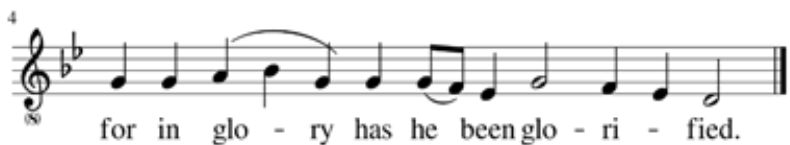
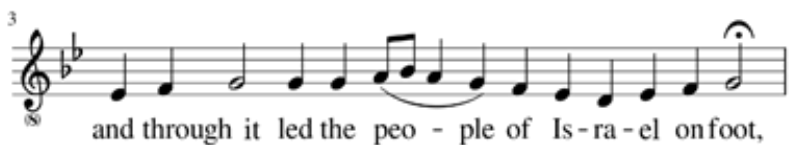
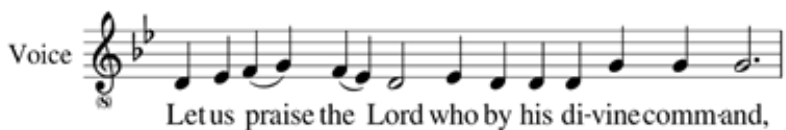
Canon: we use the Triodion Canon by Kosmas the Monk. The Canticles are not sung until the Sunday of All Saints.

TRIODION CANON

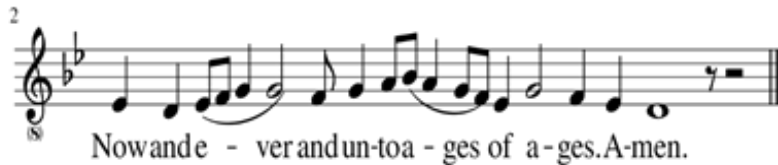
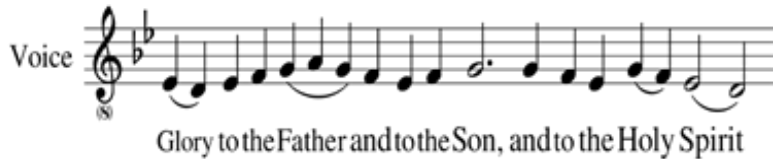
Canon

Ode 1 (Tone 2)

Kosmas the Monk



1. Ineffable is the condescension of the Word of God, for Christ is himself both God and Man; yet he did not consider being God a thing to be grasped. And this he showed to his disciples by taking the form of a servant: for in glory has he been glorified!



2. I, the Fashioner, rich in divinity, came to serve Adam in his poverty and willingly assumed his form. Although immune to pain because of my divinity, I offered myself as a ransom for him.

Little Synaptē with the ekphonēsis:

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

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Let us remember our all---holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever---virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen.

Kontakion of Holy Monday (Tone 8)

Voice

Ja - cob la - men - ted the loss of Joseph,
5 but his no - ble son was seat-ed in a
9 char - i - ot and ho - nored as a king.
13 He was not en - slaved to the plea - sures of
16 E - gypt, but was glo-ri-fied by the One who
20 sees the hearts of man and who grants
23 an in-cor - rup - ti-ble crown.

IKOS (Tone 8)

Let us now add our lamentation to that 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 to his servants, God grants an incorruptible crown.

SYNAXARION

After the Synaxarion of the day from the Menaion, omitting the last line:

On Holy and Great Monday, we commemorate the blessed Joseph of exceeding beauty and the fig tree which was cursed and withered by the Lord.

- v. Praise to you, O wise Joseph, who showed yourself to be a just ruler and provider of grain.
- v. Christ compares the synagogue of the Hebrews with the fig tree, destitute of spiritual fruit, and he withers it with his curse. Let us flee from a similar fate.

Through the intercessions of the all-comely Joseph, O Christ God, have mercy on us. Amen.

EIGHTH ODE

The flaming fire that was fed with endless fuel shuddered and drew back from the pure bodies and souls of the holy young men. When the ever-living flame decreased, an immortal hymn was heard: All his works, praise the Lord, and exalt him above all forever!

v. *Glory to you, O our God, glory to you!*

1. “Then shall all know that you are my disciples, if you keep my commandments,” said the Saviour to his friends as he went to his Passion. “Be at peace with one another and with all; think humbly of yourselves and you shall be exalted. Recognizing me as Lord, praise and exalt me above all forever!”

2

v. We bless the Lord: Father, Son, and Holy Spirit; now and ever, and unto ages of ages. Amen.

3. “Do not presume to rule over your equals as the Gentiles do. That is not my way of acting: that is tyranny. He, therefore, who would be first among you, let him be the last of all. Recognizing me as Lord, praise and exalt me above all forever!”

The Cantic of the Theotokos is not sung.



The priest censens the middle of the Holy Table and sings:

P: Let us magnify with hymns the Theotokos and Mother of Light.

The priest makes the great incensing of the Holy Place and the Temple. He goes around censening the Holy Place, the icons and the people, and returns to his place in choir.

NINTH ODE

O Christ, you have magnified the Theotokos who bore you. From her, O Fashioner, you have put on a body susceptible to suffering like ours, thus releasing us from our faults. Therefore with all the generations we bless her and magnify you!

v. Glory to you, O our God, glory to you!

1. You, the Wisdom of all, foretold to your disciples: make a decision by casting away the impurity of the passions. Then in that kingdom you will be glorified, shining brighter than the sun.

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

2. O Lord, you said to your disciples: as you look at me, put away ambitious thoughts and associate with the humble. Drink of the cup from which I drink, so that you may be glorified with me in my Father's kingdom!

Little Synaptē with the ekphonēsis:

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

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Let us remember our all---holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever---virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen.

Bridegroom Exapostilarion (Tone 3)

1
I see your bri-dal cha - mber

4
a-dorned, O my Sa - vior, but I have no -

7
- gar-me - nt that I may - en - ter there - in,

12
O - Giv - er of - light, - make ra - di - ant

15
the gar - ment of my - soul, a - nd save

19
me.

Rit.

Detailed description: This is a musical score for a Bridegroom Exapostilarion in Tone 3. The score is written on a single staff in G-flat major (one flat) and 8/8 time. It consists of six lines of music, each with a measure number in the left margin (1, 4, 7, 12, 15, 19). The lyrics are written below the staff, aligned with the notes. The first line (measure 1) starts with a treble clef and a key signature of one flat. The second line (measure 4) has a measure rest for the first three measures. The third line (measure 7) continues the melody. The fourth line (measure 12) has a measure rest for the first three measures. The fifth line (measure 15) has a measure rest for the first three measures and a 'Rit.' (Ritardando) marking above the final measure. The sixth line (measure 19) has a measure rest for the first three measures and ends with a double bar line. The lyrics are: 'I see your bri-dal cha - mber a-dorned, O my Sa - vior, but I have no - - gar-me - nt that I may - en - ter there - in, O - Giv - er of - light, - make ra - di - ant the gar - ment of my - soul, a - nd save me.'

(Thrice)

PSALM 148

THE PRAISES (Tone 1)

Let everything that has breath praise the Lord.

– Praise the Lord from the heavens, praise him in the heights.

To you belongs praise, O God.

– Praise him, all you his angels, praise him, all you his powers.

To you belongs praise, O God.

– Give praise to him, sun and moon;

give praise to him, all you stars and light!

– Give praise to him, you heavens of heavens, and
you water that is above the heavens;

– May they praise the name of the Lord!

For he said the word, and they came to be.

– He commanded, and they were created.

He established them for all eternity and for ever and ever; he
fixed their boundaries which cannot be passed.

– Give praise to the Lord from out of the earth, you
monsters, and all you depths.

– Fire and hail, snow and ice,

tempestuous wind, who obey his word;

– You mountains and all you hills,

fruit-bearing trees and all you cedars,

– Savage beasts and all you cattle,

crawling things and all you winged birds,

- Kings of the earth and all you nations, leaders and
all you judges of the earth,
- Young men and maidens, elders and children: give
praise to the name of the Lord
for his name alone is exalted.
- his exaltation is above earth and heaven, he will
raise up a horn for his people.
- A praise for all his saints,
for the people of Israel who are close to him!

PSALM 149

- Sing to the Lord a new song:
his praise in the assembly of the saints!
- Let Israel rejoice in his Maker
and the sons of Sion exult in their King!
- Let them praise his name in the dance,
making melody to him on the drum and the harp;
- For the Lord is well-pleased in his people: with
salvation, he will exalt the meek.
- Let the saints triumph in glory
and sing for joy on their couches.
- Let the high praise of God be upon their lips, and
double-edged swords in their hands,
- To bring revenge upon the nations and
reproach upon the peoples,
- To fetter their kings with chains
and their nobles with iron shackles,
- To execute on them the written sentence, this is
glory for all his saints!

PSALM 150

- Praise the Lord in his holy ones;
praise him in the firmament of his might!

*4. Praise him in his mighty deeds;
praise him for the fullness of his majesty!*

- When the Lord was coming to his voluntary Passion, he said to his apostles: “Behold, we go up to Jerusalem, and the Son of Man shall be betrayed as it is written concerning him.” Come, then, and let us accompany him with clean consciences. Let us be crucified with him and die for his sake to the pleasures of life, that we may live with him and hear him say: “No longer do I ascend to the earthly Jerusalem to suffer, but to my Father and your Father, to my God and your God. And I shall raise you up with me to the Jerusalem on high in the kingdom of heaven.”

*3. Praise him with the blast of the horn; praise him
with the harp and the zither!*

- When the Lord was coming... *(Repeat)*

(Tone 5)

*2. Praise him with timbrel and chorus; praise
him with strings and pipes!*

- We the faithful have reached the saving Passion of Christ God. Let us glorify his ineffable long-suffering, that in his compassion, he may raise us who are dead in sin, for he is good and loves mankind!

(→ 1. Praise him with resounding cymbals; praise him with cymbals of glory! May everything that breathes praise the Lord.)

*1. Praise him with resounding cymbals; praise him
with cymbals of glory!*

May everything that breathes praise the Lord.

– We the faithful... *(Repeat)*

*v. Glory to the Father and to the Son, and to the Holy Spirit; Now and ever
and unto ages of ages. Amen.*

On coming to your Passion, O Lord, you strengthened your disciples, calling them aside and saying to them: “Have you forgotten what I told you before? As it is written, no prophet can be killed except in Jerusalem. Now the time of which I spoke is here. Behold, I am betrayed into the hands of sinners to be mocked; they will nail me to a cross and deliver me to the tomb, considering me rejected and dead. Be confident, however, for on the third day I shall rise again to bring the faithful joy and eternal life.

LESSER DOXOLOGY

Then the Reader or Ecclesiarch says:

To you belongs glory, O Lord our God, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages. Amen.

The choirs alternate the following:

I – Glory to God in the highest, on earth peace, and good will to men!

II – We sing to you, we bless you, we worship you, we glorify you, we give thanks to you for the splendor of your glory!

I – O Lord King, Heavenly God: Father Almighty! O Lord only- begotten Son: Jesus Christ! And O you: All-Holy Spirit!

II – O Lord God, O Lamb of God, O Son of the Father, who take away the sin of the world, have mercy on us, O you who take away the sins of the world!

I – Accept our supplication, O you who are enthroned at the right hand of the Father and have mercy on us!

- II – For you alone are holy, you alone are the Lord Jesus Christ, in the glory of God the Father. Amen.
- I – Every day will I bless you and sing to your name, always and for ever and ever.
- II – O Lord, you have been for us a refuge from age to age. I said: “Lord, have mercy on me and heal my soul, for I have sinned against you!”
- I – O Lord, to you do I come for shelter: teach me to obey your will, for you are my God.
- II – For with you is the fountain of life, and in your Light we shall see light.
- I – Extend your mercy upon those who confess you. II –
Deign, O Lord, to keep us this day without sin.
- I – Blessed are you, O Lord, God of our fathers: praised and glorified is your name for ever. Amen.
- II – O Lord, let your mercy rest upon us, for we have placed our trust in you.
- I – Blessed are you, O Lord: teach me your statutes! (*metany*)
- II – Blessed are you, O Master: grant that I may understand your statutes! (*metany*)
- I – Blessed are you, O Holy One: enlighten me with your statutes! (*metany*)
- II – Everlasting is your love, O Lord: turn not away from the work of your hands.
- I – Indeed, praise, worship and glory are your due, Father, Son and Holy Spirit, now and ever, and unto ages of ages. Amen.

AITĒSIS (PLIROTĪKA)

Priest: Let us complete our morning prayer to the Lord.

R . Lord, have mercy.

Priest: Help us, save us, have mercy on us, and protect us, O God, by your grace.

R . Lord, have mercy.

Priest: That this whole day may be perfect, holy, peaceful, and without sin, let us ask the Lord.

R . Grant this, O Lord.

Priest: For an angel of peace, a faithful guide and guardian of our souls and bodies, let us ask the Lord.

R . Grant this, O Lord.

Priest: For the forgiveness and remission of our sins and offenses, let us ask the Lord.

R . Grant this, O Lord.

Priest: For what is good and profitable to our souls, and for peace in the world, let us ask the Lord.

R. Grant this, O Lord.

Priest: That the rest of our life may be spent in peace and repentance, let us ask the Lord.

R. Grant this, O Lord.

Priest: That the end of our life may be Christian, painless, unashamed, and peaceful, and for a good defense before the awesome judgment-seat of Christ, let us ask.

R. Grant this, O Lord.

Priest: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For you are the God of mercy, of compassion and love for mankind, and we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

Priest: Peace + be to all.

R. And to your spirit.

Priest: Let us bow our heads to the Lord.

R. To you, O Lord.

Priest: (*Quietly*) O holy Lord who dwell on high and yet behold the things below; who look upon all creation with your all-encompassing eye: to you do we bow in spirit and in body, and to you do we pray, O Holy of Holies. Extend your invisible hand from your holy dwelling- place and bless us all. If we have sinned, willfully or not, do you, being God, forgive as in your goodness and in your love for mankind, and give as all your good things from the earth and from above.

(*Aloud*) For it behooves you to be merciful and save us, O our God. And we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

APOSTICHA

1. **(Tone 5)** O Lord, the mother of the sons of Zebedee, unable to understand the hidden mystery of your dispensation, begged you to give the honors of an earthly kingdom to her sons. But instead of this, you called on your friends to drink the cup of death, the cup you yourself would drink before them for the cleansing of their sins. Therefore, we cry out to you, O Salvation of our souls, “Glory to you!”

v. In the morning, fill us with your love that we may rejoice and be glad in all our days. Repay us in joy the times you did afflict us, the many years when disgrace was our lot. Let your work be manifest to your servants, and your glory to their children. (*Ps 89:14-16*)
2. O Lord, you have taught your intimate disciples to meditate on what is your more perfect way, saying to them, “Do not be like the Gentiles, who exercise dominion over those under them. But it shall not be like this among you, my disciples; for I, of my own will, have become humble. Let him, then, who is first among you be the servant to all. Let the ruler be as one who is ruled, and let the first be as the last. For I have come down to minister to Adam in his need and to give my life as a ransom for the many who cry out to me, ‘Glory to you!’”

v. And may the brightness of the Lord our God shine upon us, and may he prosper the works of our hands for us, may he prosper the works of our hands. (*Ps 89:17*)
3. **(Tone 8)** The fig tree was withered because of its unfruitfulness. Let us, therefore, O faithful, fear a similar fate and bring forth fruits worthy of repentance to Christ who has bestowed on us great mercy.

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

The serpent found the Egyptian woman like a new Eve and hastened to entangle Joseph by flattery. But leaving his tunic, Joseph fled from sin, and like the first man before his disobedience, was not ashamed of his nakedness. Through his intercession, O Christ, have mercy on us.

Priest: It is just to confess the Lord and to glorify your name, O Most High! May your mercy be proclaimed at dawn and your justice at night!

TRISAGION PRAYERS

All: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.
(Thrice)

- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- All-Holy Trinity, have mercy on us. Lord, forgive us our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name's sake.
- Lord, have mercy. *(Thrice)*
- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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

The Kontakion is sung.

Kontakion of Holy Monday (Tone 8)

Voice

Ja - cob la - men - ted the loss of Joseph,
5 but his no - ble son was seat-ed in a
9 char-i - ot and ho - nored as a king.
13 He was not en - slaved to the plea - sures of
16 E - gypt, but was glo-ri-fied by the One who
20 sees the hearts of man and who grants
23 an-in-cor - rup - ti-ble crown.

- Lord, have mercy. (*Forty times*)
- Glory be to the Father and to the Son, and to the Holy Spirit; Now and ever and unto ages of ages. Amen.
- More honorable than the cherubim and more glorious beyond compare than the seraphim, who without stain bore God the Word: you are truly Theotokos, we magnify you!
- Give the blessing, Father, in the name of the Lord.

Priest: Christ our God, the Existing One, is blessed at all times, now and ever, and unto ages of ages.

And the Reader or Ecclesiarch answers:

Amen. Heavenly King, give strength to our civil authorities. Make firm the Orthodox Faith. Calm the nations, give peace to the world. Preserve mightily this holy church and establish within the courts of your just the souls of our departed fathers, accepting us because we repent and confess you, for you are the Gracious One and the Lover of mankind.

The priest prays:

THE PRAYER OF SAINT EPHRAIM THE SYRIAN

- O Lord, Master of my life, grant that I may not be infected with the spirit of slothfulness and inquisitiveness, with the spirit of ambition and vain talking. (*Prostration*)
- Grant instead to me your servant the spirit of purity and humility, the spirit of patience and neighborly love. (*Prostration*)

- O Lord and King, bestow upon me the grace of being aware of my sins and of not thinking evil of those of my brethren. (*Prostration*)
- For you are blessed unto ages of ages. Amen.

Dismissal Prayers and Final blessing

Priest: Glory to you, O Christ God, our Hope, glory to you.

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

- Lord, have mercy. (*Thrice*)
- Give the blessing, Father, in the name of the Lord.

Priest: May Christ our true God, who willingly came to the Passion for our salvation, through the prayers of his spotless and all-pure Mother; and through the intercession of the heavenly, honorable and bodiless powers of heaven; and of his glorious apostles who are worthy of all praise; and through the intercession of St *N.*, patron of this holy church; and of (*the saint of the day*) whose memory we celebrate today; and of the holy and just ancestors of Christ God, Joachim and Ann, and of all the saints, may this same Christ have mercy on us and save us, for he is good and loves mankind. **R.** Amen.

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

R. Amen.

BRIDEGROOM ORTHROS
For HOLY TUESDAY
(Celebrated Monday Night)



The priest goes into the Holy Place and puts on the epitrachēlion.

*The **CURTAIN** and **HOLY DOORS** are opened. Standing before the Holy Table, he begins:*

INTRODUCTORY PRAYERS

Priest: Blessed + is our God at all times, now and ever, and unto ages of ages.
R. Amen.

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

Priest: O Heavenly King, Consoler, Spirit of Truth, present in all places and filling all things, the Treasury of blessings and the Giver of life, come and dwell in us, cleanse us of all stain, and save our souls, O Good One.²



As soon as the singing of the Trisagion begins, the priest blesses the incense and censes the Holy Place. Then he comes out through the north door and, from where he stands, censes the congregation and the whole Temple.

TRISAGION PRAYERS

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

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

- All-Holy Trinity, have mercy on us. Lord, forgive us our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name's sake.
- Lord, have mercy. (*Thrice*)
- Glory to the Father and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.
- Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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

Reader: Give the blessing, Father, in the name of the Lord.

The priest traces the Cross before the Holy Doors with the censer as he sings:

Priest: Glory be to the holy, consubstantial, life-giving and undivided Trinity, now and ever, and unto ages of ages.
R. Amen.

HEXAPSALMOS

The priest enters the Holy Place through the Holy Doors and stands at the Holy Table and says the first six Prayers of Orthros in a low voice. The reader or the ecclesiarch says the following verses reverently, with a metany at each:

- Glory to God in the highest; on earth, peace and goodwill to men.
(*Thrice*)
- O Lord, you shall open my lips, and my mouth will declare your praise.
(*Twice*)

PSALM 3

- O Lord, why do so many taunt me?
Many are those who rise up against me;
 - Many are those who say of my soul:
“There is no salvation for him in his God!”
 - But you, O Lord, are a shield around me, my
glory: you raised my head.
 - Loudly did I cry out to the Lord
and from his holy mountain he listened to me.
 - As for me, I lay down and slept,
I rose again for the Lord will be my help.
 - I will not fear ten thousand people arrayed against me all around:
 - Arise, O Lord, save me, my God!
You have stricken all who fought me without cause, you
have shattered the sinners’ teeth.
 - This deliverance is the Lord’s.
Upon your people be your blessing!
- And again:*
- As for me, I lay down and slept,
I rose again, for the Lord will be my help.

PSALM 37

- O Lord, in your anger, rebuke me not; chastise me not in your wrath!
- Your arrows have bored into me
and upon me you have firmly laid your hand.
- There is no soundness in my flesh because of your wrath,
there is no peace in my bones because of my sins.
- Because my iniquities have overwhelmed me,
they have weighed upon me like a weighty load.
- My sores have become stench and festering because of my folly;
- A stooping and exhausted wreck,
I stumbled mourning all the day.
- My loins were burning with fever
and there was no soundness in my flesh.
- I was crushed and deeply afflicted,
I roared with the groaning of my heart.
- O Lord, all my longing stood before you,
and my groaning was not hushed away from you.
- My heart came to grief, my strength deserted me, and
even the light of my eyes failed me.
- My friends and companions came and fought me,
while my closest kinsmen stood afar from my presence;
- And those who sought my life used violence while
those who wished my loss spoke lies, plotting deception all the day.
- But I remained as a deaf man and heard them not, as a
dumb man and opened not my mouth,

- As a man who has not heard a thing and thus
has no retort upon his lips.
- In you, O Lord, I have placed my trust: you will
give heed, O Lord my God!
- I said: “O, that my foes cease to gloat over me!
They boasted mightily when my feet stumbled.”
- As for me, I am ready for scourgings and my
pain is before me always,
- Indeed, I myself confess my guilt
and I will live in anguish because of my sin.
- But my enemies survive and overpower me, and
those unduly hating me are multiplied:
- Those who, rendering evil for good,
opposed me when I sought but righteousness.
- O Lord, my God, forsake me not!
Stay not afar from me!
- Come close to help me, O Lord of my salvation!

And again:

- O Lord, my God, forsake me not!
Stay not afar from me!
- Come close to help me, O Lord of my salvation!

PSALM 62

- O God, my God, at dawn I rise to you!
My soul has thirsted for you,
and oh, how my flesh has hungered for you like a
trackless, parched land that has no water,
- So did I come before you in your holy place
to see the power and the glory that are yours.

- Since your love is more delightful than life itself, my mouth will declare your praise.
- So shall I bless you as long as I live and lift up my hands in your name.
- My soul shall be filled as with marrow and fat, and with joyful lips my mouth shall sing praise.
- While lying on my couch, I remembered you, I thought of you throughout the early watches.
- You became for me the Helping One: in the shelter of your wings I will rejoice.
- My soul followed you close by and your right hand held me up.
- But as for those who sought my life in vain, may they sink into the abyss of the earth and be delivered to the trenchant sword: the portion of jackals they shall be!
- But the king shall rejoice in God and all who swear by him shall glory, for the liars' mouth is stopped.

And again:

- I thought of you throughout the early watches. You became for me the Helping One: in the shelter of your wings I will rejoice.
- My soul followed you close by and your right hand held me up.
- Glory; now.
- Alleluia, alleluia, alleluia. Glory to you, O God. (*Thrice without metanies*)
- Lord, have mercy. (*Thrice*)

- Glory.
- Now.

At this point, the priest leaves the Holy Place through the north door. Standing with a lighted candle before the icon of the Lord, he continues the Prayers of Orthros.

PSALM 87

- O Lord, God of my salvation,
day and night I cried out before you.
- Let my prayer reach up to you,
lend your ear to my request, O Lord,
- For my soul was flooded with troubles and my
life came close to Hades.
- I was reckoned with those who sink in the abyss, I was
like a man beyond help, left for dead,
- Like the slain that lie in the tomb, those you remember no more:
they are cut away from your hand.
- They have cast me down to the bottom of the pit into
darkness and the shadow of death.
- Your anger was a burden upon me, you poured
your billows over me.
- You took my friends away from me, you made
me distasteful to them.
- I was closed in and could not escape, my eyes
were dim with distress.
- I cried out to you, O Lord, all the day, I
stretched out my hands to you.
- But do you work wonders for the dead?
Do the dead ever rise to sing your praise?

- Does anyone sing your love in the grave
or your faithfulness in the midst of perdition?
- Are your marvels ever known in the darkness or
your justice in the land of oblivion?
- Yet I, O Lord, cried out to you,
and to you my prayer rose at dawn.
- Why, O Lord, do you reject my soul?
Why do you hide your face from me?
- I am wretched and troubled since my youth,
I was raised high, then humbled and distressed.
- Your plagues have swept over me and your terrors left me shaken:
– They surrounded me like waters all the day, they
close in upon me all together.
- You have taken from me friend and companion and
my acquaintances, so wretched am I.

And again:

- O Lord, God of my salvation,
day and night I cried out before you.
- Let my prayer reach up to you,
lend your ear to my request, O Lord.

PSALM 102

- Bless the Lord, O my soul!
May all that is in me bless his holy name!
- Bless the Lord, O my soul,
and forget not all the gifts from him
- Who pardons all your sins and heals all your diseases,

- Who ransoms your life from corruption and
crowns you with love and mercies,
- Who fills your longing with what is good;
and your youth is renewed like the eagle's!
- The Lord brings about deeds of kindness and
vindication for all the oppressed.
- He has made known his ways to Moses and his
will to Israel's children.
- The Lord is the One of compassion and pity,
long-sufferance and manifold love:
his contention is not for ever nor shall his
anger always last.
- He deals not with us as our sins demand nor
does he repay our evil deeds.
- For as high as the heavens stand over the earth,
so high has the Lord extended his love for those who fear him.
- As far as the East stands away from the West, so far
has he put our sins from us.
- As kind as a father is toward his children,
so kind is the Lord for those who fear him.
For he himself knows well how we were formed: re-
member, we are only dust!
- A man! his days resemble grass:
as a flower of the field, so shall he bloom.
- But let a breath pass over him and he is gone, and
never shall he know his place again.
- But the love of the Lord is from all eternity and to all eternity for
those who fear him,

- And his justice is upon the children of children of those who keep his covenant and remember his laws to obey them.
- The Lord has established his throne in heaven: over all things his kingship is supreme.
- Bless the Lord, all you his angels, you strong and mighty ones who obey his word on hearing the sound of his decrees!
- Bless the Lord, all you his powers, his attendants who obey his will!
- Bless the Lord, all you his works, in every place of his dominion! Bless the Lord, O my soul!

And again:

- In every place of his dominion, bless the Lord, O my soul!

PSALM 142

- O Lord, listen to my prayer; in your truth give heed to my request and in your justice hear me,
- And enter not into judgment with your servant since of all the living, none is just before you.
- The enemy has pursued my soul, he has crushed my life into the ground;
- He has forced me to dwell in darkness like those long dead. My spirit was overwhelmed with grief and within me my heart was troubled.

- Remembering the days of old,
 I meditated on all your deeds,
 I thought of the works of your hands.
- I stretched out my hands to you;
 like a parched land my soul longed for you.
- Listen to me without delay, O Lord: my spirit
 has failed me;
- Turn not your face away from me
 nor let me sink in the pit like the others.
- Grant that I may hear your love at dawn for I
 have placed my hope in you.
- O Lord, let me know which way I shall go for I
 have lifted up my soul to you.
- Deliver me, O Lord, from my enemies: it is to
 you that I have fled.
 Teach me to do your will, for you are
 my God;
- May your good Spirit lead me over level ground.
 For the sake of your name, O Lord, you will keep me alive;
- In your saving bounty,
 you will deliver my soul from oppression, and in
 your loving kindness,
 you will destroy my enemies
- And bring to naught all those who grieve my soul, for I
 am your servant.

And again:

- O Lord, in your justice hear me
 and enter not into judgment with your servant.

- O Lord, in your justice hear me
and enter not into judgment with your servant.
- May your good Spirit lead me over level ground.
- The priest enters the Holy Place through the south door:
The **HOLY DOORS** and the **CURTAINS** are closed.*
- Glory; now.
- Alleluia, alleluia, alleluia. Glory to you, O God. (*Thrice with metanies*)
- O our Hope, glory to you!

IRĒNIKA (GREAT SYNAPTĒ)

Priest: In peace, let us pray to the Lord.

R. Lord, have mercy.

Priest: For peace from on high and the salvation of our souls, let us pray to the Lord.

R. Lord, have mercy.

Priest: For peace in the whole world, the well-being of the holy Churches of God, and the union of all, let us pray to the Lord.

R. Lord, have mercy.

Priest: For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

R. Lord, have mercy.

Priest: For our Father and (Arch)bishop *N.*, the reverend priests, the deacons in Christ, and for all the clergy and the people, let us pray to the Lord.

R. Lord, have mercy.

Priest: For our civil authorities, for the government and the armed forces, that they may be upheld and strengthened in every good deed, let us pray to the Lord.

R. Lord, have mercy.

Priest: For this city, for every city and country place and the faithful dwelling in them, let us pray to the Lord.

R. Lord, have mercy.

Priest: For favorable weather, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

R. Lord, have mercy.

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

R. Lord, have mercy.

Priest: For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord.

R. Lord, have mercy.

Priest: Help us, save us, have mercy on us and protect us, O God, by your grace.

R. Lord, have mercy.

Priest: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For all glory, honor, and worship are your due, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

The priest leaves the Holy Place and goes to his place at the kliros

Alleluia (Tone 8)

Voice

The musical score is written on four staves, each beginning with a treble clef and a key signature of one flat (B-flat). The first staff starts at measure 1 and ends at measure 8. The second staff starts at measure 9 and ends at measure 17. The third staff starts at measure 18 and ends at measure 25. The fourth staff starts at measure 26 and ends at measure 28. The lyrics are written below the notes, with hyphens indicating long notes. The lyrics are: A - al - li - i - lou - i - i - a. A - al - li - lou - i - a. A - al - li - i - lou - ou - i - i - a.

1 A - al - li - i - lou - i - i -

9 a. A - al - li - lou - i -

18 a. A - al - li - i - lou - ou - i -

26 i - a.

Alleluia (Tone 8)

Voice

8 A - al - li - i - lou - i - i -

9 a. A - al - li - lou - i -

18 a. A - al - li - i - lou - ou - i -

26 i - a.

Detailed description: The musical notation is for a voice part in G major (one sharp). It consists of four lines of music. The first line starts at measure 8 and contains the lyrics 'A - al - li - i - lou - i - i -'. The second line starts at measure 9 and contains 'a. A - al - li - lou - i -'. The third line starts at measure 18 and contains 'a. A - al - li - i - lou - ou - i -'. The fourth line starts at measure 26 and contains 'i - a.' followed by a double bar line. The melody is simple and melismatic, typical of Orthodox chant.

v. In the night, when dawn breaks, my spirit longs for you, O God, for
your commands are light upon the earth.

Alleluia. Alleluia. Alleluia.

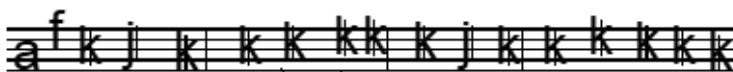
v. Learn justice, you dwellers of the earth. Allelu-
ia. Alleluia. Alleluia.

[v. Zeal will seize unruly people, fire will consume adversaries.] Allelu-
ia. Alleluia. Alleluia.

[v. Bring evils upon them, O Lord,
bring evils upon the glorious ones of the earth.]

Alleluia. Alleluia. Alleluia.

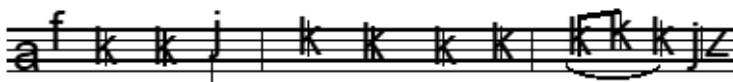
BRIDEGROOM TROPARION (Tone 8)



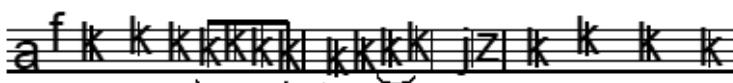
Be-hold the Bride-groom is com-ing in the mid-dle of the



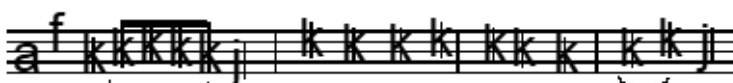
night. Bless-ed is the ser - vant He shall find a - wake!



But the one He shall find ne - glect - ful



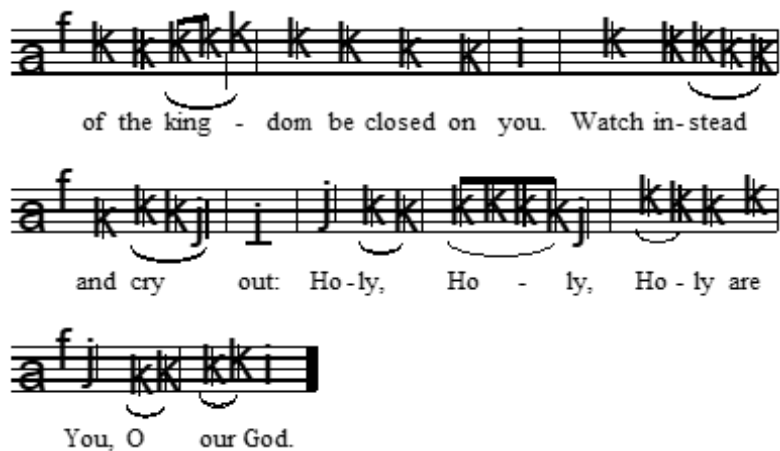
will not be wor - thy of Him. Be-ware there-fore,



O my soul, do not fall in - to a deep slum - ber,

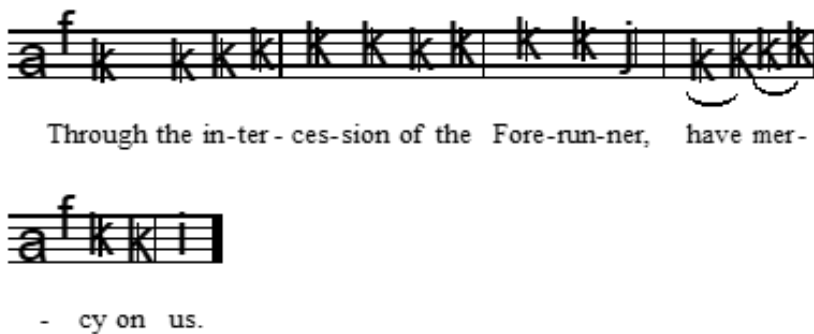


lest you be de - li - vered to death, and the door



of the king - dom be closed on you. Watch in- stead
and cry out: Ho- ly, Ho - ly, Ho - ly are
You, O our God.

Monday – ending 1

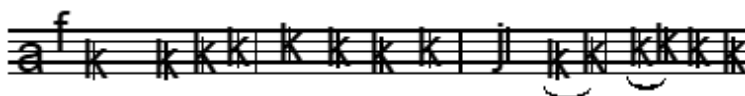


Through the in-ter - ces- sion of the Fore-run-ner, have mer-
- cy on us.

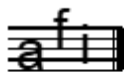
v. Glory to the Father and to the Son, and to the Holy Spirit.

Repeat: “Behold, the Bridegroom....”

– ending 2



Through the in-ter - ces-sion of Your saints, have mer-cy on

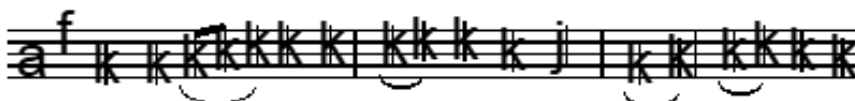


us.

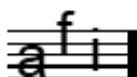
v. Now and ever, and unto ages of ages. Amen.

Repeat: “Behold the Bridegroom...”

– ending 3



For the sake of the Mo-ther of God, have mer-cy on



us.

Little Synaptē with the ekphonēsis:

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

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Let us remember our all----holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever----virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen.

[FIRST READING FROM THE PSALTER (*Kathisma* 9)]

In parish usage, Kathismata readings are often omitted.

Stasis I: Psalms 64-66

Stasis II: Psalm 67

Stasis III: Psalms 68-69

SESSIONAL HYMNS AFTER THE FIRST READING (Tone 4)

Let us love the Bridegroom, O faithful. Let us trim our lamps and shine with virtues and right faith in order to be ready to go in with him to the marriage feast like the wise virgins of the Lord. For this Bridegroom, who is God, grants us all an incorruptible crown.

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

Let us love the Bridegroom, O faithful... *(Repeat)*

[SECOND READING FROM THE PSALTER (*Kathisma 10*)]

Stasis I: Psalms 70-71

Stasis II: Psalms 72-73

Stasis III: Psalms 74-76

SESSIONAL HYMNS AFTER THE SECOND READING (Tone 4)

O Saviour, the priests and scribes gathered in an evil council against you and stirred Judas to betray you. Therefore he went to that lawless band and spoke against you shamelessly: “What will you give me to deliver him to you?” Save our souls, O Lord, from a condemnation like his.

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

O Saviour, the priests and scribes... *(Repeat)*

[THIRD READING FROM THE PSALTER (*Kathisma 11*)]

Stasis I: Psalm 77

Stasis II: Psalms 78-80

Stasis III: Psalms 81-84

SESSIONAL HYMNS AFTER THE THIRD READING (Tone 4)

The hostile Judas, inflamed by his lust for money, plotted the betrayal of the Master. He falls from light and is darkened. He makes a bargain and sells the Priceless One.

Therefore, as a reward for his actions, this miserable man finds hanging and a horrible death. Deliver us from his fate, O Christ God, and grant remission of iniquities to those who lovingly celebrate your pure Passion.

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

The hostile Judas, inflamed... *(Repeat)*

GOSPEL *(Matt. 22:15-23:39)*

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy *(Thrice)*

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint Matthew the Evangelist. *(22:15—23:39)*

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

At that time, the Pharisees went off and plotted how they might entrap him in speech. They sent their disciples to him, with the Herodians, saying, “Teacher, we know that you are a truthful man and that you teach the way of God in accordance with the truth. And you are not concerned with anyone’s opinion, for you do not regard a person’s status. Tell us, then, what is your opinion: Is it lawful to pay the census tax to Caesar or not?” Knowing their malice, Jesus said, “Why are you testing me, you hypocrites? Show me the coin that pays the census tax.” Then they handed him the Roman coin. He said to them, “Whose image is this and whose inscription?”

They replied, “Caesar’s.” At that he said to them, “Then repay to Caesar what belongs to Caesar and to God what belongs to God.” When they heard this they were amazed, and leaving him they went away.

On that day Sadducees approached him, saying that there is no resurrection. They put this question to him, saying, “Teacher, Moses said, ‘If a man dies without children, his brother shall marry his wife and raise up descendants for his brother.’ Now there were seven brothers among us. The first married and died and, having no descendants, left his wife to his brother. The same happened with the second and the third, through all seven. Finally the woman died. Now at the resurrection, of the seven, whose wife will she be? For they all had been married to her.” Jesus said to them in reply, “You are misled because you do not know the scriptures or the power of God. At the resurrection they neither marry nor are given in marriage but are like the angels in heaven. And concerning the resurrection of the dead, have you not read what was said to you by God, ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living.” When the crowds heard this, they were astonished at his teaching.

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them [a scholar of the law] tested him by asking, “Teacher, which commandment in the law is the greatest?” He said to him, “You shall love the Lord, your God, with all your heart, with all your soul, and with all your mind. This is the greatest and the first commandment. The second is like it: You shall love your neighbor as yourself. The whole law and the prophets depend on these two commandments.”

While the Pharisees were gathered together, Jesus questioned them, saying, “What is your opinion about the Messiah? Whose son is he?”

They replied, “David’s.” He said to them, “How, then, does David, inspired by the Spirit, call him ‘lord,’ saying:

‘The Lord said to my lord,
“Sit at my right hand
until I place your enemies under your feet”’?

If David calls him ‘lord,’ how can he be his son?” No one was able to answer him a word, nor from that day on did anyone dare to ask him any more questions.

Then Jesus spoke to the crowds and to his disciples, saying, “The scribes and the Pharisees have taken their seat on the chair of Moses. Therefore, do and observe all things whatsoever they tell you, but do not follow their example. For they preach but they do not practice. They tie up heavy burdens [hard to carry] and lay them on people’s shoulders, but they will not lift a finger to move them. All their works are performed to be seen. They widen their phylacteries and lengthen their tassels. They love places of honor at banquets, seats of honor in synagogues, greetings in marketplaces, and the salutation ‘Rabbi.’ As for you, do not be called ‘Rabbi.’ You have but one teacher, and you are all brothers. Call no one on earth your father; you have but one Father in heaven. Do not be called ‘Master’; you have but one master, the Messiah. The greatest among you must be your servant. Whoever exalts himself will be humbled; but whoever humbles himself will be exalted.

“Woe to you, scribes and Pharisees, you hypocrites. You lock the kingdom of heaven before human beings. You do not enter yourselves, nor do you allow entrance to those trying to enter.

“Woe to you, scribes and Pharisees, you hypocrites. You traverse sea and land to make one convert, and when that happens you make him a child of Gehenna twice as much as yourselves.

“Woe to you, blind guides, who say, ‘If one swears by the temple, it means nothing, but if one swears by the gold of the temple, one is obligated.’ Blind fools, which is greater, the gold, or the temple that made the gold sacred? And you say, ‘If one swears by the altar, it means nothing, but if one swears by the gift on the altar, one is obligated.’ You blind ones, which is greater, the gift, or the altar that makes the gift sacred? One who swears by the altar swears by it and all that is upon it; one who swears by the temple swears by it and by him who dwells in it; one who swears by heaven swears by the throne of God and by him who is seated on it.

“Woe to you, scribes and Pharisees, you hypocrites. You pay tithes of mint and dill and cummin, and have neglected the weightier things of the law: judgment and mercy and fidelity. [But] these you should have done, without neglecting the others. Blind guides, who strain out the gnat and swallow the camel!

“Woe to you, scribes and Pharisees, you hypocrites. You cleanse the outside of cup and dish, but inside they are full of plunder and self-indulgence. Blind Pharisee, cleanse first the inside of the cup, so that the outside also may be clean.

“Woe to you, scribes and Pharisees, you hypocrites. You are like whitewashed tombs, which appear beautiful on the outside, but inside are full of dead men’s bones and every kind of filth. Even so, on the outside you appear righteous, but inside you are filled with hypocrisy and evildoing.

“Woe to you, scribes and Pharisees, you hypocrites. You build the tombs of the prophets and adorn the memorials of the righteous, and you say, ‘If we had lived in the days of our ancestors, we would not have joined them in shedding the prophets’ blood.’ Thus you bear witness against yourselves that you are the children of those who murdered the prophets; now fill up what your ancestors measured out! You serpents, you brood of vipers, how can you flee from the judgment of Gehenna? Therefore, behold, I send to you prophets and wise men and scribes; some of them you will kill and crucify, some of them you will scourge in your synagogues and pursue from town to town, so that there may come upon you all the righteous blood shed upon earth, from the righteous blood of Abel to the blood of Zechariah, the son of Barachiah, whom you murdered between the sanctuary and the altar. Amen, I say to you, all these things will come upon this generation.

“Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how many times I yearned to gather your children together, as a hen gathers her young under her wings, but you were unwilling! Behold, your house will be abandoned, desolate. I tell you, you will not see me again until you say, ‘Blessed is he who comes in the name of the Lord.’”

R. Glory to you, O Lord, glory to you!

PSALM 50

- O God, have mercy on me in the greatness of your love; in the abundance of your tender mercies wipe out my offense.
- Wash me thoroughly from malice and cleanse me from sin,

- For I am well aware of my malice and my sin
is before me always.
- It is you alone I have offended,
I have done what is evil in your sight, where-
fore you are just in your deeds and triumphant
in your judgment.
- Behold, I was born in iniquities
and in sins my mother conceived me.
- But you are the lover of truth:
you have shown me the depths and secrets of your wisdom.
- Wash me with hyssop and I shall be pure, cleanse me
and I shall be whiter than snow.
- Let me hear sounds of joy and feasting;
the bones that were afflicted shall rejoice.
- Turn your face away from my offenses and wipe off all my sins.
- A spotless heart create in me, O God; renew a
steadfast spirit in my breast.
- Cast me not afar from your face,
take not your blessed Spirit out of me.
- Restore to me the joy of your salvation
and let your guiding Spirit dwell in me.
- I will teach your ways to the sinners and the
wicked shall return to you.
- Deliver me from blood-guilt, O God, my saving God, and
my tongue will joyfully sing your justice.
- O Lord, you shall open my lips
and my mouth will declare your praise.

- Had you desired sacrifice, I would have offered it,
but you will not be satisfied with whole-burnt offerings.
- Sacrifice to God is a contrite spirit:
a crushed and humbled heart God will not spurn.
- In your kindness, O Lord, be bountiful to Sion; may
the walls of Jerusalem be restored.
- Then will you delight in just oblation,
in sacrifice and whole-burnt offerings.
- Then shall they offer calves upon your altar.

Little Synaptē with the ekphonēsis:

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

R. Lord, have mercy.

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

R. Lord, have mercy.

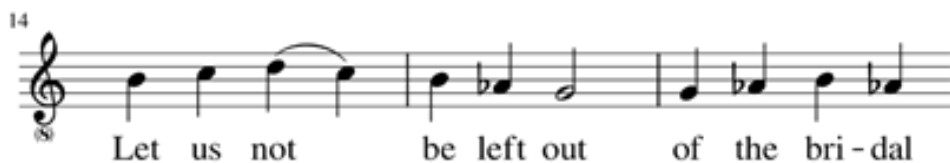
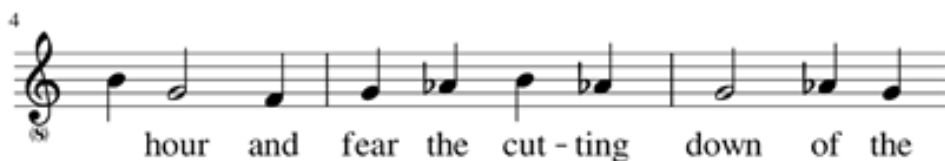
Deacon: Let us remember our all----holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever----virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen.

Kontakion of Holy Tuesday (Tone 2)



IKOS (Tone 2)

Why are you lazy, O my wretched soul? Why let foolish cares distract you? Why occupy yourself with things that pass away? Behold, the last hour is at hand and soon we will be cut from earthly things. While there is still time, return to your senses and cry out: “I have sinned against you, my Saviour; do not cut me off like the unfruitful fig tree, but since you are compassionate, O Christ, have pity on me as I cry out to you in fear: let me not be left out of the bridal chamber of Christ!”

SYNAXARION

After the Synaxarion of the day from the Menaion, omitting the last line:

On Holy and Great Tuesday, we remember the parable of the ten virgins taken from the sacred Gospel.

v. The most great Tuesday brings the ten virgins and brings victory to the impartial Master.

Therefore, O Christ the Bridegroom, number us with the wise virgins, count us in your chosen flock and have mercy on us. Amen.

Canons: we use the Canon by Cosmas the Monk. The Canticles are not sung until the Sunday of All Saints.

CANON (Tone 8)

EIGHTH ODE

The three devout young men did not accept the tyrant's command. Cast into the furnace, they professed God, singing: Bless the Lord, O works of the Lord!

v. Glory to you, O our God, glory to you!

1. Let us cast aside indifference and welcome Christ the immortal Bridegroom with shining lamps and song, crying out: Bless the Lord, O works of the Lord!

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

2. May there be sufficient oil of fellowship in the vessels of our souls so that the time of reward need not be a time of buying, but of singing: Bless the Lord, O works of the Lord!

v. Now and ever and unto ages of ages. Amen.

3. You have received equal grace from God, so increase the talent with the help of Christ who gave it to you and sing: Bless the Lord, O works of the Lord!

The Canticle of the Theotokos is not sung.



The priest censes the middle of the Holy Table and sings:

P: Let us magnify with hymns the Theotokos and Mother of Light.

The priest makes the great incensing of the Holy Place and the Temple. He goes around censuring the Holy Place, the icons and the people, and returns to his place in choir.

NINTH ODE

Most holy Virgin, who contained in your womb the uncontainable God and brought forth Joy to the world, we praise you!

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

1. O Good One, you said to your disciples: Be watchful, for you do not know at what hour the Lord will come to give each one his due!

v. Now and ever, and unto ages of ages. Amen.

2. At your fearful second coming, O Master, number me with the sheep at your right hand, overlooking the multitude of my iniquities.

Little Synaptē with the ekphonēsis:

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

. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Let us remember our all----holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever----virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen.

Bridegroom Exapostilarion (Tone 3)

The musical score is written on a single staff in G-flat major (one flat) and 4/4 time. It consists of six lines of music, each with a measure number in the left margin (1, 4, 7, 12, 15, 19). The lyrics are written below the staff, aligned with the notes. The score includes various musical notations such as eighth notes, quarter notes, half notes, and chords. A repeat sign is present at the beginning of the first line. A fermata is placed over the final note of the sixth line. The word 'Rit.' is written above the final measure of the fifth line.

1 I see your bri-dal cha - mber

4 a-dorned, O my Sa - vior, but I have no -

7 - gar-me - nt that I may - en - ter there - in,

12 O - Giv - er of - light, - make ra - di - ant

15 the gar - ment of my - soul, a - nd save

19 me.

(Thrice)

THE PRAISES (Tone 1)

PSALM 148

(Alleluia. Of Haggai and Zechariah)

- Let everything that has breath praise the Lord.
- Praise the Lord from the heavens, praise him in the heights.
 To you belongs praise, O God.
- Praise him, all you his angels, praise him, all you his powers.
 To you belongs praise, O God.
- Give praise to him, sun and moon;
 give praise to him, all you stars and light!
- Give praise to him, you heavens of heavens, and
 you water that is above the heavens;
- May they praise the name of the Lord!
 For he said the word, and they came to be.
- He commanded, and they were created.
 He established them for all eternity and for ever and ever; he
 fixed their boundaries which cannot be passed.
- Give praise to the Lord from out of the earth, you
 monsters, and all you depths.
- Fire and hail, snow and ice,
 tempestuous wind, who obey his word;
- You mountains and all you hills,
 fruit-bearing trees and all you cedars,
- Savage beasts and all you cattle,
 crawling things and all you winged birds,

- Kings of the earth and all you nations,
 leaders and all you judges of the earth,
- Young men and maidens, elders and children: give
 praise to the name of the Lord
 for his name alone is exalted.
- his exaltation is above earth and heaven, he will
 raise up a horn for his people.
- A praise for all his saints,
 for the people of Israel who are close to him!

PSALM 149

(Alleluia.)

- Sing to the Lord a new song:
 his praise in the assembly of the saints!
- Let Israel rejoice in his Maker
 and the sons of Sion exult in their King!
- Let them praise his name in the dance,
 making melody to him on the drum and the harp;
- For the Lord is well-pleased in his people: with
 salvation, he will exalt the meek.
- Let the saints triumph in glory
 and sing for joy on their couches.
- Let the high praise of God be upon their lips, and
 double-edged swords in their hands,
- To bring revenge upon the nations and re-
 proach upon the peoples,
- To fetter their kings with chains
 and their nobles with iron shackles,

- To execute on them the written sentence, this is glory for all his saints!

PSALM 150

(Alleluia.)

- Praise the Lord in his holy ones;
praise him in the firmament of his might!

*4. Praise him in his mighty deeds;
praise him for the fullness of his majesty!*

- How shall I enter the splendor of your holy place, for I am unworthy? If I dare to enter the bridal chamber, my clothing will accuse me, since it is not a wedding garment, and I shall be chained and cast out by the angels. O Lord, cleanse the stain of my soul and save me, for you are the Lover of mankind.

*3. Praise him with the blast of the horn; praise him
with the harp and the zither!*

- How shall I enter the splendor of your holy place, for I am unworthy? If I dare to enter the bridal chamber, my clothing will accuse me, since it is not a wedding garment, and I shall be chained and cast out by the angels. O Lord, cleanse the stain of my soul and save me, for you are the Lover of mankind.

(Tone 2)

*2. Praise him with timbrel and chorus; praise
him with strings and pipes!*

- I slumber in slothfulness of soul, O Christ the Bridegroom, and I have no lamp aflame with the virtues. Like the foolish virgins, I am idle at the time of action. Do not close your compassionate heart against me, O Master, but awaken me from my deep slumber, raise me up and lead me with the wise virgins into your bridal chamber where there is the pure sound of those who celebrate and sing without ceasing: O Lord, glory to you!

*1. Praise him with resounding cymbals; praise him
with cymbals of glory!*

May everything that breathes praise the Lord.

– I slumber in slothfulness of soul... *(Repeat)*

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

(Tone 4) You have heard the judgment of the one who hid the talent, O my soul. Therefore, do not hide the Word of God. Proclaim his wonders, so that increasing his gift, you may enter into the joy of the Lord.

LESSER DOXOLOGY

Then the Reader or Ecclesiarch says:

To you belongs glory, O Lord our God, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages. Amen.

The choirs alternate the following:

I – Glory to God in the highest, on earth peace, and good will to men!

II – We sing to you, we bless you, we worship you, we glorify you, we give thanks to you for the splendor of your glory!

I – O Lord King, Heavenly God: Father Almighty! O Lord only-begotten Son: Jesus Christ! And O you: All-Holy Spirit!

II – O Lord God, O Lamb of God, O Son of the Father, who take away the sin of the world, have mercy on us, O you who take away the sins of the world!

I – Accept our supplication, O you who are enthroned at the right hand of the Father and have mercy on us!

II – For you alone are holy, you alone are the Lord Jesus Christ, in the glory of God the Father. Amen.

I – Every day will I bless you and sing to your name, always and for ever and ever.

II – O Lord, you have been for us a refuge from age to age. I said: “Lord, have mercy on me and heal my soul, for I have sinned against you!”

I – O Lord, to you do I come for shelter: teach me to obey your will, for you are my God.

II – For with you is the fountain of life, and in your Light we shall see light.

I – Extend your mercy upon those who confess you. II –
Deign, O Lord, to keep us this day without sin.

I – Blessed are you, O Lord, God of our fathers: praised and glorified is your name for ever. Amen.

II – O Lord, let your mercy rest upon us, for we have placed our trust in you.

I – Blessed are you, O Lord: teach me your statutes! (*metany*)

II – Blessed are you, O Master: grant that I may understand your statutes! (*metany*)

I – Blessed are you, O Holy One: enlighten me with your statutes! (*metany*)

II – Everlasting is your love, O Lord: turn not away from the work of your hands.

I – Indeed, praise, worship and glory are your due, Father, Son and Holy Spirit, now and ever, and unto ages of ages. Amen.

AITĒSIS (PLIROTIKA)

Priest: Let us complete our morning prayer to the Lord.

. Lord, have mercy.

Priest: Help us, save us, have mercy on us, and protect us, O God, by your grace.

R. Lord, have mercy.

Priest: That this whole day may be perfect, holy, peaceful, and without sin, let us ask the Lord.

R. Grant this, O Lord.

Priest: For an angel of peace, a faithful guide and guardian of our souls and bodies, let us ask the Lord.

R. Grant this, O Lord.

Priest: For the forgiveness and remission of our sins and offenses, let us ask the Lord.

R. Grant this, O Lord.

Priest: For what is good and profitable to our souls, and for peace in the world, let us ask the Lord.

R. Grant this, O Lord.

Priest: That the rest of our life may be spent in peace and repentance, let us ask the Lord.

R. Grant this, O Lord.

Priest: That the end of our life may be Christian, painless, unashamed, and peaceful, and for a good defense before the awesome judgment-seat of Christ, let us ask.

R. Grant this, O Lord.

Priest: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For you are the God of mercy, of compassion and love for mankind, and we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

Priest: Peace + be to all.

R. And to your spirit.

Priest: Let us bow our heads to the Lord.

R. To you, O Lord.

Priest: (*Quietly*) O holy Lord who dwell on high and yet behold the things below; who look upon all creation with your all-encompassing eye: to you do we bow in spirit and in body, and to you do we pray, O Holy of Holies. Extend your invisible hand from your holy dwelling- place and bless us all. If we have sinned, willfully or not, do you, being God, forgive as in your goodness and in your love for mankind, and give as all your good things from the earth and from above.

(Aloud) For it behooves you to be merciful and save us, O our God. And we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

APOSTICHA

1. **(Tone 6)** Come, O faithful, let us work eagerly for the Master, for he distributes wealth to his servants; and let us increase the talent of grace, each one according to his ability. Let one adorn his wisdom with good deeds. Let another beautify the celebration of the service. Let someone strong in faith communicate the word to the uninitiated, and another dispense his wealth to the poor. Thus, we shall increase what has been loaned to us and, like faithful stewards of grace, shall be worthy of the Master's joy. O Christ God, make us worthy of that joy, for you are the Lover of mankind.

v. In the morning, fill us with your love that we may rejoice and be glad in all our days. Repay us in joy the times you did afflict us, the many years when disgrace was our lot. Let your work be manifest to your servants, and your glory to their children. *(Ps 89:14-16)*
2. When you come in glory with the angelic powers and sit on the throne of judgment, Jesus the Good Shepherd, do not put me aside, for you know the ways of those on the right, and that the ways of those on the left are crooked. Do not destroy me who am obstinate in sin together with the goats, but count me with the sheep at your right hand and save me, for you are the Lover of mankind.

v. And may the brightness of the Lord our God shine upon us, and may he prosper the works of our hands for us, may he prosper the works of our hands. *(Ps 89:17)*

3. O Bridegroom more beautiful than all men, who have called us to the spiritual banquet of your bridal chamber, remove from me the ill-clad image of my iniquities by this sharing in your sufferings. Adorn me with the glorious robe of your beauty and manifest me as a radiant guest of your kingdom, for you are compassionate.

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

(Tone 7) Behold, O my soul, the Lord has entrusted you with a talent. Receive his gift with fear. Repay the Giver by giving to the poor and make the Lord your Friend, so that when he comes in glory, you may stand at his right hand and hear his blessed voice: “Enter, O servant, into the joy of your Lord.” Though I have gone astray, make me worthy of that joy, O Saviour, through your great mercy.

Priest: It is just to confess the Lord and to glorify your name, O Most High! May your mercy be proclaimed at dawn and your justice at night!

TRISAGION PRAYERS

All: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.
(Thrice)

- Glory to the Father and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.
- All-Holy Trinity, have mercy on us. Lord, forgive us our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name’s sake.
- Lord, have mercy. *(Thrice)*

- Glory to the Father and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.
- Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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

– Lord, have mercy. (*Forty times*)

Kontakion of Holy Tuesday (Tone 2)

Voice

O wre-tched soul, think a - bout your fin - al

hour and fear the cut - ting down of the

fi - gtree. work di-li - gent-ly with the ta - lent

gi - ven you. Keep watch and cry out:

Let us not be left out of the bri - dal

cham - ber of Christ.

- Glory to the Father and to the Son and to the Holy Spirit
- Now and ever, and unto ages of ages. Amen.
- More honorable than the cherubim and more glorious beyond compare than the seraphim, who without stain bore God the Word: you are truly Theotokos, we magnify you!
- Give the blessing, Father, in the name of the Lord.

Priest: Christ our God, the Existing One, is blessed at all times, now and ever, and unto ages of ages.

And the Reader or Ecclesiarch answers:

Amen. Heavenly King, give strength to our civil authorities. Make firm the Orthodox Faith. Calm the nations, give peace to the world. Preserve mightily this holy church and establish within the courts of your just the souls of our departed fathers, accepting us because we repent and confess you, for you are the Gracious One and the Lover of mankind.

The priest prays:

THE PRAYER OF SAINT EPHRAIM THE SYRIAN

- O Lord, Master of my life, grant that I may not be infected with the spirit of slothfulness and inquisitiveness, with the spirit of ambition and vain talking. (*Prostration*)
- Grant instead to me your servant the spirit of purity and humility, the spirit of patience and neighborly love. (*Prostration*)

- O Lord and King, bestow upon me the grace of being aware of my sins and of not thinking evil of those of my brethren. (*Prostration*)
- For you are blessed unto ages of ages. Amen.

Priest: Glory to you, O Christ God, our Hope, glory to you.

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

- Lord, have mercy. (*Thrice*)
- Give the blessing, Father, in the name of the Lord.

Priest: May Christ our true God, who willingly came to the Passion for our salvation, through the prayers of his spotless and all-pure Mother; and through the intercession of the glorious prophet, the Forerunner, John the Baptist; and of his glorious apostles who are worthy of all praise; and through the intercession of St *N.*, patron of this holy church; and of (*the saint of the day*) whose memory we celebrate today; and of the holy and just ancestors of Christ God, Joachim and Ann, and of all the saints, may this same Christ have mercy on us and save us, for he is good and loves mankind.

R. Amen.

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

R. Amen.



The priest goes into the Holy Place and puts on the epitrachēlion.

*The **CURTAIN** and **HOLY DOORS** are opened. Standing before the Holy Table, he begins:*

INTRODUCTORY PRAYERS

Priest: Blessed is our God at all times, now and ever, and unto ages of ages.

R. Amen.

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

Priest: O Heavenly King, Consoler, Spirit of Truth, present in all places and filling all things, the Treasury of blessings and the Giver of life, come and dwell in us, cleanse us of all stain, and save our souls, O Good One.²

As soon as the singing of the Trisagion begins, the priest blesses the incense and censens the Holy Place. Then he comes out through the north door and, from where he stands, censens the congregation and the whole Temple.

TRISAGION PRAYERS

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

- Glory to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- All-Holy Trinity, have mercy on us. Lord, forgive us our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name's sake.
- Lord, have mercy. (*Thrice*)
- Glory to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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

R. Amen.

Reader: Give the blessing, Father, in the name of the Lord.

The priest traces the Cross before the Holy Doors with the censer as he sings:

Priest: Glory be to the holy, con- substantial, life-giving and undi- vided Trinity, now and ever, and unto ages of ages.

R. Amen.

HEXAPSALMOS

The priest enters the Holy Place through the Holy Doors and stands at the Holy Table and says the first six Prayers of Orthros in a low voice. The reader or the ecclesiarch says the following verses reverently, with a metany at each:

- Glory to God in the highest; on earth, peace and goodwill to men.
(Thrice)
- O Lord, you shall open my lips, and my mouth will declare your praise.
(Twice)

PSALM 3

- O Lord, why do so many taunt me?
Many are those who rise up against me;
- Many are those who say of my soul:
“There is no salvation for him in his God!”
- But you, O Lord, are a shield around me, my
glory: you raised my head.
- Loudly did I cry out to the Lord
and from his holy mountain he listened to me.
- As for me, I lay down and slept,
I rose again for the Lord will be my help.

- I will not fear ten thousand people arrayed against me all around:
- Arise, O Lord, save me, my God!
 You have stricken all who fought me without cause, you
 have shattered the sinners' teeth.
- This deliverance is the Lord's.
 Upon your people be your blessing!

And again:

- As for me, I lay down and slept,
 I rose again, for the Lord will be my help.

PSALM 37

- O Lord, in your anger, rebuke me not; chastise
 me not in your wrath!
- Your arrows have bored into me
 and upon me you have firmly laid your hand.
- There is no soundness in my flesh because of your wrath,
 there is no peace in my bones because of my sins.
- Because my iniquities have overwhelmed me,
 they have weighed upon me like a weighty load.
- My sores have become stench and festering because of my folly;
- A stooping and exhausted wreck,
 I stumbled mourning all the day.
- My loins were burning with fever
 and there was no soundness in my flesh.
- I was crushed and deeply afflicted,
 I roared with the groaning of my heart.
- O Lord, all my longing stood before you,
 and my groaning was not hushed away from you.

- My heart came to grief, my strength deserted me, and
even the light of my eyes failed me.
- My friends and companions came and fought me,
while my closest kinsmen stood afar from my presence;
- And those who sought my life used violence while
those who wished my loss spoke lies, plotting de-
ception all the day.
- But I remained as a deaf man and heard them not, as a
dumb man and opened not my mouth,
- As a man who has not heard a thing and thus
has no retort upon his lips.
- In you, O Lord, I have placed my trust: you will
give heed, O Lord my God!
- I said: “O, that my foes cease to gloat over me!
They boasted mightily when my feet stumbled.”
- As for me, I am ready for scourgings and my
pain is before me always,
- Indeed, I myself confess my guilt
and I will live in anguish because of my sin.
- But my enemies survive and overpower me, and
those unduly hating me are multiplied:
- Those who, rendering evil for good,
opposed me when I sought but righteousness.
- O Lord, my God, forsake me not!
Stay not afar from me!
- Come close to help me, O Lord of my salvation!

And again:

- O Lord, my God, forsake me not!
 Stay not afar from me!
- Come close to help me, O Lord of my salvation!

PSALM 62

- O God, my God, at dawn I rise to you!
 My soul has thirsted for you,
 and oh, how my flesh has hungered for you like a
 trackless, parched land that has no water,
- So did I come before you in your holy place
 to see the power and the glory that are yours.
- Since your love is more delightful than life itself, my
 mouth will declare your praise.
- So shall I bless you as long as I live and lift up
 my hands in your name.
- My soul shall be filled as with marrow and fat,
 and with joyful lips my mouth shall sing praise.
- While lying on my couch, I remembered you,
 I thought of you throughout the early watches.
- You became for me the Helping One:
 in the shelter of your wings I will rejoice.
- My soul followed you close by and your right hand held me up.
- But as for those who sought my life in vain, may
 they sink into the abyss of the earth and be deliv-
 ered to the trenchant sword:
 the portion of jackals they shall be!

- But the king shall rejoice in God
and all who swear by him shall glory, for the
liars' mouth is stopped.

And again:

- I thought of you throughout the early watches.
You became for me the Helping One:
in the shelter of your wings I will rejoice.
- My soul followed you close by and your right hand held me up.
- Glory to the Father and to the Son, and to the Holy Spirit; now and ever,
and unto ages of ages. Amen.
- Alleluia, alleluia, alleluia. Glory to you, O God. *(Thrice without metanies)*
- Lord, have mercy. *(Thrice)*
- Glory to the Father and to the Son, and to the Holy Spirit.
- Now and ever, and unto ages of ages. Amen.

At this point, the priest leaves the Holy Place through the north door. Standing with a lighted candle before the icon of the Lord, he continues the Prayers of Orthros.

PSALM 87

- O Lord, God of my salvation,
day and night I cried out before you.
- Let my prayer reach up to you,
lend your ear to my request, O Lord,
- For my soul was flooded with troubles and my
life came close to Hades.
- I was reckoned with those who sink in the abyss, I was
like a man beyond help, left for dead,

- Like the slain that lie in the tomb, those you remember no more:
they are cut away from your hand.
- They have cast me down to the bottom of the pit into
darkness and the shadow of death.
- Your anger was a burden upon me, you poured
your billows over me.
- You took my friends away from me, you made
me distasteful to them.
- I was closed in and could not escape, my eyes
were dim with distress.
- I cried out to you, O Lord, all the day, I
stretched out my hands to you.
- But do you work wonders for the dead?
Do the dead ever rise to sing your praise?
- Does anyone sing your love in the grave
or your faithfulness in the midst of perdition?
- Are your marvels ever known in the darkness or
your justice in the land of oblivion?
- Yet I, O Lord, cried out to you,
and to you my prayer rose at dawn.
- Why, O Lord, do you reject my soul?
Why do you hide your face from me?
- I am wretched and troubled since my youth,
I was raised high, then humbled and distressed.
- Your plagues have swept over me and your terrors left me shaken:
- They surrounded me like waters all the day, they
close in upon me all together.
- You have taken from me friend and companion and
my acquaintances, so wretched am I.

And again:

- O Lord, God of my salvation,
day and night I cried out before you.
- Let my prayer reach up to you,
lend your ear to my request, O Lord.

PSALM 102

- Bless the Lord, O my soul!
May all that is in me bless his holy name!
- Bless the Lord, O my soul,
and forget not all the gifts from him
- Who pardons all your sins and heals all your diseases,
– Who ransoms your life from corruption and
crowns you with love and mercies,
- Who fills your longing with what is good;
and your youth is renewed like the eagle's!
- The Lord brings about deeds of kindness and
vindication for all the oppressed.
- He has made known his ways to Moses and his
will to Israel's children.
- The Lord is the One of compassion and pity,
long-sufferance and manifold love:
his contention is not for ever nor shall his
anger always last.
- He deals not with us as our sins demand nor
does he repay our evil deeds.
- For as high as the heavens stand over the earth,
so high has the Lord extended his love for those who fear him.

- As far as the East stands away from the West, so far
has he put our sins from us.
- As kind as a father is toward his children,
so kind is the Lord for those who fear him.
For he himself knows well how we were formed: re-
member, we are only dust!
- A man! his days resemble grass:
as a flower of the field, so shall he bloom.
- But let a breath pass over him and he is gone, and
never shall he know his place again.
- But the love of the Lord is from all eternity and to all eternity for
those who fear him,
- And his justice is upon the children of children of
those who keep his covenant
and remember his laws to obey them.
- The Lord has established his throne in heaven: over
all things his kingship is supreme.
- Bless the Lord, all you his angels,
you strong and mighty ones who obey his word on
hearing the sound of his decrees!
- Bless the Lord, all you his powers, his atten-
dants who obey his will!
- Bless the Lord, all you his works, in every
place of his dominion! Bless the Lord, O
my soul!

And again:

- In every place of his dominion, bless the
Lord, O my soul!

PSALM 142

- O Lord, listen to my prayer;
in your truth give heed to my request and in
your justice hear me,
- And enter not into judgment with your servant since of
all the living, none is just before you.
- The enemy has pursued my soul,
he has crushed my life into the ground;
- He has forced me to dwell in darkness like those long dead.
My spirit was overwhelmed with grief and
within me my heart was troubled.
- Remembering the days of old,
I meditated on all your deeds,
I thought of the works of your hands.
- I stretched out my hands to you;
like a parched land my soul longed for you.
- Listen to me without delay, O Lord: my spirit
has failed me;
- Turn not your face away from me
nor let me sink in the pit like the others.
- Grant that I may hear your love at dawn for I
have placed my hope in you.
- O Lord, let me know which way I shall go for I
have lifted up my soul to you.
- Deliver me, O Lord, from my enemies: it is to
you that I have fled.
Teach me to do your will, for you are
my God;

- May your good Spirit lead me over level ground.
For the sake of your name, O Lord, you will keep me alive;
- In your saving bounty,
you will deliver my soul from oppression, and in
your loving kindness,
you will destroy my enemies
- And bring to naught all those who grieve my soul, for I
am your servant.

And again:

- O Lord, in your justice hear me
and enter not into judgment with your servant.
- O Lord, in your justice hear me
and enter not into judgment with your servant.
- May your good Spirit lead me over level ground.

The priest enters the Holy Place through the south door.

*The **HOLY DOORS** and the **CURTAINS** are closed.*

- Glory to the Father and to the Son, and to the Holy Spirit; now and ever,
and unto ages of ages. Amen.
- Alleluia, alleluia, alleluia. Glory to you, O God. *(Thrice with metanies)*
- O our Hope, glory to you!

IRĒNIKA (GREAT SYNAPTĒ)

Priest: In peace, let us pray to the Lord.

R. Lord, have mercy.

Priest: For peace from on high and the salvation of our souls, let us pray to the Lord.

R. Lord, have mercy.

Priest: For peace in the whole world, the well-being of the holy Churches of God, and the union of all, let us pray to the Lord.

R. Lord, have mercy.

Priest: For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

R. Lord, have mercy.

Priest: For our Father and (Arch)bishop *N.*, the reverend priests, the deacons in Christ, and for all the clergy and the people, let us pray to the Lord.

R. Lord, have mercy.

Priest: For our civil authorities, for the government and the armed forces, that they may be upheld and strengthened in every good deed, let us pray to the Lord.

R. Lord, have mercy.

Priest: For this city, for every city and country place and the faithful dwelling in them, let us pray to the Lord.

R. Lord, have mercy.

Priest: For favorable weather, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

R. Lord, have mercy.

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

R. Lord, have mercy.

Priest: For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord.

R. Lord, have mercy.

Priest: Help us, save us, have mercy on us and protect us, O God, by your grace.

R. Lord, have mercy.

Priest: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For all glory, honor, and worship are your due, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

The priest leaves the Holy Place and goes to his place at the kliros.

Alleluia (Tone 8)

Voice

The musical notation is written on a single staff in G-flat major (one flat). It consists of four phrases, each starting with a measure rest marked '8'.
Phrase 1: A - al - li - i - lou - i - i -
Phrase 2 (marked '9'): a. A - al - li - lou - i -
Phrase 3 (marked '18'): a. A - al - li - i - lou - ou - i -
Phrase 4 (marked '26'): i - a.

v. In the night, when dawn breaks, my spirit longs for you, O God, for
your commands are light upon the earth.

Alleluia. Alleluia. Alleluia.

v. Learn justice, you dwellers of the earth. Allelu-
ia. Alleluia. Alleluia.

v. Zeal will seize unruly people, fire will consume adversaries. Alleluia.
Alleluia. Alleluia.

v. Bring evils upon them, O Lord,
bring evils upon the glorious ones of the earth.

Alleluia. Alleluia. Alleluia.

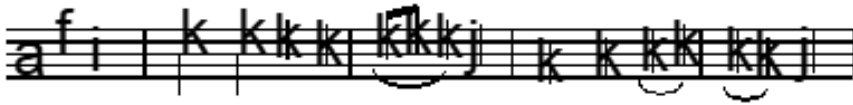
TROPARION

Bridegroom Troparion

(Tone 8)



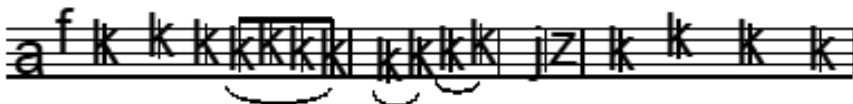
Be-hold the Bride-groom is com-ing in the mid-dle of the



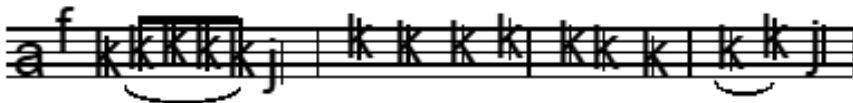
night. Bless-ed is the ser - vant He shall find a - wake!



But the one He shall find ne - glect - ful



will not be wor - thy of Him. Be-ware there-fore,



O my soul, do not fall in - to a deep slum - ber,



lest you be de - li - vered to death, and the door

of the king - dom be closed on you. Watch in- stead

and cry out: Ho- ly, Ho - ly, Ho - ly are

You, O our God.

Tuesday— ending 1

By the po - wer of Your Cross, have mer- cy on us.

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

Repeat: “Behold, the Bridegroom....”

— ending 2

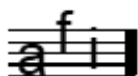
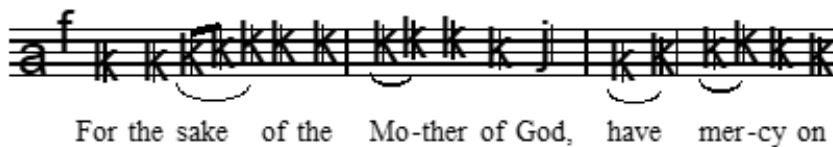
Through the in- ter - ces- sion of Your saints, have mer- cy on

us.

v. *Now and ever, and unto ages of ages. Amen.*

Repeat: “Behold the Bridegroom...”, ending 3.

– ending 3



us.

Little Synaptē with the ekphonēsis:

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

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Let us remember our all----holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever----virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen.

[FIRST READING FROM THE PSALTER (*Kathisma 14*)]

In parish usage, Kathismata readings are often omitted.

Stasis I: Psalms 101-102 ***Stasis II:***

Psalm 103 ***Stasis III:*** Psalm 104

SESSIONAL HYMNS AFTER THE FIRST READING (Tone 3)

The adulteress drew near to you, O Lover of mankind, and poured myrrh with her tears on your feet. She was delivered from the foul smell of her evil deeds; but the ungrateful disciple rejected your grace in which he was living, and was disfigured by filth, selling you because of his lust for money. Glory to your compassion, O Christ!

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

The adulteress drew near to you... (*Repeat*)

SECOND READING FROM THE PSALTER (*Kathisma 15*)

Stasis I: Psalm 105

Stasis II: Psalm 106

Stasis III: Psalms 107-108

SESSIONAL HYMNS AFTER THE SECOND READING (Tone 4)

The deceitful Judas, in his lust for money, planned to betray you, O Lord, the Treasure of Life. Therefore, he rushed to the Jews in a drunken manner and said to those transgressors of the Law, “What will you give me, and I will deliver him to you to be crucified?”

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

The deceitful Judas, in his lust for money... *(Repeat)*

THIRD READING FROM THE PSALTER (*Kathisma 16*)

Stasis I: Psalms 109-111 ***Stasis II:***

Psalms 112-114 ***Stasis III:*** Psalms 115-

117

SESSIONAL HYMNS AFTER THE THIRD READING (Tone 1)

O Compassionate One, the adulteress cried out to you lamenting. Ardently she wiped your pure feet with the hair of her head; and from the depths of her heart she moaned, “Do not despise me, O my God, nor reject me, repentant though I am, but save me, for you alone are the Lover of mankind!”

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

O Compassionate One... *(Repeat)*

GOSPEL (*John 12:17-50*)

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy *(Thrice)*

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint John the Evangelist. *(12:17-50)*

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

At that time, the crowd that was with Jesus when he called Lazarus from the tomb and raised him from death continued to testify. This was also why the crowd went to meet him, because they heard that he had done this sign. So the Pharisees said to one another, “You see that you are gaining nothing. Look, the whole world has gone after him.”

Now there were some Greeks among those who had come up to worship at the feast. They came to Philip, who was from Bethsaida in Galilee, and asked him, “Sir, we would like to see Jesus.” Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, “The hour has come for the Son of Man to be glorified. Amen, amen, I say to you, unless a grain of wheat falls to the ground and dies, it remains just a grain of wheat; but if it dies, it produces much fruit. Whoever loves his life loses it, and whoever hates his life in this world will preserve it for eternal life. Whoever serves me must follow me, and where I am, there also will my servant be. The Father will honor whoever serves me.

“I am troubled now. Yet what should I say? ‘Father, save me from this hour’? But it was for this purpose that I came to this hour. Father, glorify your name.” Then a voice came from heaven, “I have glorified it and will glorify it again.” The crowd there heard it and said it was thunder; but others said, “An angel has spoken to him.” Jesus answered and said, “This voice did not come for my sake but for yours. Now is the time of judgment on this world; now the ruler of this world will be driven out. And when I am lifted up from the earth, I will draw everyone to myself.” He said this indicating the kind of death he would die. So the crowd answered him, “We have heard from the law that the Messiah remains forever. Then how can you say that the Son of Man must be lifted up? Who is this Son of Man?”

Jesus said to them, “The light will be among you only a little while. Walk while you have the light, so that darkness may not overcome you. Whoever walks in the dark does not know where he is going. While you have the light, believe in the light, so that you may become children of the light.”

After he had said this, Jesus left and hid from them. Although he had performed so many signs in their presence they did not believe in him, in order that the word which Isaiah the prophet spoke might be fulfilled:

“Lord, who has believed our preaching,
to whom has the might of the Lord been revealed?”

For this reason they could not believe, because again Isaiah said:

“He blinded their eyes
and hardened their heart,
so that they might not see with their eyes
and understand with their heart and be converted,
and I would heal them.”

Isaiah said this because he saw his glory and spoke about him. Nevertheless, many, even among the authorities, believed in him, but because of the Pharisees they did not acknowledge it openly in order not to be expelled from the synagogue. For they preferred human praise to the glory of God.

Jesus cried out and said, “Whoever believes in me believes not only in me but also in the one who sent me, and whoever sees me sees the one who sent me. I came into the world as light, so that everyone who believes in me might not remain in darkness. And if anyone hears my words and does not observe them, I do not condemn him, for I did not come to condemn the world but to save the world.

Whoever rejects me and does not accept my words has something to judge him: the word that I spoke, it will condemn him on the last day, because I did not speak on my own, but the Father who sent me commanded me what to say and speak. And I know that his commandment is eternal life. So what I say, I say as the Father told me.”

R. Glory to you, O Lord, glory to you!

PSALM 50

- O God, have mercy on me in the greatness of your love; in the abundance of your tender mercies wipe out my offense.
- Wash me thoroughly from malice and cleanse me from sin,
- For I am well aware of my malice and my sin is before me always.
- It is you alone I have offended, I have done what is evil in your sight, wherefore you are just in your deeds and triumphant in your judgment.
- Behold, I was born in iniquities and in sins my mother conceived me.
- But you are the lover of truth: you have shown me the depths and secrets of your wisdom.
- Wash me with hyssop and I shall be pure, cleanse me and I shall be whiter than snow.
- Let me hear sounds of joy and feasting; the bones that were afflicted shall rejoice.

- Turn your face away from my offenses and wipe off all my sins.
- A spotless heart create in me, O God; renew a
steadfast spirit in my breast.
- Cast me not afar from your face,
take not your blessed Spirit out of me.
- Restore to me the joy of your salvation
and let your guiding Spirit dwell in me.
- I will teach your ways to the sinners and the
wicked shall return to you.
- Deliver me from blood-guilt, O God, my saving God, and
my tongue will joyfully sing your justice.
- O Lord, you shall open my lips
and my mouth will declare your praise.
- Had you desired sacrifice, I would have offered it,
but you will not be satisfied with whole-burnt offerings.
- Sacrifice to God is a contrite spirit:
a crushed and humbled heart God will not spurn.
- In your kindness, O Lord, be bountiful to Sion; may
the walls of Jerusalem be restored.
- Then will you delight in just oblation,
in sacrifice and whole-burnt offerings.
- Then shall they offer calves upon your altar.

Canons: we use the three-oded Canon by Cosmas the Monk in Tone 2. The Canticles are not sung.

TRIODION CANON (Tone 2)

THIRD ODE

You established me on the rock of faith and opened my mouth wide against my enemies, for my spirit has rejoiced in singing: “None is holy like our God, and none is just besides you, O Lord!”

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

1. The Sanhedrin of the lawless people gathers together with a vain and evil purpose to condemn you, O Christ the Deliverer, to whom we sing: “You are our God, and none is just besides you, O Lord!”

v. Now and ever, and unto ages of ages. Amen.

2. The wicked assembly of the lawless people in its hatred for God deliberates to condemn as a troublemaker Christ, the Just, to whom we sing: “You are our God, and none is just besides you, O Lord!”

Little Synaptē with the ekphonēsis:

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

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Let us remember our all----holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever----virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen

The Holy Wednesday Bridegroom Kontakion is sung, followed by the Ikos, and the Synaxarion.

Bridegroom Kontakion

Tone 4

Cyril Haddad

Voice



1 I have trans - gress-ed more than the a - du - ltress

5 O Good One, and ne-ver ha-ve I - off-ered

10 you flow - ing tears. But in sil-ence I bow down

15 to you and with love I kiss your pu-re feet,

20 so that you as Ma - ster may grant me

25 the re-mission of my debts as I cry to you O Sav-ior, de-

30 li - ver me from the filth of my deeds

IKOS (Tone 4)

The woman who was once prodigal is suddenly seen to be chaste. She comes to hate her shameful sins and the pleasures of the flesh, when she considers the disgrace and great distress of the judgment to which adulteresses and prodigals are submitted. Among them, I am the first, and I am afraid. Yet in my foolishness, I persist in my evil habits. But the adulteress, filled with fear, hastened to the Deliverer, crying out: “O Lover of mankind and Compassionate One, deliver me from the filth of my deeds!”

SYNAXARION

After the Synaxarion of the day from the Menaion, omitting the last line:

On Holy and Great Wednesday, it has been decreed by the holy fathers that a commemoration should be made of the anointing of the Lord with myrrh by the adulterous woman. For this took place shortly before the Passion of the Saviour.

v. The woman pouring myrrh on the body of Christ anticipated the embalming with myrrh of Nicodemos.

Wherefore, O Christ God, who were anointed with spiritual myrrh, free us from our many passions and have mercy on us, for you alone are good and the Lover of mankind. Amen.

EIGHTH ODE

After the voice of the tyrant prevailed, the furnace was heated sevenfold. In it, the young men did not burn for trampling the decree of the king; they cried aloud: “All you works of the Lord, praise and exalt the Lord unto all ages.”

v. *Glory to you, O our God, glory to you!*

1. The woman poured out precious myrrh upon your royal, divine and awesome head, O Christ. She held your pure feet in her soiled hands and cried aloud: “All you works of the Lord, praise and exalt the Lord unto all ages.”

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

2. She who was guilty of sins washed the feet of the Creator with tears and wiped them with her hair. Therefore she was not deprived of the forgiveness for what she did in life, but cried aloud, “All you works of the Lord, praise and exalt the Lord unto all ages!”

v. Now and ever, and unto ages of ages. Amen.

3. Ransom was paid for the grateful woman by the compassion of the Saviour and the flowing of her tears by which she was cleansed of her betrayal. She was not ashamed, but cried aloud: “All you works of the Lord, praise and exalt the Lord unto all ages!”

*The Cantic of the Theotokos is **not** sung.*



The priest censens the middle of the Holy Table and sings:

P: Let us magnify with hymns the Theotokos and Mother of Light.

The priest makes the great incensing of the Holy Place and the Temple. He goes around censening the Holy Place, the icons and the people, and returns to his place in choir.

NINTH ODE

With clean souls and purified lips, come, let us magnify the undefiled and most holy Mother of Emmanuel through whom we offer this prayer to the One born of her: “Spare our souls, O Christ God, and save us!”

v. Glory to you, O our God, glory to you!

1 The wicked Judas showed himself as ignorant, evil and jealous in the way he treated the worthy Gift by whom the debt of sins has been released, and bargained away the divine, loving Grace. Spare our souls, O Christ God, and save us!

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

2 Going to the rulers, those transgressors of the Law, Judas says, “What will you give me to deliver Christ whom you seek?” He exchanged the friendship of Christ for money. Spare our souls, O Christ God, and save us!

v. Now and ever, and unto ages of ages. Amen.

3 O your blind and restless lust for money! How did you forget what you were taught, that the world has less value than the soul, for you were desperate, O traitor, and hung yourself. Spare our souls, O Christ God, and save us!

Little Synaptē with the ekphonēsis:

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

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Let us remember our all---holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever---virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen.

The Bridegroom Exapostilarion is sung.

Bridegroom Exapostilarion (Tone 3)

The musical score is written on a single staff in G-flat major (one flat) and 4/4 time. It consists of six lines of music, each with a measure number in the left margin (8, 4, 7, 12, 15, 19). The lyrics are written below the notes. The score includes various musical notations such as eighth notes, quarter notes, half notes, and chords. A 'Rit.' (Ritardando) marking is placed above the final measure of the fifth line. The piece concludes with a double bar line at the end of the sixth line.

8 I see your bri-dal cha - mber

4 a-dorned, O my Sa - vior, but I have no -

7 - gar-me - nt that I may - en-ter there - in,

12 O - Giv-er of - light, make ra - di - ant

15 the gar-ment of my - soul, a - nd save

19 me.

(Thrice)

THE PRAISES (Tone 1)

PSALM 148

(Alleluia. Of Haggai and Zechariah)

- Let everything that has breath praise the Lord.
- Praise the Lord from the heavens, praise him in the heights.
 To you belongs praise, O God.
- Praise him, all you his angels, praise him, all you his powers.
 To you belongs praise, O God.
- Give praise to him, sun and moon;
 give praise to him, all you stars and light!
- Give praise to him, you heavens of heavens, and
 you water that is above the heavens;
- May they praise the name of the Lord!
 For he said the word, and they came to be.
- He commanded, and they were created.
 He established them for all eternity and for ever and ever; he
 fixed their boundaries which cannot be passed.
- Give praise to the Lord from out of the earth, you
 monsters, and all you depths.
- Fire and hail, snow and ice,
 tempestuous wind, who obey his word;
- You mountains and all you hills,
 fruit-bearing trees and all you cedars,
- Savage beasts and all you cattle,
 crawling things and all you winged birds,
- Kings of the earth and all you nations, leaders and
 all you judges of the earth,

- Young men and maidens, elders and children: give
praise to the name of the Lord
for his name alone is exalted.
- his exaltation is above earth and heaven, he will
raise up a horn for his people.
- A praise for all his saints,
for the people of Israel who are close to him!

PSALM 149

(Alleluia.)

- Sing to the Lord a new song:
his praise in the assembly of the saints!
- Let Israel rejoice in his Maker
and the sons of Sion exult in their King!
- Let them praise his name in the dance,
making melody to him on the drum and the harp;
- For the Lord is well-pleased in his people: with
salvation, he will exalt the meek.
- Let the saints triumph in glory
and sing for joy on their couches.
- Let the high praise of God be upon their lips, and
double-edged swords in their hands,
- To bring revenge upon the nations and re-
proach upon the peoples,
- To fetter their kings with chains
and their nobles with iron shackles,

- To execute on them the written sentence, this is glory for all his saints!

PSALM 150

(Alleluia.)

- Praise the Lord in his holy ones;
praise him in the firmament of his might!

*4 Praise him in his mighty deeds;
praise him for the fullness of his majesty!*

- When the adulteress recognized you as God, the Son of the Virgin, she was put to shame by her lamentable deeds and said tearfully, “Loose my debt as I did my hair. Love the one who loves you, even though I should be hated, so that I may proclaim you the friend of publicans, O Benefactor, Lover of mankind.”

*3. Praise him with the blast of the horn; praise him
with the harp and the zither!*

- The adulteress mixed precious myrrh with her tears and poured it on your feet, kissing them. At once she was justified. Therefore, grant us forgiveness, you who suffered for us, and save us.

*2. Praise him with timbrel and chorus; praise
him with strings and pipes!*

- While the sinful woman was bringing the myrrh, the disciple was coming to terms with the law-transgressors. She rejoiced as she poured out the precious myrrh, while he hastened to sell the Priceless One. She acknowledged the Master. He cut himself off from the same Master. She was freed, but Judas became a slave to the enemy. How grievous is his slothfulness! How great is her repentance! Grant this to me, O Saviour, who suffered for us, and save me!

*1. Praise him with resounding cymbals; praise him
with cymbals of glory!*

May everything that breathes praise the Lord.

- O the misery of Judas! He watched as the adulteress kissed your feet, while he plotted to betray you with a kiss. She loosed her hair, and he bound himself by anger, smelling of foulness instead of myrrh: for envy does not discern what is best. O the misery of Judas! O God, deliver our souls from it.

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

(Tone 2) The sinful woman went to purchase precious myrrh to perfume the Benefactor. She cried out to the merchant: “Give me myrrh to anoint him who wiped away all my sins.”

v. Now and ever, and unto ages of ages. Amen..

(Tone 6) She who was drowning in sin found you a haven of salvation; and pouring out myrrh with her tears, she cries out to you: “You are the One who accepts the repentance of sinners, O Master, so save me from the waves of sin through your great mercy.”

LESSER DOXOLOGY

Then the Reader or Ecclesiarch says:

To you belongs glory, O Lord our God, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages. Amen.

The choirs alternate the following:

- I – Glory to God in the highest, on earth peace, and good will to men!
II – We sing to you, we bless you, we worship you, we glorify you, we give thanks to you for the splendor of your glory!
I – O Lord King, Heavenly God: Father Almighty! O Lord only-begotten Son: Jesus Christ! And O you: All-Holy Spirit!

- II – O Lord God, O Lamb of God, O Son of the Father, who take away the sin of the world, have mercy on us, O you who take away the sins of the world!
- I – Accept our supplication, O you who are enthroned at the right hand of the Father and have mercy on us!
- II – For you alone are holy, you alone are the Lord Jesus Christ, in the glory of God the Father. Amen.
- I – Every day will I bless you and sing to your name, always and for ever and ever.
- II – O Lord, you have been for us a refuge from age to age. I said: “Lord, have mercy on me and heal my soul, for I have sinned against you!”
- I – O Lord, to you do I come for shelter: teach me to obey your will, for you are my God.
- II – For with you is the fountain of life, and in your Light we shall see light.
- I – Extend your mercy upon those who confess you. II – Deign, O Lord, to keep us this day without sin.
- I – Blessed are you, O Lord, God of our fathers: praised and glorified is your name for ever. Amen.
- II – O Lord, let your mercy rest upon us, for we have placed our trust in you.
- I – Blessed are you, O Lord: teach me your statutes! (*metany*)
- II – Blessed are you, O Master: grant that I may understand your statutes! (*metany*)
- I – Blessed are you, O Holy One: enlighten me with your statutes! (*metany*)

II – Everlasting is your love, O Lord: turn not away from the work of your hands.

I – Indeed, praise, worship and glory are your due, Father, Son and Holy Spirit, now and ever, and unto ages of ages. Amen.

AITĒSIS (PLIROTIKA)

Priest: Let us complete our morning prayer to the Lord.

R. Lord, have mercy.

Priest: Help us, save us, have mercy on us, and protect us, O God, by your grace.

R. Lord, have mercy.

Priest: That this whole day may be perfect, holy, peaceful, and without sin, let us ask the Lord.

R. Grant this, O Lord.

Priest: For an angel of peace, a faithful guide and guardian of our souls and bodies, let us ask the Lord.

R. Grant this, O Lord.

Priest: For the forgiveness and remission of our sins and offenses, let us ask the Lord.

R. Grant this, O Lord.

Priest: For what is good and profitable to our souls, and for peace in the world, let us ask the Lord.

R. Grant this, O Lord.

Priest: That the rest of our life may be spent in peace and repentance, let us ask the Lord.

R. Grant this, O Lord.

Priest: That the end of our life may be Christian, painless, unashamed, and peaceful, and for a good defense before the awesome judgment-seat of Christ, let us ask.

R. Grant this, O Lord.

Priest: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For you are the God of mercy, of compassion and love for mankind, and we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

Priest: Peace + be to all.

R. And to your spirit.

Priest: Let us bow our heads to the Lord.

R. To you, O Lord.

Priest: (*Quietly*) O holy Lord who dwell on high and yet behold the things below; who look upon all creation with your all-encompassing eye: to you do we bow in spirit and in body, and to you do we pray, O Holy of Holies. Extend your invisible hand from your holy dwelling- place and bless us all. If we have sinned, willfully or not, do you, being God, forgive as in your goodness and in your love for mankind, and give as all your good things from the earth and from above.

(*Aloud*) For it behooves you to be merciful and save us, O our God. And we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

APOSTICHA

1. **(Tone 6)** Today Christ comes to the house of the Pharisee. A sinful woman approaches and falls at his feet crying aloud: “Behold me drowned in sin, desperate because of my deeds and yet not rejected from your goodness. Lord, give me the remission of my evil deeds and save me!”

v. In the morning, fill us with your love that we may rejoice and be glad in all our days. (*Ps 89:14*)
2. The adulteress spread out her hair before you, O Master. But Judas spread out his hands to the law-transgressors: she to receive remission, he to receive money. Therefore we cry aloud to you who were sold and set us free: Lord, glory to you!

v. Repay us in joy the times you did afflict us, the many years when disgrace was our lot. Let your work be manifest to your servants, and your glory to their children. (*Ps 89:15-16*)
3. A defiled and evil-smelling woman came to you, shedding tears at your feet, O Saviour, thus proclaiming your Passion. “How can I look upon you, Master? Yet you came to save an adulteress. I am dead; raise me from the depths, you who raised Lazarus from the tomb on the fourth day. Accept me in my wretchedness, O Lord, and save me.”

v. And may the brightness of the Lord our God shine upon us, and may he prosper the works of our hands for us, may he prosper the works of our hands. (*Ps 89:17*)

4. Despairing because of her life and well-known because of her ways, she comes to you, bringing myrrh and crying aloud: “Do not reject me, an adulteress, you who were born of a Virgin. Do not despise my tears, O joy of the angels, but accept me, repentant as I am, O Lord, and in your great mercy, do not reject me, a sinner.”

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

Hymn of St. Cassiani (Tone 8)

Cyril Haddad

O Lord, the wo - man who had fa -

8 - llen in - to ma - ny sins,

11 per - cie - ves your di - vin - i - ty.

13

 She ful - fi - - lls the

14

 du - ty of a myrrh bear - er,

15

 She brings myrrh to You be-fore your bur - i - al,

16

 la me - nting, she says: Woe to me!

18

 my ni - ghts are an in-sane pa - ssion of lust,

19

 gloo - my and moo - nless,

20
filled with sin - ful de - si - res.

21
Acce - pt the flow of my te - ars,

23
You who draw from the clouds

25
the wa - ters of the sea,

27
and in - cline to the groan - ings,

29
the groan - ings of my heart,

30

 you who bowed down the hea - vens

31

 by your in-effable self e - mptying.

33

 I shall kiss your pure feet,

34

 and wipe them a - gain

35

 with the hair of my head,

36

 those feet whose sound Eve heard at dusk

38

 in Pa - ra - dise and hid her-self for fear.

39

 who can search out

40

 the mul - ti - tude of my sins

41

 and the depth of your judge - ments.

Priest: It is just to confess the Lord and to glorify your name, O Most High!
 May your mercy be proclaimed at dawn and your justice at night!

TRISAGION PRAYERS

All: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.
(Thrice)

- Glory to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- All-Holy Trinity, have mercy on us. Lord, forgive us our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name's sake.

- Lord, have mercy. (*Thrice*)
 - Glory to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
 - Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.
- Priest:** For thine is the kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.
- R. Amen.

KONTAKION OF HOLY WEDNESDAY (Tone 4)

Bridegroom Kontakion

Tone 4

Cyril Haddad

Voice



1 I have trans - gress-ed more than the a - du - ltress

5 O Good One, and ne-ver ha-ve I - off-ered

10 you flow - ing tears. But in silence I bow down

15 to you and with love I kiss your pu-re feet,

20 so that you as Ma - ster may grant me

25 the re-mission of my debts as I cry to you O Sav-ior, de-

30 li - ver me from the filth of my deeds

- Lord, have mercy. (*Forty times*)
- Glory to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- More honorable than the cherubim and more glorious beyond compare than the seraphim, who without stain bore God the Word: you are truly Theotokos, we magnify you!
- Give the blessing, Father, in the name of the Lord.

Priest: Christ our God, the Existing One, is blessed at all times, now and ever, and unto ages of ages.

And the Reader or Ecclesiarch answers:

Amen. Heavenly King, give strength to our civil authorities. Make firm the Orthodox Faith. Calm the nations, give peace to the world. Preserve mightily this holy church and establish within the courts of your just the souls of our departed fathers, accepting us because we repent and confess you, for you are the Gracious One and the Lover of mankind.

The priest, or in his absence a layman, prays:

THE PRAYER OF SAINT EPHRAIM THE SYRIAN

- O Lord, Master of my life, grant that I may not be infected with the spirit of slothfulness and inquisitiveness, with the spirit of ambition and vain talking. (*Prostration*)
- Grant instead to me your servant the spirit of purity and humility, the spirit of patience and neighborly love. (*Prostration*)
- O Lord and King, bestow upon me the grace of being aware of my sins and of not thinking evil of those of my brethren. (*Prostration*)

– For you are blessed unto ages of ages. Amen.

Priest: Glory to you, O Christ God, our Hope, glory to you.

– **All:** Glory to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.

– Lord, have mercy. (*Thrice*)

– Give the blessing, Father, in the name of the Lord.

Priest: May Christ our true God, who willingly came to the Passion for our salvation, through the prayers of his spotless and all-pure Mother; and through the power of the glorious and life-giving Cross; and of his glorious apostles who are worthy of all praise; and through the intercession of St *N.*, patron of this holy church; and of (*the saint of the day*) whose memory we celebrate today; and of the holy and just ancestors of Christ God, Joachim and Ann, and of all the saints, may this same Christ have mercy on us and save us, for he is good and loves mankind.

. Amen.

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

R. Amen.

HOLY AND GREAT WEDNESDAY
THE MYSTERY OF HOLY ANOINTING

HO LY AND GREAT WEDNESD AY THE MYSTERY OF HOLY ANOINTING

An analogion is placed before the bema on which there is a vessel containing wheat, and on the wheat an empty shrine lamp. Around the empty lamp are seven wands wrapped in cotton for the anointing. There is also a container of oil and one of wine. Between two candles is the Holy Gospel. The priest, vested in epitachelion and phelonion and standing at the table, censes around the table of the Holy Oil and the whole church, and begins:

Priest: Blessed is our God at all times, now and ever, and unto ages of ages.

R. Amen.

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

All: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.

(Thrice)

- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- All-Holy Trinity, have mercy on us. Lord, forgive us our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name's sake.
- Lord, have mercy. *(Thrice)*
- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.

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

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

R. Amen.

- Lord, have mercy. (*Twelve times*)
- Glory be to the Father and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages. Amen.

The reader or the ecclesiarch says the following verses, with a metany at each:

- Come, let us worship God, our King, and bow down before him.
- Come, let us worship Christ God, our King, and bow down before him.
- Come, let us worship Christ, our King and our God, and bow down before him.

PSALM 142

- O Lord, listen to my prayer;
in your truth give heed to my request and in
your justice hear me,
- And enter not into judgment with your servant since of
all the living, none is just before you.

- The enemy has pursued my soul,
he has crushed my life into the ground;
- He has forced me to dwell in darkness like those long dead.
My spirit was overwhelmed with grief and
within me my heart was troubled.
- Remembering the days of old,
I meditated on all your deeds,
I thought of the works of your hands.
- I stretched out my hands to you;
like a parched land my soul longed for you.
- Listen to me without delay, O Lord: my spirit
has failed me;
- Turn not your face away from me
nor let me sink in the pit like the others.
- Grant that I may hear your love at dawn for I
have placed my hope in you.
- O Lord, let me know which way I shall go for I
have lifted up my soul to you.
- Deliver me, O Lord, from my enemies: it is to
you that I have fled.
Teach me to do your will, for you are
my God;
- May your good Spirit lead me over level ground.
For the sake of your name, O Lord, you will keep me alive;
- In your saving bounty,
you will deliver my soul from oppression, and in
your loving kindness,
you will destroy my enemies

– And bring to naught all those who grieve my soul, for I
am your servant.

Little Synaptē with the ekphonēsis:

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

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Let us remember our all----holy, spotless, most
highly blessed and glorious Lady the Theotokos and Ever----
virgin Mary, with all the saints, and commend ourselves
and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen.

Alleluia (Tone 8)

Voice

A - al - li - i - lou - i - i -

9 a. A - al - li - lou - i -

18 a. A - al - li - i - lou - ou - i -

26 i - a.

v. O Lord, in your anger, rebuke me not; chastise me not in your wrath!

Alleluia. Alleluia. Alleluia.

v. Have mercy on me, O Lord, for I am weak!

Alleluia. Alleluia. Alleluia.

KATANYKTIKA TROPARIA (Tone 6)

Have mercy on us, Lord, have mercy on us. At a loss for any defense, we sinners offer this prayer to you, the Master: Have mercy on us.

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

Lord, have mercy on us, for we have put our trust in you: Rise not in anger against us, remember not our transgressions, but look upon us even now in the depth of your mercy and save us from our enemies: for you are our God, and we are your people. All of us are the works of your hands and we constantly call upon your name.

Now and ever, and unto ages of ages. Amen.

Blessed Mother of God, open the portal of your deep mercy to us who put our trust in you, so that we may not be brought to confusion, but through you may be delivered from adversity, for you are the salvation of the Christian fold.

PSALM 50

- O God, have mercy on me in the greatness of your love; in the abundance of your tender mercies wipe out my offense.
- Wash me thoroughly from malice and cleanse me from sin,
- For I am well aware of my malice and my sin is before me always.
- It is you alone I have offended,
I have done what is evil in your sight, wherefore you are just in your deeds and triumphant in your judgment.

- Behold, I was born in iniquities
and in sins my mother conceived me.
- But you are the lover of truth:
you have shown me the depths and secrets of your wisdom.
- Wash me with hyssop and I shall be pure, cleanse me
and I shall be whiter than snow.
- Let me hear sounds of joy and feasting;
the bones that were afflicted shall rejoice.
- Turn your face away from my offenses and wipe off all my sins.
- A spotless heart create in me, O God; renew a
steadfast spirit in my breast.
- Cast me not afar from your face,
take not your blessed Spirit out of me.
- Restore to me the joy of your salvation
and let your guiding Spirit dwell in me.
- I will teach your ways to the sinners and the
wicked shall return to you.
- Deliver me from blood-guilt, O God, my saving God, and
my tongue will joyfully sing your justice.
- O Lord, you shall open my lips
and my mouth will declare your praise.
- Had you desired sacrifice, I would have offered it,
but you will not be satisfied with whole-burnt offerings.
- Sacrifice to God is a contrite spirit:
a crushed and humbled heart God will not spurn.
- In your kindness, O Lord, be bountiful to Sion; may
the walls of Jerusalem be restored.

- Then will you delight in just oblation,
in sacrifice and whole-burnt offerings.
- Then shall they offer calves upon your altar.

CANON (Tone 4)

FIRST ODE

After Israel walked dry-shod through the depths of the Red Sea of old,
Moses put the power of Amalek to flight in the desert by stretching out
his hands in the form of the Cross.

v. O Master, Christ, have mercy on your servants!

1. O Master you always bring joy to the souls and bodies of mortals with the oil of loving kindness, and preserve your faithful by oil. Show compassion upon those who now draw close to you through anointing.

v. O Master, Christ, have mercy on your servants!

2. The whole earth is full of your mercy, O Master. Wherefore we pray you to be merciful to us who today shall be anointed with your holy oil.

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

3. O Lover of mankind, who through your apostle command Holy Anointing for the ills of your servants, through his prayers have mercy on us by sealing us with your oil.

Now and ever, and unto ages of ages. Amen.

4. You alone are pure, an abyss of peace, overflowing with gifts. By your intercession to God, deliver your servants from dangers and all ills, that we may always magnify you.

THIRD ODE

O Christ, your Church rejoices in you as it cries aloud: “O Lord, you are my strength, my refuge and my support!”

v. O Master, Christ, have mercy on your servants!

1. You alone are merciful, O healing Christ, and wonderful to all people: grant your peace from on high to your servants who are grievously afflicted.

v. O Master, Christ, have mercy on your servants!

2. O Lord, in days of old you commanded the olive branch to be the sign of the ebbing flood. In your mercy, save those who are suffering.

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

3. With the lamp of divine light, O Christ, bring joy to those who now draw near in faith to your compassionate anointing.

v. Now and ever, and unto ages of ages. Amen..

4. Graciously look down, O Mother of the Creator of all, and by your intercession relieve the bitter distress of those who are ill.

SESSIONAL HYMN (Tone 8)

You are like a river of divine mercy, like a bottomless gulf of great kindness. O Bountiful One, show forth the divine streams of your compassion and heal all in your pity. Pour forth abundantly the floods of your wonders and cleanse us all, for ever looking to you, we implore your grace.

FOURTH ODE (Tone 4)

Seeing you, the Sun of Justice, hanging on the Cross, the Church stood firm and cried aloud in truth: “Glory to your power, O Lord!”

v. O Master, Christ, have mercy on your servants!

1. O Saviour you are an incorruptible Chrism poured forth in grace and purifying the world. Show mercy and kindness to those whose wounds are anointed with faith.

v. O Master, Christ, have mercy on your servants!

2. Through the Seal of your mercy, your servants’ senses are signed with peace. O Master, make them invulnerable against the entrance of adverse powers.

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

3. You who commanded those who were suffering to call upon your divinely inspired ministers to obtain salvation through their prayers and the anointing with your oil. In your mercy, save those who are ill.

v. Now and ever, and unto ages of ages. Amen..

4. O Theotokos ever-Virgin, all-holy, steadfast refuge, our strong fortress, our haven and wall, our ladder and defense, have mercy and compassion on us who have fled to you alone for safety.

FIFTH ODE

O Lord, you have come as the Light of this world, a holy Light which leads out of the darkness of ignorance all those who sing to you with faith.

v. O Master, Christ, have mercy on your servants!

1. O Good One, you are a well of deep mercy In your compassion, show compassion to those who suffer in the tenderness of your heart.

v. O Master, Christ, have mercy on your servants!

2. O Christ, you ineffably sanctify our souls and bodies by the divine signing of your seal from on high. Heal us all by the power of your hand.

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

O most righteous Lord, in your ineffable love, you accepted anointing with myrrh at the hands of your handmaiden, a sinful woman. Have mercy on your servants!

v. Now and ever, and unto ages of ages. Amen..

3. O all-praised, pure and exceedingly blessed Theotokos: have mercy on those who are about to be anointed with Holy Oil, and save your servants.

SIXTH ODE

Your Church cries out to you in a loud voice: “I will offer you the sacrifice of praise, O Lord!” In your compassion, you have purified her from the blood offered to demons by the Blood that flowed from your side.

v. O Master, Christ, have mercy on your servants!

1. O Lord and Lover of mankind, by your words, you instituted anointing for kings and by your own seal performed this rite for your high priests. In your compassion, by the signing with your oil, save those who suffer.

v. O Master, Christ, have mercy on your servants!

2. Let not the entrance of evil demons touch those who will be anointed, O Saviour, but surround them with the protection of your glory.

- v. Glory be to the Father and to the Son, and to the Holy Spirit.*
3. Stretch forth your hand from on high, O Lover of mankind, and sanctify this oil; and grant your servants healing and deliverance from every ill.

Now and ever, and unto ages of ages. Amen..

4. O Mother of the Creator, you appeared as a fruitful olive tree in the house of your God, filling the world with mercy. Through your prayers, by your touch save those who suffer.

KONTAKION (Tone 2)

You are the Source of mercy and infinitely good. Deliver those who with fervent faith bow before your inexpressible mercy from every kind of ill. Take away their sickness and grant them, Compassionate One, divine grace from above.

SEVENTH ODE (Tone 4)

Enkindled more by their ardent faith than by the burning flames, the sons of Abraham cried aloud in the Persian furnace: “Blessed are you, O Lord, in the temple of your glory!”

- v. O Master, Christ, have mercy on your servants!*
1. O Saviour who alone are God, in your mercy and pity, you heal all suffering and affliction of body and soul. Be the Physician for us who suffer, O Compassionate One!
- v. O Master, Christ, have mercy on your servants!*
2. Grant, O Christ, the joy of gladness to all who receive the anointing with your oil. Grant it to these men and women who are seeking your mercy.

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

3. Your Seal, O Saviour, is a sword against demons, and the prayers of your priests burn away the passions of the soul: therefore, we who have received healing praise you with faith.

v. Now and ever, and unto ages of ages. Amen..

4. O Theotokos you held in your womb the One who holds all things in his hand and ineffably gave birth to him. We entreat you to pray to him for those who are suffering.

EIGHTH ODE

Stretching out his hands in prayer in the lions' den, Daniel closed their mouths. Filled with zeal for their faith and girded with virtue, the young men extinguished the power of the fire as they cried aloud: "Bless the Lord, all you works of the Lord!"

v. O Master, Christ, have mercy on your servants!

1. Have mercy, O Saviour, according to your great mercy: for we have gathered here to be images of the condescension of your mercies. Heal your servants by your power through the anointing by holy oil.

v. O Master, Christ, have mercy on your servants!

2. Since you are compassionate, O Christ, by the streams of your mercy and the anointing by your priests, O Lord, wash away the ills, afflictions and troubles of those who are suffering. Once saved, may they glorify you with thanksgiving.

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

3. Your divine mercy has been given to us from above in condescension and joy, O Master. Take not your mercy away, nor turn aside from those who cry out, "Bless the Lord, all you works of the Lord!"

v. Now and ever, and unto ages of ages. Amen..

4. O pure one, nature received your divine Son as a Crown of Glory who crushed the demonic hosts and ended their dominion. Crowned with the festal brightness of your grace, we praise you, O Lady, who are praised by all!

NINTH ODE

Christ, the Cornerstone not cut by the hand of man, was quarried from you, the unhewn mountain, O Virgin. He has united the two separated natures. Therefore, filled with happiness and joy, O Theotokos, we magnify you!

v. O Master, Christ, have mercy on your servants!

1. Look down from heaven, O Compassionate One, and show your mercy to all. Grant your aid and strength to those who draw near to you through Holy Anointing by your priests.

v. O Master, Christ, have mercy on your servants!

2. O good Saviour, in joy we have seen the anointing which you grant in your divine condescension. Although we do not deserve it, you have imparted it to those who have shared in the holy Baptism.

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

3. Be compassionate, have mercy, O Saviour: deliver from terrors and pains and the darts of the evil one the souls and bodies of your servants, for you are a merciful Lord who heals by divine grace.

v. Now and ever, and unto ages of ages. Amen..

4. Accept, O spotless Virgin, the songs and prayers of your servants who flee to your protection; and through your intercessions, O most pure one, deliver us from suffering and pain.

MEGALYNARION

It is truly meet to bless you, O Theotokos, who are ever blessed and all blameless and the Mother of our God; more honored than the cherubim and more glorious beyond compare than the seraphim, you who without stain did bear God the Word: you are truly Theotokos, we magnify you!

Little Synaptē with the ekphonēsis:

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

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Let us remember our all----holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever----virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen.

EXAPOSTILARION (Tone 3)

In mercy, O Good One, look upon our prayers, for we have come together in Your holy temple to anoint Your suffering servants with Your divine oil. (*Thrice*)

THE PRAISES (Tone 4)

- Let everything that has breath praise the Lord.
- Praise the Lord from the heavens, praise him in the heights.
To you belongs praise, O God.
- Praise him, all you his angels, praise him, all you his powers.
To you belongs praise, O God.

*3. Praise him with the blast of the horn; praise him
with the harp and the zither!*

- By your sacred oil, O loving God, you gave your grace through your apostles to heal the wounds and illnesses of all. Therefore, with compassion sanctify and have mercy on those who now approach the oil with faith and cleanse them of all illnesses and make them worthy of your unfading blessings.

*2. Praise him with timbrel and chorus; praise
him with strings and pipes!*

- Look down from heaven, O ineffable One, with compassion and with your unseen hand bless our senses, O loving God. Give healing of body and soul to those who with faith hasten to your sacred oil, and beg forgiveness of their offenses, so that with boldness they may glorify you and magnify your power.

*1. Praise him with resounding cymbals; praise him
with cymbals of glory!*

May everything that breathes praise the Lord.

- Through the anointing of your mercy and the touch of your priests. O loving God, sanctify your servants from on high.

Save their souls from sin, O Saviour. Cleanse and wash them. Deliver them from evil temptations. Relieve their pain and make their ways smooth. By your pity and compassion, take away their trials and tribulations.

v. *Glory be to the Father and to the Son, and to the Holy Spirit; now.*

I implore you, most honored one, the most pure palace of our King: cleanse my mind which is stained with every sin, and make it a dwelling place acceptable to the Most Holy Trinity, so that I, your unworthy servant, saved by your boundless mercy, may magnify your power.

TRISAGION PRAYERS

All: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.

(Thrice)

- Glory to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- All-Holy Trinity, have mercy on us. Lord, forgive us our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name's sake.
- Lord, have mercy. *(Thrice)*
- Glory to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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

R. Amen.

TROPARION (Tone 4)

O Christ who are quick to help, manifest your speedy visitation from on high upon your suffering servants. Deliver them from infirmities and bitter pains, and raise them up again so that they may praise and glorify you without cease, through the prayers of the Mother of God, O you who alone are the Lover of mankind.

IRĒNIKA (GREAT SYNAPTĒ)

Deacon: In peace, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For peace from on high and the salvation of our souls, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For peace in the whole world, the well-being of the holy Churches of God, and the union of all, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For our Father and (Arch)bishop *N.*, the reverend priests, the deacons in Christ, and for all the clergy and the people, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For the faithful here present who await the grace of the Holy Spirit, let us pray to the Lord.

R. Lord, have mercy.

Deacon: That this oil may be blessed by the power, operation and descent of the Holy Spirit, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For the servants of God and their visitation by God, that the grace of the Holy Spirit may come upon them, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord.

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

R. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For all glory, honor, and worship are your due, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

Deacon: Let us pray to the Lord.

R. Lord, have mercy.

[The priest pours Oil into the shrine lamp, then adds some wine, and says:]

Priest: O Lord, who in your mercy and compassion heal the shattered powers of our souls and bodies, sanctify this oil that those who are anointed with it may be healed and relieved from all suffering and defilement of the flesh and spirit and of all evil, that your all-holy name may be glorified, the Father and the Son and the Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

PROKIMENON (Tone 1)

May your kindness, O Lord, be upon us, * for we have hoped in you.

v. Exult, you just, in the Lord; praise from the upright is fitting.

EPISTLE 1: (*James 5:10-16*)

Brethren, take as an example of hardship and patience, the prophets who spoke in the name of the Lord. Indeed we call blessed those who have persevered. You have heard of the perseverance of Job, and you have seen the purpose of the Lord, because “the Lord is compassionate and merciful.” But above all, my brothers, do not swear, either by heaven or by earth or with any other oath, but let your “Yes” mean “Yes” and your “No” mean “No,” that you may not incur condemnation.

Is anyone among you suffering? He should pray. Is anyone in good spirits? He should sing praise. Is anyone among you sick? He should summon the presbyters of the church, and they should pray over him and anoint him with oil in the name of the Lord, and the prayer of faith will save the sick person, and the Lord will raise him up. If he has committed any sins, he will be forgiven. Therefore, confess your sins to one another and pray for one another, that you may be healed. The fervent prayer of a righteous person is very powerful.

ALLELUIA (Tone 8)

Alleluia. Alleluia. Alleluia.

v. To You, O Lord, I will sing of love and judgment!

Alleluia. Alleluia. Alleluia.

GOSPEL 1: (*Luke 10:25-37*)

There was a scholar of the law who stood up to test Jesus and said, “Teacher, what must I do to inherit eternal life?” Jesus said to him, “What is written in the law? How do you read it?” He said in reply, “You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself.” He replied to him, “You have answered correctly; do this and you will live.”

But because he wished to justify himself, he said to Jesus, “And who is my neighbor?” Jesus replied, “A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. A priest happened to be going down that road, but when he saw him, he passed by on the opposite side. Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side. But a Samaritan traveler who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, ‘Take care of him. If you spend more than what I have given you, I shall repay you on my way back.’ Which of these three, in your opinion, was neighbor to the robbers’ victim?” He answered, “The one who treated him with mercy.” Jesus said to him, “Go and do likewise.” All: Glory to You, O Lord, glory to You!

SYNAPTĒ

Deacon: Have mercy on us, O God, in your great mercy: we pray to you, hear us and have mercy!

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for mercy, life, peace, health, salvation, visitation and remission of sins for the servants of God, the members of this parish community.

R. Lord, have mercy. (*Thrice*)

Deacon: That there may be remitted our every transgression, both voluntary and involuntary, we pray to you: hear us and have mercy.

R. Lord, have mercy. (*Thrice*)

Priest: For you are merciful, O God, and you love mankind, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

PRAYER 1

Deacon: Let us pray to the Lord.

R. Lord, have mercy.

Priest: O you who are without beginning, eternal and the Holy of Holies, who have sent your only-begotten Son to heal every infirmity and weakness of our souls and bodies, send down your Holy Spirit and sanctify this oil. May it bring for your servants who are about to be anointed with it the complete forgiveness of their sins and the inheritance of the kingdom of heaven.

[For you, O God, are great and wonderful, who keep your covenant and mercy for those who love you. You redeem sins through your holy Son Jesus Christ. You regenerate us from sin; you give light to the blind and raise up those who are cast down. You love the just and pity the sinners. You renew us out of darkness and the shadow of death, saying to those in bonds: “Come forth”; and to those in darkness, “Be revealed.”

For the light of the knowledge of your only-begotten Son shines in our hearts, since for us he appeared on earth, and lived among men. To those who received him, he gave power to become your children, O God, granting to us adoption by the washing of regeneration. He did not require that we should be purified by blood, but through the holy oil he gave the sign of his Cross, that we should become the flock of Christ, a royal priesthood, a holy nation. And he purified us by water, and sanctified us by your Holy Spirit.

O Master and Lord, give grace to this service as you gave to Moses your servant, and to Samuel your beloved, and to John your chosen, and to all those who in every generation have pleased you. Therefore, make us ministers of the new covenant of your Son through this oil which you have purchased through his precious Blood; that by putting off worldly lusts, we may die to sin and live to righteousness, putting on our Lord Jesus Christ through the sanctification of this anointing oil. Let this oil be, O Lord, an oil of gladness, an oil of sanctification, royal apparel, a breastplate of strength against all the workings of the devil, a seal against his wiles, gladness of heart, and everlasting joy; so that those also who are anointed with the oil of regeneration may be fearful to their enemies, and be radiant with the radiance of your saints, not having spot nor wrinkle; and that they may be received into your eternal rest and receive the prize of the calling from above.]

For it behooves you to be merciful and to save us, O our God, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

PROKIMENON (Tone 2)

My strength and my courage is the Lord, * and he has been my Saviour.

v. The Lord has chastised me through his teaching, yet he has not delivered me to death!

EPISTLE 2: (*Romans 15:1-7*)

Brethren: we who are strong ought to put up with the failings of the weak and not to please ourselves; let each of us please our neighbor for the good, for building up. For Christ did not please himself; but, as it is written, “The insults of those who insult you fall upon me.” For whatever was written previously was written for our instruction, that by endurance and by the encouragement of the scriptures we might have hope. May the God of endurance and encouragement grant you to think in harmony with one another, in keeping with Christ Jesus, that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, then, as Christ welcomed you, for the glory of God.

ALLELUIA (Tone 5)

Alleluia. Alleluia. Alleluia.

v. O Lord, I will sing of your mercies forever!
Alleluia. Alleluia. Alleluia.

GOSPEL 2: (*Luke 19:1-10*)

At that time, Jesus came to Jericho and intended to pass through the town. Now a man there named Zacchaeus, who was a chief tax collector and also a wealthy man, was seeking to see who Jesus was; but he could not see him because of the crowd, for he was short in stature. So he ran ahead and climbed a sycamore tree in order to see Jesus, who was about to pass that way. When he reached the place, Jesus looked up and said to him, “Zacchaeus, come down quickly, for today I must stay at your house.” And he came down quickly and received him with joy. When they all saw this, they began to grumble, saying, “He has gone to stay at the house of a sinner.” But Zacchaeus stood there and said to the Lord, “Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over.” And Jesus said to him, “Today salvation has come to this house because this man too is a descendant of Abraham. For the Son of Man has come to seek and to save what was lost.”

SYNAPTĒ

Deacon: Have mercy on us, O God, in your great mercy: we pray to you, hear us and have mercy!

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for mercy, life, peace, health, salvation, visitation and remission of sins for the servants of God, the members of this parish community.

R. Lord, have mercy. (*Thrice*)

Deacon: That there may be remitted our every transgression, both voluntary and involuntary, we pray to you: hear us and have mercy.

R. Lord, have mercy. (*Thrice*)

Priest: For you are merciful, O God, and you love mankind, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

PRAYER 2

Deacon: Let us pray to the Lord.

R. Lord, have mercy.

Priest: O great and highest God, you are worshiped by all creation. You are the source of wisdom, the inscrutable depth of goodness, and the boundless sea of compassion. O loving God and Master of wonders, who exist before all time and whom no one by knowledge has power to comprehend, look down and hear us your unworthy servants. Wherever we bring this oil in your great name, send down healing and forgiveness of sins and heal your servants in the abundance of your mercy. Yes, gracious Lord, you alone are merciful and compassionate. You atoned for our evil deeds. You know that the imagination of our hearts turns to evil from our youth. You desire not the death of a sinner, but rather that he should repent and live. Being God, you became man for the salvation of sinners, and being God you became a creature for your own creation. It is you who said, “I came not to call the righteous but sinners to repentance.” It is you who sought the lost sheep. It is you who diligently sought the lost piece of silver and found it. It is you who said, “he who comes to me will in no way be cast out.” It is you who did not shrink when the harlot drenched your feet with her tears. It is you who said, “as often as you fall, arise, and you will be saved.” It is you who said, “there is joy in heaven over one sinner who repents.”

O compassionate Master, look down from your holy heaven and in this hour overshadow us, your sinful and unworthy servants, with the grace of your Holy Spirit, and rest upon these your servants who acknowledge their transgressions and draw near to you with faith. And having received them with love, forgive them whether they have transgressed in word or deed or thought. Wash and purify them from every sin, and be present with them forever. Protect them for the remainder of their lives, so that walking according to your commandments the devil may not exalt over them and that by them your all-holy name may be glorified.

Through the grace and mercies and love for mankind of your only-begotten Son, with whom you are blessed, together with your all-holy and good and life-creating Spirit, now and ever, and unto ages of ages.

R. Amen.

PROKIMENON (Tone 3)

The Lord is my light and my Saviour; * whom shall I fear?

v. The Lord is the protector of my life; of whom shall I be afraid?

EPISTLE 3: (*1 Corinthians 12:27-31; 13:1-8*)

Brethren: you are Christ's body, and individually parts of it. Some people God has designated in the church to be, first, apostles; second, prophets; third, teachers; then, workers of mighty deeds; then, gifts of healing, assistance, administration, and varieties of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work mighty deeds? Do all have gifts of healing? Do all speak in tongues? Do all interpret? Strive eagerly for the greatest spiritual gifts. But I shall show you a still more excellent way. If I speak in human and angelic tongues but do not have love, I am a resounding gong or a clashing cymbal.

And if I have the gift of proph- ecy and comprehend all mysteries and all knowledge; if I have all faith so as to move mountains but do not have love, I am nothing. If I give away everything I own, and if I hand my body over so that I may boast but do not have love, I gain nothing. Love is patient, love is kind. It is not jealous, (love) is not pompous, it is not inflated, it is not rude, it does not seek its own interests, it is not quick-tempered, it does not brood over injury, it does not rejoice over wrongdoing but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things. Love never fails.

ALLELUIA (Tone 2)

Alleluia. Alleluia. Alleluia.

v. In you, O Lord, have I hoped: let me never be put to shame. Alleluia. Alleluia. Alleluia.

GOSPEL 3: (Matthew 10:1, 5-8)

At that time, Jesus summoned his twelve disciples and gave them authority over unclean spirits to drive them out and to cure every disease and every illness. Jesus sent out these twelve after instructing them thus, “Do not go into pagan territory or enter a Samaritan town. Go rather to the lost sheep of the house of Israel. As you go, make this proclamation: ‘The kingdom of heaven is at hand.’ Cure the sick, raise the dead, cleanse lepers, drive out demons. Without cost you have received; without cost you are to give.”

SYNAPTĒ

Deacon: Have mercy on us, O God, in your great mercy: we pray to you, hear us and have mercy!

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for mercy, life, peace, health, salvation, visitation and remission of sins for the servants of God, the members of this parish community.

R. Lord, have mercy. (*Thrice*)

Deacon: That there may be remitted our every transgression, both voluntary and involuntary, we pray to you: hear us and have mercy.

R. Lord, have mercy. (*Thrice*)

Priest: For you are merciful, O God, and you love mankind, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

PRAYER 3

Deacon: Let us pray to the Lord.

R. Lord, have mercy.

Priest: All sovereign Master and holy King, you chastise but do not kill. You support those who fall and raise up those who are cast down. We ask you, our God, who ease the bodily afflictions of men, that you may let your mercy rest upon this oil and upon those anointed with it in your name. May it be to them for the healing of soul and body, for cleansing and relief from all suffering, from all sickness and disease, and from all defilement of flesh and spirit. Yes, O Lord, send down from heaven your healing power, touch the body, allay the fever, sooth the suffering, and drive away all hidden weaknesses. Become the physician of your servants. Raise them up from their bed of affliction and couch of woe. Restore them safe and sound to your Church that they may please you and do your will.

For you, our God, are merciful and can save us, and to you we render glory, to the Father and the Son and the Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

PROKIMENON (Tone 4)

My enemies shall be turned back * on the day I will call upon you.

v. O Lord, listen to my prayer; in your truth give heed to my request.

EPISTLE 4: (2 Corinthians 6:16-18; 7:1)

Brethren: we are the temple of the living God; as God said: “I will live with them and move among them, and I will be their God and they shall be my people. Therefore, come forth from them and be separate,” says the Lord, “and touch nothing unclean. Then I will receive you and I will be a father to you, and you shall be sons and daughters to me, says the Lord Almighty.” Since we have these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, making holiness perfect in the fear of God.

ALLELUIA (Tone 2)

Alleluia. Alleluia. Alleluia.

v. I waited patiently for the Lord,
and he paid heed to me and heard my plea.

Alleluia. Alleluia. Alleluia.

GOSPEL 4: (Matthew 8:14-17)

At that time, Jesus entered the house of Peter, and saw his mother-in-law lying in bed with a fever. He touched her hand, the fever left her, and she rose and waited on him. When it was evening, they brought him many who were possessed by demons, and he drove out the spirits by

a word and cured all the sick, to fulfill what had been said by Isaiah the prophet: “He took away our infirmities and bore our diseases.”

SYNAPTĒ

Deacon: Have mercy on us, O God, in your great mercy: we pray to you, hear us and have mercy!

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for mercy, life, peace, health, salvation, visitation and remission of sins for the servants of God, the members of this parish community.

R. Lord, have mercy. (*Thrice*)

Deacon: That there may be remitted our every transgression, both voluntary and involuntary, we pray to you: hear us and have mercy.

R. Lord, have mercy. (*Thrice*)

Priest: For you are merciful, O God, and you love mankind, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

PRAYER 4

Deacon: Let us pray to the Lord.

R. Lord, have mercy.

Priest: O good, loving, compassionate, and merciful Lord, you are full of mercy and rich in goodness, the Father of compassion and God of all comfort. By you holy apostles, you have empowered us, through oil with prayer, to heal the infirmities of the people.

May you yourself ordain this oil for the healing of those who are anointed with it, for the relief of all sickness and disease, and for the redemption from ills of those who look for your salvation. Yes, O Master, Almighty Lord and our God, we beseech you to save us all. You alone are the Physician of souls and bodies. Sanctify us all. You who heal every sickness, heal these your servants, raise them up from their bed of affliction through your bounteous mercy. Visit them with your mercy and pity. Drive from them every ailment and weakness; that, raised up by your mighty hand, they may serve with all thanksgiving. And now, participating in your ineffable compassion, we also may praise and glorify you who do great, wondrous, glorious, and marvelous things.

For you, our God, are merciful and can save us, and to you we render glory, to the Father and the Son and the Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

PROKIMENON (Tone 5)

You, O Lord, will keep us * and preserve us always from this generation.

v. Save me, O Lord, for there is no longer any holy man,
for truthfulness has vanished from among the children of men.

EPISTLE 5: (2 Corinthians 1:8-11)

Brethren: We do not want you to be unaware of the affliction that came to us in the province of Asia; we were utterly weighed down beyond our strength, so that we despaired even of life. Indeed, we had accepted within ourselves the sentence of death, that we might trust not in ourselves but in God who raises the dead. He rescued us from such great danger of death, and he will continue to rescue us; in him we have put our hope (that) he will also rescue us again, as you help us with

prayer, so that thanks may be given by many on our behalf for the gift granted us through the prayers of many.

ALLELUIA (Tone 5)

Alleluia. Alleluia. Alleluia.

v. O Lord, I will sing of your mercies forever!

Alleluia. Alleluia. Alleluia.

GOSPEL 5: (*Matthew 25:1-13*)

At that time, the Lord told this parable: “Then the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. Five of them were foolish and five were wise. The foolish ones, when taking their lamps, brought no oil with them, but the wise brought flasks of oil with their lamps. Since the bridegroom was long delayed, they all became drowsy and fell asleep. At midnight, there was a cry, ‘Behold, the bridegroom! Come out to meet him!’ Then all those virgins got up and trimmed their lamps. The foolish ones said to the wise, ‘Give us some of your oil, for our lamps are going out.’ But the wise ones replied, ‘No, for there may not be enough for us and you. Go instead to the merchants and buy some for yourselves.’ While they went off to buy it, the bridegroom came and those who were ready went into the wedding feast with him. Then the door was locked. Afterwards the other virgins came and said, ‘Lord, Lord, open the door for us!’ But he said in reply, ‘Amen, I say to you, I do not know you.’ Therefore, stay awake, for you know neither the day nor the hour.

SYNAPTĒ

Deacon: Have mercy on us, O God, in your great mercy: we pray to you, hear us and have mercy!

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for mercy, life, peace, health, salvation, visitation and remission of sins for the servants of God, the members of this parish community.

R. Lord, have mercy. (*Thrice*)

Deacon: That there may be remitted our every transgression, both voluntary and involuntary, we pray to you: hear us and have mercy.

R. Lord, have mercy. (*Thrice*)

Priest: For you are merciful, O God, and you love mankind, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

PRAYER 5

Deacon: Let us pray to the Lord.

R. Lord, have mercy.

Priest: O Lord, our God, you chasten and again heal. You take up the simple out of the dust, and lift the poor out of the mire. You are the Father of orphans, the Haven of the tempest-tossed, and the Physician of the sick. You painlessly bear our weaknesses and sustain our sickness. You show mercy with cheerfulness, overlook transgressions, and take away iniquity. You are swift to help and slow to anger. You breathed upon your own disciples and said: “Receive the Holy Spirit. Whose sins you forgive, they are forgiven.” You accept the repentance of sinners,

and have power to pardon many and painful sins. And you grant healing to all those enduring illness and lingering sickness.

You also have called me, your lowly, sinful, and unworthy servant, involved in many sins and defiled with sensual desire, to the holy and sublime order of the priesthood; that I should go within the veil, even to the Holy of Holies, where the holy angels desire to enter and hear the voice of the good news of the Lord God, and behold face to face the presence of the holy oblation, and share the divine and sacred Liturgy. You considered me worthy to officiate at your heavenly Mysteries, and to offer to you gifts and sacrifices for our sins and for the faults of the people; and to intercede for your rational flock, that through your great and ineffable compassion you may wipe out their faults.

O most righteous King, do you yourself hear my prayer in this hour and on this holy day, and in every time and place hear the voice of my prayer. Give healing to the weaknesses of soul and body of these your servants, granting them forgiveness for their sins, and pardon for their voluntary and involuntary transgressions, curing their painful wounds and every kind of sickness and disease. Heal their soul, you who touched Peter's mother-in-law and the fever left her, and she rose to serve you.

Do you yourself, O Master, grant to these your servants healing and relief from every gnawing pain. Be mindful of your rich mercies and of your pity. Remember that the imagination of one's heart is evil from his youth, and that no one upon earth is sinless. You alone are without sin, you who came to save the human race and to free us from the bondage of the enemy. For if you should enter into judgment with your servants, no one is pure from stain; but every mouth will be stopped, having no defense, for before you all our righteousness is but a filthy rag. Therefore, O Lord, do not remember our sins.

For you are the hope of those who are hopeless and the repose of those who labor and are borne down by transgressions, and to you we render glory, with your eternal Father, and your all-holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

R. Amen.

PROKIMENON (Tone 6)

O God, have mercy on me in the greatness of your love; * in the abundance of your tender mercies, wipe out my offense.

- v. A spotless heart create in me, O God; renew a steadfast spirit in my breast.

EPISTLE 6: (*Galatians 5:22-26; 6:1-2*)

Brethren: the fruit of the Spirit is love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, self-control. Against such there is no law. Now those who belong to Christ (Jesus) have crucified their flesh with its passions and desires. If we live in the Spirit, let us also follow the Spirit. Let us not be conceited, provoking one another, envious of one another. Brethren, even if a person is caught in some transgression, you who are spiritual should correct that one in a gentle spirit, looking to yourself, so that you also may not be tempted. Bear one another's burdens, and so you will fulfill the law of Christ.

ALLELUIA (Tone 6)

Alleluia. Alleluia. Alleluia.

- v. Blessed be the man who fears the Lord: he will find great joy in his decrees.
Alleluia. Alleluia. Alleluia.

GOSPEL 6: (*Matthew 15:21-28*)

At that time, Jesus went from that place and withdrew to the region of Tyre and Sidon. And behold, a Canaanite woman of that district came and called out, “Have pity on me, Lord, Son of David! My daughter is tormented by a demon.” But He did not say a word in answer to her. His disciples came and asked Him, “Send her away, for she keeps calling out after us.” He said in reply, “I was sent only to the lost sheep of the house of Israel.” But the woman came and did Him homage, saying, “Lord, help me.” He said in reply, “It is not right to take the food of the children and throw it to the dogs.” She said, “Please, Lord, for even the dogs eat the scraps that fall from the table of their masters.” Then Jesus said to her in reply, “O woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed from that hour.

SYNAPTĒ

Deacon: Have mercy on us, O God, in your great mercy: we pray to you, hear us and have mercy!

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for mercy, life, peace, health, salvation, visitation and remission of sins for the servants of God, the members of this parish community.

R. Lord, have mercy. (*Thrice*)

Deacon: That there may be remitted our every transgression, both voluntary and involuntary, we pray to you: hear us and have mercy.

R. Lord, have mercy. (*Thrice*)

Priest: For you are merciful, O God, and you love mankind, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

PRAYER 6

Deacon: Let us pray to the Lord.

R. Lord, have mercy.

Priest: We thank you, Lord our God, who are righteous, compassionate, and the Physician of our souls and bodies. You painlessly bear our sicknesses. By your stripes we are all healed. You are the Good Shepherd, who cares to search for the wandering sheep. You give consolation to the faint-hearted and life to those who are broken in heart. You healed the woman who had an issue of blood for twelve years. You set free the daughter of the woman of Canaan, who was freed from the devil. You released the two debtors from their debt, and gave forgiveness to the woman who was a sinner. You bestowed healing and forgiveness of sins upon the paralytic. You justified the publican by your word and accepted the thief by his last confession at the end. You took away the sins of the world and nailed them to the Cross. To you we pray and supplicate.

In your goodness, O God, remit, forgive, and pardon the offenses and sins and iniquities of these your servants, whether voluntary or involuntary, whether knowingly or in ignorance, by night or by day, whether under a ban of a priest or father or mother, and in whatever way we and they have sinned. Pardon us, O God, for you are righteous and compassionate and do not remember our offenses.

Do not allow us or them to sink into unclean living, nor to fall away into the paths of destruction.

Yes, O Master and Lord, listen at this time to me a sinner on behalf of these your servants. O God, you who do not remember offenses, overlook all their faults. Deliver them from eternal punishment. Fill their mouths with your praise. Open their lips that they may glorify your name. Stretch forth their hands that they may fulfill your commandments. Direct their feet in the way of your Gospel. And with you grace strengthen their minds and all their members.

For you are our God, who through your holy apostles charged us saying, “whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth shall be loosed in heaven.” And again, “whose sins you remit, they are remitted to them; and whose sins you retain, they are retained.” And as you listened to Ezekiel, in the tribulation of his soul, at the hour of his death, and despised not his prayer, so at this time listen to my petition, that of me your humble, sinful, and unworthy servant. For you, O Lord Jesus Christ, did in your righteousness and compassion command us to forgive those who fall into sin, even unto seventy times seven. You repent over the evils against our wickedness and rejoice in the return of the wanderer.

For as is your greatness, so also is your mercy. And to you we render glory, with your eternal Father and your all-holy, righteous, and life-giving Spirit, now and ever, and unto ages of ages.

R. Amen.

PROKIMENON (Tone 8)

O Lord, in your anger rebuke me not; * chastise me not in your wrath.

v. Have pity on me, Lord, for I am weak;

heal me, O Lord, for my very bones are troubled.

EPISTLE 7: (1 Thessalonians 5:14-23)

Brethren: We urge you to admonish the idle, cheer the fainthearted, support the weak, be patient with all. See that no one returns evil for evil; rather, always seek what is good (both) for each other and for all. Rejoice always. Pray without ceasing. In all circumstances give thanks, for this is the will of God for you in Christ Jesus. Do not quench the Spirit. Do not despise prophetic utterances. Test everything; retain what is good. Re- frain from every kind of evil. May the God of peace himself make you perfectly holy and may you entirely, spirit, soul, and body, be preserved blameless for the coming of our Lord Jesus Christ.

ALLELUIA (Tone 2)

Alleluia. Alleluia. Alleluia.

v. May the Lord hear you on the day of affliction; may the name of the God of Jacob shield you.

Alleluia. Alleluia. Alleluia.

GOSPEL 7: (Matthew 9:9-13)

At that time, as Jesus passed on from there, he saw a man named Matthew sitting at the customs post. He said to him, “Follow me.” And he got up and followed him. While he was at table in his house, many tax collectors and sinners came and sat with Jesus and his disciples.

The Pharisees saw this and said to his disciples, “Why does your teacher eat with tax collectors and sinners?” He heard this and said, “Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, ‘I desire mercy, not sacrifice.’ I did not come to call the righteous but sinners.”

SYNAPTĒ

Deacon: Have mercy on us, O God, in your great mercy: we pray to you, hear us and have mercy!

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for mercy, life, peace, health, salvation, visitation and remission of sins for the servants of God, the members of this parish community.

R. Lord, have mercy. (*Thrice*)

Deacon: That there may be remitted our every transgression, both voluntary and involuntary, we pray to you: hear us and have mercy.

R. Lord, have mercy. (*Thrice*)

Priest: For you are merciful, O God, and you love mankind, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

PRAYER 7

Deacon: Let us pray to the Lord.

R. Lord, have mercy.

Priest: Master, Lord our God, Physician of souls and bodies, you cure lingering suffering and heal all manner of sickness and disease among the people.

You desire that everyone should be saved and come to the knowledge of the truth. You do not wish the death of a sinner, but that he should repent and live.

For you, O Lord, by the Old Covenant ordained repentance to sinners, to David, and the Ninevites, and to those before and after these. And in the New Covenant of your Incarnation, you called not the righteous but sinners to repentance, as the publican, the harlot, the blaspheming thief, and the great persecutor Paul. Through repentance, you received Peter your chief apostle, who denied you three times. And you received and accepted him through repentance, and to him promised, saying, “You are Peter and upon this rock I shall build my Church, and the gates of hell will not prevail against it, and I shall give you the keys of the kingdom of heaven.”

Therefore, O righteous and compassionate Lord, according to your faithful promises we take courage, and in this hour we pray and supplicate you. Hear our prayer and receive it as incense offered before you, and visit these your servants. Whether they have transgressed in word or deed or thought, whether by night or by day, whether they are under the ban of a priest or under their own curse, or have broken their own oath, we pray and beseech You, remit, forgive, and pardon them, O God. Overlook their offenses and sins, whether known or unknown. If they have deviated from your commandments or transgressed, being of flesh and dwelling in the world, or whether through the workings of the devil, pardon them as a righteous and compassionate God, for there is no one who lives and does not sin. You alone are sinless. Your righteousness is an everlasting righteousness, and your word is truth. For you did not form us for destruction, but for the keeping of your commandments, and for the inheritance of the incorruptible life.

To you we render glory, with your eternal Father and your all-holy, good and life-giving Spirit, now and ever, and unto ages of ages.

R. Amen.

PRAYER OF ANOINTING

Priest: O Holy Father, Physician of souls and bodies, who have sent your only-begotten Son, our Lord Jesus Christ, to heal our infirmities and to deliver us from death: heal these, your servants, from the sickness of soul and body which takes hold of them and revive them through the grace of your Christ according to your will, so that by their good deeds they may offer you a worthy thanksgiving, through the prayers of our all- holy Lady, the Mother of God and ever-Virgin Mary, through the power of the glorious and life-giving Cross, through the protection of the of the honorable and bodiless powers of heaven, through the intercession of the honorable and glorious Prophet, the Forerunner, John the Baptist, of the holy and glorious apostles who are worthy of all praise, of the holy, glorious and triumphant martyrs, of our holy and God-bearing fathers, of the holy and unmercenary physicians, of the holy and just ancestors of God, Joachim and Ann and of all the saints. For you are the Source of healing, O our God, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

PRAYER OF THE GOSPEL

Deacon: Let us pray to the Lord.

R. Lord, have mercy.

Priest: O Holy King, compassionate and all-merciful Lord Jesus Christ, Son and Word of the Living God, who desire not the death of the sinner,

but that he repent and live: I lay not my sinful hand upon the heads of those who come to you in sins and entreat from you, through me, the pardon of their sins, but rather your mighty and powerful hand which is in this Holy Gospel. O God our Saviour, who through your prophet Nathan granted forgiveness to David when he repented for his sins and accepted Manasses' prayer of contrition, I beseech your love rich in mercy and generous in forgiveness, to accept also by your customary love for mankind, these your servants who repent of their own sins, overlooking all their offenses. For you are our God who commanded us to forgive those who fall into sin even to seventy times seven. For your mercy is equal to your majesty, and all glory, honor and worship are your due, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

Priest: Glory to you, O Christ God, our Hope, glory to you.

All: Glory be to the Father and to the Son, and to the Holy Spirit. Now and ever, and unto ages of ages. Amen.

– Lord, have mercy. (*Thrice*)

– Give the blessing, Father, in the name of the Lord.

Priest: May Christ our true God, who willingly came to the Passion for our salvation, through the prayers of his spotless and all-pure Mother; through the power of the glorious and life-giving Cross; of the holy, glorious and praiseworthy Apostle James, the first bishop of Jerusalem and brother of God, and of all the saints, have mercy on us and save us, for he is good and loves mankind.

R. Amen.

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

R. Amen.

THE ANOINTING

Taking a wand, the priest dips it into the Holy Oil and anoints the faithful on the forehead and the palms of the hands, saying to each:

Priest: O Holy Father, Physician of our souls and bodies, have mercy, forgive and save your servant *N*.

While the faithful approach to be anointed, the choir or reader chants the following:

TROPARION (Tone 4)

O Christ, who are quick to help, manifest your speedy visitation from on high upon your suffering servants. Deliver them from infirmities and bitter pains; and raise them up again so that they may praise and glorify you without cease, through the prayers of the Theotokos, O you who alone are the Lover of mankind.

KONTAKION OF THE BLIND MAN (Tone 4)

I have lost the very eyes of my soul, wherefore I come to you, O Christ, as did the man who had been blind from birth, and I cry out to you with repentance: “To those who stumble in darkness, you are a radiant and resplendent light.”

KONTAKION OF THE PARALYTIC (Tone 3)

O Lord, as you raised the paralytic of old, in your divine goodness lift up my soul completely paralyzed by many sins and all kinds of wickedness, so that I may be saved and may cry out to you: “Glory to your might, O merciful Christ!”

TROPARION OF SAINT JAMES (Tone 4)

O holy James, as a disciple of the Lord, you received the Gospel. As a martyr, you displayed an unyielding will. As the brother of God, you have special power with him. As a hierarch, you have the right of intercession. Intercede therefore with Christ our God that he may save our souls!

KONTAKION OF SAINT JAMES (Tone 4)

When at the completion of time, God the Word, the only-begotten Son of the Father, came down to us, he established you, admirable James, as the first shepherd and teacher of Jerusalem, a faithful steward of the mysteries of faith. Wherefore, we honor you as an apostle!

KONTAKION OF SAINT NICHOLAS (Tone 3)

In Myra, you proved yourself to be a priest, a servant of divine things, O Saint, for you fulfilled the Gospel of Christ, O holy Nicholas. You gave up your life for your people and saved the innocent from death. You have been sanctified, for you were a great guide toward the things of God.

TROPARION OF SAINT DEMETRIOS (Tone 3)

O victorious Demetrios, you were given to the world as a powerful protector against dangers and an invincible soldier of Christ. As you inspired Nestor to overcome the pride of Lyaios, so intercede with Christ God that he may grant us his great mercy.

TROPARION OF SAINT PANTELEIMON (Tone 3)

O holy victorious healer Panteleimon, intercede with the merciful God that he may grant our souls the forgiveness of sins.

TROPARION OF THE UNMERCENARIES (Tone 8)

O holy unmercenaries and wonderworkers, Cosmas and Damian, heal us of our diseases. Freely you have received; now freely give to us.

KONTAKION OF SAINT JOHN THE THEOLOGIAN (Tone 2)

O Apostle John, man of purity, who could describe your glory? Many are the miracles and healings you perform. Since you are a Theologian and the beloved friend of Christ, intercede with Him for the salvation of our souls.

THEOTOKION (Tone 2)

O fervent intercessor and impregnable wall, fountain of mercy, refuge of the world: to you do we cry: O Theotokos, O Lady, come to our aid and deliver us from all adversity, for you alone are a speedy intercessor.

IDIOMELA (Tone 4)

O fountains of healing, the unmercenary ones, bestow healing upon those who seek it, for you have been made worthy by the ever-flowing Fountain, our Saviour.

Hear the prayers of your servants, O undefiled Lady, and grant us release from all adversity.

The Lord has said to you, O holy Apostles: “Behold I have given you power over unclean spirits and to heal every infirmity and illness.”

Make haste to listen to the prayers of those who cry to you with faith: Hail, O Lady! O Help of the human race! O Joy and Refuge and Salvation of our souls!

HOLY AND GREAT THURSDAY

**Vespers-Basil Divine Liturgy
Of the Lord's Last Supper**

HOLY AND GREAT THURSDAY

Vespers-Basil Divine Liturgy Of the Lord's Last Supper

INTRODUCTORY PRAYERS

Priest: Blessed + is the Kingdom of the Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

The reader or the ecclesiarch says the following verses, with a metany at each:

- Come, let us worship God, our King, and bow down before him.
- Come, let us worship Christ God, our King, and bow down before him.
- Come, let us worship Christ, our King and our God, and bow down before him.

And the reader or ecclesiarch begins Psalm 103. While this is done, the priest uncovers his head leaves the Holy Place through the north door and, standing before the icon of Christ, quietly recites the Prayers of Light. When finished, the Priest returns to the Holy Place via the south door.

PSALM 103

- Bless the Lord, O my soul!
 You are very great, O Lord my God!
- Clothed in pomp and brilliance, arrayed with
 light as with a cloak.

- Stretching out the sky as a tent-cloth, covering
your lofty halls with water.
- You make the clouds your conveyance, you
surge on the wings of the wind.
- You make spirits your messengers and flaming
fires your attendants.
- You settle the earth on its firm foundation: it shall
stand unmoved from age to age.
- The abyss covers it like a garment; waters
stand over the mountains.
- At your rebuke, they will take to flight,
at the peal of your thunder they will fear.
- They hurdle the hills and run down the dales to the
place you have chosen for them.
- You have set up a boundary not to be passed: they
shall never return to cover the earth.
- Down in the gullies, you make springs to rise: waters
shall go down between the mountains.
- They shall give drink to the beasts of the field; wild asses
will seek them to quench their thirst.
- The birds of the sky will abide by them:
from among the rocks they will raise their song.
- From your lofty halls you refresh the mountains;
the earth shall be fed with the fruit of your works.
- You make green pastures for the cattle
and food-plants for the service of man,
- So that bread may be brought forth from the earth and
wine that gladdens the heart of man.

- So that oil may put a gleam upon his face
and that bread may strengthen the heart of man.
- The trees of the plains will be satisfied, the cedars
of Lebanon that he planted.
- The sparrows will build their nests in them and the
herons will call them their home.
- To the deer belong high mountains,
to rodents, the shelter of the rocks.
- You have made the moon to mark the seasons; the sun
knows the time of its setting.
- You establish darkness and it is night
wherein the forest creatures prowl around.
- Young lions roar for their prey and call out to God for their meat.
- As the sun rises, they will come together and lay
themselves down in their dens.
- Man will go out to his labor and work until eventide.
- How great are your works, O Lord!
In wisdom you have wrought them all:
the earth is filled with your creatures.
- Even the wide and open sea itself:
within it there are countless creeping things, living
beings small and large.
- Upon it there are ships a-sailing
and that great beast you made to have fun.
- All of them look up to you to give them their food in due time.
- You provide and they gather up;
you open your hand and they are full.

- You hide your face and they cringe,
you suspend their breath and they die and re-
turn to their dust.
- You send forth your breath and they live: you
renew the face of the earth!
- May the Lord’s glory endure for ever, may the
Lord rejoice in his works.
- He looks upon the earth and makes it quake; he
touches the mountains and they smoke.
- I will sing to the Lord as long as I live;
I will praise my God as long as I last.
- Would that my thoughts be pleasing to him, and I
will rejoice in the Lord.
- May the sinners vanish from the earth and may
the wicked be no more. Bless the Lord, O
my soul!

And again:

The sun knows the time of its setting:
you establish darkness and it is night.
How great are your works, O Lord!
In wisdom you have wrought them all.

- Glory be to the Father and to the Son, and to the Holy Spirit
- Now and ever and unto ages of ages. Amen.
- Alleluia, alleluia, alleluia. Glory to you, O God. (*Thrice with metanies*)
- O our Hope, glory to you!

IRĒNIKA (GREAT SYNAPTĒ)

Deacon: In peace, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For peace from on high and the salvation of our souls, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For peace in the whole world, the well-being of the holy Churches of God, and the union of all, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For our Father and (Arch)bishop *N.*, the reverend priests, the deacons in Christ, and for all the clergy and the people, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For our civil authorities, for the government and the armed forces, that they may be upheld and strengthened in every good deed, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For this city, for every city and country place and the faithful dwelling in them, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For favorable weather, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord.

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

R. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

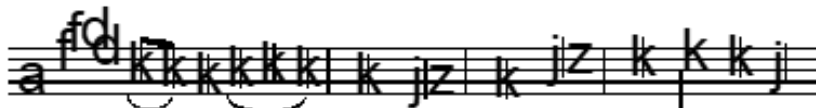
Priest: For all glory, honor, and worship are your due, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen

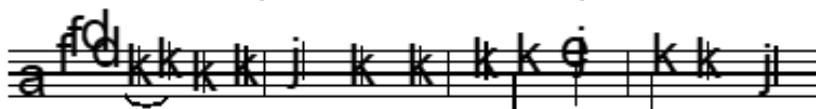
THE LAMP-LIGHTING PSALMS (Tone 6) PSALM 140



Lord, to You I call: has - ten to me; has-



- ten to me, O Lord. O Lord, to You I call:



has-ten to me; hear-ken to the voice of my prayer



when I call up-on You: has - ten to me, O



Lord. Let my prayer rise like in-cense be - fore You,



the lif-ting up of my hands like the ev'-ning sac-ri-fice;



has - ten to me, O Lord.



- I – Set a guard, O Lord, before my mouth and a
portal around my lips.
- II – Incline my heart away from evil dealings, from
finding excuses for sinful deeds.
- I – In company with men who work iniquity let me
not partake of what they choose.
- II – May a just man chasten me with justice and reprove me; may
the oil of the wicked never touch my head.
- I – Yet even then shall I pray for their welfare.
Their rulers were swallowed near the rock. II
– My words will be heard for they were sweet.
As a lump of clay broken on the ground,
so their bones were strewn near the grave. I – To
you, Lord, O Lord, my eyes are lifted up;
in you have I hoped: let not my soul be lost.
- II – Keep me from the snare that was set up for me and
from the stumbling-blocks of wicked men.
- I – The wicked shall fall into their own nets while I
remain alone until I can escape.

PSALM 141

- II – With my voice I cried out to the Lord, with my
voice I implored the Lord.
- I – Before him I pour out my supplication, before
him I declare my distress.
- II – When my breath was escaping me, then you
knew my paths.

- I – On the road upon which I was walking they set
up snares for me.
- II – I looked to my right and observed: there
was no one friendly to me.
- I – Even flight was denied me;
there was no one to take care of my life.
- II – I cried out to you, O Lord,
and said: “You are my hope,
my share in the land of the living.”
- I – Listen to my supplication for I am
laid very low.
- II – Deliver me from my oppressors, for they
have overwhelmed me.
- I – Release my soul from its prison that I
may praise your name.
- II – The just shall gather around me until you
give me my reward.

PSALM 129

- I – Out of the depths I cried out to you, Lord: O
Lord, listen to my voice.
- II – Let your ears be attentive
to the voice of my supplication.

6. *If you retain sins, Lord,
O Lord, who will be left? With you there
is forgiveness.*

- (Tone 6) The council is now hastening to deliver their Creator to Pilate. O lawless and faithless ones! They bring to judgement Him who is to come to judge the living and the dead; and they make ready for torments the Healer of our sufferings. O long-suffering Lord, great is your mercy: glory to you!

5. *For your name's sake, O Lord, I have waited for you; my
soul has waited for your word,
my soul has hoped in the Lord.*

- The council of the Jews... (Repeat)

4. *From the watch of dawn until the night, from the
watch of dawn
let Israel long for the Lord.*

- O Lord, Judas, the transgressor of the law, who dipped his hand in the dish with you at the Supper, stretched forth the same criminal hand to receive the money. He who calculated the price of the perfume did not tremble to sell you who are beyond price. And he who presented his feet to be washed has kissed the Master with guile to hand him over to sinful men. Thus, he fell from the ranks of the Apostles, cast away the thirty pieces of silver and did not witness your Resurrection on the third day. By the same Resurrection, Lord, have mercy on us.

3. *For with the Lord there is mercy
and with him abundant redemption. And it is
he who will redeem Israel from all his iniqui-
ties.*

- [Reader]: Judas, the traitor and deceiver, handed over the Lord and Saviour by a treacherous kiss. He sold the Master of all as a slave to lawless men. As a sheep, the Lamb of God was led to the slaughter: the Son of the Father, who alone is rich in mercy.

PSALM 116

*2. Praise the Lord, all you nations, exalt him,
all you peoples.*

- Judas, the deceitful servant and treacherous disciple and traitorous friend, revealed himself by his deeds. He was following the Master with a mind to betray him. He was saying to himself, “I will deliver him and get the set price.” He wanted the perfume to be sold and Jesus to be seized by stealth. He gave a kiss and betrayed Christ. As a sheep, the Lamb of God was led to the slaughter, for he alone is compassionate and the Lover of mankind.

*1. For mighty is his love for us,
and the truth of the Lord endures for ever.*

- The Lamb foretold by Isaiah comes willingly to be slaughtered. He gives his back to those who scourge him, his cheeks to those who strike him. His face he did not shield from the shame of their spitting. He accepted a disgraceful death. He, the sinless God, endures all this willingly that he may grant resurrection to all.

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

(Tone 6) Truly is Judas the son of those who ate the manna in the wilderness and murmured against the Lord who nourished them. For those ungrateful men were scorning God while the food was still in their mouths. Similarly, the wicked disciple betrayed the Saviour while the heavenly Bread was still in his mouth. O what greed!

What savage boldness! He sold the Lord who nourished him and delivered to death the Master who loved him. Truly, this transgressor of the Law is the son of those others, and like unto them he inherited condemnation. Therefore, deliver our souls from such baseness, O you who alone are our incomparably long-suffering Lord!

THE ENTRANCE



DEACON: *Entrance with the censor and Gospel Book (carrying the Gospel Book only if there are readings). The priest quietly prays the Prayer of the Entrance:*

Deacon: *(Quietly)* Let us pray to the Lord.

Priest: *(Quietly)* At nightfall, dawn and noon, we sing to you, we bless you, we give thanks to you and we beseech you, O Master of all, O Lord and Lover of mankind: guide our prayers aright as an offering of incense before you; let not our hearts be led to words or thoughts of wickedness, but save us from all those who pursue our souls. For all glory, honor and worship are your due, Father, Son and Holy Spirit, now and ever, and unto ages of ages. Amen.

If the deacon is carrying the Gospel Book, he presents it to the priest, who kisses it. Then the deacon, holding the orarion with three fingers of the right hand and pointing to the East, says to the priest in a low voice:

Deacon: *(Quietly)* Bless the holy entering, Father.

Priest: *(Quietly)* Blessed is the entering into your holy places, at all times, now and ever, and unto ages of ages.

Deacon: Amen.

When the choir has completed the singing of the Theotokion, the deacon says:
Deacon: (Aloud) Wisdom! Let us stand. (Greek: *Sophia! Orthi!)*

THE HYMN OF THE EVENING



DEACON: While the hymn is being sung, the deacon incenses the priest, the icons and the whole congregation.

O Joy-ful Light of the ho-ly glo - ry of the Fa-
 - ther Im-mor - tal: hea - ven-ly, ho-ly, bles-sed Je-sus
 Christ! Since we have come to the set-ting of the sun
 and have seen the eve-ning light, we praise
 God, the Fa-ther, the Son and the Ho - ly Spi-rit. It is
 pro-per for You to be praised at all times by fit-ting
 me - lo - dies. O Son of God, Gi - ver of life,
 therefore the world glo-ri - fies You!

Deacon: The Prokimenon of Vespers.

PROKIMENON (Tone 1)

(Ps 139)

O Lord, save me from the sinful man; deliver me from the violent man.
v. Who have devised evil in their heart.

Deacon: Wisdom.

The reading is announced.

Deacon: Let us be attentive.

PROPHECY 1: (Exodus 19:10-19)

THE LORD SAID TO MOSES: GO TO THE PEOPLE AND HAVE THEM SANCTIFY THEMSELVES TODAY AND TOMORROW. HAVE THEM WASH THEIR GARMENTS AND BE READY FOR THE THIRD DAY; FOR ON THE THIRD DAY THE LORD WILL COME DOWN ON MOUNT SINAI IN THE SIGHT OF ALL THE PEOPLE. SET LIMITS FOR THE PEOPLE ALL AROUND, SAYING: TAKE CARE NOT TO GO UP THE MOUNTAIN, OR EVEN TO TOUCH ITS EDGE. ALL WHO TOUCH THE MOUNTAIN MUST BE PUT TO DEATH. NO HAND SHALL TOUCH THEM, BUT THEY MUST BE STONED TO DEATH OR KILLED WITH ARROWS. WHETHER HUMAN BEING OR BEAST, THEY MUST NOT BE ALLOWED TO LIVE. ONLY WHEN THE RAM'S HORN SOUNDS MAY THEY GO UP ON THE MOUNTAIN. THEN MOSES CAME DOWN FROM THE MOUNTAIN TO THE PEOPLE AND HAD THEM SANCTIFY THEMSELVES, AND THEY WASHED THEIR GARMENTS. HE SAID TO THE PEOPLE, "BE READY FOR THE THIRD DAY. DO NOT APPROACH A WOMAN."

On the morning of the third day there were peals of thunder and lightning, and a heavy cloud over the mountain, and a very loud blast of the shofar, so that all the people in the camp trembled. But Moses led the people out of the camp to meet God, and they stationed themselves at the foot of the mountain.

Now Mount Sinai was completely enveloped in smoke, because the LORD HAD COME DOWN UPON IT IN FIRE. THE SMOKE ROSE FROM IT AS THOUGH FROM A KILN, AND THE WHOLE MOUNTAIN TREMBLED VIOLENTLY. THE BLAST OF THE SHOFAR GREW LOUDER AND LOUDER, WHILE MOSES WAS SPEAKING AND GOD WAS ANSWERING HIM WITH THUNDER.

PROKIMENON (Tone 7)

Deacon: Let us be attentive.

(Ps 58)

Deliver me from my enemies, O God: redeem me from those who rise up against me.

v. Rescue me from the workers of iniquity.

Deacon: Wisdom. *The reading is announced.* Let us attend.

PROPHECY 2: *(Job 38:1-21; 42:1-5)*

Then the LORD ADDRESSED JOB OUT OF THE STORM AND SAID:

“WHO IS THIS THAT OBSCURES DIVINE PLANS
with words of ignorance?

Gird up your loins now, like a man;

I will question you, and you tell me the answers!

Where were you when I founded the earth?

Tell me, if you have understanding.

Who determined its size? Do you know?

Who stretched out the measuring line for it?

Into what were its pedestals sunk,

and who laid its cornerstone,

While the morning stars sang in chorus
and all the angels of God shouted for joy?
Who shut within doors the sea,
when it burst forth from the womb,
When I made the clouds its garment
and thick darkness its swaddling bands?
When I set limits for it
and fastened the bar of its door,
And said: Thus far shall you come but no farther,
and here shall your proud waves stop?
Have you ever in your lifetime commanded the morning
and shown the dawn its place
For taking hold of the ends of the earth,
till the wicked are shaken from it?
The earth is changed as clay by the seal,
and dyed like a garment;
But from the wicked their light is withheld,
and the arm of pride is shattered.
Have you entered into the sources of the sea,
or walked about on the bottom of the deep?
Have the gates of death been shown to you,
or have you seen the gates of darkness?
Have you comprehended the breadth of the earth?
Tell me, if you know all.
Which is the way to the dwelling of light,
and where is the abode of darkness,
That you may take them to their boundaries
and set them on their homeward paths?

You know, because you were born before them, and the number of your days is great!”

Then Job answered the Lord and said: “I know that you can do all things, and that no purpose of yours can be hindered. I have dealt with great things that I do not understand; things to wonderful for me, which I cannot know. I had heard of you by word of mouth, but now my eye has seen you.

Deacon: Wisdom. *The reading is announced.* Let us attend.

PROPHECY 3: (*Isaiah 50:4-11*)

The Lord GOD HAS GIVEN ME

a well-trained tongue, that I might know when it
is fit to speak.

Morning after morning

he opens my ear that I may hear;

The Lord GOD HAS OPENED MY EAR;

and I have not rebelled, have not turned back..

I gave my back to those who beat me,

my cheeks to those who plucked my beard;

My face I did not shield

from buffets and spitting.

The Lord GOD IS MY HELP,

therefore I am not disgraced;

I have set my face like flint,

knowing that I shall not be put to shame.

He is near who upholds my right.

If anyone wishes to oppose me,

let us appear together.

Who disputes my right?

Let him confront me.

See, the Lord GOD IS MY HELP;

who will prove me wrong?

Lo, they will all wear out like cloth, the moth will eat them up.

Who among you fears the LORD,

heeds his servant's voice, and walks in darkness without any light, trusting in the name of the Lord and relying on his God?

All you who kindle flames

and carry about you fiery darts,

Walk by the light of your own fire

and by the flames you have burnt!

This is your fate from my hand:

you shall lie down in a place of pain.

From now on, the Vespers service becomes the Divine Liturgy of St. Basil, using its own Anaphora distinct from the Divine Liturgy of St. John Chrysostom which is normally used on Sundays.

DIVINE LITURGY OF ST. BASIL

Little Litany

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

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious lady the Theotokos and ever-Virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

Priest: For Yours is the dominion, and Yours is the Kingdom and the power and the glory of the Father, the Son, and the Holy Spirit, now and always and for ever and ever. **R.** Amen

Ho - ly God, Ho - ly
A - gi - os O The - os, A - gi - os
Qud - du - son Il - lah, Qud - du - son

Migh - ty One, Ho - ly Im - mor - tal
Is - ki - ros, A - gi - os A - tha - na -
Il - qa - wee, Qud - du - son Il - a -

One, have mer - cy on us.
tos, e - le - i - son i - mas.
thee, lay - ya - mut - ur - ham - na.

Glo - ry be to the Fa - ther, and to the Son, and to
the Ho - ly Spi - rit; both now and ev - er, and
un - to the a - ges of a - ges. A -
men. Ho - ly Im - mor - tal One, have mer - cy
on us.

Deacon: Dynamis! (With greater power!)

All: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us!

Deacon: Let us be attentive!

PROKIMENON (Tone 7)

(Ps 2)

The princes came together against the Lord and his Anointed One.

v. Why did the nations rage and the people meditate on empty things?

Deacon: Wisdom!

The reader announces the reading.

Deacon: Let us attend!

EPISTLE: *(1 Corinthians 11:23-32)*

Brethren, I received from the Lord what I also handed on to you, that the Lord Jesus, on the night he was handed over, took bread, and, after he had given thanks, broke it and said, “This is my body that is for you. Do this in remembrance of me.” In the same way also the cup, after supper, saying, “This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.” For as often as you eat this bread and drink the cup, you proclaim the death of the Lord until he comes.

Therefore whoever eats the bread or drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.

That is why many among you are ill and infirm, and a considerable number are dying. If we discerned ourselves, we would not be under judgment; but since we are judged by the Lord, we are being disciplined so that we may not be condemned along with the world.

ALLELUIA [*Ps 40: 2, 6, 10*] (Tone 6)

Alleluia. Alleluia. Alleluia.

v. Blessed is the helper of the poor and needy.

Alleluia. Alleluia. Alleluia.

v. My enemies have said the worst about me: “When will he die and his name perish?”

Alleluia. Alleluia. Alleluia.

v. He who ate my bread dealt craftily with me. Alleluia. Alleluia. Alleluia.

GOSPEL: (*Matthew 26:2-20; John 13:3-17; Matthew 26:21-39; Luke 22:43-45; Matthew 26:40—27:2*)

The Lord said to His disciples, “You know that in two days’ time it will be Passover, and the Son of Man will be handed over to be crucified.” Then the chief priests and the elders of the people assembled in the palace of the high priest, who was called Caiaphas, and they consulted together to arrest Jesus by treachery and put him to death. But they said, “Not during the festival, that there may not be a riot among the people.”

Now when Jesus was in Bethany in the house of Simon the leper, a woman came up to him with an alabaster jar of costly perfumed oil, and poured it on his head while he was reclining at table. When the disciples saw this, they were indignant and said, “Why this waste? It could have been sold for much, and the money given to the poor.” Since Jesus knew this, he said to them, “Why do you make trouble for the woman?”

She has done a good thing for me. The poor you will always have with you; but you will not always have me. In pouring this perfumed oil upon my body, she did it to prepare me for burial. Amen, I say to you, wherever this gospel is proclaimed in the whole world, what she has done will be spoken of, in memory of her.”

Then one of the Twelve, who was called Judas Iscariot, went to the chief priests and said, “What are you willing to give me if I hand him over to you?” They paid him thirty pieces of silver, and from that time on he looked for an opportunity to hand him over.

On the first day of the Feast of Unleavened Bread, the disciples approached Jesus and said, “Where do you want us to prepare for you to eat the Passover?” He said, “Go into the city to a certain man and tell him, ‘The teacher says, “My appointed time draws near; in your house I shall celebrate the Passover with my disciples.”’” The disciples then did as Jesus had ordered, and prepared the Passover. When it was evening, he reclined at table with the Twelve.

Fully aware that the Father had put everything into his power and that he had come from God and was returning to God, he rose from supper and took off his outer garments. He took a towel and tied it around his waist. Then he poured water into a basin and began to wash the disciples’ feet and dry them with the towel around his waist. He came to Simon Peter, who said to him, “Master, are you going to wash my feet?” Jesus answered and said to him, “What I am doing, you do not understand now, but you will understand later.” Peter said to him, “You will never wash my feet.” Jesus answered him, “Unless I wash you, you will have no inheritance with me.” Simon Peter said to him, “Master, then not only my feet, but my hands and head as well.” Jesus said to him, “Whoever has bathed has no need except to have

his feet washed, for he is clean all over; so you are clean, but not all.” For he knew who would betray him; for this reason, he said, “Not all of you are clean.”

So when he had washed their feet [and] put his garments back on and reclined at table again, he said to them, “Do you realize what I have done for you? You call me ‘teacher’ and ‘master,’ and rightly so, for indeed I am. If I, therefore, the master and teacher, have washed your feet, you ought to wash one another’s feet. I have given you a model to follow, so that as I have done for you, you should also do. Amen, amen, I say to you, no slave is greater than his master nor any messenger greater than the one who sent him. If you understand this, blessed are you if you do it.

And while they were eating, he said, “Amen, I say to you, one of you will betray me.” Deeply distressed at this, they began to say to him one after another, “Surely it is not I, Lord?” He said in reply, “He who has dipped his hand into the dish with me is the one who will betray me. The Son of Man indeed goes, as it is written of him, but woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born.” Then Judas, his betrayer, said in reply, “Surely it is not I, Rabbi?” He answered, “You have said so.”

While they were eating, Jesus took bread, said the blessing, broke it, and giving it to his disciples said, “Take and eat; this is my body.” Then he took a cup, gave thanks, and gave it to them, saying, “Drink from it, all of you, for this is my blood of the covenant, which will be shed on behalf of many for the forgiveness of sins. I tell you, from now on I shall not drink this fruit of the vine until the day when I drink it with you new in the kingdom of my Father.” Then, after singing a hymn, they went out to the Mount of Olives.

Then Jesus said to them, “This night all of you will have your faith in me shaken, for it is written:

‘I will strike the shepherd,
and the sheep of the flock will be dispersed’;

but after I have been raised up, I shall go before you to Galilee.” Peter said to him in reply, “Though all may have their faith in you shaken, mine will never be.” Jesus said to him, “Amen, I say to you, this very night before the cock crows, you will deny me three times.” Peter said to him, “Even though I should have to die with you, I will not deny you.” And all the disciples spoke likewise.

Then Jesus came with them to a place called Gethsemane, and he said to his disciples, “Sit here while I go over there and pray.” He took along Peter and the two sons of Zebedee, and began to feel sorrow and distress. Then he said to them, “My soul is sorrowful even to death. Remain here and keep watch with me.” He advanced a little and fell prostrate in prayer, saying, “My Father, if it is possible, let this cup pass from me; yet, not as I will, but as you will.” And to strengthen him an angel from heaven appeared to him. He was in such agony and he prayed so fervently that his sweat became like drops of blood falling on the ground.

When he returned to his disciples he found them asleep. He said to Peter, “So you could not keep watch with me for one hour? Watch and pray that you may not undergo the test. The spirit is willing, but the flesh is weak.” Withdrawing a second time, he prayed again, “My Father, if it is not possible that this cup pass without my drinking it, your will be done!” Then he returned once more and found them asleep, for they could not keep their eyes open. He left them and withdrew again and prayed a third time, saying the same thing again.

Then he returned to his disciples and said to them, “Are you still sleeping and taking your rest? Behold, the hour is at hand when the Son of Man is to be handed over to sinners. Get up, let us go. Look, my betrayer is at hand.”

While he was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd, with swords and clubs, who had come from the chief priests and the elders of the people. His betrayer had arranged a sign with them, saying, “The man I shall kiss is the one; arrest him.” Immediately he went over to Jesus and said, “Hail, Rabbi!” and he kissed him. Jesus answered him, “Friend, do what you have come for.” Then stepping forward they laid hands on Jesus and arrested him. And behold, one of those who accompanied Jesus put his hand to his sword, drew it, and struck the high priest’s servant, cutting off his ear. Then Jesus said to him, “Put your sword back into its sheath, for all who take the sword will perish by the sword. Do you think that I cannot call upon my Father and he will not provide me at this moment with more than twelve legions of angels? But then how would the scriptures be fulfilled which say that it must come to pass in this way?” At that hour Jesus said to the crowds, “Have you come out as against a robber, with swords and clubs to seize me? Day after day I sat teaching in the temple area, yet you did not arrest me. But all this has come to pass that the writings of the prophets may be fulfilled.” Then all the disciples left him and fled.

Those who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Peter was following him at a distance as far as the high priest’s courtyard, and going inside he sat down with the servants to see the outcome. The chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus in order to put him to death, but they found none, though many false witnesses came forward.

Finally two came forward who stated, “This man said, ‘I can destroy the temple of God and within three days rebuild it.’” The high priest rose and addressed him, “Have you no answer? What are these men testifying against you?” But Jesus was silent. Then the high priest said to him, “I order you to tell us under oath before the living God whether you are the Messiah, the Son of God.” Jesus said to him in reply, “You have said so. But I tell you:

From now on you will see ‘the Son of Man
seated at the right hand of the Power’
and ‘coming on the clouds of heaven.’”

Then the high priest tore his robes and said, “He has blasphemed! What further need have we of witnesses? You have now heard the blasphemy; what is your opinion?” They said in reply, “He deserves to die!” Then they spat in his face and struck him, while some slapped him, saying, “Prophecy for us, Messiah: who is it that struck you?”

Now Peter was sitting outside in the courtyard. One of the maids came over to him and said, “You too were with Jesus the Galilean.” But he denied it in front of everyone, saying, “I do not know what you are talking about!” As he went out to the gate, another girl saw him and said to those who were there, “This man was with Jesus the Nazorean.” Again he denied it with an oath, “I do not know the man!” A little later the bystanders came over and said to Peter, “Surely you too are one of them; even your speech gives you away.” At that he began to curse and to swear, “I do not know the man.” And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: “Before the cock crows you will deny me three times.” He went out and began to weep bitterly.

When it was morning, all the chief priests and the elders of the people took counsel against Jesus to put him to death. They bound him, led him away, and handed him over to Pilate, the governor.

After the Gospel, all sing:

All: Glory to you, O Lord, glory to you!

HOMILY

EKTĒNIS

Deacon: Let us all say, with our whole soul and our whole mind, let us all say:

R. Lord, have mercy. (*Thrice*)

Deacon: Lord Almighty, God of our fathers, we pray to You, hear us and have mercy.

R. Lord, have mercy. (*Thrice*)

Deacon: Have mercy on us, O God, in your great mercy, we pray to you, hear us and have mercy.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for our Father and (Arch)Bishop *N.* and for his reverend clergy.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for our brethren the priests, the deacons, the monks, the nuns, and for all our brethren in Christ.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for mercy, life, peace, health, salvation, protection, forgiveness and remission of sins for the servants of God who live in this city.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for the blessed and ever to be remembered founders of this holy church, and for our Orthodox fathers and brethren who have gone before us and who here or elsewhere have been laid to pious rest.

R. Lord, have mercy. (*Thrice*)

Priest: Again, we pray for those who bear offerings, those who do good works in this holy and most venerable church, those who toil, those who sing and all the people here present who await from you great and abundant mercy.

R. Lord, have mercy. (*Thrice*)

Deacon: Wisdom!

Priest: That being ever protected by your power, we may send up glory to you, to the Father and the Son and the Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

CHERUBIKON:

MAKE ME THIS DAY

English

Make me this day a shar - er in Your Mys-ti-cal Sup-per O

Son of God. For I will not be-tray Your Mys' try

to Your en - e - mies, nor will I give You a kiss like Ju -



Great Entrance

Then, taking up the covered diskos, he places it on the deacon's head with all attention and reverence. The priest himself takes the holy chalice in his hands. Then they both go out through the North Door, preceded by candlebearers and servers, and they make the procession of the Great Entrance in the body of the Church.

The deacon and priest alternate, each one making the commemoration he pleases. If there are several priests, each makes one commemoration, with the senior priest making the final one:

Priest: May the Lord God remember us all in his Kingdom, at all times, now and ever, and unto ages of ages.

R. Amen.

All: Remember me, O Lord. Remember me O Holy One. Remember me, O my God, when you come into your Kingdom.

AITĒSIS (PLIROTIKA)

Deacon: Let us complete our prayer to the Lord.

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by your grace.

R. Lord, have mercy.

Deacon: That this whole day may be perfect, holy, peaceful, and without sin, let us ask the Lord.

R. Grant this, O Lord.

Deacon: For an angel of peace, a faithful guide and guardian of our souls and bodies, let us ask the Lord.

R. Grant this, O Lord.

Deacon: For the forgiveness and remission of our sins and offenses, let us ask the Lord.

R. Grant this, O Lord.

Deacon: For what is good and profitable to our souls, and for peace in the world, let us ask the Lord.

R. Grant this, O Lord.

Deacon: That the rest of our life may be spent in peace and repentance, let us ask the Lord.

R. Grant this, O Lord.

Deacon: That the end of our life may be Christian, painless, unashamed, and peaceful, and for a good defense before the awesome judgment-seat of Christ, let us ask.

R. Grant this, O Lord.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: (Aloud) Through the mercies of your only-begotten Son with whom You are blessed, together with your All-Holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

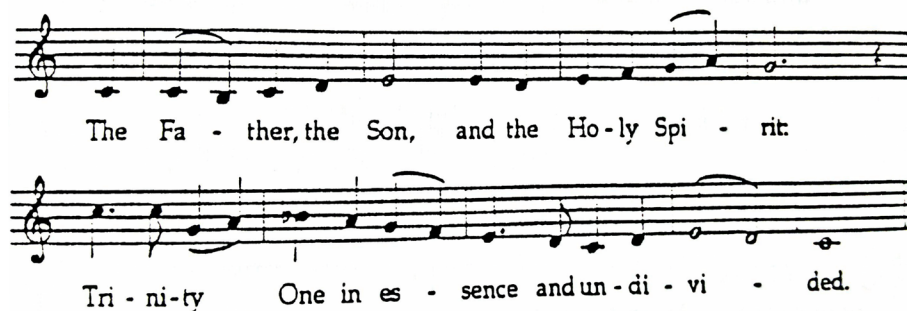
R. Amen.

Priest: Peace + be to all.

R. And to your spirit.

Deacon: Let us love one another that with one mind we may confess:

Tone 8



Deacon: The doors, the doors! In wisdom, let us be attentive!

The priest, lifting the outer veil from the gifts, holds it over them, waving it and reciting the Creed along with the people, or if customary, the leader. If there are several priests, all take part.

NICENE CREED

All:

I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages: Light of light, true God of true God, begotten, not made, of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; who was crucified for us under Pontius Pilate, and suffered, and was buried; who rose again on the third day in accordance with the Scriptures, and ascended into heaven, and is enthroned at the right hand of the Father, who will come again with glory to judge the living and the dead; and of whose kingdom there shall be no end. And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who together with the Father and the Son is worshipped and glorified, who spoke through the prophets. In one, holy, catholic and apostolic Church. I profess one baptism for the remission of sins. I look forward to the resurrection of the dead and the life of the world to come. Amen.

THE ANAPHORA (of St. Basil)

Deacon: Let us stand well, let us stand in awe, let us be attentive to offer the holy oblation in peace.



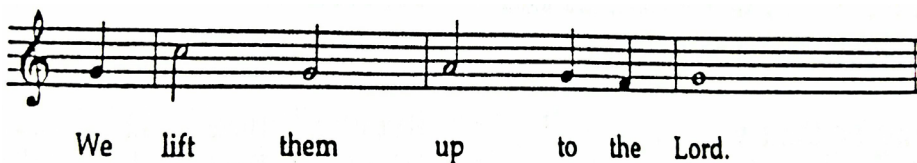
The Deacon bows, enters the Holy Place through the South Door and stands on the right side of the Priest.

Priest: The grace of our Lord + Jesus Christ, and the love of God the



The Priest raises his hands and proclaims:

Priest: Let us lift up our hearts!



Turning to the East, the Priest bows his head and crosses his hands
Priest: Let us give thanks to the Lord.



The priest begins the Anaphora prayers, often done quietly:

Priest: O You who are Being, Master and Lord, God almighty and adorable Father: it is truly fitting and right and worthy of the immensity of your holiness that we praise You, sing to You, bless You, adore You, give thanks to You, glorify You who alone are truly God; that we offer you a spiritual worship with a repentant heart and a humble spirit, for it is you who granted us the favor of knowing your truth. How could anyone tell your might and sing the praises You deserve, or describe all Your marvels in all places and times, O Master of All, Lord of Heaven and Earth, and of all creatures visible and invisible, who are enthroned upon a seat of glory, who plumb the depths, who are eternal, invisible, beyond comprehension and description and change, the Father of our Lord Jesus Christ, the Great God and Savior, the object of our hope!

For He is the Image of your goodness, the Seal bearing your perfect likeness, revealing You his Father through Himself; He is the Living Word, the true God, the Wisdom from before all ages, the Life, the Sanctification, the Power, the True Light. By Him the Holy Spirit was made manifest, the Spirit of truth, the Gift of adoption, the Foretaste of the future inheritance, the First-fruits of eternal good, the life-giving Power, the Fountain of sanctification. Empowered by Him, every rational and intelligent creature sings eternally to your glory, for all are your servants. It is You the angels, archangels, thrones and dominations, the principalities and the virtues, the powers and the cherubim of many eyes adore; it is You the seraphim surround, one with six wings and the other with six wings; and with two wings they cover their faces, and with two their feet, and with two they fly, and they cry one to the other with tireless voice and perpetual praise:

Priest: (exclaiming) Singing, proclaiming, shouting the hymn of victory and saying...

The deacon takes the asterisk (star-cover) from the holy diskos, makes the sign of the Cross over it; then kisses the asterisk and lays it aside.

Holy, Holy, Holy

Ho - ly! Ho - ly! Ho - ly! Lord of

Sa - ba - oth: Heav - en and earth are fill - ed with Your glo - ry.

Ho - san - na! in the high - est! Bless - ed is He who comes in the Name

of the Lord: Ho - san - na in the high - est.

The musical score is written on four staves. The first staff contains the lyrics 'Ho - ly! Ho - ly! Ho - ly! Lord of'. The second staff contains 'Sa - ba - oth: Heav - en and earth are fill - ed with Your glo - ry.'. The third staff contains 'Ho - san - na! in the high - est! Bless - ed is He who comes in the Name'. The fourth staff contains 'of the Lord: Ho - san - na in the high - est.'. The music is in a simple, hymn-like style with a key signature of one flat and a common time signature.

The priest continues the Anaphora:

Priest: With these blessed powers, O Master and Lover of Mankind, we sinners also cry and say: verily holy are You, and All-Holy, and there is no limit to the majesty of Your holiness.

Holy are You in all your deeds, for in righteousness and true judgment you have brought all things to pass for us: for having taken clay from the earth and having formed man, and honored him, O God, with your likeness, You placed him in a paradise of delight, and promised him

immortality of life and the enjoyment of eternal goods in the keeping of your commandments.

But when he disobeyed You, the true God and his Creator, and was deceived through the serpent's guile, and was subjected to death through his own transgression, in your just judgment, O God, you cast him forth from paradise into this world and turned him again to the earth whence he had been taken, and devised for him the salvation of regeneration which is in Your Christ.

For You did not turn away forever from Your work, O gracious God, nor did You forget the work of Your hands: You watched over man in many ways through the depth of Your love; You sent forth prophets, You worked mighty signs through Your saints who were pleasing to You in every age. You spoke through the mouths of Your servants the prophets, promising the salvation to come; You gave man the Law to aid him; You set angels over him as his guardians.

And when the fullness of time had come, You spoke to us by Your Son through whom also You made the universe, who being the brightness of Your glory and the express likeness of Your Person, upholds everything by the power of his Word, and thought it no robbery to be equal to You his God and Father: but although He was God before creation, He was seen on earth and had his conversation among men; and being Incarnate of the Holy Virgin, emptied Himself and assumed the nature of a servant, and was found in the likeness of the body of our humiliation, that he might raise us to the likeness of his glory.

For since it was by man that sin had entered the world, and death through sin, Your Only-Begotten Son, He who was in your bosom, O You his God and Father, condescended to be born of a woman, the Holy Mother of God (*Theotokos*) and Ever-Virgin Mary---- to be born

under the Law in order to condemn sin in his flesh, that those who die in Adam might be quickened in your Christ: and having lived in this world and offered precepts of salvation and turned us away from the errors of idolatry, He brought us to the knowledge of You, the true God and Father, after purchasing us to Himself as a favored people, a royal priesthood, a holy nation.

And after He had cleansed us with water and sanctified us with the Holy Spirit, He gave Himself as a ransom to death by which we had been held for having been sold under sin; and through the Cross, He went down into Hades that He might fulfill all things in Himself, and loosed the fangs of death. And He rose again on the third day, preparing a way for the resurrection of all flesh from the dead because it was impossible that the Principle of Life be held by corruption, and became the First-fruits of the those who sleep, the Firstborn among the dead so that in all things He might have primacy. And He ascended into heaven and was enthroned at the right hand of Your Majesty on high, whence he shall come to render to every man his due. And He left us memorials of his salutary Passion, these which we have brought about by his command.

For being about to go forth to his willful and eternally memorable and life-giving death, on the night wherein He surrendered Himself for the life of the world, He took bread in his holy and spotless hands, presented it to You, his God and Father, gave thanks and blessed + and sanctified and broke it, and gave it to his holy disciples and apostles, saying:

The deacon holds the orarion with three fingers in the right hand, and indicates to the priest the holy diskos.

Then, the priest bows his head and raises his right hand reverently saying:

Priest: *(Aloud)* TAKE, EAT: this is my Body which is broken for you for the remission of sins.

Priest and deacon make a deep reverence (metany)

R. Amen.

Then the priest blesses the holy chalice and says:

Priest: *(Aloud)* Likewise, the chalice + after He had supped, saying...

The deacon indicates the holy chalice.

The priest bows his head and raises his right hand reverently and says aloud:

Priest: DRINK OF THIS, all of you, this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins.

R. Amen.

Both priest and deacon make a deep reverence (metany)

Priest: *(low voice)* Do this in remembrance of Me, for as often as you eat this Bread and drink this Cup, you show forth my death and confess my Resurrection.

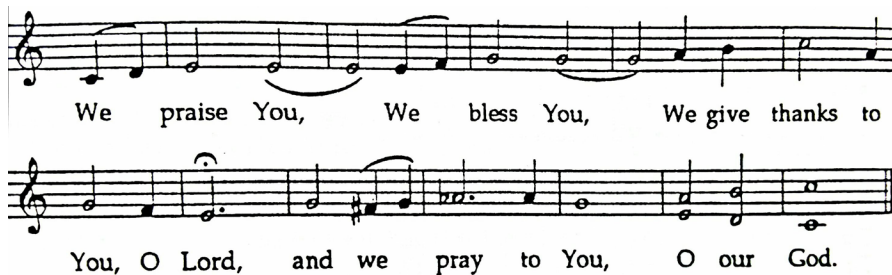
The priest continues:

Remembering, therefore, this precept of salvation and everything that was done for our sake, the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the enthronement at the right

hand, the second and glorious coming again,

Priest: (*Aloud*): We offer You your own, from what is your own, in all and for the sake of all.

While this is being said, the Deacon crosses his arms, raises up the holy diskos and the holy chalice, and makes a devout reverence, as all sing:



The Anaphora prayers continue.

Priest: Therefore, most Holy Lord, we also sinners and your unworthy servants called by You to serve at your holy altar, not be reason of our righteousness for we have done nothing good upon the earth, but by reason of your love and mercy which you have richly poured out upon us, we take courage and approach your holy table: offering to You the antitypes of the Holy Body and Blood of your Christ, we beg You and implore You, in the good pleasure of your bounty, to make your Holy Spirit come down upon us and upon these present gifts offered to You, and to bless and sanctify them and offer them.

The deacon puts down the fan, comes to the priest's side, and both make three reverences before the Holy Table

EPICLESIS

The deacon, bowing his head, and indicating the bread with the orarion says:

Deacon: Bless the Holy Bread, Master.

Priest: And reveal this Bread + to be truly the Precious Body of our Lord, God, and Savior, Jesus Christ.

R. Amen.

Deacon: Bless the Holy Chalice, Master.

Priest: And this Cup + to be truly the Precious Blood of our Lord, God, and Savior, Jesus Christ.

R. Amen.

Deacon: Bless them both, Master.

Priest: Poured out + for the life of the world!

R. Amen. Amen. Amen.

Deacon: Remember me a sinner, holy Master.

Priest and deacon both bow profoundly.

Commemorations

Priest: Unite all of us who share the one Bread and one Cup to another in the communion of the Holy Spirit. Grant that none of us share in that holy Body and Blood of Your Christ unto judgment or condemnation;

but that we may find mercy and grace together with all of the saints, who in every generation, have been pleasing to you: our ancestors and fathers, the patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, and teachers, with every just soul who has died in the Faith.

The priest censes the Holy Gifts nine times.

Priest: (aloud) Especially for our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and Ever-Virgin Mary.

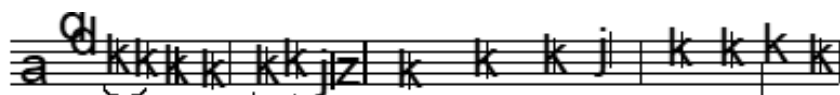
The priest censes the Holy Table three times. If there is Antidoron, it is blessed after he hands the censor to the deacon.

The deacon incenses the Holy Table, while the Hirmos is sung:

Hirmos

The musical notation for the Hirmos is presented on three staves. Each staff begins with a clef-like symbol 'a' and a key signature 'd' (D-flat). The notation uses neumes (k, j, z) on a four-line staff. The lyrics are in Latin and are aligned with the notes.

In you, O Full of grace, all cre-a - tion re-joy - ces: the
 or - ders of an - gels, and the hu-man race as well.
 O sanc-ti - fied Tem - ple, spi-ri - tu-al Pa-ra - dise and



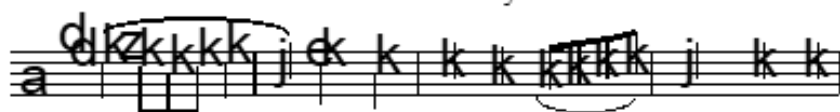
glo - ry of vir-gins, from whom our God who ex-ists be-



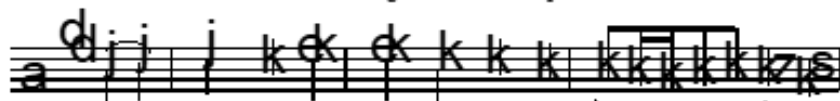
- fore all e - ter-ni-ty, took flesh and be-came a lit-tle



Child. He has ta - ken your womb as His



throne ma-king it more spa - cious than the



hea - vens! There - fore, O Full of grace, in



you all cre-a - tion re-joi - ces. Glo - ry to you!

The priest continues:

Priest: For the holy prophet and forerunner John the Baptist, for the holy and glorious and illustrious apostles, (for holy N. whose memory we honor today), and for all your saints at whose supplication do You visit us, O God.

And remember all those who have fallen asleep before in the hope of resurrection to eternal life.

The priest remembers by name the dead whom he will.

...And give them rest where the light of your face keeps watch.

Again, we pray You: remember, Lord, all the Orthodox Bishops rightly dispensing the word of your truth, all the priests, the deacons in Christ, and all the ranks of the clergy.

Again, we pray You: remember, Lord, your holy, catholic, and apostolic Church which is from one end of the earth to the other, and give her peace, for You purchased it to Yourself through the precious Blood of your beloved Son; make firm this holy house until the consummation of all things.

Remember, Lord, those who have offered You these Holy Gifts, and those for whom and through whom and on account of whom they offered them.

Remember, Lord, those who are in deserts and mountains and in the dens and caves of the earth.

Remember, Lord, those who remain in virginity and continence and asceticism, and those who lead saintly lives in the world.

Remember, Lord, our most faithful and pious public authorities which You have counted worthy to be appointed over this land: crown them with the armor of truth, with the armor of glory; cover their heads on the day of battle, strengthen their arm, exalt their right hand, establish their power. Subdue to them barbarous nations that delight in war; grant them deep peace that cannot be taken away; speak good things to their hearts for your Church and all your people, that within their peace we may lead a quiet and reasonable life in all godliness and honesty. Remember, Lord, all lawmakers and magistrates and our brethren in public office and in all the Armed Forces: preserve the good in their goodness, and in your kindness, make the wicked become good.

Remember, Lord, the people present here, and those who are absent for reasonable causes; replenish our storehouses with all manner of goods; preserve our marriages in peace and harmony; nourish the babes, instruct the youths, console the elderly; comfort the feeble-minded, collect the scattered, bring back the wandering and unite them to your holy, catholic, and apostolic Church. Free those who are bothered by unclean spirits; sail with those at sea, travel with the travelers, defend the widows, shield the orphans, preserve the prisoners, heal the sick.

Remember, O God, those who stand before tribunals, and those in exile and in all kinds of tribulations and accidents, and all who need your great mercy; those who love us and those who hate us, and those who have begged us, unworthy though we be, to remember them in our prayers. Remember all your people, O Lord our God, and upon all pour forth your rich mercies, granting them everything they need for salvation. And those we have omitted through ignorance or forgetfulness or because of the multitude of their names, You Yourself remember,

O God who know the name and age of each, who have known each one from his mother's womb.

For You, O Lord, are the Helper of the helpless, the Hope of the desperate, the Savior of the tempest-tossed, the Harbor of voyagers, the Physician of the sick: become all things to all men, O You who know each man and his need, each house and its necessity. Preserve, O Lord, this city and every city and country place from plague famine, earthquake, flood, fire, war, battle, invasion, and riot.

Priest: (*Aloud*) First, Lord, remember His Holiness N., Pope of Rome, His Beatitude our Holy Patriarch N., our Most Reverend Bishop N. Preserve them as a blessing over your holy Churches in peace, safety, honor, health, long life, rightly dispensing the word of your truth.

Deacon: And for the Priest N. who offers these holy gifts,

For our government, protected by God; for the salvation and help of the people here present; for those whom each of us has in mind; and for all men and women.



Re-mem-ber all men and wo-men.

The Priest continues:

Priest: Remember, O Lord, all the Orthodox Bishops who rightly dispense the word of your truth. Remember also, Lord, my unworthiness, according to the multitude of your mercies; forgive my every transgression,

deliberate and indeliberate and do not withhold on account of my sins the grace of the Holy Spirit from the gifts offered here.

Remember, O Lord, all the priests and deacons in Christ, and let none of us who surround your Holy Table be put to shame. Look down upon us in your rich mercies; grant us a healthful and agreeable climate; give showers to the earth that it may bring forth its fruits; bless with your goodness the crowning of the year; stay the schisms of Churches; restrain the raging of nations; by the might of your Holy Spirit, cast down rapidly the attempts of heresies; receive us all in your Kingdom, making us children of light and sons of the day. Give us your peace and your love, O Lord our God, who have given us everything.

Priest: (*Aloud*) And grant that with one mouth and one heart, we may glorify and extol your most noble and magnificent name, of the Father and the Son and the Holy Spirit, and now and ever and unto ages of ages.

R. Amen.

The priest turns towards the people, blesses them, and says aloud:

Priest: And may the mercies of our great God and Savior Jesus Christ + be with you all.

R. And with your spirit.

AITESIS

The deacon receives a blessing from the priest, goes out to his customary place, and says:

Deacon: Now that we have remembered all the saints, again and again in peace, let us pray to the Lord.

R. Lord, have mercy.

For the precious gifts here offered and sanctified, let us pray to the Lord.

R. Lord, have mercy.

That our God who loves mankind, having received these gifts on His holy and mystical altar in Heaven as a sweet spiritual fragrance, may send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray.

R. Lord, have mercy.

Optional:

[For our deliverance from all affliction, wrath, danger and need, let us pray to the Lord.

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

[**R.** Lord, have mercy]

That this whole day may be perfect, holy, peaceful and without sin, let us ask the Lord.

R. Grant this, O Lord. *(To be repeated after each petition.)*

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

R. Grant this, O Lord.

For the forgiveness and remission of our sins and offenses, let us ask the Lord.

R. Grant this, O Lord.

For what is good and profitable to our souls and for peace in the world, let us ask the Lord.

R. Grant this, O Lord.

That the rest of our life may be spent in peace and repentance, let us ask the Lord.

R. Grant this, O Lord.

That the end of our life may be Christian, painless, unashamed and peaceful, and for a good defense before the awesome Judgment Seat of Christ, let us ask.

R. Grant this, O Lord.

Let us ask for unity of faith and the communion of the Holy Spirit, let us commend ourselves and one another, and our whole life to Christ God.

R. To You, O Lord!

Priest: O God, the God of salvation, teach us to give worthy thanks to You for the benefits You have granted us and are still granting us now. O God who have received these gifts, cleanse us of every pollution, both of flesh and spirit, and teach us to attain perfect holiness through reverence for You: that with the pure witness of our conscience, receiving a portion of your blessed gift, we may be united to the Holy Body and Blood of your Christ; and that, receiving them worthily, we may have Christ dwelling in our hearts and may become a temple of your Holy Spirit.

Yes, O God! And make none of us guilty of these your tremendous and heavenly mysteries, nor let us be wounded in spirit or body from an unworthy participation in them, but grant that until our last breath we may receive worthily our share of your blessed gifts for a viaticum of eternal life, for an acceptable defense at the dread judgment-seat of your Christ; that together with all your saints who have pleased You since time began, we may become partakers of the eternal blessing you have promised to those who love You, O Lord!

Priest: (*Aloud*) And make us worthy, Master, to dare with confidence and without condemnation to call you Father, O God of heaven and earth, and to say:

THE LORD'S PRAYER

Our Fa - ther, who art in hea - ven,

The first system of musical notation for 'The Lord's Prayer'. It consists of a treble and a bass staff, both in G-clef and B-flat key. The melody is written in the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics 'Our Fa - ther, who art in hea - ven,' are written below the treble staff.

hal - low - ed be thy Name. Thy king - dom come.

The second system of musical notation. The melody continues in the treble staff, and the bass staff continues with the accompaniment. The lyrics 'hal - low - ed be thy Name. Thy king - dom come.' are written below the treble staff.

Thy will be done on earth as it is in hea - ven.

The third system of musical notation. The melody continues in the treble staff, and the bass staff continues with the accompaniment. The lyrics 'Thy will be done on earth as it is in hea - ven.' are written below the treble staff.

6

Give us this day our dai - ly bread.

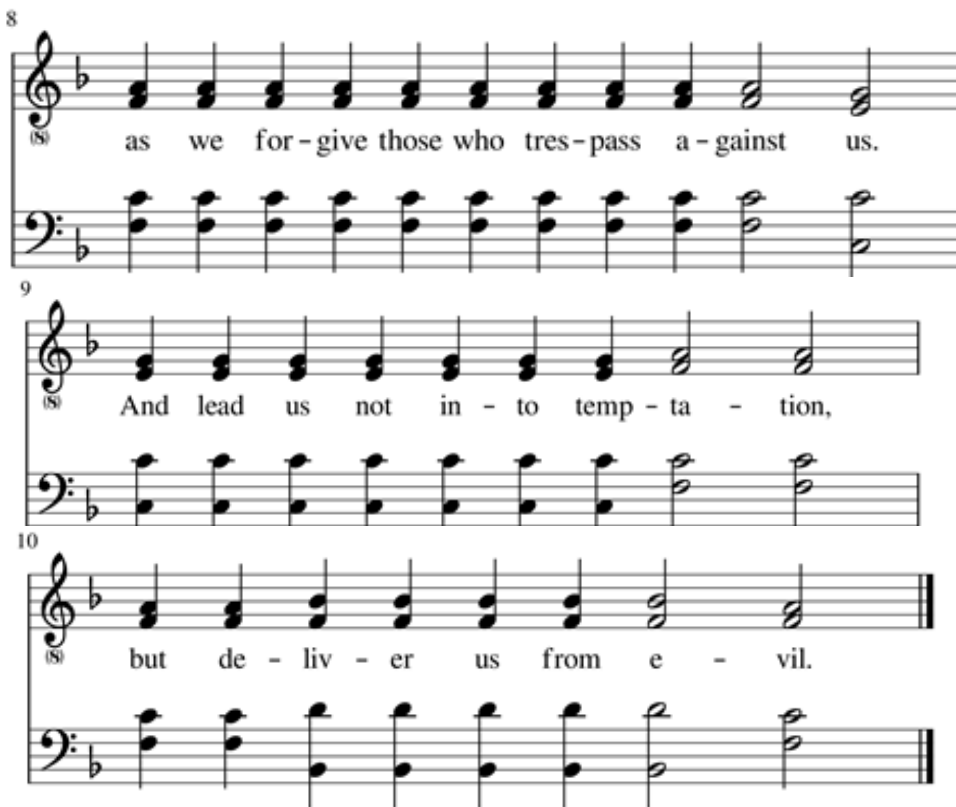
The fourth system of musical notation, starting at measure 6. The melody continues in the treble staff, and the bass staff continues with the accompaniment. The lyrics 'Give us this day our dai - ly bread.' are written below the treble staff.

7

And for - give us our tres - pas - ses

The fifth system of musical notation, starting at measure 7. The melody continues in the treble staff, and the bass staff continues with the accompaniment. The lyrics 'And for - give us our tres - pas - ses' are written below the treble staff.

8



as we for-give those who tres-pass a- gainst us.

9

And lead us not in - to temp - ta - tion,

10

but de - liv - er us from e - vil.

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

R. Amen.

Priest: Peace + to all.

R. And to your spirit.

Deacon: Bow your heads to the Lord!

R. To you, O Lord.

Priest: Lord God, Father of mercies and God of all consolation, bless those who have bowed their heads to you; sanctify them, strengthen them, confirm them, keep them from every evil work, incline them towards every good work, and make them worthy to partake without condemnation of these your spotless and life giving mysteries, for the forgiveness of sins and the fellowship of the Holy Spirit.

Priest: (Aloud) Through the grace and mercies and love for mankind of your Only-Begotten Son, with whom You are blessed, together with your All-Holy, good, and life giving Spirit, now and ever, and unto ages of ages.

Priest: Lord Jesus Christ our God, give heed from Your holy dwelling place and from the throne of glory of Your kingdom, and come to make us holy, O You who are enthroned on high with the Father and yet are present here though unseen to us. And by the might of Your hand give us a share of Your spotless Body and precious Blood, and through us, to all the people.

Priest and Deacon bow three times from their places, saying each time:
O God, forgive me the sinner and have mercy on me.

ELEVATION AND FRACTION OF THE LAMB

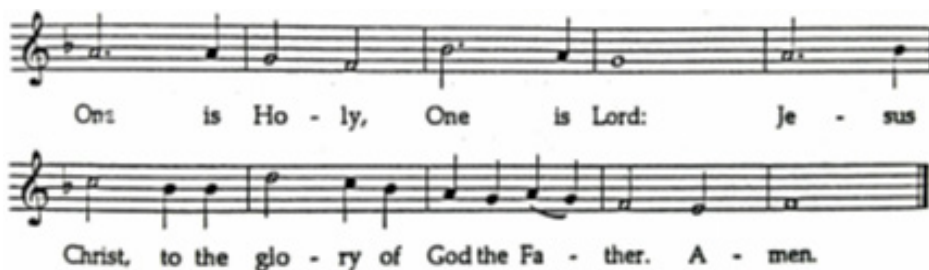
*The Priest raises the Lamb with both hands above the antimimension.
When the Deacon sees this, he proclaims with a mighty voice:*

Deacon: Let us be attentive. *(Then he immediately enters the Holy Place.)*

The Priest proclaims:

Priest: Holy Gifts are for the holy.

All sing:



At this point, the curtains of the Holy Doors are closed.

The Deacon stands on the right of the Priest who is holding the Lamb and says in a low voice:

Deacon: Master, break the Holy Bread.

The Priest breaks the Lamb in four pieces and reverently places them on the

Diskos in the form of a cross:

Priest: Broken and distributed is the Lamb of God, broken and not dismembered, always eaten and never consumed, but making holy those who receive it.

The Deacon points to the Holy Chalice and says:

Deacon: Master, fill the Holy Chalice.

Taking the upper part (IC) and making with it the sign of the cross over the Chalice, he drops it into the Chalice saying:

Priest: The fullness + of faith of the Holy Spirit.

Deacon: Amen.

The server brings the Thermarion containing the Zeon to the Deacon, who

presents it to the Priest saying:

Deacon: Master, bless the Zeon.

Priest: Blessed + is the fervor of Your saints, at all times, now and always and forever and ever. Amen.

Then the Deacon pours the Zeon in the form of a cross into the Chalice saying:

Deacon: The fervor of faith, full of the Holy Spirit. Amen.

The Deacon returns the Thermarion to the server. Then, both the Deacon and the Priest bow and recite the following prayers of preparation for communion.

After the Kinonikon and psalm verses are sung, the people may recite the prayer “I believe, Lord, and profess....” Followed by “Receive me now....”

I believe, Lord, and profess that You are the Christ, the Son of the Living God, come to this world to save sinners, of whom I am the greatest. I believe also that this is really Your spotless Body and that this is really Your precious Blood. Wherefore, I pray to You: have mercy on me and pardon my offenses, the deliberate and the indeliberate, those committed in word and in deed, whether knowingly or inadvertently, and count me worthy to share without

condemnation Your spotless Mysteries, for the remission of sins and for eternal life. Amen.

Receive me now, O Son of God, as a participant in your Mystical Supper, for I will not reveal Your mystery to Your enemies, nor give You a kiss like Judas, but like the thief, I confess You: remember me, Lord, in Your kingdom. May the reception of Your Holy Mysteries, Lord, be for me not to judgment or condemnation, but to the healing of my soul and body.

[Clergy only: Lord, I am not worthy that You should enter under the stained roof of my soul, but as You accepted to be born in a cave and laid down in a manger for animals, and to enter the house of Simon the Leper, and to receive, when she approached You, the sinful woman who resembled me: deign to enter both into the manger of my senseless soul and into my stained body, the body of a dead and leprous man. And as You did not recoil when the mouth of the sinful woman kissed Your spotless feet, likewise, my Master and God, do not shun the sinner that I am, but in Your goodness and love for mankind, grant that I may become a communicant of Your All----Holy Body and Blood. O our God, remit, forgive, excuse my transgressions by which I sinned against You, knowingly or inadvertently, in word or in deed. In Your goodness and love for mankind, hold me excused for all of them. Through the prayers of Your all----pure and ever----virgin Mother, grant that I may

partake without condemnation of Your precious and spotless Body, for the healing of my soul and body. For Yours in the kingdom and the power and the glory, forever and ever. Amen.]

The cantor or the choir starts the communion hymn.

KINONIKON MAKE ME THIS DAY

English



Make me this day a shar - er in Your Mys-ti-cal Sup-per O

Son of God. For I will not be-tray Your Mys' try

to Your en - e - mies, nor will I give You a kiss like Ju -

das, but like the thief I ack ledge Y - ber me, O

Lord: - ber O y One; ber

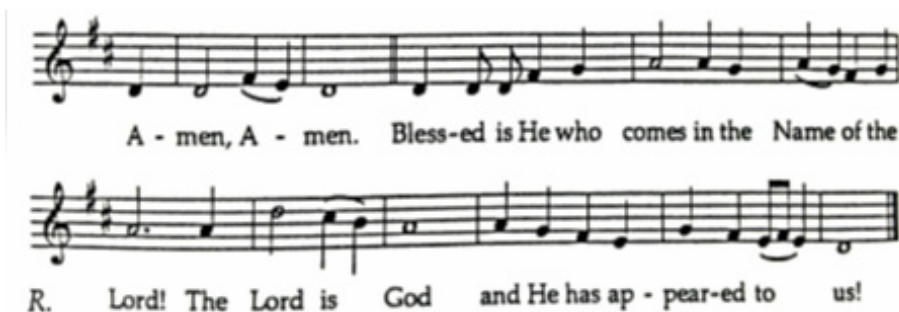
O my God, Y Y King dom.

As the priest and deacon prepare for Communion, there may be Psalm verses interspersed with the Kinonikon. Upon concluding, the faithful together pray:

“I believe Lord and profess....” ; “Receive me now...” [see above]

At this moment, the Altar curtain is open. The Deacon bows down once. He takes the Chalice, walks to the Holy Doors, and raises it high for the people to see, saying:

Deacon: Approach with fear of God, with faith and with love.



The faithful approach with their arms crossed on their breast. Each one says his name clearly before receiving the Holy Eucharist. The Priest takes the Diskos, dips the Eucharist in the Chalice held by the Deacon who stands on his left side, and gives the Holy Eucharist to each of the faithful saying:

Priest: The servant (handmaid) of God N., receives the precious and Holy Body and Blood of our Lord, God, and Savior Jesus Christ...

Deacon: ...for the remission of his (*her*) sins and for eternal life. Amen.

During Communion, the Kinonikon and Psalm verses may be sung, after “Make me this day....”

Once Communion has finished, the priest blesses the people, saying:

Priest: O God, save your people, and bless+ your inheritance.

The hymn, “We have seen the True Light....” is replaced with the Kinonikon:

R. “Make me this day....”

The priest incenses the Holy Diskos and Chalice on the Holy Table three times saying quietly:

Priest: May you be raised up above the heavens, O God, and your glory above all the earth.

The priest gives the Holy Diskos to the Deacon, who goes to the Holy Door in silence, then to the Prothesis table. The priest makes a metany, takes the Holy Chalice to the Holy Doors, and, facing the people, says:

Priest: Blessed is our God at all times, now and ever, and unto ages of ages.

R. Amen. Let our mouth be filled with your praise, O Lord, for you have counted us worthy to share your holy, immortal, and spotless mysteries; keep us in sanctification that we may sing your glory, meditating on your holiness all the day. Alleluia, alleluia, alleluia.

The deacon obtains the priest's blessing and goes out to his customary place, and says:

Deacon: Let us stand. Now that we have received the divine, holy, spotless, immortal, heavenly, life---giving, awesome Mysteries of Christ, let us give worthy thanks to the Lord.

All: Lord, have mercy.

Optional:

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

All: Lord, have mercy.]

Let us ask that this whole day may be perfect, holy, peaceful and without sin, and let us commend ourselves and one another and our whole life to Christ God.

All: To You, O Lord.

As he folds the Antimension, the Priest prays the following:

Priest: We thank You, O Lord our God, for having partaken of your Holy, Spotless, Immortal, and Heavenly Mysteries, which you have given us for the well-being, sanctification, and cleansing of our souls and bodies.

O Lord of all, grant that the communion of the Holy Body and Blood of your Christ may be for us the occasion of faith unashamed, of love unfeigned, of fullness of wisdom, of the cleansing of our souls and bodies, of the defeat of every enemy, of the fulfillment of your commandments, of an acceptable defense before the dread judgement seat of your Christ.

Taking the Holy Gospel Book and making with it the sign of the cross over the Antimension and replacing in on the Altar, the Priest concludes with the following Ekphonesis:

For You are our sanctification, and we render glory to You, Father, Son and Holy Spirit, now and always and forever and ever.

All: Amen.

The Priest exits by the Holy Doors, letting his phelonion fall over his hands,

stands before the icon of the Lord and chants the following prayer

Priest: Let us go forth in peace.

All: In the name of the Lord.

Deacon: Let us pray to the Lord.

All: Lord, have mercy.

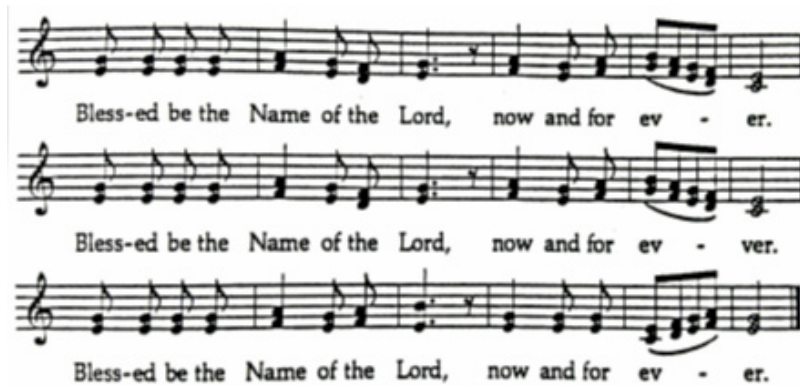
PRAYER OF THE AMBON

Priest: O You who for a sacrifice of praise and a well-pleasing worship receive this rational and bloodless sacrifice from those who call upon You, Christ our God, the Lamb and Son of God, who takes away the sin of the world, the blameless Calf, which receives not the yoke of sin and was sacrificed for us voluntarily, who is divided, yet not disunited, who is eaten, yet never consumed, but sanctifies those who eat thereof, who in remembrance of Your voluntary Passion and Life-giving Resurrection, has made us communicants of Your ineffable and heavenly and dread Mysteries, Your Holy Body and Your Precious Blood.

Keep us Your servants and ministers and all civil authorities and our armed forces and the people here present in Your Holiness, and grant us at every time and hour to meditate on Your righteousness, that being led according to Your will and doing the things that well-please You, we may become worthy of a place also at Your right hand when You shall come to judge the living and the dead; rescue those of our brethren who are captives; visit those in infirmity; pilot those in peril on the sea; and give repose, where the light of Your countenance shines, to the souls of those who have gone before us to their rest in the hope of the Resurrection unto life everlasting; and hearken to all who beseech Your aid; for you are the Giver of all good things, and to You we render glory together with your Eternal Father and Your All-Holy, Good, and Life-giving Spirit, both now and ever, and unto ages of ages.

All: Amen.

Then all sing:



The Priest enters the Holy Place through the Holy Doors, turns to the Prothesis and recites the following prayer:

Priest: O Christ our God, the mystery of your plan has been completed and perfected as far as in us lay. We have commemorated your death, we have seen the figure of your Resurrection, we have been filled with your endless life, we have enjoyed your delights which cannot be exhausted, and of which we beg you to deem us worthy in times to come--- all of us, as many as we are---- through the grace of the Father who has no beginning, of your All-Holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.

The deacon goes out through the North Door, and standing before the Holy Doors says aloud:

Deacon: Let us pray to the Lord!

All: Lord, have mercy.

The priest blesses the people, saying:

Priest: May the blessing + of the Lord and his mercy be upon you through his grace and love for mankind, at all times, now and ever, and unto ages of ages.

All: Amen.

Priest: Glory to you, O Christ God, our Hope, glory to you.

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

- Lord, have mercy. (*Thrice*)
- Give the blessing, Father, in the name of the Lord.

Priest: May Christ our true God, who in his great goodness has shown the excellence of humility by the washing of his disciples' feet and has accepted the Crucifixion and Burial for our salvation, through the prayers of his spotless and all-pure Mother; and of his glorious apostles who are worthy of all praise; and of our father among the Saints, Basil the Great, Archbishop of Caesarea in Cappodocia; and through the intercession of St *N.*, patron of this holy church; and of the holy and just ancestors of Christ God, Joachim and Ann, and of all the saints, may this same Christ have mercy on us and save us, for he is good and loves mankind.

R. Amen.

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

R. Amen.

The Divine Liturgy concludes.

Holy Thursday Troparion

(Tone 8)

While the glo-ri - ous Disc-i-ples were en-light - ened at the

wash-ing of their feet in the Last Sup - per, then Ju-das,

the wick-ed be - tray-er, sick with the love of mon-ey,

fell in-to dark - ness, and he de-liv - ered You,

the su-preme-ly right-eous Judge, to law-less judg-

- es. Where - fore O lov-er of mon - ey, look at the man

who has hung him - self for this ver - y love

and flee from the in-sa - tia - ble soul who

bold - ly dared to be - tray the Mas - ter.

O Lord, who are all-good to all men, glo-ry to You.

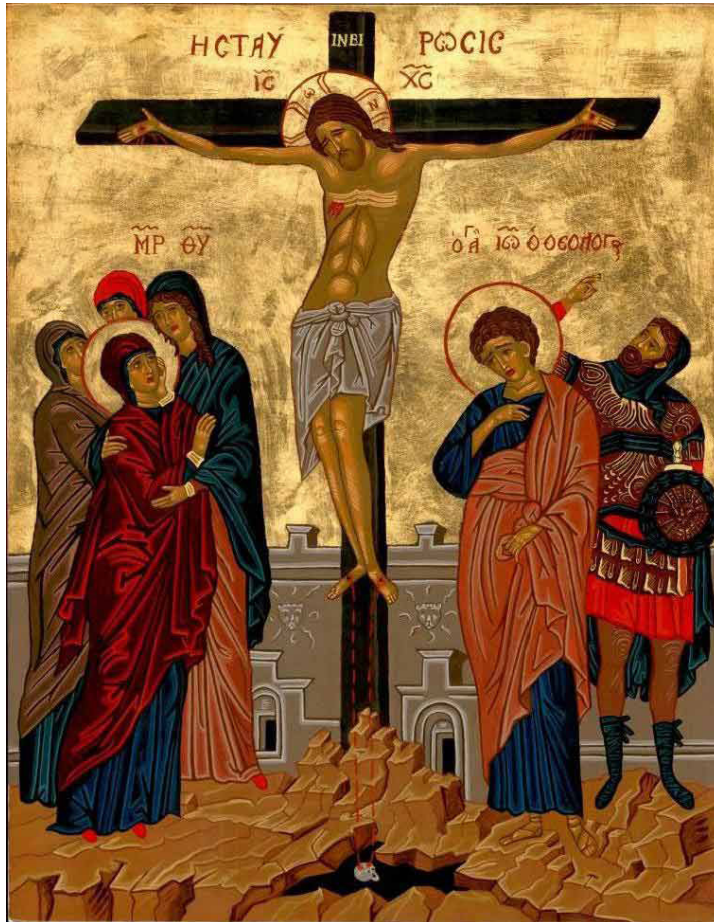
(Thrice)

Orthros for Holy and Great Friday

Service of the Holy Crucifixion

“12 Gospels Service”

(Celebrated on Holy Thursday Night)



The priest goes into the Holy Place and puts on the epitrachēlion.

*The **CURTAIN** and **HOLY DOORS** are opened. Standing before the Holy Table, he begins*

INTRODUCTORY PRAYERS

Priest: Blessed + is our God at all times, now and ever, and unto ages of ages.

R. Amen.

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

Priest: O Heavenly King, Consoler, Spirit of Truth, present in all places and filling all things, the Treasury of blessings and the Giver of life, come and dwell in us, cleanse us of all stain, and save our souls, O Good One.²



As soon as the singing of the Trisagion begins, the priest blesses the incense and censens the Holy Place. Then he comes out through the north door and, from where he stands, censens the congregation and the whole Temple.

TRISAGION PRAYERS

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

- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.
- All-Holy Trinity, have mercy on us. Lord, forgive us our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name's sake.

- Lord, have mercy. (*Thrice*)
- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.
- Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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

R. Amen.

Reader: Give the blessing, Father, in the name of the Lord.

The priest traces the Cross before the Holy Doors with the censer as he sings:

Priest: Glory be to the holy, consubstantial, life-giving and undivided Trinity, now and ever, and unto ages of ages.

R. Amen.

HEXAPSALMOS

The priest enters the Holy Place through the Holy Doors and stands at the Holy Table and says the first six Prayers of Orthros in a low voice. The reader or the ecclesiarch says the following verses reverently, with a metany at each:

- Glory to God in the highest; on earth, peace and goodwill to men. (*Thrice*)
- O Lord, you shall open my lips, and my mouth will declare your praise. (*Twice*)

PSALM 3

- O Lord, why do so many taunt me?
Many are those who rise up against me;
- Many are those who say of my soul:
“There is no salvation for him in his God!”
- But you, O Lord, are a shield around me, my
glory: you raised my head.
- Loudly did I cry out to the Lord
and from his holy mountain he listened to me.
- As for me, I lay down and slept,
I rose again for the Lord will be my help.
- I will not fear ten thousand people arrayed against me all around:
- Arise, O Lord, save me, my God!
You have stricken all who fought me without cause, you
have shattered the sinners’ teeth.
- This deliverance is the Lord’s.
Upon your people be your blessing!

And again:

- As for me, I lay down and slept,
I rose again, for the Lord will be my help.

PSALM 37

- O Lord, in your anger, rebuke me not; chastise
me not in your wrath!
- Your arrows have bored into me
and upon me you have firmly laid your hand.
- There is no soundness in my flesh because of your wrath,
there is no peace in my bones because of my sins.

- Because my iniquities have overwhelmed me,
they have weighed upon me like a weighty load.
- My sores have become stench and festering because of my folly;
- A stooping and exhausted wreck,
I stumbled mourning all the day.
- My loins were burning with fever
and there was no soundness in my flesh.
- I was crushed and deeply afflicted,
I roared with the groaning of my heart.
- O Lord, all my longing stood before you,
and my groaning was not hushed away from you.
- My heart came to grief, my strength deserted me, and
even the light of my eyes failed me.
- My friends and companions came and fought me,
while my closest kinsmen stood afar from my presence;
- And those who sought my life used violence while
those who wished my loss spoke lies, plotting deception all the day.
- But I remained as a deaf man and heard them not, as a
dumb man and opened not my mouth,
- As a man who has not heard a thing and thus
has no retort upon his lips.
- In you, O Lord, I have placed my trust: you will
give heed, O Lord my God!
- I said: “O, that my foes cease to gloat over me!
They boasted mightily when my feet stumbled.”
- As for me, I am ready for scourgings and my
pain is before me always,

- Indeed, I myself confess my guilt
and I will live in anguish because of my sin.
- But my enemies survive and overpower me, and
those unduly hating me are multiplied:
- Those who, rendering evil for good,
opposed me when I sought but righteousness.
- O Lord, my God, forsake me not!
Stay not afar from me!
- Come close to help me, O Lord of my salvation!

And again:

- O Lord, my God, forsake me not!
Stay not afar from me!
- Come close to help me, O Lord of my salvation!

PSALM 62

- O God, my God, at dawn I rise to you!
My soul has thirsted for you,
and oh, how my flesh has hungered for you like a
trackless, parched land that has no water,
- So did I come before you in your holy place
to see the power and the glory that are yours.
- Since your love is more delightful than life itself, my
mouth will declare your praise.
- So shall I bless you as long as I live and lift up
my hands in your name.
- My soul shall be filled as with marrow and fat,
and with joyful lips my mouth shall sing praise.
- While lying on my couch, I remembered you,
I thought of you throughout the early watches.

- You became for me the Helping One:
in the shelter of your wings I will rejoice.
- My soul followed you close by and your right hand held me up.
- But as for those who sought my life in vain, may
they sink into the abyss of the earth and be delivered to the trenchant sword:
the portion of jackals they shall be!
- But the king shall rejoice in God
and all who swear by him shall glory, for the
liars' mouth is stopped.

And again:

- I thought of you throughout the early watches.
You became for me the Helping One:
in the shelter of your wings I will rejoice.
- My soul followed you close by and your right hand held me up.
- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever,
and unto ages of ages. Amen.
- Alleluia, alleluia, alleluia. Glory to you, O God. *(Thrice without metanies)*
- Lord, have mercy. *(Thrice)*
- Glory be to the Father and to the Son, and to the Holy Spirit.
- Now and ever, and unto ages of ages. Amen.

At this point, the priest leaves the Holy Place through the north door. Standing with a lighted candle before the icon of the Lord, he continues the Prayers of Orthros.

PSALM 87

- O Lord, God of my salvation,
day and night I cried out before you.

- Let my prayer reach up to you,
 lend your ear to my request, O Lord,
- For my soul was flooded with troubles and my
 life came close to Hades.
- I was reckoned with those who sink in the abyss, I was
 like a man beyond help, left for dead,
- Like the slain that lie in the tomb, those you remember no more:
 they are cut away from your hand.
- They have cast me down to the bottom of the pit into
 darkness and the shadow of death.
- Your anger was a burden upon me, you poured
 your billows over me.
- You took my friends away from me, you made
 me distasteful to them.
- I was closed in and could not escape, my eyes
 were dim with distress.
- I cried out to you, O Lord, all the day, I
 stretched out my hands to you.
- But do you work wonders for the dead?
 Do the dead ever rise to sing your praise?
- Does anyone sing your love in the grave
 or your faithfulness in the midst of perdition?
- Are your marvels ever known in the darkness or
 your justice in the land of oblivion?
- Yet I, O Lord, cried out to you,
 and to you my prayer rose at dawn.
- Why, O Lord, do you reject my soul?
 Why do you hide your face from me?

- I am wretched and troubled since my youth,
I was raised high, then humbled and distressed.
- Your plagues have swept over me and your terrors left me shaken:
- They surrounded me like waters all the day, they
close in upon me all together.
- You have taken from me friend and companion and
my acquaintances, so wretched am I.

And again:

- O Lord, God of my salvation,
day and night I cried out before you.
- Let my prayer reach up to you,
lend your ear to my request, O Lord.

PSALM 102

- Bless the Lord, O my soul!
May all that is in me bless his holy name!
- Bless the Lord, O my soul,
and forget not all the gifts from him
- Who pardons all your sins and heals all your diseases,
- Who ransoms your life from corruption and
crowns you with love and mercies,
- Who fills your longing with what is good;
and your youth is renewed like the eagle's!
- The Lord brings about deeds of kindness and
vindication for all the oppressed.
- He has made known his ways to Moses and his
will to Israel's children.
- The Lord is the One of compassion and pity,
long-sufferance and manifold love:

his contention is not for ever nor shall his
anger always last.

- He deals not with us as our sins demand nor
does he repay our evil deeds.
- For as high as the heavens stand over the earth,
so high has the Lord extended his love for those who fear him.
- As far as the East stands away from the West, so far
has he put our sins from us.
- As kind as a father is toward his children,
so kind is the Lord for those who fear him.
For he himself knows well how we were formed: re-
member, we are only dust!
- A man! his days resemble grass:
as a flower of the field, so shall he bloom.
- But let a breath pass over him and he is gone, and
never shall he know his place again.
- But the love of the Lord is from all eternity and to all eternity for
those who fear him,
- And his justice is upon the children of children of
those who keep his covenant
and remember his laws to obey them.
- The Lord has established his throne in heaven: over
all things his kingship is supreme.
- Bless the Lord, all you his angels,
you strong and mighty ones who obey his word on
hearing the sound of his decrees!
- Bless the Lord, all you his powers, his atten-
dants who obey his will!

- Bless the Lord, all you his works, in every
place of his dominion! Bless the Lord, O
my soul!

And again:

- In every place of his dominion, bless the
Lord, O my soul!

PSALM 142

- O Lord, listen to my prayer;
in your truth give heed to my request and in
your justice hear me,
- And enter not into judgment with your servant since of
all the living, none is just before you.
- The enemy has pursued my soul,
he has crushed my life into the ground;
- He has forced me to dwell in darkness like those long dead.
My spirit was overwhelmed with grief and
within me my heart was troubled.
- Remembering the days of old,
I meditated on all your deeds,
I thought of the works of your hands.
- I stretched out my hands to you;
like a parched land my soul longed for you.
- Listen to me without delay, O Lord: my spirit
has failed me;
- Turn not your face away from me
nor let me sink in the pit like the others.
- Grant that I may hear your love at dawn for I
have placed my hope in you.

- O Lord, let me know which way I shall go for I
have lifted up my soul to you.
- Deliver me, O Lord, from my enemies: it is to
you that I have fled.
Teach me to do your will, for you are
my God;
- May your good Spirit lead me over level ground.
For the sake of your name, O Lord, you will keep me alive;
- In your saving bounty,
you will deliver my soul from oppression, and in
your loving kindness,
you will destroy my enemies
- And bring to naught all those who grieve my soul, for I
am your servant.

And again:

- O Lord, in your justice hear me
and enter not into judgment with your servant.
- O Lord, in your justice hear me
and enter not into judgment with your servant.
- May your good Spirit lead me over level ground.

The priest enters the Holy Place through the south door.

*The **HOLY DOORS** and the **CURTAINS** are closed.*

- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever,
and unto ages of ages. Amen.
- Alleluia, alleluia, alleluia. Glory to you, O God. *(Thrice with metanies)*
- O our Hope, glory to you!

IRĒNIKA (GREAT SYNAPTĒ)

Deacon: In peace, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For peace from on high and the salvation of our souls, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For peace in the whole world, the well-being of the holy Churches of God, and the union of all, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For our Father and (Arch)bishop *N.*, the reverend priests, the deacons in Christ, and for all the clergy and the people, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For our civil authorities, for the government and the armed forces, that they may be upheld and strengthened in every good deed, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For this city, for every city and country place and the faithful dwelling in them, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For favorable weather, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord.

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

R. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For all glory, honor, and worship are your due, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

The priest leaves the Holy Place and goes to his place at the kliros.

Alleluia (Tone 8)

Voice

A - al - li - i - lou - i - i -

9 a. A - al - li - lou - i -

18 a. A - al - li - i - lou - ou - i -

26 i - a.

v. In the night, when dawn breaks, my spirit longs for you, O God, for your commands are light upon the earth.

Alleluia. Alleluia. Alleluia.

v. Learn justice, you dwellers of the earth.

Alleluia. Alleluia. Alleluia.

v. Zeal will seize unruly people, fire will consume adversaries.

Alleluia. Alleluia. Alleluia.

v. Bring evils upon them, O Lord,
bring evils upon the glorious ones of the earth.

Alleluia. Alleluia. Alleluia.

Then, the Troparion of Holy Thursday (Tone 8) is sung three times.

Holy Thursday

Troparion

(Tone 3)



While the glo-ri - ous Disc-i-ples were en-light - ened at the



wash-ing of their feet in the Last Sup - per, then Ju-das,



the wick-ed be - tray-er, sick with the love of mon-ey,



fell in-to dark - ness, and he de-liv - ered You,



the su-preme-ly right-eous Judge, to law-less judg-



- es. Where - fore O lov-er of mon - ey, look at the man



who has hung him - self for this ver - y love



and flee from the in-sa - tia - ble soul who



bold - ly dared to be - tray the Mas - ter.



O Lord, who are all-good to all men, glo-ry to You.

Mother Mary indicates the following (omitted by Couturier) Little Synaptē, with the Ekphonēsis:

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

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Let us remember our all----holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever----virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen.

Gospel 1

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint John the Evangelist. (13:31—18:1; *if abbreviated: [13:31—14:14; 18:1]*)

Deacon: Let us attend.

The Lord Jesus said to his disciples, “Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and he will glorify him at once. My children, I will be with you only a little while longer. You will look for me, and as I told the Jews, ‘Where I go you cannot come,’ so now I say it to you. I give you a new commandment: love one another. As I have loved you, so you also should love one another. This is how all will know that you are my disciples, if you have love for one another.”

Simon Peter said to him, “Master, where are you going?” Jesus answered him, “Where I am going, you cannot follow me now, though you will follow later.” Peter said to him, “Master, why can’t I follow you now? I will lay down my life for you.” Jesus answered, “Will you lay down your life for me? Amen, amen, I say to you, the cock will not crow before you deny me three times.”

“Do not let your hearts be troubled. You have faith in God; have faith also in me. In my Father’s house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? And if I go and prepare a place for you, I will come back again and take you to myself, so that where I am you also may be. Where [I] am going you know the way.” Thomas said to him, “Master, we do not know where you are going; how can we know the way?” Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me. If you know me, then you will also know my Father. From now on you do know him and have seen him.” Philip said to him, “Master, show us the Father, and that will be enough for us.” Jesus said to him, “Have I been with you for so long a time and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me?”

The words that I speak to you I do not speak on my own. The Father who dwells in me is doing his works. Believe me that I am in the Father and the Father is in me, or else, believe because of the works themselves. Amen, amen, I say to you, whoever believes in me will do the works that I do, and will do greater ones than these, because I am going to the Father. And whatever you ask in my name, I will do, so that the Father may be glorified in the Son. If you ask anything of me in my name, I will do it.

[“If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate to be with you always, the Spirit of truth, which the world cannot accept, because it neither sees nor knows it. But you know it, because it remains with you, and will be in you. I will not leave you orphans; I will come to you. In a little while the world will no longer see me, but you will see me, because I live and you will live. On that day you will realize that I am in my Father and you are in me and I in you. Whoever has my commandments and observes them is the one who loves me. And whoever loves me will be loved by my Father, and I will love him and reveal myself to him.” Judas, not the Iscariot, said to him, “Master, then what happened that you will reveal yourself to us and not to the world?” Jesus answered and said to him, “Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him. Whoever does not love me does not keep my words; yet the word you hear is not mine but that of the Father who sent me.

“I have told you this while I am with you. The Advocate, the holy Spirit that the Father will send in my name—he will teach you everything and remind you of all that I told you. Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid. You heard me tell you, ‘I am going away and I will come back to you.’ If you loved me, you would rejoice that I am going to the

Father; for the Father is greater than I. And now I have told you this before it happens, so that when it happens you may believe. I will no longer speak much with you, for the ruler of the world is coming. He has no power over me, but the world must know that I love the Father and that I do just as the Father has commanded me. Get up, let us go.

“I am the true vine, and my Father is the vine grower. He takes away every branch in me that does not bear fruit, and every one that does he prunes so that it bears more fruit. You are already pruned because of the word that I spoke to you. Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the vine, you are the branches. Whoever remains in me and I in him will bear much fruit, because without me you can do nothing. Anyone who does not remain in me will be thrown out like a branch and wither; people will gather them and throw them into a fire and they will be burned. If you remain in me and my words remain in you, ask for whatever you want and it will be done for you. By this is my Father glorified, that you bear much fruit and become my disciples. As the Father loves me, so I also love you. Remain in my love. If you keep my commandments, you will remain in my love, just as I have kept my Father’s commandments and remain in his love.

“I have told you this so that my joy may be in you and your joy may be complete. This is my commandment: love one another as I love you. No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if you do what I command you. I no longer call you slaves, because a slave does not know what his master is doing. I have called you friends, because I have told you everything I have heard from my Father. It was not you who chose me, but I who chose you and appointed you to go and bear fruit that will remain, so that whatever you ask the Father in my

name he may give you. This I command you: love one another.

“If the world hates you, realize that it hated me first. If you belonged to the world, the world would love its own; but because you do not belong to the world, and I have chosen you out of the world, the world hates you. Remember the word I spoke to you, ‘No slave is greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. And they will do all these things to you on account of my name, because they do not know the one who sent me. If I had not come and spoken to them, they would have no sin; but as it is they have no excuse for their sin. Whoever hates me also hates my Father. If I had not done works among them that no one else ever did, they would not have sin; but as it is, they have seen and hated both me and my Father. But in order that the word written in their law might be fulfilled, ‘They hated me without cause.’

“When the Advocate comes whom I will send you from the Father, the Spirit of truth that proceeds from the Father, he will testify to me. And you also testify, because you have been with me from the beginning.

“I have told you this so that you may not fall away. They will expel you from the synagogues; in fact, the hour is coming when everyone who kills you will think he is offering worship to God. They will do this because they have not known either the Father or me. I have told you this so that when their hour comes you may remember that I told you.

“I did not tell you this from the beginning, because I was with you. But now I am going to the one who sent me, and not one of you asks me, ‘Where are you going?’ But because I told you this, grief has filled your hearts. But I tell you the truth, it is better for you that I go. For if I do not go, the Advocate will not come to you. But if I go, I will send him to you. And when he comes he will convict the world in regard to sin and righteousness

and condemnation: sin, because they do not believe in me; righteousness, because I am going to the Father and you will no longer see me; condemnation, because the ruler of this world has been condemned.

“I have much more to tell you, but you cannot bear it now. But when he comes, the Spirit of truth, he will guide you to all truth. He will not speak on his own, but he will speak what he hears, and will declare to you the things that are coming. He will glorify me, because he will take from what is mine and declare it to you. Everything that the Father has is mine; for this reason I told you that he will take from what is mine and declare it to you.

“A little while and you will no longer see me, and again a little while later and you will see me.” So some of his disciples said to one another, “What does this mean that he is saying to us, ‘A little while and you will not see me, and again a little while and you will see me,’ and ‘Because I am going to the Father’?” So they said, “What is this ‘little while’ [of which he speaks]? We do not know what he means.” Jesus knew that they wanted to ask him, so he said to them, “Are you discussing with one another what I said, ‘A little while and you will not see me, and again a little while and you will see me’? Amen, amen, I say to you, you will weep and mourn, while the world rejoices; you will grieve, but your grief will become joy. When a woman is in labor, she is in anguish because her hour has arrived; but when she has given birth to a child, she no longer remembers the pain because of her joy that a child has been born into the world. So you also are now in anguish. But I will see you again, and your hearts will rejoice, and no one will take your joy away from you. On that day you will not question me about anything. Amen, amen, I say to you, whatever you ask the Father in my name he will give you. Until now you have not asked anything in my name; ask and you will receive, so that your joy may be complete.

“I have told you this in figures of speech. The hour is coming when I will no longer speak to you in figures but I will tell you clearly about the Father. On that day you will ask in my name, and I do not tell you that I will ask the Father for you. For the Father himself loves you, because you have loved me and have come to believe that I came from God. I came from the Father and have come into the world. Now I am leaving the world and going back to the Father.” His disciples said, “Now you are talking plainly, and not in any figure of speech. Now we realize that you know everything and that you do not need to have anyone question you. Because of this we believe that you came from God.” Jesus answered them, “Do you believe now? Behold, the hour is coming and has arrived when each of you will be scattered to his own home and you will leave me alone. But I am not alone, because the Father is with me. I have told you this so that you might have peace in me. In the world you will have trouble, but take courage, I have conquered the world.”

When Jesus had said this, he raised his eyes to heaven and said, “Father, the hour has come. Give glory to your son, so that your son may glorify you, just as you gave him authority over all people, so that he may give eternal life to all you gave him. Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ. I glorified you on earth by accomplishing the work that you gave me to do. Now glorify me, Father, with you, with the glory that I had with you before the world began.

“I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. Now they know that everything you gave me is from you, because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you,

and they have believed that you sent me. I pray for them. I do not pray for the world but for the ones you have given me, because they are yours, and everything of mine is yours and everything of yours is mine, and I have been glorified in them. And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled. But now I am coming to you. I speak this in the world so that they may share my joy completely. I gave them your word, and the world hated them, because they do not belong to the world any more than I belong to the world. I do not ask that you take them out of the world but that you keep them from the evil one. They do not belong to the world any more than I belong to the world. Consecrate them in the truth. Your word is truth. As you sent me into the world, so I sent them into the world. And I consecrate myself for them, so that they also may be consecrated in truth.

“I pray not only for them, but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me. Father, they are your gift to me. I wish that where I am they also may be with me, that they may see my glory that you gave me, because you loved me before the foundation of the world. Righteous Father, the world also does not know you, but I know you, and they know that you sent me. I made known to them your name and I will make

it known, that the love with which you loved me may be in them and I in them.”]

When he had said this, Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered.

R. Glory to your long-suffering, O Lord! (Doxa ti makrothimia Su, Kyrie.)
(Al-majdu litiouli anatika ya Rabb.)

ANTIPHON 1

(Tone 8)

- The rulers of the nations took counsel against the Lord and against his Anointed. Words contrary to the Law they contrived against me. Wherefore, Lord, O Lord, do not forsake me.
- Let us direct our senses towards Christ; and as his friends, let us sacrifice ourselves for him; and let us not be choked with worldly cares like Judas. But let us cry in our chambers: “Our Father, who art in heaven, deliver us from evil.”

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

- While still a Virgin, you gave birth and yet remained a Virgin. Wherefore, O Mary, Mother who knew not man, beseech Christ God to save our souls.

ANTIPHON 2

(Tone 6)

- Judas hastened to the law-transgressing scribes and said to them: “What will you give me to deliver him up to you?” And while the bargaining was taking place, you were invisibly among the bargainers. Wherefore, as you know the secrets of hearts, have compassion on our souls.
- Let us serve God with works of mercy as Mary did at the supper. And let us not be possessed by the love of silver, like Judas, so as to be always with Christ our God.

v. Glory be to the Father and to the Son, and to the Holy Spirit; Now and ever, and unto ages of ages. Amen.

- Do not cease, O Virgin, to intercede for us with him to whom you gave birth in a way impossible to describe, so that he may save from tribulations those who have recourse to you, for he is the Lover of mankind.

ANTIPHON 3

(Tone 2)

- O Lord, the youths of the Hebrews exclaimed to you: “Hosanna, O Lover of mankind, for raising Lazarus.” But the law-transgressor Judas refused to understand.
- O Christ God, at the Last Supper, you told your disciples beforehand: “One of you shall betray me.” But the law-transgressor Judas refused to understand.
- O Lord, when John asked you who it was that would betray you, you pointed out to him by means of the bread. But the law-transgressor Judas refused to understand.

- O Lord, the crowd sought to kill you for thirty pieces of silver and by a false kiss. But the law-transgressor Judas refused to understand.
- O Christ God, at the washing of the feet, you gave your disciples this command: “As you have seen, do it likewise.” But the law-transgressor Judas refused to understand.
- O our God, you told your disciples: “Watch and pray, lest you be tempted.” But the law-transgressor Judas refused to understand.

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

- Deliver your servants from all dangers, O Mother of God, for to you after God we flee for shelter. You are our impregnable fortress, our inter-cessor.

SESSIONAL HYMN (Tone 7)

When you were feeding the disciples at the Supper, knowing the scheme for your betrayal, you reproached Judas. You knew that he would not repent, yet you wanted all to know that you were betrayed of your own will to deliver the world from the enemy. O long-suffering Lord, glory to you!

GOSPEL 2

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint John the Evangelist. (*John 18:1-28 [18:1-12]*)

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

When he had said this, Jesus went out with his disciples across the Kidron valley to where there was a garden, into which he and his disciples entered. Judas his betrayer also knew the place, because Jesus had often met there with his disciples. So Judas got a band of soldiers and guards from the chief priests and the Pharisees and went there with lanterns, torches, and weapons. Jesus, knowing everything that was going to happen to him, went out and said to them, “Whom are you looking for?” They answered him, “Jesus the Nazorean.” He said to them, “I AM.” Judas his betrayer was also with them. When he said to them, “I AM,” they turned away and fell to the ground. So he again asked them, “Whom are you looking for?” They said, “Jesus the Nazorean.” Jesus answered, “I told you that I AM. So if you are looking for me, let these men go.” This was to fulfill what he had said, “I have not lost any of those you gave me.” Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, “Put your sword into its scabbard. Shall I not drink the cup that the Father gave me?” So the band of soldiers, the tribune, and the Jewish guards seized Jesus, bound him, and brought him to Annas first. [He was the father-in-law of Caiaphas, who was high priest that year. It was Caiaphas who had counseled the Jews that it was better that one man should die rather than the people.]

Simon Peter and another disciple followed Jesus. Now the other disciple was known to the high priest, and he entered the courtyard of the high priest with Jesus. But Peter stood at the gate outside. So the other disciple, the acquaintance of the high priest, went out and spoke to the gatekeeper

and brought Peter in. Then the maid who was the gatekeeper said to Peter, “You are not one of this man’s disciples, are you?” He said, “I am not.” Now the slaves and the guards were standing around a charcoal fire that they had made, because it was cold, and were warming themselves. Peter was also standing there keeping warm.

The high priest questioned Jesus about his disciples and about his doctrine. Jesus answered him, “I have spoken publicly to the world. I have always taught in a synagogue or in the temple area where all the Jews gather, and in secret I have said nothing. Why ask me? Ask those who heard me what I said to them. They know what I said.” When he had said this, one of the temple guards standing there struck Jesus and said, “Is this the way you answer the high priest?” Jesus answered him, “If I have spoken wrongly, testify to the wrong; but if I have spoken rightly, why do you strike me?” Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing there keeping warm. And they said to him, “You are not one of his disciples, are you?” He denied it and said, “I am not.” One of the slaves of the high priest, a relative of the one whose ear Peter had cut off, said, “Didn’t I see you in the garden with him?” Again Peter denied it. And immediately the cock crowed.

Then they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover.]

R. Glory to your long-suffering, O Lord! (Doxa ti makrothimia Su, Kyrie.)

(Al-majdu litiouli anatika ya Rabb.)

ANTIPHON 4

(Tone 5)

- Today Judas leaves the Master and adheres to Satan. Blinded by his love for money, he fell from light to darkness. For how can he see again, he who gave away the Light for thirty pieces of silver? However, he who suffered for us has shone forth unto us. Therefore do we exclaim to him: “O you who suffered for us through pure compassion, glory to you!”
- Today Judas corrupts God’s worship and bids farewell to saving grace. From disciple, he became a betrayer. He did his deceit under the cloak of friendship; and by preferring thirty pieces of silver to Christ’s love, he appointed himself a guide to the council of impious men. As for us who benefit from the salvation of Christ, let us glorify him!

(Tone 1)

Brethren, let us have a brotherly love as brethren of Christ. Let us not be wanting in compassion towards our neighbor in order not to be condemned like the pitiless servant who did not show mercy on account of money, lest we should have to repent when such repentance will avail us nothing.

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

- Glorious things are told of you in every place, O Mary, undefiled Mother of God. For you gave birth in the flesh to the Creator of all, O you who are worthy of all praise.

ANTIPHON 5

(Tone 6)

- The disciple, bargaining over the price of the Master, sold the Lord for thirty pieces of silver. And with a false kiss, he delivered him to sinful men to have him slain.
 - Today the Creator of heaven and earth said to his disciples: “The hour is at hand, and Judas my betrayer has come. Let none deny me when he sees me on the Cross between two thieves, because I suffer as a man and save those who believe in me as a God who loves mankind.
- v. Glory be to the Father and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.*
- O Virgin, who in the latter times did conceive and bring forth your Creator in a manner beyond description, save those who glorify you.

ANTIPHON 6

(Tone 7)

- Today Judas is on the watch to deliver up the eternal Lord, the Saviour of the world, who with five loaves satisfied the multitude. Today the lawless one denies the Master. A disciple he was, and he betrayed the Lord, and sold for silver him who fed us with manna.
- Today they nailed to the Cross the One who divided the sea with a rod and led them through the wilderness. Today they pierced with a spear the side of him who for their sake had scourged Egypt with curses, and they made him drink gall who rained down manna on them for food.
- O Lord, when of your own will you had been led to the Passion, you said to your disciples: “If you have not the strength to watch for a single hour with me, how can you promise to die for me? I wish you could see how

Judas sleeps not. He makes haste to deliver me to the law-transgressors. Arise and pray, and let no one deny me when he beholds me on the Cross.” O long-suffering Lord, glory to you!

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

– Hail, O Woman who contained within your womb the One that the heavens cannot hold. Hail, O Virgin foretold by the prophets, from whom Emmanuel arose! Hail, O Mother of Christ God!

SESSIONAL HYMN (Tone 7)

What pushed you, O Judas, to betray the Saviour? Did he separate you from the choir of the apostles? Did he deprive you of the gift of healing? When he was at the Supper with the others, did he send you away from the table? When he washed the others’ feet, did he pass you by? How much goodness have you forgotten! Your ingratitude is now well-known, but his incomparable long-suffering and great mercy are proclaimed!

GOSPEL 3

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint Matthew the Evangelist. (26:57-75)

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

At that time, the soldiers who had arrested Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled. Peter was following him at a distance as far as the high priest's courtyard, and going inside he sat down with the servants to see the outcome. The chief priests and the entire Sanhedrin kept trying to obtain false testimony against Jesus in order to put him to death, but they found none, though many false witnesses came forward. Finally two came forward who stated, "This man said, 'I can destroy the temple of God and within three days rebuild it.'" The high priest rose and addressed him, "Have you no answer? What are these men testifying against you?" But Jesus was silent. Then the high priest said to him, "I order you to tell us under oath before the living God whether you are the Messiah, the Son of God." Jesus said to him in reply, "You have said so. But I tell you: From now on you will see

‘the Son of Man
seated at the right hand of the Power’
and ‘coming on the clouds of heaven.’”

Then the high priest tore his robes and said, "He has blasphemed! What further need have we of witnesses? You have now heard the blasphemy; what is your opinion?" They said in reply, "He deserves to die!" Then they spat in his face and struck him, while some slapped him, saying, "Prophecy for us, Messiah: who is it that struck you?"

Now Peter was sitting outside in the courtyard. One of the maids came over to him and said, "You too were with Jesus the Galilean." But he denied it in front of everyone, saying, "I do not know what you are talking about!" As he went out to the gate, another girl saw him and said to those who were there, "This man was with Jesus the Nazorean." Again he denied it with an

oath, “I do not know the man!” A little later the bystanders came over and said to Peter, “Surely you too are one of them; even your speech gives you away.” At that he began to curse and to swear, “I do not know the man.” And immediately a cock crowed. Then Peter remembered the word that Jesus had spoken: “Before the cock crows you will deny me three times.” He went out and began to weep bitterly.

R. Glory to your long-suffering, O Lord! (Doxa ti
makrothimia Su, Kyrie.)
(Al-majdu litiouli anatika ya Rabb.)

ANTIPHON 7

(Tone 8)

- O Lord, when the law-transgressor apprehended you, you said to them boldly: “Though by striking the Shepherd you have scattered the sheep that are my twelve disciples, I could have called to my aid more than twelve thousand legions of angels. However, I keep my patience in order to fulfill what I have revealed to you through my prophets of things hidden and secret.” O Lord, glory to you!
 - Peter denied you three times; and, as soon as he realized what he had done, he offered you tears of repentance, saying, “Lord, forgive me and save me!”
- v. Glory be to the Father and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.*
- Let us praise the holy Virgin, for she is the gate of our salvation, a paradise of joy and the cloud of the everlasting Light; and let us all say to her, “Hail!”

ANTIPHON 8

(Tone 2)

- Tell us, O transgressors of the law, what you have heard regarding our Saviour! Is he not the Maker of the Law and the Teacher of the prophets? Why did you have in mind, then, to hand over to Pilate the Word, God from God, and the Redeemer of our souls?
- O Christ, those who have always benefited from your bounties cried out, “Let him be crucified!” And instead of the Benefactor, the murderers of the just have requested the freeing of an evildoer. But all the while you were silent, bearing their insolence, and willing to suffer and to save us, O you who are the Lover of mankind!

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

- Since our many transgressions prevent us from finding favor, be our intercessor with him who was born of you, O Virgin Mother of God; for the prayers of mothers have much weight in obtaining the Master’s compassion. O most venerable one, despise not the pleadings of us sinners, for He who willed to suffer for us is merciful and has power to save us.

ANTIPHON 9

(Tone 3)

- They set thirty pieces of silver as the price of the One whose value was established by the children of Israel. Watch and pray lest you enter into temptation; for the spirit is ready, but the flesh is weak. Therefore, be on the watch.

– They gave me gall in my food, and in my thirst they made me drink vinegar. But raise me, O Lord, and I shall give them their reward.

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

– We who are of the nations praise you, O undefiled Mother of God. For you bore Christ our God, who through you freed us from the curse.

SESSIONAL HYMN (Tone 8)

How did Judas, who was once your disciple, think about betraying you? This unrighteous traitor deceitfully had Supper with you, then went to the priests and said: “What will you give me, and I shall deliver to you him who broke the Law and profaned the Sabbath?” O long-suffering Lord, glory to you!

GOSPEL 4

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint John the Evangelist. (*18:28—19:16 [18:28-38]*)

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

At that time, they brought Jesus from Caiaphas to the praetorium. It was morning. And they themselves did not enter the praetorium, in order not to be defiled so that they could eat the Passover. So Pilate came out to them and said, “What charge do you bring against this man?” They answered and said to him, “If he were not a criminal, we would not have handed him over to you.” At this, Pilate said to them, “Take him yourselves, and judge him according to your law.” The Jews answered him, “We do not have the right to execute anyone,” in order that the word of Jesus might be fulfilled that he said indicating the kind of death he would die. So Pilate went back into the praetorium and summoned Jesus and said to him, “Are you the King of the Jews?” Jesus answered, “Do you say this on your own or have others told you about me?” Pilate answered, “I am not a Jew, am I? Your own nation and the chief priests handed you over to me. What have you done?” Jesus answered, “My kingdom does not belong to this world. If my kingdom did belong to this world, my attendants [would] be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not here.” So Pilate said to him, “Then you are a king?” Jesus answered, “You say I am a king. For this I was born and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.” Pilate said to him, “What is truth?”

When he had said this, he again went out to the Jews and said to them, “I find no guilt in him. [But you have a custom that I release one prisoner to you at Passover. Do you want me to release to you the King of the Jews?” They cried out again, “Not this one but Barabbas!” Now Barabbas was a revolutionary.

Then Pilate took Jesus and had him scourged. And the soldiers wove a crown out of thorns and placed it on his head, and clothed him in a purple cloak, and they came to him and said, “Hail, King of the Jews!” And they struck him repeatedly. Once more Pilate went out and said to them, “Look, I am bringing him out to you, so that you may know that I find no guilt in him.” So Jesus came out, wearing the crown of thorns and the purple cloak. And he said to them, “Behold, the man!” When the chief priests and the guards saw him they cried out, “Crucify him, crucify him!” Pilate said to them, “Take him yourselves and crucify him. I find no guilt in him.” The Jews answered, “We have a law, and according to that law he ought to die, because he made himself the Son of God.”

Now when Pilate heard this statement, he became even more afraid, and went back into the praetorium and said to Jesus, “Where are you from?” Jesus did not answer him. So Pilate said to him, “Do you not speak to me? Do you not know that I have power to release you and I have power to crucify you?” Jesus answered [him], “You would have no power over me if it had not been given to you from above. For this reason the one who handed me over to you has the greater sin.” Consequently, Pilate tried to release him; but the Jews cried out, “If you release him, you are not a Friend of Caesar. Everyone who makes himself a king opposes Caesar.”

When Pilate heard these words he brought Jesus out and seated him on the judge’s bench in the place called Stone Pavement, in Hebrew, Gabbatha. It was preparation day for Passover, and it was about noon. And he said to the Jews, “Behold, your king!” They cried out, “Take him away, take him away! Crucify him!” Pilate said to them, “Shall I crucify your king?” The chief priests answered, “We have no king but Caesar.” Then he handed him over to them to be crucified.]

R. Glory to your long-suffering, O Lord! (Doxa ti makrothimia Su, Kyrie.)

(Al-majdu litiouli anatika ya Rabb.)

ANTIPHON 10

(Tone 6)

- He who is robed with light as with a garment stood up naked and submitted to judgment. He received strikes on his cheek from the hands he created. The Lord of Glory was nailed to the Cross by the law-transgressing people. Then the curtain of the temple was split and the sun darkened, unable to bear the sight of God outraged before whom all things tremble. Let us adore him.
- The disciple denied you and the thief cried out: “Remember me in your kingdom!”

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

- O Lord, Lover of mankind, who willed to take flesh from the Virgin for your servants’ sake, grant peace to the world that we may glorify you with one accord.

ANTIPHON 11

(Tone 6)

- O Christ, your countrymen, in exchange for your bounties to them, condemned you to the Cross, making you drink vinegar and gall. But forgive them, O Lord, for they did not know what they were doing.
- O Christ, it was not enough for your countrymen to deliver you. They shook their heads, offering you sneers and scorn. But forgive them, for they did not know what they were doing.

- Neither the quaking of the earth, nor the splitting of the rocks, nor the rending of the curtain of the temple, nor the rising of the dead persuaded the Jews. Forgive them, O Lord, for they did not know what they were doing.

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

- We have come to know God through you, O Virgin Mother of God, who alone are pure and blessed, for he became incarnate through you. Therefore, we praise you without ceasing and we magnify you.

ANTIPHON 12

(Tone 8)

- Thus the Lord says to the Jews: “O my people, what have I done to you? Or in what way have I caused you harm? I have given sight to your blind; I have cleansed your lepers, and I have raised the man on his couch. O my people, what have I done to you, and what have you given me in exchange? Instead of water, vinegar; instead of loving me, you nailed me to the Cross. I can endure no more. I will call the Gentiles. They will glorify me with the Father and the Holy Spirit; and I will grant them eternal life.”
- Today the curtain of the temple is rent, accusing the transgressors of the Law; and the sun hides its rays at seeing the Master crucified.
- O you law-giver and Pharisees, the assembly of the apostles says to you: “Behold the Temple you destroyed! Behold the Lamb you crucified! You delivered him to the grave, but he arose by his own power. Do not err. For this is he who saved you in the sea and fed you in the wilderness. He is the Life, the Light and the Peace of the world.”

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

- Hail, Gate of the King of Glory, through which none but the Most High has passed, and which was left sealed for the salvation of our souls!

SESSIONAL HYMN (Tone 8)

When you stood before Caiaphas, O God, and were delivered to Pilate, O Judge, the heavenly powers trembled with fear. Then You were lifted up on a tree between two thieves and counted among the transgressors of the Law, O blameless One, in order to save mankind. O most patient Lord, glory to You!

Little Synaptē with the ekphonēsis:

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

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Let us remember our all----holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever----virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen.

GOSPEL 5

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint Matthew the Evangelist. (27:3-32)

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

At that time, Judas, his betrayer, seeing that Jesus had been condemned, deeply regretted what he had done. He returned the thirty pieces of silver to the chief priests and elders, saying, “I have sinned in betraying innocent blood.” They said, “What is that to us? Look to it yourself.” Flinging the money into the temple, he departed and went off and hanged himself. The chief priests gathered up the money, but said, “It is not lawful to deposit this in the temple treasury, for it is the price of blood.” After consultation, they used it to buy the potter’s field as a burial place for foreigners. That is why that field even today is called the Field of Blood. Then was fulfilled what had been said through Jeremiah the prophet, “And they took the thirty pieces of silver, the value of a man with a price on his head, a price set by some of the Israelites, and they paid it out for the potter’s field just as the Lord had commanded me.”

Now Jesus stood before the governor, and he questioned him, “Are you the king of the Jews?” Jesus said, “You say so.” And when he was

accused by the chief priests and elders, he made no answer. Then Pilate said to him, “Do you not hear how many things they are testifying against you?” But he did not answer him one word, so that the governor was greatly amazed.

Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. And at that time they had a notorious prisoner called [Jesus] Barabbas. So when they had assembled, Pilate said to them, “Which one do you want me to release to you, [Jesus] Barabbas, or Jesus called Messiah?” For he knew that it was out of envy that they had handed him over. While he was still seated on the bench, his wife sent him a message, “Have nothing to do with that righteous man. I suffered much in a dream today because of him.” The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply, “Which of the two do you want me to release to you?” They answered, “Barabbas!” Pilate said to them, “Then what shall I do with Jesus called Messiah?” They all said, “Let him be crucified!” But he said, “Why? What evil has he done?” They only shouted the louder, “Let him be crucified!” When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, “I am innocent of this man’s blood. Look to it yourselves.” And the whole people said in reply, “His blood be upon us and upon our children.” Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. They stripped off his clothes and threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” They spat upon

him and took the reed and kept striking him on the head. And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him. As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross.

R. Glory to your long-suffering, O Lord! (Doxa ti makrothimia Su, Kyrie.)

(Al-majdu litiouli anatika ya Rabb.)

ANTIPHON 13

(Tone 6)

- O Lord, the crowd begged Pilate to crucify you; and finding no cause against you, they freed the criminal and condemned you, the Just One, assuming thereby the responsibility for the murder. Forgive them, O Lord, for they have conceived foolish things against you.
 - Christ, the Power of God, and the Wisdom of God, who makes all tremble in fear, and who is blessed by every tongue, was slapped by the priests and given bitter gall to drink. He willingly endured all kinds of sufferings in order to save us by his Blood from our sins, for he is the Lover of mankind.
- v. Glory be to the Father and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.*
- O Mother of God, who by a word that surpasses all words brought forth your Creator, plead with him for the salvation of our souls!

ANTIPHON 14

(Tone 8)

- O Lord, who became on the Cross the companion of the thief with blood-stained hands, number us with him, O you who are gracious and the Lover of mankind.
 - The thief uttered a weak sound on the cross, but received a strong faith and was instantly saved. He was first to open the gates of paradise and enter in. O Lord, who accepted his repentance, glory to you!
- v. Glory be to the Father and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.*
- Hail, O Woman who at the Angel's greeting contained the Joy of the world! Hail, O you who gave birth to your Creator and Lord! Hail, O you who were made worthy to become the Mother of God!

CRUCIFIXION PROCESSION

At the end of the 14th Antiphon, the lights are dimmed. The celebrant in his epitrachēlion and phelonion, preceded by two clerics carrying candles and the censer, processes around the Holy Table two times. He then incenses the Cross, and taking it up in his hands, continues the procession. Preceded by the clergy and the servers with their lit candles, he leaves the Holy Place by the north door and processes three times around the church.

Meanwhile, the Trisagion is sung slowly and in a subdued voice. When he arrives at the Golgotha, the Icon of Christ is attached to the Cross and the nails hammered in.

The Cross is set up on Golgotha and wedged in. A candle is lit on each side of the Cross. The priest incenses around the four sides, preceded by candle-bearers. The 15th Antiphon is sung. At the verse, “We adore your Passion, O Christ...”, the clergy make three prostrations and venerate the Cross. Then the clergy return to their places. The faithful venerate at this time [or at the end of the service] and the lights are turned up.

ANTIPHON 15

(Tone 6)

- Today is hung on a tree he who suspended the earth over the waters.
(*Thrice*)
- He was crowned with a crown of thorns, placed on his head, he who was the King of Angels.
- He was clad in a robe of purple mockery, he who clothed the heavens with clouds.
- He who received the scourging, in Jordan gave freedom to Adam.
- With nails was he fastened who is the Bridegroom of the Church.
- With a spear was he pierced, the Son of the Virgin.
- We adore your Passion, O Christ! (*Thrice*)
- Let us behold your glorious Resurrection.
- Let us not celebrate the Passover of old, since our Passover is Christ, and he has been slain for our sake. Let us purify ourselves from all stain, and in purity entreat him, saying, “Arise, O Lord, and save us, for you are the Lover of mankind!”
- You Cross, O Lord, is Life and Resurrection, and in it is our hope. We praise you, our crucified God! Have mercy on us.

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

- O Christ, the one who gave you birth exclaimed when she saw you crucified: “O my Son, what a strange mystery do I see? How can the Giver of Life die, hung upon a tree?”

Little Synaptē with the ekphonēsis:

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

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Let us remember our all----holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever----virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen.

SESSIONAL HYMN (Tone 4)

You have redeemed us from the curse of the Law by your precious Blood. By being nailed to the Cross and pierced with the lance, you poured forth immortality for mankind. O our Saviour, glory to you!

GOSPEL 6

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint Mark the Evangelist. (*15:16-32 [15:22-32]*)

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

At that time, [the soldiers led him away inside the palace, that is, the praetorium, and assembled the whole cohort. They clothed him in purple and, weaving a crown of thorns, placed it on him. They began to salute him with, “Hail, King of the Jews!” and kept striking his head with a reed and spitting upon him. They knelt before him in homage. And when they had mocked him, they stripped him of the purple cloak, dressed him in his own clothes, and led him out to crucify him. They pressed into service a passer-by, Simon, a Cyrenian, who was coming in from the country, the father of Alexander and Rufus, to carry his cross.]

They brought him to the place of Golgotha (which is translated Place of the Skull). They gave him wine drugged with myrrh, but he did not take it. Then they crucified him and divided his garments by casting lots for them to see what each should take. It was nine o’clock in the morning when they crucified him. The inscription of the charge against him read, “The King of the Jews.” With him they crucified two revolutionaries, one on his right and one on his left.

Those passing by reviled him, shaking their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days, save yourself by coming down from the cross.” Likewise the chief priests, with the scribes, mocked him among themselves and said, “He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also kept abusing him.

R. Glory to your long-suffering, O Lord! (Doxa ti makrothimia Su, Kyrie.)
(Al-majdu litiouli anatika ya Rabb.)

THE BEATITUDES (Tone 4)

The two choirs antiphonally chant the following:



In your king - dom re - mem - ber us O Lord



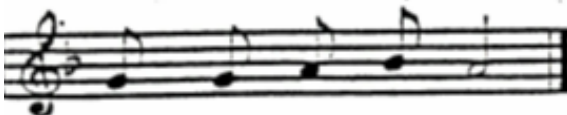
When You come in - to your King - dom



Bless - ed are the poor in spir - it,



for theirs is the King - dom of hea - ven.

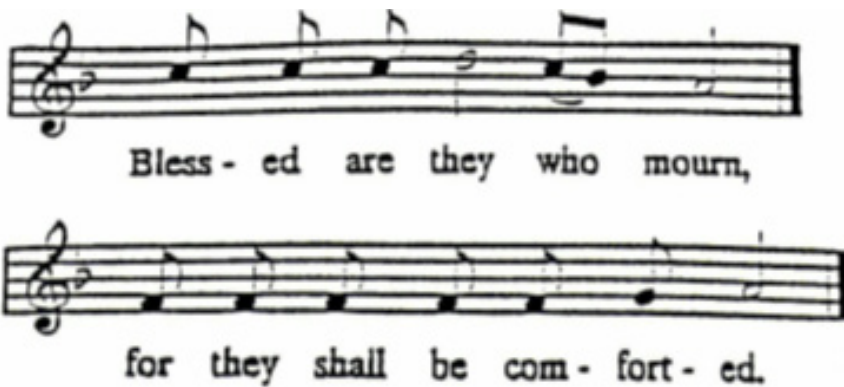


Bless - ed are the meek,



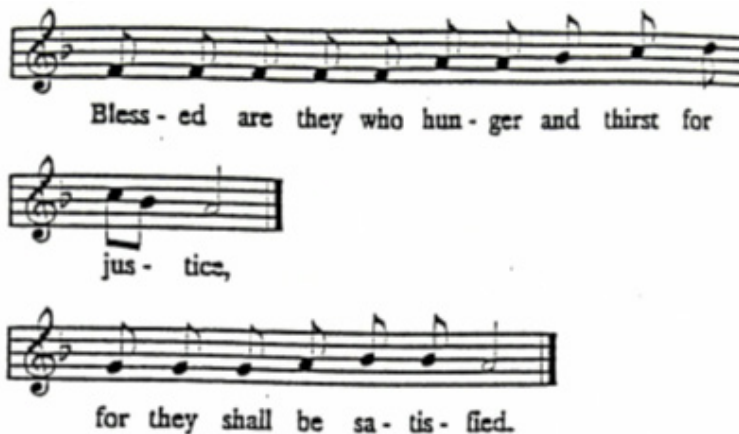
for they shall pos - sess the earth.

8.



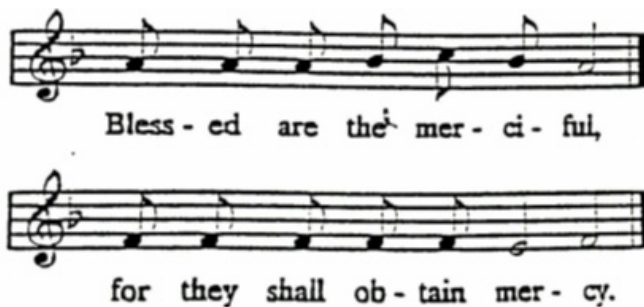
- Because of the forbidden tree, Adam was exiled from paradise; but because of the Tree of the Cross, the thief entered therein. The one, by tasting the fruit, disregarded the commandment of the Creator. The other, sharing your Crucifixion, confessed your Divinity, saying “Remember us also, O Saviour, in your kingdom!”

7.



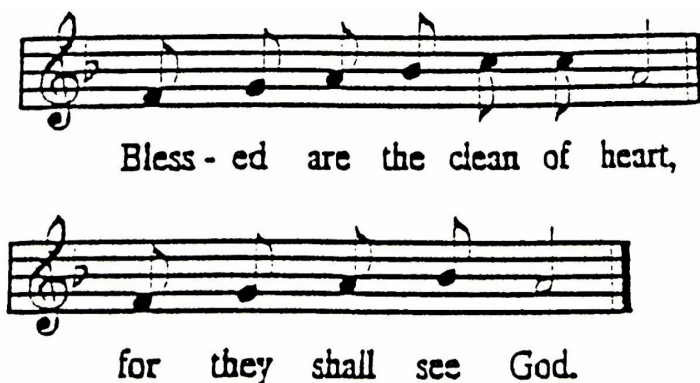
- The lawless people bought the Author of the Law from his disciple, and they led him as a criminal for judgment before Pilate, crying, “Crucify him!”, although it was he who had given them manna in the wilder-ness. But we imitate the good thief and cry aloud in faith: “Remember us also, O Saviour, in your kingdom!”

6.



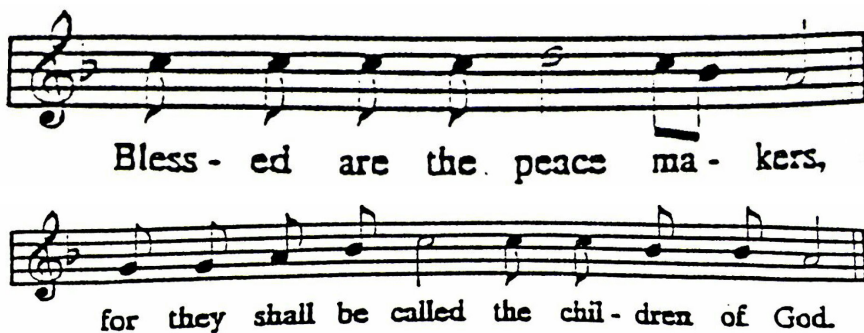
The murderers of God, the lawless people cried to Pilate in their madness, “Crucify Christ the innocent One!” They asked for Barabbas to be freed instead. But with the words of the good thief, we cry to him: “Remember us also, O Saviour, in your kingdom!”

5.



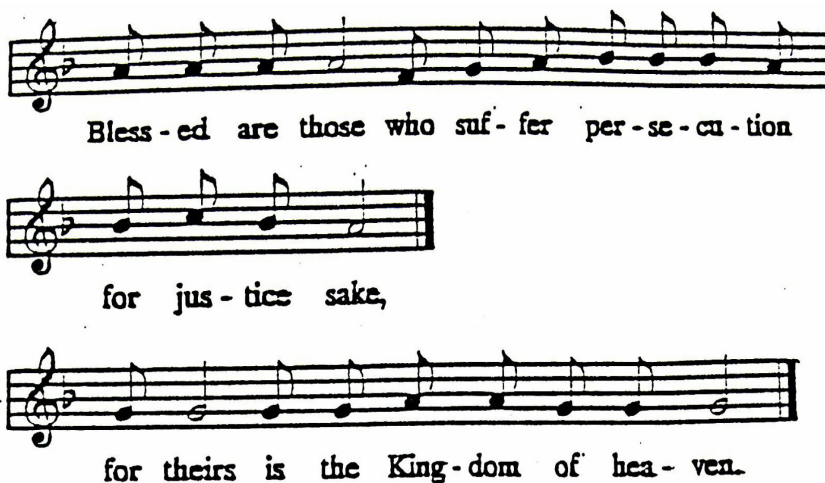
– A stream flows from your life-giving side, O Christ, as a river from Eden, watering your Church as a living paradise. Dividing into the four branches of the Gospels, it refreshes the whole world with its streams, bringing joy to all creation and teaching the nations to worship you in your kingdom with faith.

4.



– You were crucified for my sake and became a fountain of forgiveness for me. Your side was pierced that you might pour out streams of life up- on me. You were nailed to the Cross, that through the depth of your suf- ferings, I might know the height of your power and cry aloud to you, O Christ, the Giver of Life: “Glory to your Passion and Cross, O Saviour!”

3.



– When you were crucified, O Christ, all creation saw and trembled. The foundations of the earth quaked in fear of your power. The lights of heaven hid themselves and the veil of the temple was torn in two.

- The mountains trembled and the rocks were split. With the faithful thief, we cry out: “Remember us also, O Saviour!”

2.

Bless-ed are you when men re-proch you and
per-se-cute you and speak-ing folse-ly say
all man-ner of ev-il a-gainst you for my sake.

- With the blow of the lance on the Cross, you tore up the sentence written against us. Counted among the dead, you imprisoned the prince of Hades, delivering all mankind from the prison of death by your Resurrection which enlightens us all. Lord, Lover of mankind, we cry aloud to you: “Remember us also in your Kingdom!”

Re-joice and ex-alt be-cause your re-ward is
great in hea-ven.

1.

– Lifted up on the Cross, O Lord, you broke down the power of death, erasing the sentence written against us; grant us the repentance of the thief, O Christ our God, that we, your faithful servants, may cry out to you like him, “Remember us also in your kingdom!”

v. Glory be to the Father and to the Son, and to the Holy Spirit O faithful, with one heart let us glorify the Father, the Son and the Holy Spirit. Let us call upon the one God in three Persons, undivided, inaccessible, without confusion, for he has saved us from the fires of punishment.

v. Now and ever, and unto ages of ages. Amen.

– Your Mother, O Lord, bore you in a virginal manner and remained a virgin after childbirth. We offer her as our intercessor before you. At her prayers, grant remission of sins to those who never cease to cry out, “Remember us also in your kingdom!”

Little Synaptē with the ekphonēsis:

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

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: Let us remember our all---holy, spotless, most highly blessed and glorious Lady the Theotokos and Ever---virgin Mary, with all the saints, and commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

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

R. Amen.

PROKIMENON (Tone 4)

They shared my garments among themselves and cast lots for my cloak.

v. O my God, my God, give heed to me: Why have you forsaken me?

GOSPEL 7

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint Matthew the Evangelist. (27:33-54 [27:45-54])

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

At that time, [when the soldiers came to a place called Golgotha (which means Place of the Skull), they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink. After they had crucified him, they divided his garments by casting lots; then they sat down and kept watch over him there.

And they placed over his head the written charge against him: This is Jesus, the King of the Jews. Two revolutionaries were crucified with him, one on his right and the other on his left. Those passing by reviled him, shaking their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself, if you are the Son of God, [and] come down from the cross!” Likewise the chief priests with the scribes and elders mocked him and said, “He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, ‘I am the Son of God.’” The revolutionaries who were crucified with him also kept abusing him in the same way.]

From noon onward, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried out in a loud voice, “*Eli, Eli, lema sabachthani?*” which means, “My God, my God, why have you forsaken me?” Some of the bystanders who heard it said, “This one is calling for Elijah.” Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, “Wait, let us see if Elijah comes to save him.” But Jesus cried out again in a loud voice, and gave up his spirit. And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many. The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, “Truly, this was the Son of God!”

R. Glory to your long-suffering, O Lord! (Doxa ti makrothimia Su, Kyrie.)
(Al-majdu litiouli anatika ya Rabb.)

PSALM 50

- O God, have mercy on me in the greatness of your love; in the abundance of your tender mercies wipe out my offense.
- Wash me thoroughly from malice and cleanse me from sin,
- For I am well aware of my malice and my sin is before me always.
- It is you alone I have offended,
I have done what is evil in your sight, wherefore you are just in your deeds and triumphant in your judgment.
- Behold, I was born in iniquities and in sins my mother conceived me.
- But you are the lover of truth:
you have shown me the depths and secrets of your wisdom.
- Wash me with hyssop and I shall be pure, cleanse me and I shall be whiter than snow.
- Let me hear sounds of joy and feasting;
the bones that were afflicted shall rejoice.
- Turn your face away from my offenses and wipe off all my sins.
- A spotless heart create in me, O God; renew a steadfast spirit in my breast.

- Cast me not afar from your face,
take not your blessed Spirit out of me.
- Restore to me the joy of your salvation
and let your guiding Spirit dwell in me.
- I will teach your ways to the sinners and the
wicked shall return to you.
- Deliver me from blood-guilt, O God, my saving God, and
my tongue will joyfully sing your justice.
- O Lord, you shall open my lips
and my mouth will declare your praise.
- Had you desired sacrifice, I would have offered it,
but you will not be satisfied with whole-burnt offerings.
- Sacrifice to God is a contrite spirit:
a crushed and humbled heart God will not spurn.
- In your kindness, O Lord, be bountiful to Sion; may
the walls of Jerusalem be restored.
- Then will you delight in just oblation,
in sacrifice and whole-burnt offerings.
- Then shall they offer calves upon your altar.

GOSPEL 8

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint Luke the Evangelist. (23:32-49 [23:39-45])

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

At that time, [two others, both criminals, were led away with him to be executed. When they came to the place called the Skull, they crucified him and the criminals there, one on his right, the other on his left. [Then Jesus said, “Father, forgive them, they know not what they do.”] They divided his garments by casting lots. The people stood by and watched; the rulers, meanwhile, sneered at him and said, “He saved others, let him save himself if he is the chosen one, the Messiah of God.” Even the soldiers jeered at him. As they approached to offer him wine they called out, “If you are King of the Jews, save yourself.” Above him there was an inscription that read, “This is the King of the Jews.”]

Now one of the criminals hanging there reviled Jesus, saying, “Are you not the Messiah? Save yourself and us.” The other, however, rebuking him, said in reply, “Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal.” Then he said, “Jesus, remember me when you come into your kingdom.” He replied to him, “Amen, I say to you, today you will be with me in Paradise.” It was now about noon and darkness came over the whole land until three in the afternoon because of an eclipse of the sun. Then the veil of the temple was torn down the middle.

[Jesus cried out in a loud voice, “Father, into your hands I commend my spirit”; and when he had said this he breathed his last.

The centurion who witnessed what had happened glorified God and said, “This man was innocent beyond doubt.” When all the people who had gathered for this spectacle saw what had happened, they returned home beating their breasts; but all his acquaintances stood at a distance, including the women who had followed him from Galilee and saw these events.]

R. Glory to your long-suffering, O Lord! (Doxa ti
makrothimia Su, Kyrie.)
(Al-majdu litiouli anatika ya Rabb.)

*Canons: we use the three-oded Canon by St Cosmas in Tone 6. **Mother Mary** indicates “Glory to you, O our God, glory to you” before each Troparion. **Couturier** states that there is no response except the Glory... and Now... before the last two Troparia in each Ode.*

TRIODION CANON (Tone 6)

FIFTH ODE

O Lord, I keep watch for you who humbled yourself in your mercy, with- out undergoing change, and suffered the Passion, O impassible Word of God; after my fall, grant me peace, O Lord, in your love for mankind.

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

Their feet were washed, and they were cleansed by partaking in your divine Mysteries. Now, O Christ, your servants went up with you from Sion to the great Mount of Olives, singing your praises, O Lord, and your love for mankind.

v. *Now and ever, and unto ages of ages. Amen.*

1. “Do not be overcome by fear, O my friends”, you said. “For now the hour has come when I shall be seized and put to death at the hands of wicked men. You shall all be scattered and forsake me. But I shall gather you together to proclaim me, in my love for mankind.”

Katavasia: O Lord, I keep watch for you who humbled yourself in your mercy, without undergoing change, and suffered the Passion, O impassible Word of God; after my fall, grant me peace, O Lord, in your love for mankind.

KONTAKION OF HOLY FRIDAY (Tone 8)

Come, let us all praise him who was crucified for us. For as Mary beheld him on the Tree, she said, “Even though you endure the Cross, you are my Son and my God!”

IKOS

The Virgin Mother, seeing her own Lamb led to the slaughter, followed him with the other women and cried aloud: “Where are you going, O my Child? Why do you travel along so fast? Is there another wedding in Cana, and are you speeding in order to turn the water into wine for them? Can I accompany you, or shall I rather wait for you? Give me a word, O you who are the Word. Pass me not by in silence, O you who kept me holy, for you are my Son and my God!”

SYNAXARION

After the Synaxarion of the day, without its ending line:

On Holy and Great Friday, we celebrate the holy sufferings which our Lord, God and Saviour Jesus Christ endured for our salvation: the spitting, the blows, the scourging, the insults and mockery, the purple robe, the reed, the sponge, the vinegar, the nails, the lance and—above all—the Cross and death which he freely accepted to save us. And we add the confession by which the good thief, crucified with him, found salvation upon the cross.

- v. O Word of the living God, today upon the Cross you permit death to take hold of the God of Life.
- v. The thief uses his tongue as a key to open paradise as he says, “Remember me, O Lord, in your kingdom!”

By the ineffable mercy which you have poured out on us, O Christ our God, take pity on us. Amen.

EIGHTH ODE

In their devotion, the young men scorned the idol raised up against God; but the arrogant Sanhedrin conspired against Christ, to put to death the One who holds our life in his hands; all creation blesses and glorifies him forever.

v. Glory, O our God, glory to you!

- 1. “Shake the sleep off now from your eyes,” you said to the disciples, O Christ. “Keep watch and pray, that you may not fall temptation. And you, O Simon, most of all: for the trial is greater for the strong. Know me, O Peter, for all creation blesses and glorifies me forever!”

v. *Glory to you, O our God, glory to you!*

2. “I shall never speak against you, Master,” Peter cried. “Gladly will I die with you, even if everyone shall deny you. Neither flesh nor blood, but your Father has revealed you to me: and all creation blesses and glorifies you forever!”

v. *We bless the Lord: Father, Son, and Holy Spirit.*

3. “You have not probed the full depth of divine wisdom and knowledge,” said the Lord. “You have not understood the abyss of my judgments. Therefore do not boast, for you are flesh, and three times will you deny me, though all creation blesses and glorifies me forever!”

v. *Now and ever, and unto ages of ages. Amen..*

4. “You protest, O Simon Peter, against the very thing that you shall shortly do, even as I have foretold. A maidservant shall suddenly approach and fill you with fear,” said the Lord. “But through your bitter tears, you shall find me merciful; for all creation blesses and glorifies me forever.”

v. *We praise, we bless, and we worship the Lord.*

Katavasia: In their devotion, the young men scorned the idol raised up against God; but the arrogant Sanhedrin conspired against Christ, to put to death the One who holds our life in his hands; all creation blesses and glorifies him forever.



The priest blesses the censer presented by the deacon. The deacon censens the middle of the Holy Table and sings:

Deacon: Let us magnify with hymns the Theotokos and Mother of Light.

The deacon makes the great incensing of the Holy Place and the Temple. He goes around censuring the Holy Place, the icons and the people, while the choirs alternate singing the hymn of the Theotokos. The priest returns to his place in choir.

NINTH ODE

More honorable than the cherubim and more glorious beyond compare than the seraphim, who without stain bore God the Word: you are truly Theotokos, we magnify you.

v. Glory to you, O our God, glory to you!

1. The destructive band of evil men, hateful to heaven, the synagogue of the murderers of God, drew near to you, O Christ, and as a criminal they led you away, who are the Creator of all. We magnify you.

v. Glory to you, O our God, glory to you!

2. Ignorant of the Law in their impiety, studying the words of the prophets in vain and to no purpose, unjustly they led you, the Master of all, as a lamb to the slaughter. We magnify you.

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

3. 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. We magnify him.

v. Now and ever, and unto ages of ages. Amen.

4. They surrounded you like a pack of dogs, O King, and struck you on the face. They questioned you and bore false witness against you. And all these things you endured to save us all.

Katavasia: More honorable than the cherubim and more glorious beyond compare than the seraphim, who without stain bore God the Word: you are truly Theotokos, we magnify you.

EXAPOSTILARIA (Tone 3)

O Lord, you made the thief worthy of paradise on this very day. Enlighten me also, therefore, by the wood of your Cross and save me.
(Thrice)

GOSPEL 9

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy *(Thrice)*

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint John the Evangelist. *(19:25-37)*

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

At that time, standing by the cross of Jesus were his mother and his mother's sister, Mary the wife of Clopas, and Mary of Magdala. When Jesus saw his mother and the disciple there whom he loved, he said to his mother, "Woman, behold, your son." Then he said to the disciple, "Behold, your mother." And from that hour the disciple took her into his home.

After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "I thirst."

There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth. When Jesus had taken the wine, he said, “It is finished.” And bowing his head, he handed over the spirit.

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may come to believe. For this happened so that the scripture passage might be fulfilled:

“Not a bone of it will be broken.”

And again another passage says:

“They will look upon him whom they have pierced.”

R. Glory to your long-suffering, O Lord! (Doxa ti makrothimia Su, Kyrie.)

(Al-majdu litiouli anatika ya Rabb.)

THE PRAISES (Tone 3)

PSALM 148

(Alleluia. Of Haggai and Zechariah)

- Let everything that has breath praise the Lord.
- Praise the Lord from the heavens, praise him in the heights.
 To you belongs praise, O God.
- Praise him, all you his angels, praise him, all you his powers.
 To you belongs praise, O God.
- Give praise to him, sun and moon;
 give praise to him, all you stars and light!
- Give praise to him, you heavens of heavens, and
 you water that is above the heavens;
- May they praise the name of the Lord!
 For he said the word, and they came to be.
- He commanded, and they were created.
 He established them for all eternity and for ever and ever; he
 fixed their boundaries which cannot be passed.
- Give praise to the Lord from out of the earth, you
 monsters, and all you depths.
- Fire and hail, snow and ice,
 tempestuous wind, who obey his word;
- You mountains and all you hills,
 fruit-bearing trees and all you cedars,
- Savage beasts and all you cattle,
 crawling things and all you winged birds,
- Kings of the earth and all you nations, leaders and
 all you judges of the earth,

- Young men and maidens, elders and children: give
praise to the name of the Lord
for his name alone is exalted.
- his exaltation is above earth and heaven, he will
raise up a horn for his people.
- A praise for all his saints,
for the people of Israel who are close to him!

PSALM 149

(Alleluia.)

- Sing to the Lord a new song:
his praise in the assembly of the saints!
- Let Israel rejoice in his Maker
and the sons of Sion exult in their King!
- Let them praise his name in the dance,
making melody to him on the drum and the harp;
- For the Lord is well-pleased in his people: with
salvation, he will exalt the meek.
- Let the saints triumph in glory
and sing for joy on their couches.
- Let the high praise of God be upon their lips, and
double-edged swords in their hands,
- To bring revenge upon the nations and re-
proach upon the peoples,
- To fetter their kings with chains
and their nobles with iron shackles,
- To execute on them the written sentence, this is
glory for all his saints!

PSALM 150

(Alleluia.)

- Praise the Lord in his holy ones;
praise him in the firmament of his might!

*4. Praise him in his mighty deeds;
praise him for the fullness of his majesty!*

- Israel, my first-born son, has committed a double evil: he has forsaken me, the Fountain of living water, and he has dug for himself a broken cistern. He has crucified me upon the Cross and chose Barabbas to be set free. Heaven was amazed at this. The sun hid its rays. But you, O Israel, were not ashamed, but delivered me to death. Forgive them, holy Father, for they know not what they have done.

*3. Praise him with the blast of the horn; praise him
with the harp and the zither!*

- Israel, my first-born son... *(Repeat)*

*2. Praise him with timbrel and chorus; praise him
with strings and pipes!*

- Every member of your holy body suffered humiliation for our sake: your head, with thorns; your face, with spitting; your cheeks, with blows; your mouth, with the taste of vinegar and gall; your ears, the impious blasphemies; your back, the scourging; your hand, the reed; your whole body, the stretching out upon the Cross; your limbs, the nails; and your side, the spear. You have suffered for us, and by your Passion you have set us free from passions. In love, you lowered yourself and raised us up. O Almighty Saviour, have mercy on us!

*1. Praise him with resounding cymbals; praise him
with cymbals of glory!*

May everything that breathes praise the Lord.

- Seeing you crucified, O Christ, the whole creation trembled. The foundations of the earth quaked with fear at your power. For when you were lifted up today, the veil of the temple was torn in two, the tombs were opened and the dead rose from the graves. When the centurion saw this miracle, he was frightened. Your Mother, standing by your side, cried aloud with a mother's grief: "How can I not wail and strike my breast? I see you stripped naked and hung upon the Cross as one condemned!" You were crucified, buried and rose from the dead: O Lord, glory to you!

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

(Tone 6) They stripped me of my garments and clothed me in a scarlet robe. They crowned me with thorns and placed a reed in my right hand, that I might smash them as earthen vessels.

v. Now and ever, and unto ages of ages. Amen.

I gave my back to scourging; I did not turn my face to avoid their spit. I stood before the judgment-seat of Pilate and endured the Cross for the salvation of the world.

GOSPEL 10

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint Mark the Evangelist. (15:43-47 [15:43-45])

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. And when he learned of it from the centurion, he gave the body to Joseph. [Having bought a linen cloth, he took him down, wrapped him in the linen cloth and laid him in a tomb that had been hewn out of the rock. Then he rolled a stone against the entrance to the tomb. Mary Magdalene and Mary the mother of Jesus watched where he was laid.]

R. Glory to your long-suffering, O Lord! (Doxa ti makrothimia Su, Kyrie.)

(Al-majdu litiouli anatika ya Rabb.)

LESSER DOXOLOGY

Then the Reader or Ecclesiarch says:

To you belongs glory, O Lord our God, and we render glory to you,
Father, Son and Holy Spirit, now and ever, and unto ages of ages.
Amen.

The choirs alternate the following:

- I – Glory to God in the highest, on earth peace, and good will to men!
- II – We sing to you, we bless you, we worship you, we glorify you, we give thanks to you for the splendor of your glory!

- I – O Lord King, Heavenly God: Father Almighty! O Lord only- begotten Son: Jesus Christ! And O you: All-Holy Spirit!
- II – O Lord God, O Lamb of God, O Son of the Father, who take away the sin of the world, have mercy on us, O you who take away the sins of the world!
- I – Accept our supplication, O you who are enthroned at the right hand of the Father and have mercy on us!
- II – For you alone are holy, you alone are the Lord Jesus Christ, in the glory of God the Father. Amen.
- I – Every day will I bless you and sing to your name, always and for ever and ever.
- II – O Lord, you have been for us a refuge from age to age. I said: “Lord, have mercy on me and heal my soul, for I have sinned against you!”
- I – O Lord, to you do I come for shelter: teach me to obey your will, for you are my God.
- II – For with you is the fountain of life, and in your Light we shall see light.
- I – Extend your mercy upon those who confess you.
- II – Deign, O Lord, to keep us this day without sin.
- I – Blessed are you, O Lord, God of our fathers: praised and glorified is your name for ever. Amen.
- II – O Lord, let your mercy rest upon us, for we have placed our trust in you.
- I – Blessed are you, O Lord: teach me your statutes! (*metany*)
- II – Blessed are you, O Master: grant that I may understand your statutes! (*metany*)

I – Blessed are you, O Holy One: enlighten me with your statutes!

(metany)

II – Everlasting is your love, O Lord: turn not away from the work of your hands.

I – Indeed, praise, worship and glory are your due, Father, Son and Holy Spirit, now and ever, and unto ages of ages. Amen.

AITĒSIS (PLIROTIKA)

Deacon: Let us complete our morning prayer to the Lord.

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by your grace.

R. Lord, have mercy.

Deacon: That this whole day may be perfect, holy, peaceful, and without sin, let us ask the Lord.

R. Grant this, O Lord.

Deacon: For an angel of peace, a faithful guide and guardian of our souls and bodies, let us ask the Lord.

R. Grant this, O Lord.

Deacon: For the forgiveness and remission of our sins and offenses, let us ask the Lord.

R. Grant this, O Lord.

Deacon: For what is good and profitable to our souls, and for peace in the world, let us ask the Lord.

R. Grant this, O Lord.

Deacon: That the rest of our life may be spent in peace and repentance, let us ask the Lord.

R. Grant this, O Lord.

Deacon: That the end of our life may be Christian, painless, unashamed, and peaceful, and for a good defense before the awesome judgment-seat of Christ, let us ask.

R. Grant this, O Lord.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For you are the God of mercy, of compassion and love for mankind, and we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

Priest: Peace be to all.

R. And to your spirit.

Deacon: Let us bow our heads to the Lord.

R. To you, O Lord.

Priest: (*Quietly*) O holy Lord who dwell on high and yet behold the things below; who look upon all creation with your all-encompassing eye: to you do we bow in spirit and in body, and to you do we pray, O Holy of Holies. Extend your invisible hand from your holy dwelling-place and bless us all. If we have sinned, willfully or not, do you, being God, forgive as in your goodness and in your love for mankind, and give as all your good things from the earth and from above.

(*Aloud*) For it behooves you to be merciful and save us, O our God. And we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

GOSPEL 11

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint John the Evangelist. (*19:38-42*)

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

After this, Joseph of Arimathea, secretly a disciple of Jesus for fear of the Jews, asked Pilate if he could remove the body of Jesus. And Pilate permitted it. So he came and took his body. Nicodemus, the one who had first come to him at night, also came bringing a mixture of myrrh and aloes

weighing about one hundred pounds. They took the body of Jesus and bound it with burial cloths along with the spices, according to the Jewish burial custom. Now in the place where he had been crucified there was a garden, and in the garden a new tomb, in which no one had yet been buried. So they laid Jesus there because of the Jewish preparation day; for the tomb was close by.

R. Glory to your long-suffering, O Lord! (Doxa ti makrothimia Su, Kyrie.)
(Al-majdu litiouli anatika ya Rabb.)

APOSTICHA (Tone 1)

1. All creation was transformed by fear when it saw you hanging on the Cross, O Christ. The sun was darkened and the foundations of the earth were shaken. All things suffered with the Creator of all. You willingly endured this for our sake: O Lord, glory to you!

v. They shared my garments among themselves and cast lots for my cloak.
(*Ps 21:19*)

2. Why do the evil and law-transgressing people meditate on empty things? Why have they condemned to death the Life of all? O what great wonder! The Creator of the world has been handed over to lawless men. He who loves mankind has been lifted up on the Cross, that he may free the captives in Hades who cry aloud: “O long-suffering Lord, glory to you!”

v. They put gall in my food; and when I thirsted, they gave me vinegar to drink. (*Ps 68:22*)

3. Today the most pure Virgin saw you hanging on the Cross, O Word. With a mother’s love, she wept bitterly and her heart was wounded. She groaned

in anguish from the depth of her spirit, and in her grief she struck her face and tore her hair. Beating her breast, she lamented, “O divine Child, how deep is my sorrow! Woe is me, O Light of the world! How can you 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 you!”

v. Yet God is our King throughout the ages: he has wrought salvation in the midst of the earth. (*Ps 73:12*)

4. Seeing you hanging on the Cross, O Christ, the Creator and God of all, your Virgin Mother cried aloud with bitter tears: “O my Son, what has become of your gracious beauty? I cannot bear to look upon you crucified unjustly. Make haste, then, to arise, that I too may see your Resurrection from the dead on the third day!”

v. *Glory be to the Father and to the Son, and to the Holy Spirit.*

(Tone 8) O Lord, when you went up on the Cross, fear and trembling seized all creation. Yet you forbade the earth to swallow up those who had crucified you. You commanded Hades to surrender its captives, that you might restore life to the human race. O Judge of the living and the dead, you came to bring life, not death. O Lover of mankind, glory to you!

v. *Now and ever, and unto ages of ages. Amen.*

The unjust judges have already 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 suffered for my sake in your body, glory to you.

GOSPEL 12

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint Matthew the Evangelist. (27:62-66)

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

The next day, the one following the day of preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember that this impostor while still alive said, ‘After three days I will be raised up.’ Give orders, then, that the grave be secured until the third day, lest his disciples come and steal him and say to the people, ‘He has been raised from the dead.’ This last imposture would be worse than the first.” Pilate said to them, “The guard is yours; go secure it as best you can.” So they went and secured the tomb by fixing a seal to the stone and setting the guard.

R. Glory to your long-suffering, O Lord! (Doxa ti makrothimia Su, Kyrie.)
(Al-majdu litiouli anatika ya Rabb.)

The priest says:

Priest: It is just to confess the Lord and to glorify your name, O Most High! May your mercy be proclaimed at dawn and your justice at night!

TRISAGION PRAYERS

All: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.

(Thrice)

- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.
- All-Holy Trinity, have mercy on us. Lord, forgive us our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name's sake.
- Lord, have mercy. *(Thrice)*
- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.
- Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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

R. Amen.

TROPARION (Tone 4)

You have redeemed us from the curse of the Law by your precious Blood. By being nailed to the Cross and pierced with the lance, you poured forth immortality for mankind. O our Saviour, glory to you!
(*Thrice*)

EKTĒNIS

Deacon: Have mercy on us, O God, in your great mercy: we pray to you, hearken and have mercy.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for our father and (Arch)Bishop *N.*, and for his reverend clergy.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for our brethren the priests, the deacons, the monks, the nuns, and for all our brethren in Christ.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for mercy, life, peace, health, salvation, protection, forgiveness and remission of sins for the servants of God who live in this city.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for the blessed and ever to be remembered founders of this holy church, and for our Orthodox fathers and brethren who have gone before us and who here or elsewhere have been laid to pious rest.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for those who bear offerings, those who do good works in this holy and most venerable church, those who toil,

those who sing, and all the people here present who await from you great and abundant mercy.

R. Lord, have mercy. (*Thrice*)

Priest: For you are merciful, O God, and you love mankind, and we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

Deacon: Wisdom!

Reader: A blessing!

The Priest turns to the icon of Christ and, making the sign of the Cross, says:

Priest: Christ our God, the Existing One, is blessed at all times, now and ever, and unto ages of ages.

And the Reader or Ecclesiarch answers:

Amen. Make firm, O Christ God, the holy Orthodox Faith in this holy church unto ages of ages. Amen.

The Priest turns toward the icon of the Theotokos and, making the sign the Cross, he says:

Priest: Most holy Theotokos, save us!

And the second in rank answers:

O you, higher in honor than the cherubim and more glorious beyond compare than the seraphim, you gave birth to God the Word in virginity. You are truly Mother of God: you do we exalt.

Priest: Glory to you, O Christ God, our Hope, glory to you.

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

– Lord, have mercy. (*Thrice*)

– Give the blessing, Father, in the name of the Lord.

Priest: May Christ our true God, who endured the spitting, the scourging, the slapping on the face, the crucifixion and death, and the voluntary burial for the salvation of the world, through the prayers of his spotless and all-pure Mother; and through the power of the glorious and life-giving Cross; and of his glorious apostles who are worthy of all praise; and through the intercession of St *N.*, patron of this holy church; and of (*the saint of the day*) whose memory we celebrate today; and of the holy and just ancestors of Christ God, Joachim and Ann, and of all the saints, may this same Christ have mercy on us and save us, for he is good and loves mankind.

R. Amen.

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

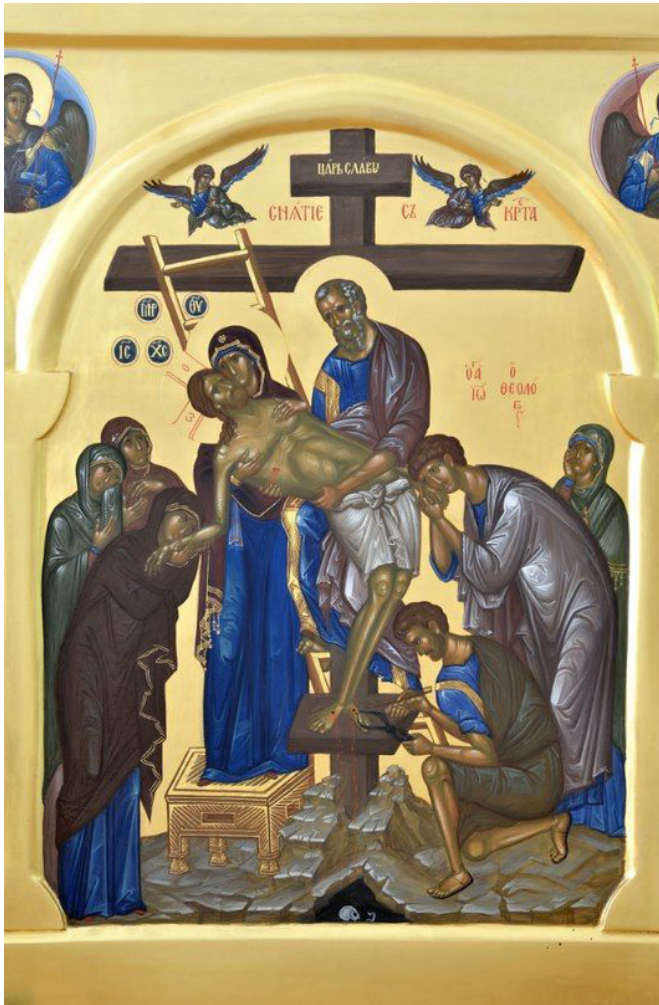
R. Amen.

HOLY AND GREAT FRIDAY

VESPERS

DESCENT FROM THE CROSS

(Celebrated in the afternoon or evening of Holy and Great Friday)



INTRODUCTORY PRAYERS

Priest: Blessed is our God at all times, now and ever, and unto ages of ages.

R. Amen.

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

Priest: O Heavenly King, Consoler, Spirit of Truth, present in all places and filling all things, the Treasury of blessings and the Giver of life, come and dwell in us, cleanse us of all stain, and save our souls, O Good One.

TRISAGION PRAYERS

All: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.

(Thrice)

- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- All-Holy Trinity, have mercy on us. Lord, forgive us our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name's sake.
- Lord, have mercy. *(Thrice)*
- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

Priest: For thine is the kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and un- to ages of ages.
R. Amen.

- Lord, have mercy. *(Twelve times)*
- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.

The reader or the ecclesiarch says the following verses, with a metany at each:

- Come, let us worship God, our King, and bow down before him.
- Come, let us worship Christ God, our King, and bow down before him.
- Come, let us worship Christ, our King and our God, and bow down before him.

And the reader or ecclesiarch begins Psalm 103. While this is done, the priest uncovers his head leaves the Holy Place through the north door and, standing before the icon of Christ, quietly recites the Prayers of Light. When finished, the Priest returns to the Holy Place via the south door.

PSALM 103

- Bless the Lord, O my soul!
 You are very great, O Lord my God!
- Clothed in pomp and brilliance, arrayed with
 light as with a cloak.
- Stretching out the sky as a tent-cloth, covering
 your lofty halls with water.
- You make the clouds your conveyance, you
 surge on the wings of the wind.
- You make spirits your messengers and flaming
 fires your attendants.

- You settle the earth on its firm foundation: it shall stand unmoved from age to age.
- The abyss covers it like a garment; waters stand over the mountains.
- At your rebuke, they will take to flight, at the peal of your thunder they will fear.
- They hurdle the hills and run down the dales to the place you have chosen for them.
- You have set up a boundary not to be passed: they shall never return to cover the earth.
- Down in the gullies, you make springs to rise: waters shall go down between the mountains.
- They shall give drink to the beasts of the field; wild asses will seek them to quench their thirst.
- The birds of the sky will abide by them: from among the rocks they will raise their song.
- From your lofty halls you refresh the mountains; the earth shall be fed with the fruit of your works.
- You make green pastures for the cattle and food-plants for the service of man,
- So that bread may be brought forth from the earth and wine that gladdens the heart of man.
- So that oil may put a gleam upon his face and that bread may strengthen the heart of man.
- The trees of the plains will be satisfied, the cedars of Lebanon that he planted.

- The sparrows will build their nests in them and the
herons will call them their home.
- To the deer belong high mountains,
to rodents, the shelter of the rocks.
- You have made the moon to mark the seasons; the sun
knows the time of its setting.
- You establish darkness and it is night
wherein the forest creatures prowl around.
- Young lions roar for their prey and call out to God for their meat.
- As the sun rises, they will come together and lay
themselves down in their dens.
- Man will go out to his labor and work until eventide.
- How great are your works, O Lord!
In wisdom you have wrought them all:
the earth is filled with your creatures.
- Even the wide and open sea itself:
within it there are countless creeping things, living
beings small and large.
- Upon it there are ships a-sailing
and that great beast you made to have fun.
- All of them look up to you to give them their food in due time.
- You provide and they gather up;
you open your hand and they are full.
- You hide your face and they cringe,
you suspend their breath and they die and re-
turn to their dust.
- You send forth your breath and they live: you
renew the face of the earth!

- May the Lord’s glory endure for ever, may the Lord rejoice in his works.
- He looks upon the earth and makes it quake; he touches the mountains and they smoke.
- I will sing to the Lord as long as I live;
I will praise my God as long as I last.
- Would that my thoughts be pleasing to him, and I will rejoice in the Lord.
- May the sinners vanish from the earth and may the wicked be no more. Bless the Lord, O my soul!

And again:

The sun knows the time of its setting:
you establish darkness and it is night.
How great are your works, O Lord!
In wisdom you have wrought them all.

- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- Alleluia, alleluia, alleluia. Glory to you, O God. (*Thrice with metanies*)
- O our Hope, glory to you!

IRĒNIKA (GREAT SYNAPTĒ)

Deacon: In peace, let us pray to the Lord.

R . Lord, have mercy.

Deacon: For peace from on high and the salvation of our souls, let us pray to the Lord.

R . Lord, have mercy.

Deacon: For peace in the whole world, the well-being of the holy Churches of God, and the union of all, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For our Father and (Arch)bishop *N.*, the reverend priests, the deacons in Christ, and for all the clergy and the people, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For our civil authorities, for the government and the armed forces, that they may be upheld and strengthened in every good deed, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For this city, for every city and country place and the faithful dwelling in them, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For favorable weather, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord.

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

R. Lord, have mercy.

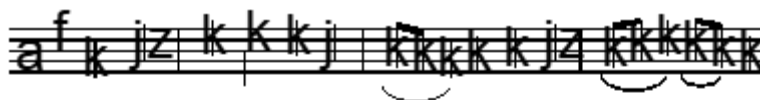
Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

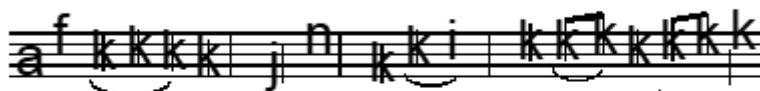
Priest: For all glory, honor, and worship are your due, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

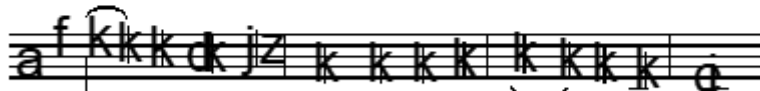
THE LAMP-LIGHTING PSALMS (Tone 1) PSALM 140



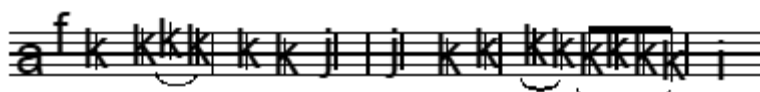
O Lord, to You I call: has - ten to me; has - ten to



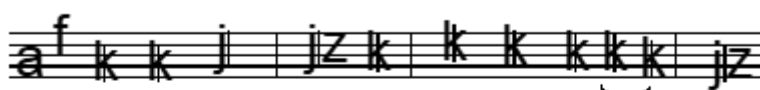
me, O Lord. O Lord, to You I call:



has-ten to me; hear-ken to the voice of my prayer



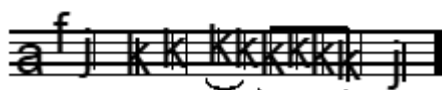
when I call up-on You: has-ten to me, O Lord.



Let my prayer rise like in-cense be-fore You,



the lif-ting up of my hands like the ev'-ning sac-ri-fice;



has-ten to me, O Lord.



- I – Set a guard, O Lord, before my mouth and a
portal around my lips.
- II – Incline my heart away from evil dealings, from
finding excuses for sinful deeds.
- I – In company with men who work iniquity let me
not partake of what they choose.
- II – May a just man chasten me with justice and reprove me; may
the oil of the wicked never touch my head.
- I – Yet even then shall I pray for their welfare.
Their rulers were swallowed near the rock. II
– My words will be heard for they were sweet.
As a lump of clay broken on the ground,
so their bones were strewn near the grave. I – To
you, Lord, O Lord, my eyes are lifted up;
in you have I hoped: let not my soul be lost.
- II – Keep me from the snare that was set up for me and
from the stumbling-blocks of wicked men.
- I – The wicked shall fall into their own nets while I
remain alone until I can escape.

PSALM 141

- II – With my voice I cried out to the Lord, with my
voice I implored the Lord.
- I – Before him I pour out my supplication, before
him I declare my distress.
- II – When my breath was escaping me, then you
knew my paths.

- I – On the road upon which I was walking they set
up snares for me.
- II – I looked to my right and observed: there
was no one friendly to me.
- I – Even flight was denied me;
there was no one to take care of my life.
- II – I cried out to you, O Lord,
and said: “You are my hope,
my share in the land of the living.”
- I – Listen to my supplication for I am
laid very low.
- II – Deliver me from my oppressors, for they
have overwhelmed me.
- I – Release my soul from its prison that I
may praise your name.
- II – The just shall gather around me until you
give me my reward.

PSALM 129

- I – Out of the depths I cried out to you, Lord: O
Lord, listen to my voice.
- II – Let your ears be attentive
to the voice of my supplication.
- 6. If you retain sins, Lord,
O Lord, who will be left? With you there
is forgiveness.*

- All creation was transformed by fear when it saw you hanging on the Cross, O Christ. The sun was darkened and the foundations of the earth were shaken. All things suffered with the Creator of all. You willingly endured this for our sake: O Lord, glory to you!

*5. For your name's sake, O Lord, I have waited for you; my
soul has waited for your word,
my soul has hoped in the Lord.*

- All creation was transformed... *(Repeat)*

(Tone 2)

*4. From the watch of dawn until the night, from the
watch of dawn
let Israel long for the Lord.*

- Why does the evil and law-transgressing people meditate on empty things? Why have they condemned to death the Life of all? O what great wonder! The Creator of the world has been handed over to lawless men. He who loves mankind has been lifted up on the Cross, that he may free the captives in Hades who cry aloud: “O long-suffering Lord, glory to you!”

*3. For with the Lord there is mercy and with him abundant redemption. And
it is he who will redeem Israel from all his iniquities.*

- Today the most pure Virgin saw you hanging on the Cross, O Word. With a mother's love, she wept bitterly and her heart was wounded. She groaned in anguish from the depth of her spirit, and in her grief she struck her face and tore her hair. Beating her breast, she lamented, “O divine Child, how deep is my sorrow! Woe is me, O Light of the world!

How can you 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 you!”

PSALM 116

2. Praise the Lord, all you nations, exalt him, all you peoples.

- Seeing you hanging on the Cross, O Christ, the Creator and God of all, your Virgin Mother cried aloud with bitter tears: “O my Son, what has become of your gracious beauty? I cannot bear to look upon you crucified unjustly. Make haste, then, to arise, that I too may see your Resurrection from the dead on the third day!”

(Tone 6)

1. For mighty is his love for us, and the truth of the Lord endures for ever.

- Today the Lord of creation stands before Pilate, and the Maker of all is delivered up to crucifixion, offered as a lamb of his own free will. He is fastened with nails, pierced with a lance, and a sponge filled with vinegar is brought near to him who rained manna on the wilderness. The Redeemer of the world is struck on his cheeks, and the Creator of all is mocked by his own servants. How great is the love of the Master for mankind, for he prayed to his Father on behalf of his crucifiers, saying: “Forgive them this sin, for the sinners do not know what they unjustly do!”

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

Alas! How can the assembly of law-transgressors condemn to death the King of creation, not feeling shame before his favors of which he used to remind them: “O my people, what have I done to you? Have I not showered all Judea with wonders? Have I not raised the dead by only a word? Have I not healed every sickness and infirmity? How then do you reward me? And how do you forget me? As payment for cures, you

in- flict wounds upon me, and for raising the dead, you make me die hanging on a tree. Though I was your Benefactor, you treated me as an evildoer, the Giver of the Law as a law-transgressor; the King of all as a man under sentence.” O long-suffering Lord, glory to you!

v. *Now and ever, and unto ages of ages. Amen.*

Today an awesome and dread mystery unfolds! The inapprehensible One is seized, and he who freed Adam from the curse is bound up. The Searcher of hearts and thoughts is brought to an unjust judgment. He who bridged the abyss is locked in prison. Before Pilate stood the One before whom the heavenly powers stand in awe. The Creator is struck by his creature’s hand. The Judge of the living and the dead is condemned to crucifixion; and Hell’s destroyer is laid in a tomb. O long-suffering Lord, glory to you!

THE ENTRANCE



DEACON: *Entrance with the censor and Gospel Book (carrying the Gospel Book only if there are readings). The priest quietly prays the Prayer of the Entrance:*

Deacon: *(Quietly)* Let us pray to the Lord.

Priest: *(Quietly)* At nightfall, dawn and noon, we sing to you, we bless you, we give thanks to you and we beseech you, O Master of all, O Lord and Lover of mankind: guide our prayers aright as an offering of incense before you; let not our hearts be led to words or thoughts of wickedness, but save us from all those who pursue our souls. For all glory, honor and worship are your due, Father, Son and Holy Spirit, now and ever, and unto ages of ages. Amen.

If the deacon is carrying the Gospel Book, he presents it to the priest, who kisses it. Then the deacon, holding the orarion with three fingers of the right hand and pointing to the East, says to the priest in a low voice:

Deacon: *(Quietly)* Bless the holy entering, Father.

Priest: *(Quietly)* Blessed is the entering into your holy places, at all times, now and ever, and unto ages of ages.

Deacon: Amen.

When the choir has completed the singing of the Theotokion, the deacon says:

Deacon: *(Aloud)* Wisdom! Let us stand.



THE HYMN OF THE EVENING

DEACON: *While this hymn is being sung the deacon incenses the priest, the icons and the whole congregation.*

(Musical notation with lyrics and rhythmic markings)

O Joy-ful Light of the ho-ly glo - ry of the Fa-
- ther Im-mor - tal: hea - ven-ly, ho-ly, bles-sed Je-sus
Christ! Since we have come to the set-ting of the sun
and have seen the eve-ning light, we praise
God, the Fa-ther, the Son and the Ho - ly Spi-rit. It is
pro-per for You to be praised at all times by fit-ting
me - lo - dies. O Son of God, Gi - ver of life,
there-fore the world glo-ri - lies You!

Deacon: The Prokimenon of Vespers.

PROKIMENON (Tone 4)

Deacon: Let us be attentive.

They shared my garments among themselves * and cast lots for my cloak.

v. O God, my God, give heed to me: Why have you forsaken me?

Deacon: Wisdom. *Reading is announced.* Let us be attentive.

PROPHECY 1: (Exodus 33:11-23)

THE LORD USED TO SPEAK TO MOSES FACE TO FACE, AS ONE MAN SPEAKS TO ANOTHER. MOSES WOULD THEN RETURN TO THE CAMP, BUT HIS YOUNG ASSISTANT, JOSHUA, SON OF NUN, WOULD NOT MOVE OUT OF THE TENT. MOSES SAID TO THE LORD, “YOU, INDEED, ARE TELLING ME TO LEAD THIS PEOPLE ON. BUT YOU HAVE NOT LET ME KNOW WHOM YOU WILL SEND WITH ME. YET YOU HAVE SAID: YOU ARE MY INTIMATE FRIEND; YOU HAVE FOUND FAVOR WITH ME. NOW, IF I HAVE FOUND FAVOR WITH YOU, PLEASE LET ME KNOW YOUR WAYS SO THAT, IN KNOWING YOU, I MAY CONTINUE TO FIND FAVOR WITH YOU. THEN, TOO, THIS NATION IS, AFTER ALL, YOUR OWN PEOPLE. “I MYSELF,” THE LORD ANSWERED, “WILL GO ALONG, TO GIVE YOU REST.” MOSES REPLIED, “IF YOU ARE NOT GOING YOURSELF, DO NOT MAKE US GO UP FROM HERE. FOR HOW CAN IT BE KNOWN THAT I AND YOUR PEOPLE HAVE FOUND FAVOR WITH YOU, EXCEPT BY YOUR GOING WITH US? THEN WE, YOUR PEOPLE AND I, WILL BE SINGLED OUT FROM EVERY OTHER PEOPLE ON THE SURFACE OF THE EARTH.” THE LORD SAID TO MOSES: THIS REQUEST, TOO, WHICH YOU HAVE MADE, I WILL CARRY OUT, BECAUSE YOU HAVE FOUND FAVOR WITH ME AND YOU ARE MY INTIMATE FRIEND.

THEN MOSES SAID, “PLEASE LET ME SEE YOUR GLORY!” THE LORD ANSWERED: I WILL MAKE ALL MY BEAUTY PASS BEFORE YOU, AND IN YOUR PRESENCE, I WILL PRONOUNCE MY NAME, “LORD”; I WHO SHOW FAVOR TO WHOM I WILL, I WHO GRANT MERCY TO WHOM I WILL. BUT MY FACE YOU CANNOT SEE, FOR NO MAN SEES ME AND STILL LIVES. HERE, CONTINUED THE LORD, IS A PLACE NEAR ME WHERE YOU SHALL STATION YOURSELF ON THE ROCK, AND I WILL COVER YOU WITH MY HAND UNTIL I HAVE PASSED BY. THEN I WILL REMOVE MY HAND, SO THAT YOU MAY SEE MY BACK; BUT MY FACE IS NOT TO BE SEEN.

PROKIMENON (Tone 4)

Deacon: Let us be attentive.

O Lord, judge those who injure me. * Fight against those who fight against me.

v. They returned me evil for good.

Deacon: Wisdom. *The reading is announced.* Let us be attentive.

PROPHECY 2: (Job 42:12-17)

Thus the LORD BLESSED THE LATER DAYS OF JOB MORE THAN HIS EARLIER ONES. NOW HE HAD FOURTEEN THOUSAND SHEEP, SIX THOUSAND CAMELS, A THOUSAND YOKE OF OXEN, AND A THOUSAND SHE-DONKEYS. HE ALSO HAD SEVEN SONS AND THREE DAUGHTERS: THE FIRST DAUGHTER HE CALLED JEMIMAH, THE SECOND KEZIAH, AND THE THIRD KEREN-HAPPUCH. IN ALL THE LAND NO OTHER WOMEN WERE AS BEAUTIFUL AS THE DAUGHTERS OF JOB; AND THEIR FATHER GAVE THEM AN INHERITANCE AMONG THEIR BROTHERS.

AFTER THIS, JOB LIVED A HUNDRED AND FORTY YEARS; AND HE SAW HIS CHILDREN, HIS GRANDCHILDREN, AND EVEN HIS GREAT-GRANDCHILDREN.

THEN JOB DIED, OLD AND FULL OF YEARS. AND IT IS WRITTEN THAT HE WILL
RISE AGAIN WITH THOSE WHOM THE LORD WILL RAISE UP.

Deacon: Wisdom. *The reading is announced.* Let us be attentive.

PROPHECY 3: (*Isaiah 52:13—54:1*)

Thus says the Lord: See, my servant shall prosper,
he shall be raised high and greatly exalted.
Even as many were amazed at him—
so marred was his look,
beyond that of man
his appearance, beyond that of mortals—
So shall he startle many nations,
kings shall stand speechless;
For those who have not been told shall see,
those who have not heard shall ponder it.

Who would believe what we have heard?
To whom has the arm of the LORD BEEN REVEALED?
He grew up like a sapling before him,
like a shoot from the parched earth;
There was in him no stately bearing to make us look at him, nor appearance
that would attract us to him.
He was spurned and avoided by men,
a man of suffering, accustomed to infirmity,
one of those from whom men hide their faces,,
spurned, and we held him in no esteem.

Yet it was our infirmities that he bore,
our sufferings he endured, while we thought of him as stricken,
as one smitten by God and afflicted,

But he was pierced for our offenses,
crushed for our sins, upon him was the chastisement that makes us whole,
by his stripes we were healed.
We had all gone astray like sheep,
each following his own way;
But the LORD LAID UPON HIM
the guilt of us all.

Though harshly treated, he submitted
and opened not his mouth;
Like a lamb led to the slaughter
or a sheep before the shearers,
he was silent and opened not his mouth.
Oppressed and condemned, he was taken away,
and who would have thought any more of his destiny?
When he was cut off from the land of the living, and smitten for the sin of
his people, a grave was assigned him among the wicked, and a burial place
with evildoers, though he had done no wrong,
nor spoken any falsehood.
But the Lord was pleased to crush him in infirmity.
If he gives his life as an offering for sin, he shall see his descendants in a
long life, and the will of the Lord shall be accomplished through him.

Because of his affliction he shall see the light in fullness of days;
because of his knowledge he shall be content;
Through his suffering, my servant, the just one, shall justify the many,
their guilt he shall bear.
Therefore I will give him his portion among the great,
and he shall divide the spoils with the mighty,
Because he surrendered himself to death,

was counted among the wicked. And he shall take away the sins of many, and win pardon for their offenses.

Raise a glad cry, you barren one who did not bear,
break forth in jubilant song, you who were not in labor,
For more numerous are the children of the deserted wife
than the children of her who has a husband,
says the LORD.

PROKIMENON (Tone 6)

Deacon: Let us be attentive.

They have cast me down to the bottom of the pit, * into darkness and the shadow of death.

v. O Lord, God of my salvation, day and night I cried out before you.

Deacon: Wisdom. *The reading is announced.* Let us be attentive.

EPISTLE: (*1 Corinthians 1:18—2:2*)

Brethren: The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written:

“I will destroy the wisdom of the wise,
and the learning of the learned I will set aside.”

Where is the wise one? Where is the scribe? Where is the debater of this age? Has not God made the wisdom of the world foolish? For since in the wisdom of God the world did not come to know God through wisdom, it was the will of God through the foolishness of the proclamation to save

those who have faith. For Jews demand signs and Greeks look for wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are called, Jews and Greeks alike, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than human wisdom, and the weakness of God is stronger than human strength.

Consider your own calling, brothers. Not many of you were wise by human standards, not many were powerful, not many were of noble birth. Rather, God chose the foolish of the world to shame the wise, and God chose the weak of the world to shame the strong, and God chose the lowly and despised of the world, those who count for nothing, to reduce to nothing those who are something, so that no human being might boast before God. It is due to him that you are in Christ Jesus, who became for us wisdom from God, as well as righteousness, sanctification, and redemption, so that, as it is written, “Whoever boasts, should boast in the Lord.”

When I came to you, brothers, proclaiming the mystery of God, I did not come with sublimity of words or of wisdom. For I resolved to know nothing while I was with you except Jesus Christ, and him crucified.

ALLELUIA (Tone 8)

Alleluia. Alleluia. Alleluia.

v. Save me, O God, for the waters threaten my life.

Alleluia. Alleluia. Alleluia.

v. They put gall in my food; and when I thirsted, they gave me vinegar to drink.

Alleluia. Alleluia. Alleluia.

v. Let their eyes grow dim so that they cannot see.

Alleluia. Alleluia. Alleluia.

GOSPEL

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Deacon: A reading from the Holy Gospel according to St. Matthew, the Evangelist.

R. Glory to you, O Lord, glory to you!

GOSPEL: (*Matthew 27:1-38; Luke 23:39-43; Matthew 27:39-54; John 19:31-37; Matthew 27:55-61*)

At that time, when it was morning, all the chief priests and the elders of the people took counsel against Jesus to put him to death. They bound him, led him away, and handed him over to Pilate, the governor.

Then Judas, his betrayer, seeing that Jesus had been condemned, deeply regretted what he had done. He returned the thirty pieces of silver to the chief priests and elders, saying, “I have sinned in betraying innocent blood.” They said, “What is that to us? Look to it yourself.” Flinging the money into the temple, he departed and went off and hanged himself. The chief priests gathered up the money, but said, “It is not lawful to deposit this in the temple treasury, for it is the price of blood.” After consultation, they used it to buy the potter’s field as a burial place for foreigners. That is why that field even today is called the Field of Blood. Then was fulfilled what had been said through Jeremiah the prophet, “And they took the thirty pieces of silver, the

value of a man with a price on his head, a price set by some of the Israelites, and they paid it out for the potter's field just as the Lord had commanded me."

Now Jesus stood before the governor, and he questioned him, "Are you the king of the Jews?" Jesus said, "You say so." And when he was accused by the chief priests and elders, he made no answer. Then Pilate said to him, "Do you not hear how many things they are testifying against you?" But he did not answer him one word, so that the governor was greatly amazed.

Now on the occasion of the feast the governor was accustomed to release to the crowd one prisoner whom they wished. And at that time they had a notorious prisoner called [Jesus] Barabbas. So when they had assembled, Pilate said to them, "Which one do you want me to release to you, [Jesus] Barabbas, or Jesus called Messiah?" For he knew that it was out of envy that they had handed him over. While he was still seated on the bench, his wife sent him a message, "Have nothing to do with that righteous man. I suffered much in a dream today because of him." The chief priests and the elders persuaded the crowds to ask for Barabbas but to destroy Jesus. The governor said to them in reply, "Which of the two do you want me to release to you?" They answered, "Barabbas!" Pilate said to them, "Then what shall I do with Jesus called Messiah?" They all said, "Let him be crucified!" But he said, "Why? What evil has he done?" They only shouted the louder, "Let him be crucified!" When Pilate saw that he was not succeeding at all, but that a riot was breaking out instead, he took water and washed his hands in the sight of the crowd, saying, "I am innocent of this man's blood. Look to it yourselves." And the whole people said in reply, "His blood be upon us and upon our children." Then he released Barabbas to them, but after he had Jesus scourged, he handed him over to be crucified.

Then the soldiers of the governor took Jesus inside the praetorium and gathered the whole cohort around him. They stripped off his clothes and threw a scarlet military cloak about him. Weaving a crown out of thorns, they placed it on his head, and a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!” They spat upon him and took the reed and kept striking him on the head. And when they had mocked him, they stripped him of the cloak, dressed him in his own clothes, and led him off to crucify him.

As they were going out, they met a Cyrenian named Simon; this man they pressed into service to carry his cross.

And when they came to a place called Golgotha (which means Place of the Skull), they gave Jesus wine to drink mixed with gall. But when he had tasted it, he refused to drink. After they had crucified him, they divided his garments by casting lots; then they sat down and kept watch over him there. And they placed over his head the written charge against him: This is Jesus, the King of the Jews. Two revolutionaries were crucified with him, one on his right and the other on his left.

Now one of the criminals hanging there reviled Jesus, saying, “Are you not the Messiah? Save yourself and us.” The other, however, rebuking him, said in reply, “Have you no fear of God, for you are subject to the same condemnation? And indeed, we have been condemned justly, for the sentence we received corresponds to our crimes, but this man has done nothing criminal.” Then he said, “Jesus, remember me when you come into your kingdom.” He replied to him, “Amen, I say to you, today you will be with me in Paradise.”

Those passing by reviled him, shaking their heads and saying, “You who would destroy the temple and rebuild it in three days, save yourself,

if you are the Son of God, [and] come down from the cross!” Likewise the chief priests with the scribes and elders mocked him and said, “He saved others; he cannot save himself. So he is the king of Israel! Let him come down from the cross now, and we will believe in him. He trusted in God; let him deliver him now if he wants him. For he said, ‘I am the Son of God.’” The revolutionaries who were crucified with him also kept abusing him in the same way.

From noon onward, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried out in a loud voice, “*Eli, Eli, lema sabachthani?*” which means, “My God, my God, why have you forsaken me?” Some of the bystanders who heard it said, “This one is calling for Elijah.” Immediately one of them ran to get a sponge; he soaked it in wine, and putting it on a reed, gave it to him to drink. But the rest said, “Wait, let us see if Elijah comes to save him.” But Jesus cried out again in a loud voice, and gave up his spirit. And behold, the veil of the sanctuary was torn in two from top to bottom. The earth quaked, rocks were split, tombs were opened, and the bodies of many saints who had fallen asleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many. The centurion and the men with him who were keeping watch over Jesus feared greatly when they saw the earthquake and all that was happening, and they said, “Truly, this was the Son of God!”

Now since it was preparation day, in order that the bodies might not remain on the cross on the sabbath, for the sabbath day of that week was a solemn one, the Jews asked Pilate that their legs be broken and they be taken down. So the soldiers came and broke the legs of the first and then of the other one who was crucified with Jesus. But when they came to Jesus and saw that he was already dead, they did not break his legs, but one soldier

thrust his lance into his side, and immediately blood and water flowed out. An eyewitness has testified, and his testimony is true; he knows that he is speaking the truth, so that you also may [come to] believe. For this happened so that the scripture passage might be fulfilled:

“Not a bone of it will be broken.”

And again another passage says:

“They will look upon him whom they have pierced.”

There were many women there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. Among them were Mary Magdalene and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea named Joseph, who was himself a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be handed over. Taking the body, Joseph wrapped it in clean linen and laid it in his new tomb that he had hewn in the rock. Then he rolled a huge stone across the entrance to the tomb and departed. But Mary Magdalene and the other Mary remained sitting there, facing the tomb.

Couturier does not mention it, but **Mother Mary** states that at the concluding verses of the Gospel, a priest comes out from the north door of the sanctuary to the Cross. He takes the body of Christ down, wraps it in a white cloth and carries it to the sanctuary, laying it on the Holy Table. **Skaff** directs that, after the Gospel, the clergy come to the Cross, take down the body, place it on the Epitaphios and wrap both in a cloth with flowers and rose water. The Gospel book is placed over it, and it is left there. The clergy return to the Holy Place.

EKTĒNIS

Deacon: Have mercy on us, O God, in your great mercy, we pray to you, hear us and have mercy.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for our Father and (Arch)Bishop *N.* and for his reverend clergy.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for our brethren the priests, the deacons, the monks, the nuns, and for all our brethren in Christ.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for mercy, life, peace, health, salvation, protection, forgiveness and remission of sins for the servants of God who live in this city.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for the blessed and ever to be remembered founders of this holy church, and for our Orthodox fathers and brethren who have gone before us and who here or elsewhere have been laid to pious rest.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for those who bear offerings, those who do good works in this holy and most venerable church, those who toil, those who sing and all the people here present who await from you great and abundant mercy.

R. Lord, have mercy. (*Thrice*)

Priest: For you are merciful, O God, and you love mankind, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

DEIGN, O LORD

The reader or ecclesiarch says aloud:

- Deign, O Lord, to keep us this evening without sin.
- Blessed are you, O Lord, God of our fathers! Praised and glorified is your name for ever. Amen.
- O Lord, let your mercy rest upon us, for we have placed our trust in you.
- Blessed are you, O Lord: teach me your statutes! (*Metany*)
- Blessed are you, O Master: grant that I may understand your statutes! (*Metany*)
- Blessed are you, O Holy One: enlighten me with your statutes! (*Metany*)
- Everlasting is your love, O Lord: turn not away from the work of your hands.
- Indeed, praise, worship and glory are your due, Father, Son, and Holy Spirit, now and ever, and unto ages of ages. Amen.

AITĒSIS (PLIROTIKA)

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

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

R. Lord, have mercy.

Deacon: That this whole evening may be perfect, holy, peaceful and without sin, let us ask the Lord.

R. Grant this, O Lord.

Deacon: For an angel of peace, a faithful guide and guardian of our souls and bodies, let us ask the Lord.

R. Grant this, O Lord.

Deacon: For the forgiveness and remission of our sins and offenses, let us ask the Lord.

R. Grant this, O Lord.

Deacon: For what is good and profitable to our souls, and for peace in the world, let us ask the Lord.

R. Grant this, O Lord.

Deacon: That the rest of our life may be spent in peace and repentance, let us ask the Lord.

R. Grant this, O Lord.

Deacon: That the end of our life may be Christian, painless, unashamed and peaceful, and for a good defense before the awesome judgment seat of Christ, let us ask.

R. Grant this, O Lord.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For you are merciful, O God, and you love mankind, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

Priest: Peace be to all.

R. And to your spirit.

Deacon: Bow your heads to the Lord.

R. To you, O Lord.

The priest says in a low voice:

Priest: (*Quietly*) O Lord our God, who bowed the heavens and came down for the salvation of the human race, look down on your servants and on your inheritance: for your servants have bowed down their heads and bent their necks to you, the Judge both awesome and loving. They do not await the help that is from man, but look for your mercy and are ready to receive your salvation. Guard them at all times, this evening and tonight, against all enemies, against the devil's assaults, against vain thoughts and evil dreams.

(*Aloud*) May the might of your kingdom be blessed and exalted, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

. Amen.

Couturier states that, during the Aposticha, the clergy come out to the Cross, bearing the Epitaphios. They take the body down. Then they put the Epitaphios in the Kouvouklion. The body goes on top of it. This is covered with a transparent veil, and the Gospel Book is placed on top of it. The clergy return to the altar. Mother Mary indicates that the procession of the Epitaphios to the tomb occurs during the Aposticha.

APOSTICHA (Tone 2)

1. O Christ, the Life of all, Joseph of Arimathea took you down dead from the Cross. He laid you in aromatic spices and linen, hastening anxiously to kiss by lips and heart your pure body. But in spite of his fear, he cried out to you with joy: "Glory to your condescension, O Lover of mankind!"

v. The Lord has reigned and he is clothed in splendor.

2. O Redeemer of all, Hades was put to scorn and trembled with fear at seeing you placed in a new tomb for the sake of all. Its locks were shattered; its doors broken; the tombs were opened and the dead awoke. Then Adam cried to you with joy and gratitude: “Glory to your condescension, O Lover of mankind!”

v. For he has settled the earth; it shall remain unmoved.

3. O Christ, boundless and infinite in your divine nature, when you were enclosed bodily in the tomb by your own will, you closed the chambers of death and emptied all the kingdom of Hades. Then you honored this Sabbath with your glory, your splendor and your divine blessing.

v. Righteousness is fitting for your house, O Lord, throughout eternity.

4. O Christ, the angelic hosts, beholding those lawless ones victimize you as a criminal, and seeing the tombstone sealed by the hands of those who pierced your side, were filled with fear at your ineffable long-sufferance. But rejoicing at our salvation, they cried out to you: “Glory to your condescension, O Lover of mankind!”

Skaff indicates that, during the Doxastikon, the clergy carry the Epitaphios in a procession around the church and place it in the Kouvouklion.

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

(Tone 5) O you who are arrayed with light as with a cloak, when Joseph with Nicodemus brought you down from the Wood and saw you dead, naked and unburied, he wept in lamentation and said: “Woe is me, O sweetest Jesus! When the sun beheld you hung on the Cross, it was shrouded in darkness. The earth was shaken in fear and the curtain of

the temple was torn asunder. I see you now willingly enduring death for me. How then shall I array you, O my God? How shall I place you in the shroud? How can I touch your spotless body? Or what dirges shall I sing for your funeral, O Merciful One? Therefore, I extol your sufferings and praise your Burial and Resurrection, crying: ‘O Lord, glory to you!’”

The reader or ecclesiarch says aloud:

THE HYMN OF SAINT SIMEON JUST

Now you shall dismiss your servant in peace, O Lord, according to your word: because my eyes have seen your salvation, which you have prepared before the face of all peoples; a light to the revelation of the Gentiles, and the glory of your people Israel.

TRISAGION PRAYERS

All: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.

(Thrice)

- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- All-Holy Trinity, have mercy on us. Lord, forgive us our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name's sake.
- Lord, have mercy. *(Thrice)*
- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever and unto ages of ages. Amen.
- Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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

R. Amen.

TROPARIA (Tone 2)

The no - ble Jo - seph took down from the tree thy sp - ot less bo - dy,

3 and wrapped it in pure li - nen with spices,

4 and laid it for bu - ri - al in a new tomb.

Detailed description: This block contains three staves of musical notation in G major (one sharp) and 4/4 time. The first staff begins with a treble clef and a key signature of one sharp (F#). The melody is written on a five-line staff. The lyrics are: 'The no - ble Jo - seph took down from the tree thy sp - ot less bo - dy,'. The second staff starts with a measure rest of 3 measures, indicated by a '3' above the staff. The melody continues. The lyrics are: 'and wrapped it in pure li - nen with spices,'. The third staff starts with a measure rest of 4 measures, indicated by a '4' above the staff. The melody continues. The lyrics are: 'and laid it for bu - ri - al in a new tomb.'.

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

Voice The a - ngel stood by the tomb and cri - ed to

3 the myrrh bear - ing wo - - - men,

4 "myrrh is pro - per for the dead, but Christ has shown him-self free from cor - rup - tion."

Detailed description: This block contains three staves of musical notation in G major (one sharp) and 4/4 time. The first staff begins with a treble clef and a key signature of one sharp (F#). The melody is written on a five-line staff. The lyrics are: 'The a - ngel stood by the tomb and cri - ed to'. The second staff starts with a measure rest of 3 measures, indicated by a '3' above the staff. The melody continues. The lyrics are: 'the myrrh bear - ing wo - - - men,'. The third staff starts with a measure rest of 4 measures, indicated by a '4' above the staff. The melody continues. The lyrics are: '"myrrh is pro - per for the dead, but Christ has shown him-self free from cor - rup - tion."'.

Deacon: Wisdom!

Reader: A blessing!

The Priest turns to the icon of Christ and, making the sign of the Cross, says: **Priest:** Christ our God, the Existing One, is blessed at all times, now and ever, and unto ages of ages.

And the Reader or Ecclesiarch answers:

Amen. Make firm, O Christ God, the holy Orthodox Faith in this holy church unto ages of ages. Amen.

The Priest turns toward the icon of the Theotokos and, making the sign the Cross, he says:

Priest: Most holy Theotokos, save us!

And the second in rank answers:

More honorable than the cherubim and more glorious beyond compare than the seraphim, who without stain bore God the Word: you are truly Theotokos, we magnify you!

Priest: Glory to you, O Christ God, our Hope, glory to you.

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

– Lord, have mercy. (*Thrice*)

– Give the blessing, Father, in the name of the Lord.

Priest: May Christ our true God, who endured the spitting, the scourging, the slapping on the face, the crucifixion and death, and the voluntary burial for the salvation of the world, through the prayers of his spotless and all-pure Mother; and through the power of the glorious and life-giving Cross; and of his glorious apostles who are worthy of all praise; and through the intercession of St *N.*, patron of this holy church; and of *(the saint of the day)* whose memory we celebrate today; and of the holy and just ancestors of Christ God, Joachim and Ann, and of all the saints, may this same Christ have mercy on us and save us, for he is good and loves mankind.

R. Amen.

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

R. Amen.

The Epitaphios is then venerated by the clergy and the faithful, each making three prostrations: two before kissing it, and one after. Flowers are distributed.

ORTHROS for Holy and Great Saturday

Epitaphios Service with Lamentations

(Celebrated Holy Friday Night)



ORTHROS: Epitaphios Service (Friday Night)

The priest goes into the Holy Place and puts on the epitrachēlion.

*The **CURTAIN** and **HOLY DOORS** are opened. Standing before the Holy Table, he begins:*

INTRODUCTORY PRAYERS

Priest: Blessed + is our God at all times, now and ever, and unto ages of ages.
R. Amen.

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

Priest: O Heavenly King, Consoler, Spirit of Truth, present in all places and filling all things, the Treasury of blessings and the Giver of life, come and dwell in us, cleanse us of all stain, and save our souls, O Good One.²



As soon as the singing of the Trisagion begins, the priest blesses the incense and censes the Holy Place. Then he comes out through the north door and, from where he stands, censes the congregation and the whole Temple.

All: Holy God, Holy Mighty One, Holy Immortal One, have mercy on us.
(Thrice)

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

- All-Holy Trinity, have mercy on us. Lord, forgive us our sins. Master, pardon our transgressions. Holy One, look upon us and heal our infirmities for your name's sake.
- Lord, have mercy. (*Thrice*)
- Glory be to the Father and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.
- Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

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

R. Amen.

Reader: Give the blessing, Father, in the name of the Lord.

The priest traces the Cross before the Holy Doors with the censer as he sings:

Priest: Glory be to the holy, consubstantial, life-giving and undivided Trinity, now and ever, and unto ages of ages.

R. Amen.

HEXAPSALMOS

The priest enters the Holy Place through the Holy Doors and stands at the Holy Table and says the first six Prayers of Orthros in a low voice. The reader or the ecclesiarch says the following verses reverently, with a metany at each:

- Glory to God in the highest; on earth, peace and goodwill to men.
(Thrice)
- O Lord, you shall open my lips, and my mouth will declare your praise.
(Twice)

PSALM 3

- O Lord, why do so many taunt me?
Many are those who rise up against me;
- Many are those who say of my soul:
“There is no salvation for him in his God!”
- But you, O Lord, are a shield around me, my
glory: you raised my head.
- Loudly did I cry out to the Lord
and from his holy mountain he listened to me.
- As for me, I lay down and slept,
I rose again for the Lord will be my help.
- I will not fear ten thousand people arrayed against me all around:
- Arise, O Lord, save me, my God!
You have stricken all who fought me without cause, you
have shattered the sinners’ teeth.
- This deliverance is the Lord’s.
Upon your people be your blessing!

And again:

- As for me, I lay down and slept,
I rose again, for the Lord will be my help.

PSALM 37

- O Lord, in your anger, rebuke me not; chastise me not in your wrath!
- Your arrows have bored into me
and upon me you have firmly laid your hand.
- There is no soundness in my flesh because of your wrath,
there is no peace in my bones because of my sins.
- Because my iniquities have overwhelmed me,
they have weighed upon me like a weighty load.
- My sores have become stench and festering because of my folly;
- A stooping and exhausted wreck,
I stumbled mourning all the day.
- My loins were burning with fever
and there was no soundness in my flesh.
- I was crushed and deeply afflicted,
I roared with the groaning of my heart.
- O Lord, all my longing stood before you,
and my groaning was not hushed away from you.
- My heart came to grief, my strength deserted me, and
even the light of my eyes failed me.
- My friends and companions came and fought me,
while my closest kinsmen stood afar from my presence;

- And those who sought my life used violence while
those who wished my loss spoke lies, plotting deception all the day.
 - But I remained as a deaf man and heard them not, as a
dumb man and opened not my mouth,
 - As a man who has not heard a thing and thus
has no retort upon his lips.
 - In you, O Lord, I have placed my trust: you will
give heed, O Lord my God!
 - I said: “O, that my foes cease to gloat over me!
They boasted mightily when my feet stumbled.”
 - As for me, I am ready for scourgings and my
pain is before me always,
 - Indeed, I myself confess my guilt
and I will live in anguish because of my sin.
 - But my enemies survive and overpower me, and
those unduly hating me are multiplied:
 - Those who, rendering evil for good,
opposed me when I sought but righteousness.
 - O Lord, my God, forsake me not!
Stay not afar from me!
 - Come close to help me, O Lord of my salvation!
- And again:*
- O Lord, my God, forsake me not!
Stay not afar from me!
 - Come close to help me, O Lord of my salvation!

PSALM 62

- O God, my God, at dawn I rise to you!
My soul has thirsted for you,
and oh, how my flesh has hungered for you like a
trackless, parched land that has no water,
- So did I come before you in your holy place
to see the power and the glory that are yours.
- Since your love is more delightful than life itself, my
mouth will declare your praise.
- So shall I bless you as long as I live and lift up
my hands in your name.
- My soul shall be filled as with marrow and fat,
and with joyful lips my mouth shall sing praise.
- While lying on my couch, I remembered you,
I thought of you throughout the early watches.
- You became for me the Helping One:
in the shelter of your wings I will rejoice.
- My soul followed you close by and your right hand held me up.
- But as for those who sought my life in vain, may
they sink into the abyss of the earth and be deliv-
ered to the trenchant sword:
the portion of jackals they shall be!
- But the king shall rejoice in God
and all who swear by him shall glory, for the
liars' mouth is stopped.

And again:

- I thought of you throughout the early watches.
 You became for me the Helping One:
 in the shelter of your wings I will rejoice.
- My soul followed you close by and your right hand held me up.
- Glory be to the Father and to the Son and to the Holy Spirit; now and ever
 and unto ages of ages. Amen.
- Alleluia, alleluia, alleluia. Glory to you, O God. *(Thrice without metanies)*
- Lord, have mercy. *(Thrice)*
- Glory be to the Father and to the Son, and to the Holy Spirit.
- Now and ever, and unto ages of ages. Amen.

At this point, the priest leaves the Holy Place through the north door. Standing with a lighted candle before the icon of the Lord, he continues the Prayers of Orthros.

PSALM 87

- O Lord, God of my salvation,
 day and night I cried out before you.
- Let my prayer reach up to you,
 lend your ear to my request, O Lord,
- For my soul was flooded with troubles and my
 life came close to Hades.
- I was reckoned with those who sink in the abyss, I was
 like a man beyond help, left for dead,
- Like the slain that lie in the tomb, those you remember no more:
 they are cut away from your hand.
- They have cast me down to the bottom of the pit into
 darkness and the shadow of death.

- Your anger was a burden upon me, you poured
your billows over me.
- You took my friends away from me, you made
me distasteful to them.
- I was closed in and could not escape, my eyes
were dim with distress.
- I cried out to you, O Lord, all the day, I
stretched out my hands to you.
- But do you work wonders for the dead?
Do the dead ever rise to sing your praise?
- Does anyone sing your love in the grave
or your faithfulness in the midst of perdition?
- Are your marvels ever known in the darkness or
your justice in the land of oblivion?
- Yet I, O Lord, cried out to you,
and to you my prayer rose at dawn.
- Why, O Lord, do you reject my soul?
Why do you hide your face from me?
- I am wretched and troubled since my youth,
I was raised high, then humbled and distressed.
- Your plagues have swept over me and your terrors left me shaken:
 - They surrounded me like waters all the day, they
close in upon me all together.
 - You have taken from me friend and companion and
my acquaintances, so wretched am I.

And again:

- O Lord, God of my salvation,
day and night I cried out before you.

- Let my prayer reach up to you,
 lend your ear to my request, O Lord.

PSALM 102

- Bless the Lord, O my soul!
 May all that is in me bless his holy name!
- Bless the Lord, O my soul,
 and forget not all the gifts from him
- Who pardons all your sins and heals all your diseases,
 – Who ransoms your life from corruption and
 crowns you with love and mercies,
- Who fills your longing with what is good;
 and your youth is renewed like the eagle's!
- The Lord brings about deeds of kindness and
 vindication for all the oppressed.
- He has made known his ways to Moses and his
 will to Israel's children.
- The Lord is the One of compassion and pity,
 long-sufferance and manifold love:
 his contention is not for ever nor shall his
 anger always last.
- He deals not with us as our sins demand nor
 does he repay our evil deeds.
- For as high as the heavens stand over the earth,
 so high has the Lord extended his love for those who fear him.
- As far as the East stands away from the West, so far
 has he put our sins from us.

- As kind as a father is toward his children,
so kind is the Lord for those who fear him.
For he himself knows well how we were formed: remember, we are only dust!
- A man! his days resemble grass:
as a flower of the field, so shall he bloom.
- But let a breath pass over him and he is gone, and
never shall he know his place again.
- But the love of the Lord is from all eternity and to all eternity for
those who fear him,
- And his justice is upon the children of children of
those who keep his covenant
and remember his laws to obey them.
- The Lord has established his throne in heaven: over
all things his kingship is supreme.
- Bless the Lord, all you his angels,
you strong and mighty ones who obey his word on
hearing the sound of his decrees!
- Bless the Lord, all you his powers, his attendants who obey his will!
- Bless the Lord, all you his works, in every
place of his dominion! Bless the Lord, O
my soul!

And again:

- In every place of his dominion, bless the
Lord, O my soul!

PSALM 142

- O Lord, listen to my prayer;
in your truth give heed to my request and in
your justice hear me,
- And enter not into judgment with your servant since of
all the living, none is just before you.
- The enemy has pursued my soul,
he has crushed my life into the ground;
- He has forced me to dwell in darkness like those long dead.
My spirit was overwhelmed with grief and
within me my heart was troubled.
- Remembering the days of old,
I meditated on all your deeds,
I thought of the works of your hands.
- I stretched out my hands to you;
like a parched land my soul longed for you.
- Listen to me without delay, O Lord: my spirit
has failed me;
- Turn not your face away from me
nor let me sink in the pit like the others.
- Grant that I may hear your love at dawn for I
have placed my hope in you.
- O Lord, let me know which way I shall go for I
have lifted up my soul to you.
- Deliver me, O Lord, from my enemies: it is to
you that I have fled.
Teach me to do your will, for you are
my God;

- May your good Spirit lead me over level ground.
For the sake of your name, O Lord, you will keep me alive;
- In your saving bounty,
you will deliver my soul from oppression, and in
your loving kindness,
you will destroy my enemies
- And bring to naught all those who grieve my soul, for I
am your servant.

And again:

- O Lord, in your justice hear me
and enter not into judgment with your servant.
- O Lord, in your justice hear me
and enter not into judgment with your servant.
- May your good Spirit lead me over level ground.

The priest enters the Holy Place through the south door.

*The **HOLY DOORS** and the **CURTAINS** are closed.*

- Glory be to the Father and to the Son and to the Holy Spirit; now and ever
and unto ages of ages. Amen.
- Alleluia, alleluia, alleluia. Glory to you, O God. (*Thrice with metanies*)
- O our Hope, glory to you!

IRĒNIKA (GREAT SYNAPTĒ)

Deacon: In peace, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For peace from on high and the salvation of our souls, let us pray
to the Lord.

R. Lord, have mercy.

Deacon: For peace in the whole world, the well-being of the holy Churches of God, and the union of all, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For our Father and (Arch)bishop *N.*, the reverend priests, the deacons in Christ, and for all the clergy and the people, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For our civil authorities, for the government and the armed forces, that they may be upheld and strengthened in every good deed, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For this city, for every city and country place and the faithful dwelling in them, let us pray to the Lord.

R. Lord, have mercy.

Deacon: For favorable weather, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

R. Lord, have mercy.

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

R. Lord, have mercy.

Deacon: For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord.

R. Lord, have mercy.

R. Lord, have mercy.

R. To you, O Lord.

R. Amen.

THE LORD IS GOD (Tone 2)

The Lord is God and has ap-peared to us. Bles-sed is

He who comes in the name of the Lord.

Greek-Byzantine verses:

1. Give thanks to the Lord and call upon his name. *(Refrain)*
2. All the nations encompassed me: in the name of the Lord, I crushed them. *(Refrain)*
3. This was done by the Lord: it is wonderful in our eyes. *(Refrain)*

[Slavo-Byzantine verses:

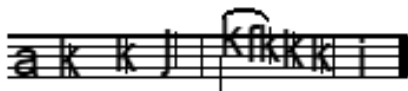
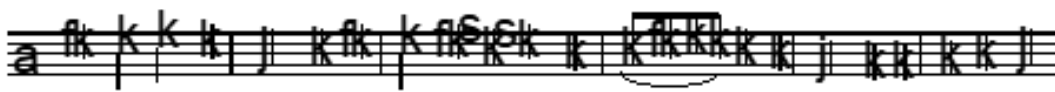
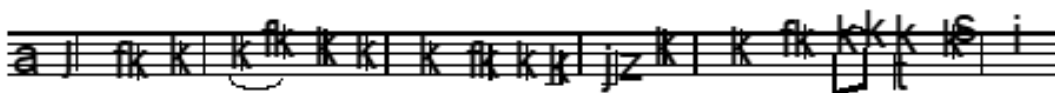
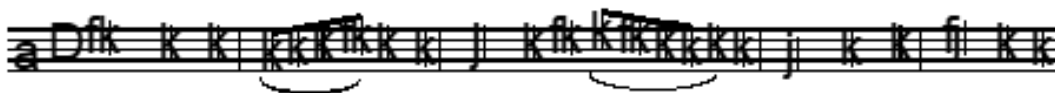
1. O give thanks to the Lord, for he is good; for his mercy endures forever. *(Refrain)*
2. All the nations encompassed me: in the name of the Lord, I crushed them. *(Refrain)*
3. I shall not die, but live instead, and I shall proclaim the works of the Lord. *(Refrain)*
4. The stone which the builders rejected has become the cornerstone. This was done by the Lord: it is wonderful in our eyes. *(Refrain)]*

During the following Troparia, the clergy come out to stand before the Kou-vouklion.

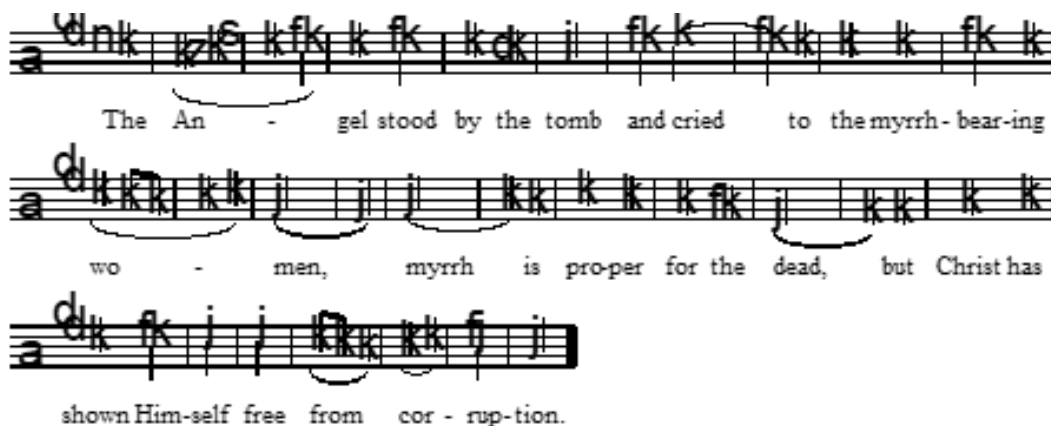
TROPARIA (Tone 2)



v. *Glory be to the Father and to the Son, and to the Holy Spirit.*



v. *Now and ever, and unto ages of ages. Amen.*



The Lamentation Dirges are now read in three stases, sometimes intercalated with verses of Psalm 118 (Kathisma 17). At the beginning of each stasis, one priest, in seniority, intones the first verse, which is then repeated by the people. He (or a deacon) then makes an incensation of the Kouvouklion on all four sides, the iconostasis and the church and people.

Dirges of the Burial

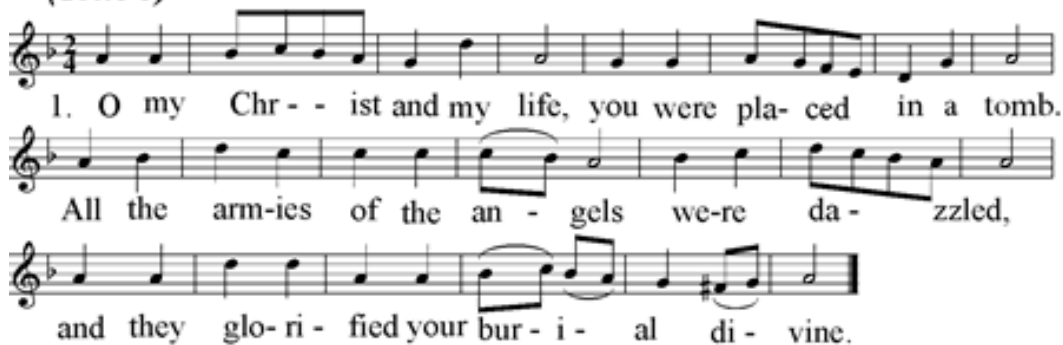
STASIS I

Priest: I Zoi en tafo katethis Christe kai anghelon stratie
explitonto, sinkatavasin doxazousie teen seen.

[Ἡ ζωὴ ἐν τάφῳ, κατετέθης Χριστέ, καὶ Ἀγγέλων
στρατιαὶ ἐξεπλήττοντο, συγκατάβασιν δοξάζουσαι
τὴν σὴν]

1.

(Tone 5)



Verse 1 repeated in Arabic:

2. Fi Qab-ren wu-di-ta ya ya-su-al ha-ya Fa
ta-hai-yarut ju-nu-dul ma-la-i-Ka Al-la-Thee-na maj-
ja-du ta-na-zu-lak.

3. How can you die, O my Life? How can
you lie in a tomb?

By your saving death you crushed the power of death; and
you raised from the tombs all those who were dead.

4. I-ya-Ka nu-ath-them ya ya-su-al ma-lek,
wa-nu-kar-re-mu a-la-ma-Ka wa-duf-nak,
ith Khal-las-ta-na bi-ha mi-nal Fa-sad.

***[We do magnify you, O Lord Jesus our King;
And we venerate your Passion and Burial;
For you have delivered us from death]***

5. We do magnify you,
O King and God of all,
We do honor you and bow to your Burial,
Through which you have saved us from corruption.

6. Fi Qab-ren wu-di-ta,
ya ya-su-al ha-ya,
wa-bi-mao-ti-Kar ra-hee-be la-shai-tal-mout
wa-an-ba-ta lil-ma-la ma-al ha-ya.

[O my Christ and my life, you were
placed in a tomb.

By your death you have now destroyed death and have become
the true Fountain of Life for the whole world.]

7. The most handsome of men appears
today without form.
The Lord Jesus Christ is laid today in the tomb to
restore to us all the beauty of God.

8. Ya Ya-su ha-ya-tee, noo-ree wa-Kha-la-see,
Kai-fa tuh-ja-bu fi qab-ren mu-th-lee-men,
In-na-hu-h-ti-ma-Lon fa-i-qul id-rak.

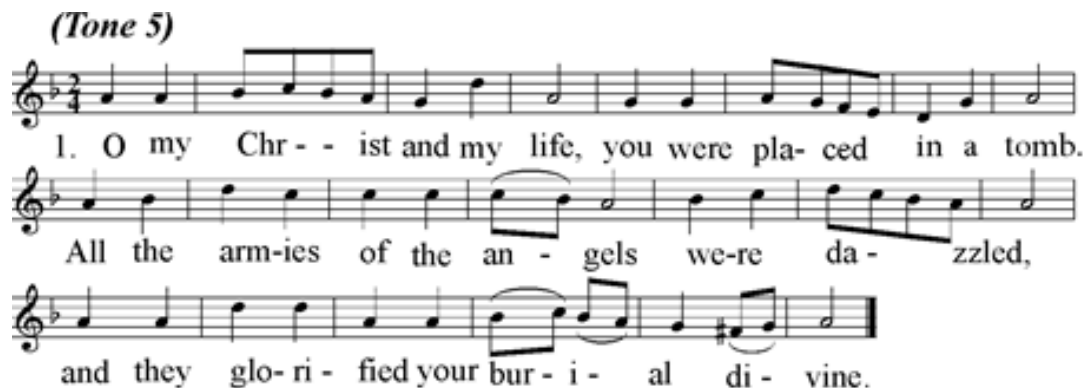
[O my sweet Lord Jesus, my Salvation, my Light:
How are you in a grave and by its darkness hid?
How unspeakable the myst'ry of your love.]

9. We do know, O Jesus,
O King and Master of all,
that you accepted this death for the life of all. O
great wonder! O divine condescension!
10. Ya ya-su-al Kha-lek, ith wu-di-ta
fil-qabr,
Kul-lou ou-sou-soul ja-hi-mi ta-zal-za-lat,
wa-ta-fat-ta-hat qu-bu-rul ma-i-teen.

[When, O Christ, Creator, you were placed in a tomb,
the foundation stones of Hades were shaken;
and the tombs of the dead were all opened wide.]

11. The pure one, O Jesus, shed her
tears over you.
In agony she expressed her motherly love:
“How shall I place you in the grave, O my Son?”
- v. *Glory be to the Father and to the Son, and to the Holy Spirit.*
12. We do praise you, O Word: you, the
God of us all,
with the Father and your All-Holy Spirit; and we
glorify your burial divine.
- v. *Now and ever, and unto ages of ages. Amen.*
13. We do glorify you,
most pure Mother of our God;
and we venerate your Son in his burial; for in
truth he is the God of all mankind!

And the first verse again:



LITTLE SYNAPTĒ

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

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by your grace.

R. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For your name is blessed and your kingdom glorified, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

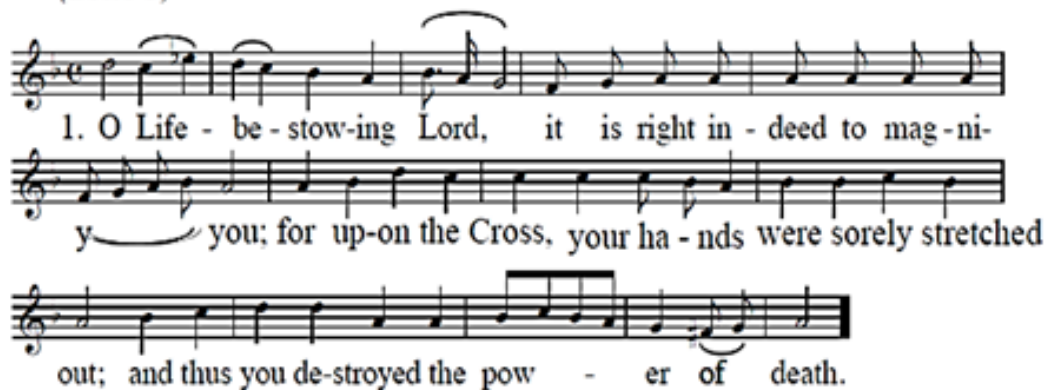
The second priest, in seniority, intones the first verse, which is then repeated by the people. He (or a deacon) then makes an incensation of the Kouvouklion on all four sides, the iconostasis and the church and people.

STASIS II

Priest: 1. Axion esti, megalinin se ton zoedotin, ton stavro tas chiras ektinanta, kai sintrisanda to kratos tou echthrou.

[Ἀξιόν ἐστι, μεγαλύνειν σε τὸν Ζωοδότην, τὸν ἐν τῷ Σταυρῷ τὰς χεῖρας ἐκτείναντα, καὶ συντρίψαντα τὸ κράτος τοῦ ἐχθροῦ.]

(Tone 5)



Arabic:

In-na be-s-teh-qa-q nu-ath-thi-mu-Ka
ya wa-hi-ba--al ha-ya ya mun ba-sa-ta
ya-da-y-he a-la-s sa-leeb, fa-gha-da
sa-hi-qun qu-wa-tal s-du.

2. O Creator of all,
it is right indeed to magnify you:
for by your Passion, we gained everlasting life; and
we were freed from corruption and death.

3. *Verse 2 Repeated in Arabic:*

In-na be-s-teh-qa-q nu-ath-thi-mu-Ka ya
Kha-li-qa---l ja-mee, wa-nu-sub-be-hu
a-la-ma-Ka wa-duf-nak, ith Khal-lus-ta-na
be-ha me-nal fa-sad.

4. When you disappeared

in the grave as mortal man, O my God, you bestowed upon all men
immortality,
you who fashioned us from the earth.

5. In-na--s sa-ru-feem qa-dir-ta-a-du ith

sha-ha-du--ka fil a-a-lee ma-il-a-be bi-lan fi-sal,
wa-fil-ar-dee as-fa-lan mul-qan mai-tan.

[O my Saviour and God,
all the seraphim were trembling with fear: for on high
with the Father you are united;
yet below they see you lying in death.]

6. Who could ever describe

this most dreadful and awe-inspiring sight? He who
made and formed the whole universe,
today accepts to suffer and to die!

7. Qad ta-maz-za-qa, hee-na sul-ba-Ka

hi-ja-bu-l ha--ai-ka-lee wa-Khta-fa-tin-nai- yi-ra-tu
ya-Ka-lee-ma lam-ma ghib-ta
tah-ta-l ar-dee ya sham-su.

[At your Crucifixion,
O Word, the veil of the temple was rent;
and the stars above in heaven hid their radiance,
when you, the Sun, were hidden in the earth.]

8. The centurion cried out:

“O Christ, I know you are God, even in death!” Nicodemus and Joseph trembled and exclaimed:

“How shall we touch you, O God, with our mortal hands?”

9. Hab-ba-tul hin-taa al-mu-tha-n-na-tu-t
tub-ee qad zu-u-ree-at fi-bu-too-nil ar-de bil-a-ba-
rat-til-youm, wa-sa-yuf-ra-hu-l a-lum hee-na tun-
bot.

[Two-fold in its nature,
the life-giving Seed today is planted
in the furrows of the earth, watered by our tears.
But tomorrow he shall blossom forth with life.]

10. With songs and hymns of praise,
we the faithful worship you with one accord we magnify
your Crucifixion, O Christ God:
for you have saved us from corruption and death.

v. *Glory be to the Father and to the Son, and to the Holy Spirit.*

11. O eternal God the Word,
coeternal with the Father and Spirit:
in your love and compassion, save America,

blessing us with peace and freedom evermore.

v. Now and ever, and unto ages of ages. Amen.

12. Life was born from you,

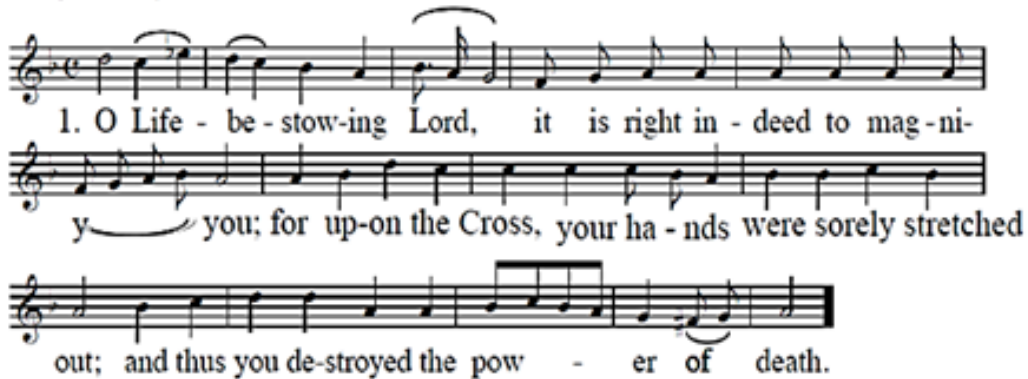
O most blameless and most holy Virgin:

keep the Church of Christ, your Son, free from dissensions,

blessing it with peace and unity and love.

And the first verse again:

(Tone 5)



LITTLE SYNAPTĒ

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

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by your grace.

R. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For you are holy, O our God, seated upon the throne of the cherubim, and we render glory to you, and to your eternal Father, and to your all-holy, good and life-giving Spirit, now and ever, and unto ages of ages.

R. Amen.

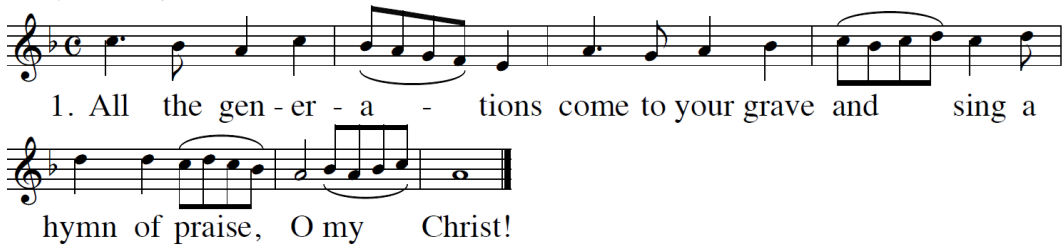
The third priest, in seniority, intones the first verse, which is then repeated by the people. He (or a deacon) then makes an incensation of the Kouvouklion on all four sides, the iconostasis and the church and people.

STASIS III

Priest: Ei yenee pasee, imnon ti Tafi Sou, prosferousi Christe mou.

[Αἱ γενεαὶ πᾶσαι, ὕμνον τῇ Ταφῇ σου, προσφέρουσι Χριστέ μου.]

(Tone 3)



1. All the gen - er - a - tions come to your grave and sing a
hymn of praise, O my Christ!

Ku-l-lu aj-ya-lil wa-ra ta-r-fa-u-t
tas-bee-ha lil-daf-ni-Ka ya--- ya-soo-i.

2. When our most pure Lady saw thee prone,
O Logos,
a mother's dirge she gave thee.
3. Yu-su-fu-r ra-mee-yu An-za-la-Ka a-nee-l oud
wa-ad-ja---Ka fee qa—b-ren.

[From the Cross, he brought you, that Ari-
mathean; and he laid you in the grave.]

4. Ah, my precious Springtime! Ah, my Son
beloved!

Ah, whither fades thy beauty?

5. Ha-mi-lat-tu-t tee-bee qad-da-m-na lak be-ra---
gh-ba, tu-yu-bun ya--- ma-see-hee.

[Ointment-bearing women drew near to
you, O Lord, to offer myrrh in their love.]

6. Him as dead though living, let us, like the
women,
in love anoint with spices.

7. Yu-suf wa-ni-qo--di-mos yu-jah-hi-zan-nil
Kha-a-a-leq Ka-ma Ya-lee-qu bil-ma—ou-ta.

[Helped by Nicodemos,
Joseph now does bury
his Maker's body with love.]

8. Ah, those minds so foolish, hearts so
Christ-destroying,
of them that slew the prophets.

9. Ya Kul-la-l Kha-lee-qa ha-lu-ma
lil-nu-qa---dem ma-ra-Thee-na-a--- lil-
Kha—leq.

[Come now all creation, let us
sing our dirges to the Creator of
all.]

10. Death himself by thy death, O my
God, hast thou slain by power of thy
Godhead.

11. Mun-tha-run ra-hee-bon, mus-tagh-ra-bon ya Ka-
a-li-ma, Kai-fa Ar-den tah-ji-bu-Ka.

[What an awesome and strange sight:
How could the ground cover you, O
Word of God?]

12. Peace thy Church to prosper, to thy
folk, salvation
be given through thy Rising.

*The priest sprinkles the Epitaphios and congregation with rose water while
the following verse is repeated as long as the process lasts:*

13. Er-ra-nan ton ta-phon, , e my-ro-pho-ri myra,
li-an pro-i el-thou-se

[Ἐρραναν τὸν τάφον, αἱ Μυροφόροι μύρα
λίαν πρῶτῃ ἐλθοῦσαι.]

Ointment-bearing women came to
your grave, O Lord,
to sprinkle you with their myrrh.

Ha-mi-lat-tut tee-be, ji-nal qab-ra sah-ran,
li-yud-fi-q-na tu-yu-bun.

v. *Glory be to the Father and to the Son, and to the Holy Spirit.*

14. O my God, O Three in One,
Father, Son, and Spirit,
Have mercy on your world.

v. *Now and ever, and unto ages of ages. Amen*

15. Most pure Virgin Mother of God,
make your children to behold the Resurrection of your Son.

And the first verse again:

(Tone 3)

1. All the gen - er - a - tions come to your grave and sing a
hymn of praise, O my Christ!

LITTLE SYNAPTĒ

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

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by your grace.

R. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

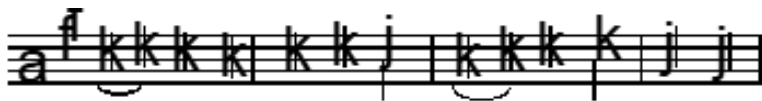
R. To you, O Lord.

Priest: For you are holy, O our God, seated upon the throne of the cherubim, and we render glory to you, and to your eternal Father, and to your all-holy, good and life-giving Spirit, now and ever, and unto ages of ages.

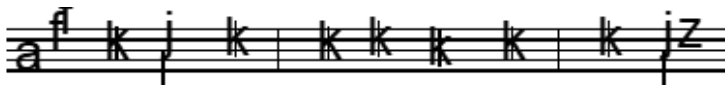
R. Amen.

EVLOGITARIA OF THE RESURRECTION (Tone 5)

The Evlogitaria of the Resurrection are sung on most Sundays and are the conclusion of the 17th Kathisma (Psalm 118).



Bles-sed are You, O Lord: teach me Your sta-tutes



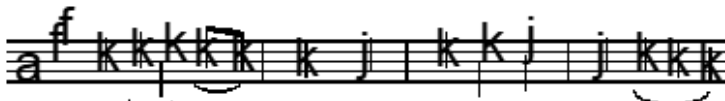
The or - ders of an - gels were a - mazed



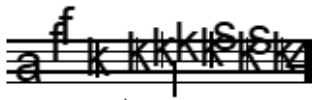
when they be-held You, O Sa - vior a-mong the dead,



des-troy-ing the po - wer of Death, and rai - sing



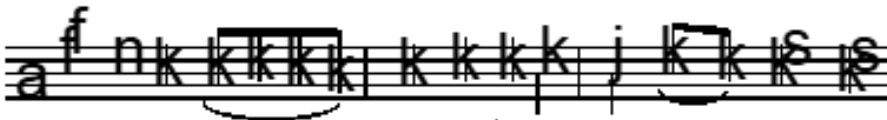
up A - dam with You, and re-leas - ing all



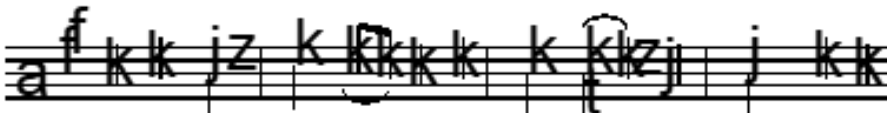
from Ha - des.



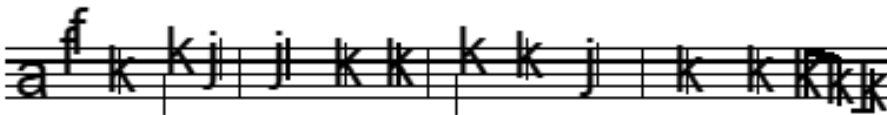
Bles-sed are You, O Lord: teach me Your sta-tutes



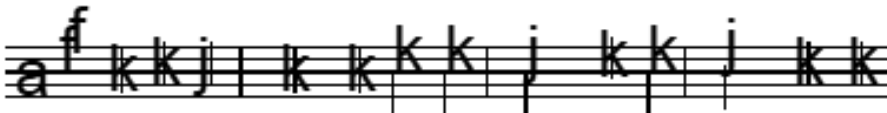
The ra - di - ant an - gel stand - ing with -



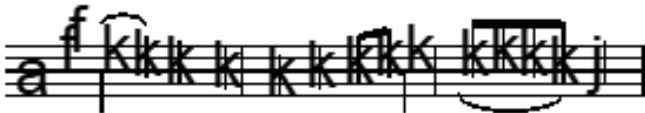
- in the tomb cried out to the myrrh-bear-ers: "Why, O wo-



- men dis-ci - ples, do you min-gle myrrh with your tears



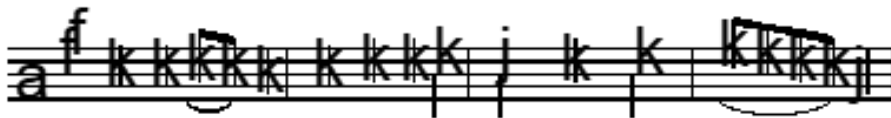
of pi-ty? Look up-on the tomb and re - joice, for the



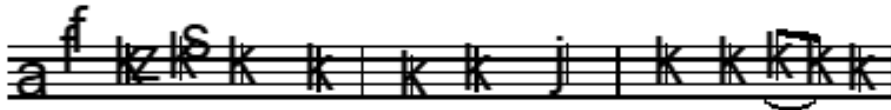
Sa-vior is ri-sen from the dead.



Bles-sed are You, O Lord: teach me Your sta-tutes



Ve-ry ear-ly in the mor-ning the myrrh-bear-ers



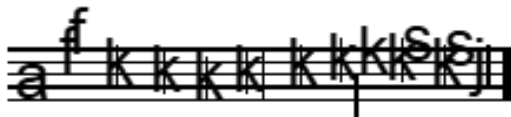
ran la-men-ting to Your tomb. But the an-gel



stood by them and said: "Do not weep! The time of



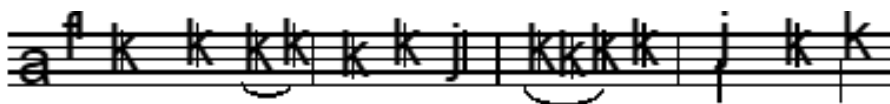
la-men-ting has past. An-nounce the re-sur-rec-



-tion to the A-pos-tles.



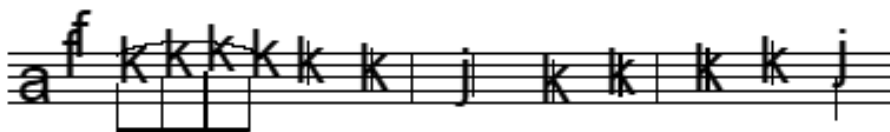
Bles-sed are You, O Lord: teach me Your sta-tutes



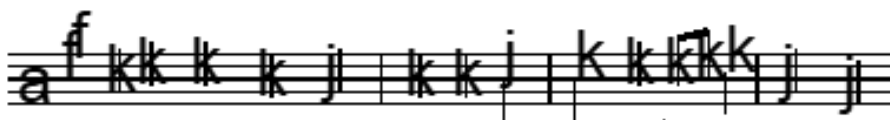
The myrrh-bear - ing wo-men came with myrrh to Your



tomb, O Sa - vior, and heard the an - gel say to them:



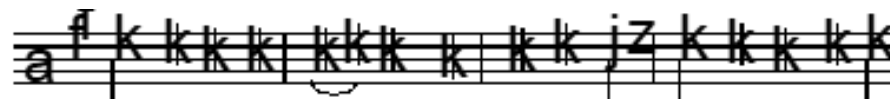
"Why do you think that the Li - ving One



is a-mong the dead? For as God He has ri - sen from



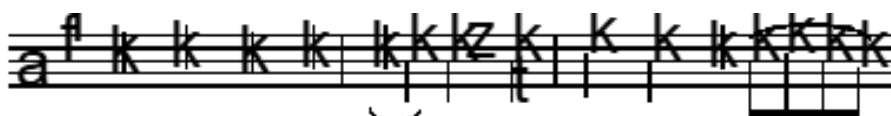
the dead."



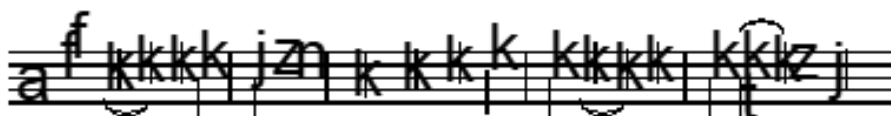
Glo - ry to the Fa - ther and to the Son and to the Ho - ly



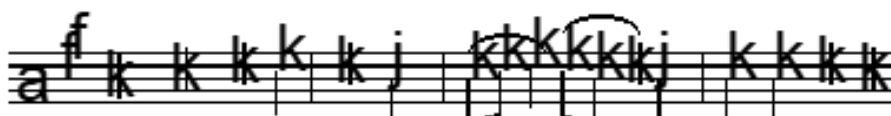
Spi - rit;



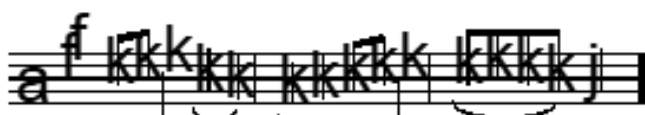
We wor-ship the Fa-ther, the Son and the Ho-



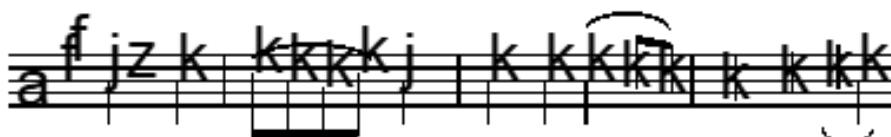
- ly Spi - rit, the Ho-ly Tri - ni-ty one in sub-stance.



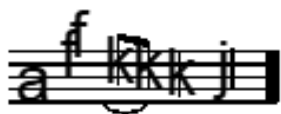
And with the Se - ra-phim we cry out: Ho-ly, ho-ly,



ho - ly are You, O Lord.



Now and al - ways and for e - ver and e-



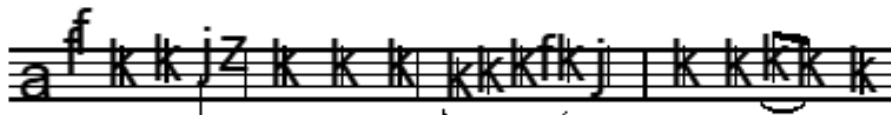
- ver. A-men.



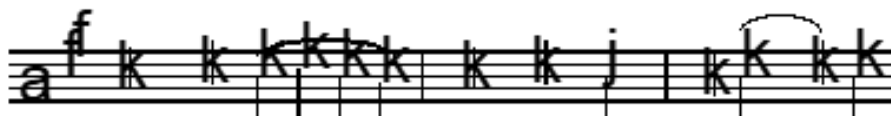
Since you gave birth to the Gi-ver of Life, O Vir-



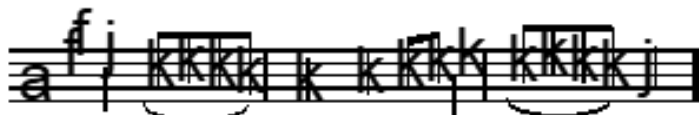
- gin, you de - li-vered A - dam from sin and you gran-ted



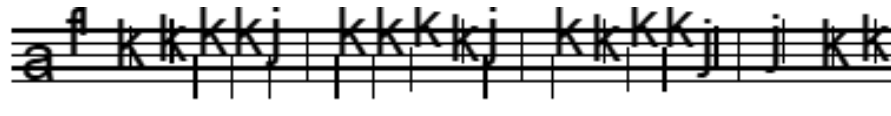
joy to Eve in-stead of sad - ness. For He who took



flesh from you, God and man, re-stored to



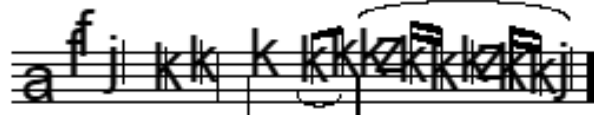
life him who had gone a - stray.



Al-li-lu-i-a, al-li-lu-i-a, al-li-lu-i-a: glo-ry to



You, O God! Al-li-lu-i-a, al-li-lu-i-a, al-li-lu-i-a:



glo-ry to You, O God!

LITTLE SYNAPTĒ

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

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by your grace.

R. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For you are the King of Peace, O Christ God, and we render glory to you, and to your eternal Father, and to your all-holy, good and life-giving Spirit, now and ever, and unto ages of ages.

R. Amen.

SESSIONAL HYMNS (Tone 1)

Joseph obtained your holy body from Pilate. He anointed it with aromatic spices, wrapped it in fine linen and placed it in a new tomb. Then the women entered and said: “O Christ, show us your Resurrection as you promised!”

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

O Christ, show us your Resurrection as you promised!

v. Now and ever, and unto ages of ages. Amen.

The choirs of angels were dazzled when they saw the One who is in the bosom of the Father, the Immortal One, now lying as dead in the tomb. The hosts of angels surround him and glorify him while he is counted with the dead in Hades: for he is the Lord!

PSALM 50

- O God, have mercy on me in the greatness of your love; in the abundance of your tender mercies wipe out my offense.
- Wash me thoroughly from malice and cleanse me from sin,
- For I am well aware of my malice and my sin is before me always.
- It is you alone I have offended, I have done what is evil in your sight, wherefore you are just in your deeds and triumphant in your judgment.
- Behold, I was born in iniquities and in sins my mother conceived me.
- But you are the lover of truth: you have shown me the depths and secrets of your wisdom.
- Wash me with hyssop and I shall be pure, cleanse me and I shall be whiter than snow.
- Let me hear sounds of joy and feasting; the bones that were afflicted shall rejoice.
- Turn your face away from my offenses and wipe off all my sins.
- A spotless heart create in me, O God; renew a steadfast spirit in my breast.
- Cast me not afar from your face, take not your blessed Spirit out of me.
- Restore to me the joy of your salvation and let your guiding Spirit dwell in me.
- I will teach your ways to the sinners and the wicked shall return to you.

- Deliver me from blood-guilt, O God, my saving God, and
my tongue will joyfully sing your justice.
- O Lord, you shall open my lips
and my mouth will declare your praise.
- Had you desired sacrifice, I would have offered it,
but you will not be satisfied with whole-burnt offerings.
- Sacrifice to God is a contrite spirit:
a crushed and humbled heart God will not spurn.
- In your kindness, O Lord, be bountiful to Sion; may
the walls of Jerusalem be restored.
- Then will you delight in just oblation,
in sacrifice and whole-burnt offerings.
- Then shall they offer calves upon your altar.

CANON (Tone 6)

FIRST ODE

The Lord once buried the pursuing Pharaoh beneath the waves of the sea. And the children of the people he redeemed buried their Saviour beneath the earth. But, like the children of Israel, let us sing a hymn to our God, for he is gloriously triumphant!

v. Glory to you, O our God, glory to you!

1. O Lord, my God, I will sing a funeral hymn to you, a song at your burial. You have opened for me the gates of life; and by your death, you have destroyed death and Hades.

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

2. All things above and below the earth quaked with fear at your death, as they beheld you, O my Saviour, upon the throne on high and in the tomb below. For beyond our understanding, you lie before our eyes: a body, yet the very Source of Life!

v. Now and ever, and unto ages of ages. Amen.

3. To fill all things with your glory, you have gone down into the deepest part of the earth: for my person, which is in Adam, has not been hidden from you. But in your love for mankind, you are buried in the tomb to restore me from corruption.

THIRD ODE

O Lord, you suspended the earth over the waters. Seeing you suspended on the Cross, the creation quaked in fear and cried aloud: "There is no Holy One like you, O our God!"

v. Glory to you, O our God, glory to you!

1. You have revealed signs and types of your burial in a multitude of visions. Now, O Master, as both God and man, you have revealed your hidden secrets to those in Hades who cry out: “There is no Holy One like you, O our God!”

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

2. You stretched out your arms and united all that had been separated. Wrapped in a shroud, O Saviour, and buried in a tomb, you have granted freedom to the captives in Hades, and they cry out: “There is no Holy One like you, O our God!”

v. Now and ever, and unto ages of ages. Amen.

3. Nothing can contain you! Yet you were voluntarily enclosed and sealed within the tomb. But through your energies, you have as God revealed your power to those who sing, “There is no Holy One like you, O our God!”

LITTLE SYNAPTĒ

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

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by your grace.

R. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For you are our God, and we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

SESSIONAL HYMN (Tone 1)

O Saviour, the soldiers keeping watch over your tomb became as dead men in the presence of the radiant angel who proclaimed the Resurrection to the women. We glorify you, for you have destroyed corruption. We fall down before you, risen from the tomb, our only God!

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

O Saviour, the soldiers... *(Repeat)*

FOURTH ODE

Foreseeing your divine self-emptying and your death upon the Cross, the prophet Habakkuk cried out in his affliction: “By your descent into Hades, O God of all goodness, you trampled the might of the tyrant, for you are the Mighty King!”

v. Glory to you, O our God, glory to you!

1. Today you keep holy the Sabbath, the seventh day, which you blessed in ancient times by resting from all your works. You bring all things into being, and you make all things new, keeping the Sabbath rest, my Saviour, and restoring your strength.

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

2. You have gained the victory by your greater strength. Your soul was separated from your body—yet by your power, O Word, you have burst asunder the bonds of death and Hades.

v. Now and ever, and unto ages of ages. Amen.

3. Hades was filled with bitterness when it met you, O Word. It saw a mortal deified, marked by wounds, yet all-powerful. It shrank back in terror from this sight.

FIFTH ODE

Contemplating beforehand the never-setting Light which you shone upon us in your goodness at your coming, O Christ, the prophet Isaiah kept vigil for you in the night and cried aloud: “The dead shall live; and they shall rise from their tombs; and the whole earth shall rejoice!”

v. Glory to you, O our God, glory to you!

1. Becoming a creature formed from the dust, O Creator, you make new those who were born on earth. The shroud and tomb point to the mystery that is within you, O Word. For the honorable Joseph of Arimathea fulfills the counsel of your Father, who has gloriously refashioned me in you!

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

2. By death, you transform mortality; and by your burial, you change corruption. With divine power, you make the nature you assumed incorruptible, rendering it immortal. For your soul was not left among the dead, O Master, nor did your flesh know decay.

v. Now and ever, and unto ages of ages. Amen.

3. Coming forth from a painless birth, and wounded in the side by a spear, O my Maker, you have brought about the re-creation of Eve. Becoming a second Adam, you fell into a life-giving sleep in ways beyond nature; you awakened from sleep and from corruption by you almighty power.

SIXTH ODE

Enclosed in the belly of the whale, Jonah could not be held in it, for he formed an image of your Passion, prefiguring your sojourn within the tomb. He came forth from it as from a bridal chamber, saying to the soldiers: “In vain do the guards keep watch over him who grants us great mercy!”

v. Glory to you, O our God, glory to you!

1. O Word, you were torn but not separated from the flesh that you had assumed. For although the temple of your body was destroyed at the time of your Passion, yet the Person of your Divinity and your flesh are one and the same, in both, you are one Son, one Word of God: both God and man.

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

2. The fall of Adam brought death to man, but not to God. Though the earthly substance of your flesh suffered, yet the Divinity remained impassible. That which was corruptible in your human nature was changed by you into incorruption; and by your Resurrection, you have become the Source of immortal Life.

v. Now and ever, and unto ages of ages. Amen.

3. Hades rules over mortal men—but not forever. Laid in the tomb, O mighty Lord, with your life-giving hand you have burst asunder the bars of death. To those from every age who slept in the tombs, you proclaimed true deliverance, O Saviour, who have become the first-born from among the dead.

LITTLE SYNAPTĒ

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

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by your grace.

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Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For you are the King of Peace and the Saviour of our souls, and we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

KONTAKION OF HOLY & GREAT SATURDAY (Tone 6)

He who closes the abyss now lies before us dead. As a corpse, the Immortal One is wrapped in linen with sweet spices and laid in a tomb. The women came to anoint him with myrrh, weeping bitterly and crying, “This is the most blessed Sabbath, on which Christ sleeps; but on the third day, he shall rise again!”

IKOS

He who holds all things in unity was lifted up on the Cross, and the whole creation wept to see him hanging naked on a Tree. The sun hid its rays and the stars cast aside their brightness. The earth shook in mighty fear, the sea fled and the rocks were rent. Many graves were opened, and the bodies of the just arose. Hades groaned below, and the Jews plotted how to spread false reports about Christ’s Resurrection. But the women cried aloud, “This is the most blessed Sabbath, on which Christ sleeps; but on the third day, he shall rise again!”

SYNAXARION

After the Synaxarion of the day, without its ending line:

On Holy and Great Saturday, we celebrate the divine Burial and the Descent of our Lord and Saviour, Jesus Christ, to Hades, through which he made mankind pass from death to eternal life.

v. It is in vain that the guards keep watch over the tomb; death cannot keep watch over Life which is sleeping there.

By your ineffable condescension, O Christ our God, take pity on us. Amen.

SEVENTH ODE

O ineffable wonder! The One who delivered the young men from the furnace is now laid lifeless in the tomb: he willed it thus for our salvation. Let us sing to him, “You are the One who saves us! O Lord, blessed are you!”

v. Glory to you, O our God, glory to you!

1. Hades was wounded in the heart when it received him whose side was pierced by a spear. Consumed by the divine Fire, it groaned aloud at our salvation, as we sing, “You are the One who saves us! O Lord, blessed are you!”

v. Glory to you, O our God, glory to you!

2. O happy tomb! It received within itself the Creator, like one asleep, and it became the divine treasury of Life for the salvation of all who sing, “You are the One who saves us! O Lord, blessed are you!”

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

3. The Life of all submits to being laid in a tomb, according to the law of the dead: and he makes it a source of awakening, for the salvation of those who sing, “You are the One who saves us! O Lord, blessed are You!”

v. Now and ever, and unto ages of ages. Amen.

4. In Hades, and in the tomb, and in Eden, the divinity of Christ was indivisibly united with the Father and the Holy Spirit, for the salvation of all who sing, “You are the One who saves us! O Lord, blessed are you!”

EIGHTH ODE

Let the heavens tremble in fear and the earth quake to its very foundations, for the God of heaven is numbered among the dead and is lying within the narrow confines of a tomb! O young men, bless him! O priests, praise him! O people, exalt the Lord above all forever!

v. Glory to you, O our God, glory to you!

1. The most pure Temple is destroyed, but raises up the fallen tabernacle. The second Adam, he who dwells in the heights of heaven, has come down to the first Adam in the depths of Hades. O young men, bless him! O priests, praise him! O people, exalt the Lord above all forever!

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

2. The disciples' courage failed, but Joseph of Arimathea was more bold. Seeing the God of all as a naked corpse, he asked for the body and buried him, as he cried out, "O young men, bless him! O priests, praise him! O people, exalt the Lord above all forever!"

v. Now and ever, and unto ages of ages. Amen.

3. O strange wonder! O infinite love and patience! He who dwells on high is sealed beneath the earth by his own consent; and God is falsely accused as being a deceiver. O young men, bless him! O priests, praise him! O people, exalt the Lord above all forever!

*The Canticle of Mary is **not** sung.*

NINTH ODE

“Weep not for me, O Mother, although you see lying in the tomb the Son whom you conceived in a wondrous fashion. For I shall arise and be glorified; and in my divine glory, I shall exalt for all eternity the faithful who love you and sing your glory!”

v. Glory to you, O our God, glory to you!

1. “O my Son, who had no beginning, I was blessed in a marvelous way at your birth, for I was spared all pain. But now as I see you, my Son and my God, as a lifeless corpse, I am pierced by the sword of bitter sorrow. But arise, that I may be magnified!”

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

2. “By my own will the earth covers me, O Mother. But the gatekeepers of Hades tremble as they see me, clothed in the blood-stained garments of vengeance: for on the Cross, as God, I have struck down my enemies, and I shall rise again and magnify you!”

v. Now and ever, and unto ages of ages. Amen.

3. “Let the creation rejoice exceedingly! Let those born on earth be glad! For Hades, our enemy, has been despoiled. You women, come to meet me with sweet spices: for I am delivering Adam and Eve and all their descendants; and on the third day, I shall rise again!”

LITTLE SYNAPTĒ

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

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by your grace.

R. Lord, have mercy.

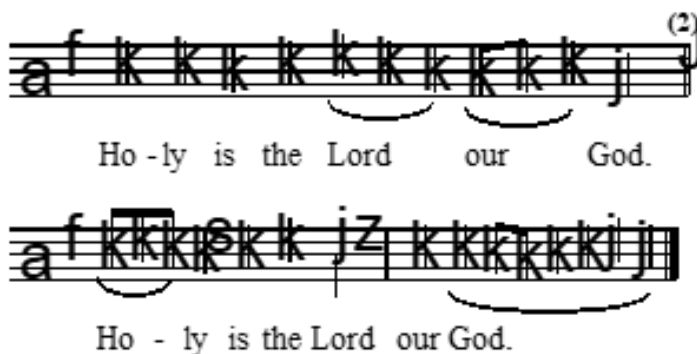
Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.
. To you, O Lord.

Priest: For all the powers of heaven praise you, and we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

EXAPOSTILARION (Tone 2)

First melody line is sung twice, then the verse, followed by the second melody.



v. Exalt the Lord our God and adore his footsteps, for He is holy.

THE PRAISES (Tone 2)

PSALM 148

(Alleluia. Of Haggai and Zechariah)

Let ev' - ry-thing that has breath praise the Lord.

Praise the Lord from the hea - vens,

praise Him in the heights: to You be - longs

praise, O God. Praise Him, all you His an - gels,

praise Him, all you His pow - ers: to You be-longs

praise, O God.

- O Give praise to him, sun and moon;
 give praise to him, all you stars and light!
- Give praise to him, you heavens of heavens, and
 you water that is above the heavens; may they
 praise the name of the Lord!
- For he said the word, and they came to be. He
 commanded, and they were created.
- He established them for all eternity and for ever and ever;
 he fixed their boundaries which cannot be passed.
- Give praise to the Lord from out of the earth,
 you monsters, and all you depths.
- Fire and hail, snow and ice,
 tempestuous wind, who obey his word;
- You mountains and all you hills,
 fruit-bearing trees and all you cedars,
- Savage beasts and all you cattle,
 crawling things and all you winged birds,
- Kings of the earth and all you nations, leaders
 and all you judges of the earth,
- Young men and maidens, elders and children:
 give praise to the name of the Lord
 for his name alone is exalted.
- His exaltation is above earth and heaven, he
 will raise up a horn for his people.
- A praise for all his saints,
 for the people of Israel who are close to him!

PSALM 149

(Alleluia.)

- Sing to the Lord a new song:
his praise in the assembly of the saints!
- Let Israel rejoice in his Maker
and the sons of Sion exult in their King!
- Let them praise his name in the dance,
making melody to him on the drum and the harp;
- For the Lord is well-pleased in his people: with
salvation, he will exalt the meek.
- Let the saints triumph in glory
and sing for joy on their couches.
- Let the high praise of God be upon their lips, and
double-edged swords in their hands,
- To bring revenge upon the nations and re-
proach upon the peoples,
- To fetter their kings with chains
and their nobles with iron shackles,
- 6. To execute on them the written sentence, this is
glory for all his saints!

PSALM 150

(Alleluia.)

- 5. Praise the Lord in his holy ones;
praise him in the firmament of his might!
- 4. *Praise him in his mighty deeds;*
praise him for the fullness of his majesty!

- **(Tone 2)** Today the tomb holds him who holds the creation in the palm of his hands. A stone covers him who covered the heavens by his might. Life sleeps and Hades quakes, and Adam is freed from his bonds. Therefore, O Lord, glory to your plan of redemption whereby you fulfilled all things, granting us an eternal Sabbath by your Resurrection from the dead!

*3. Praise him with the blast of the horn; praise him
with the harp and the zither!*

- What is this sight that we behold? What is this present rest? The King of Ages, having completed his plan of redemption by his Passion, spends his Sabbath resting in the tomb and giving us a new Sabbath. Therefore we cry out to him: “Arise, O Lord, judge the earth, for you reign forever, O you of great and infinite mercy!”

*2. Praise him with timbrel and chorus; praise
him with strings and pipes!*

- O faithful, come, let us behold our Life laid in a tomb to give life to those who dwell in tombs. Come, let us behold him in his sleep and cry out to him with the voice of the prophets: “You are like a lion: who shall arouse you, O King?” Rise by your own power, O you who have given yourself up for us, O Lover of mankind!

(Tone 6)

*1. Praise him with resounding cymbals; praise him
with cymbals of glory!
May everything that breathes praise the Lord.*

- The noble Joseph sought the body of Jesus and laid it in his own new tomb; for the Lord had to rise from the tomb as from a bridal chamber. Wherefore, glory to you who have crushed the power of death and opened to mankind the gates of paradise.

v. *Glory be to the Father and to the Son, and to the Holy Spirit.*

(Tone 6) The great Moses foretold this day when he said, “God blessed the seventh day.” For this is the blessed Sabbath, the day of rest on which the only-begotten Son of God abstained from bodily work, as he had ordained that it would occur in death. Through his Resurrection, he returned to what had been his state; and in his goodness and love for mankind, he bestowed eternal life upon us.

v. **(Tone 2)** *Now and ever, and unto ages of ages. Amen.*

You are truly most blessed, O Virgin Mother of God: through the One who was incarnate of you, Hades was chained, Adam revived, the curse wiped out, Eve set free, death put to death, and we ourselves were brought back to life. That is why we cry out in praise: “Blessed are you, O Christ our God, who find in this your good pleasure: glory to you!”

PROCESSION WITH EPITAPHIOS

The Great Doxology is sung as the procession begins. The procession with the Epitaphios follows this order: the Cross, two candles, cantors, the main celebrant carrying the Gospel, the deacons incensing, the Epitaphios, and the people carrying candles. The procession ends at the place of the Tomb, with many parishes having the custom of the faithful passing underneath the Epitaphios before returning to their places.



Glo - ry to You, O Gi - ver of Light.



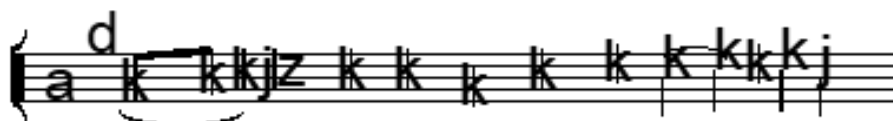
Glo - ry to God in the high - est.



Peace on earth, and good - will



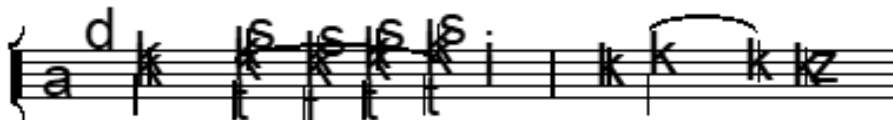
a - mong men. We praise You. We



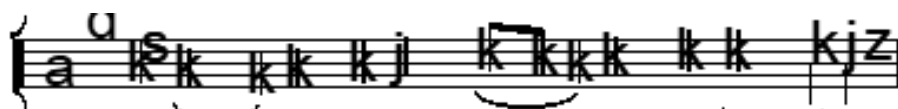
bless You. We wor - ship You. We glo - ri - fy You.



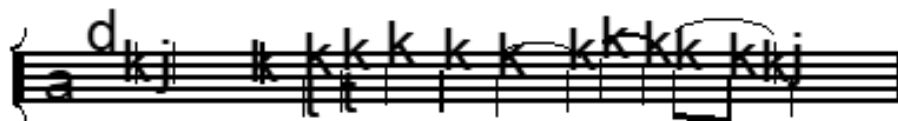
We give thanks to You for the splen - dor of



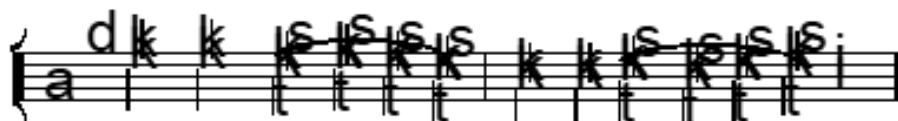
Your glo - ry. O Lord King,



O Hea - ven - ly God. Fa - ther Al - migh - ty,



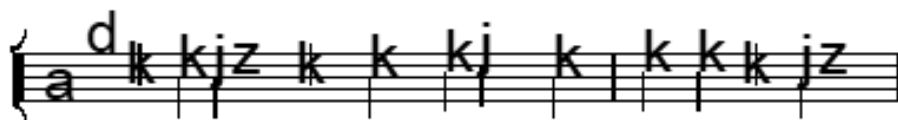
O Lord, On - ly be - got - ten Son, Je - sus Christ,



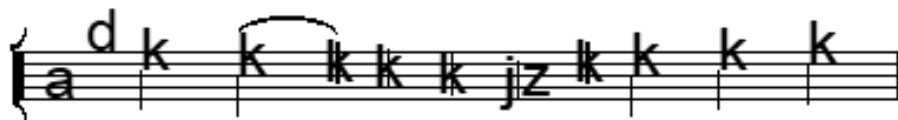
and You All - Ho - ly Spi - rit.



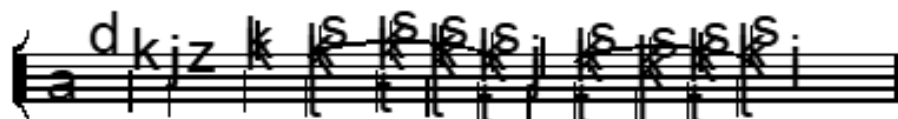
O Lord God, O Lamb of God, O Son of the



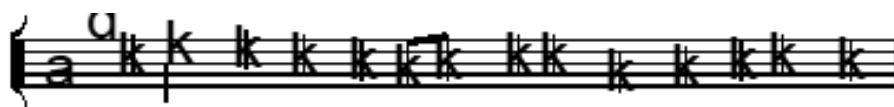
Fa - ther, who take a - way the sin of the world



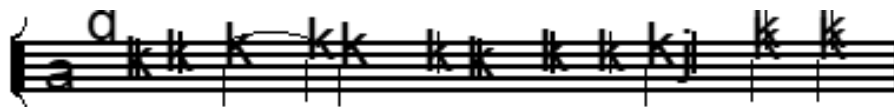
have mer - cy on us. O You who take



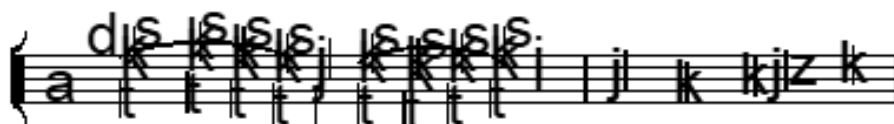
a - way the sins of the world.



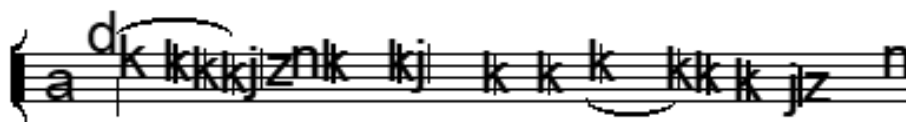
Ac-cept our sup-pli-ca-tion. O You who are en-thro-ned



at the right hand of God the Fa - ther and have



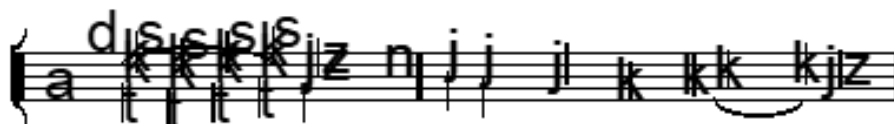
mer - cy on us. For You a-lone are



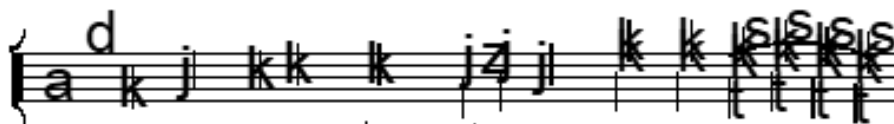
ho - ly. You a-lone are the Lord Je-sus Christ



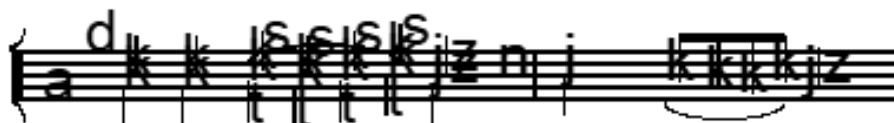
in the glo - ry of God, the Fa - ther.



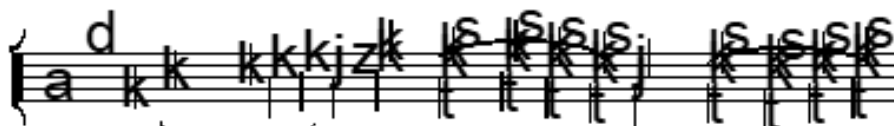
A - men. E - v'ry day will I bless You



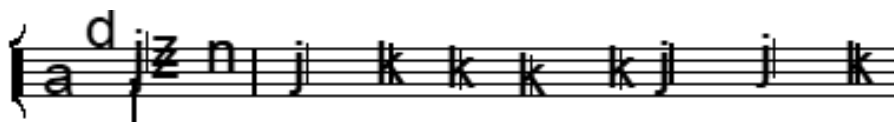
and sing to Your Name, al-ways and for e-



- ver and e - ver. Deign, O Lord,



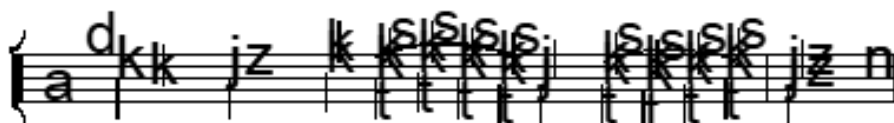
to keep us this day with-out



sin. Bles-sed are You, O Lord, God of



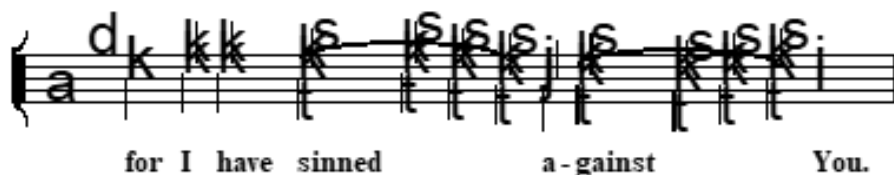
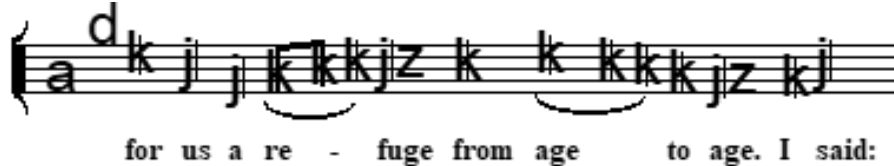
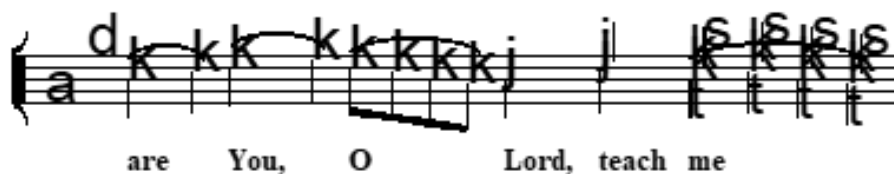
our Fa - thers. Praised and glo - ri - fied



is Your Name, for e - ver. A - men.



O Lord, let Your mer - cy rest u - pon





O Lord, to You I come for



shel - ter. Teach me to o-bey Your will, for



You are my God.



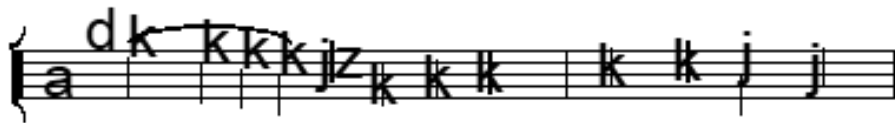
For with You is the foun - tain



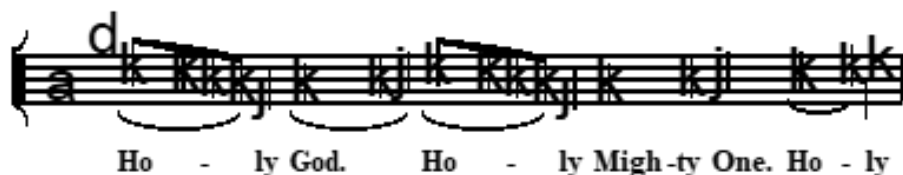
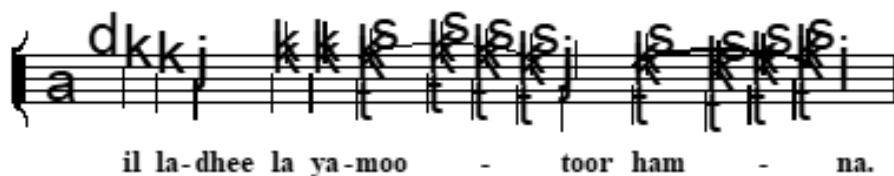
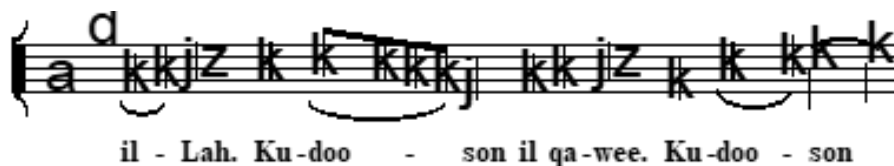
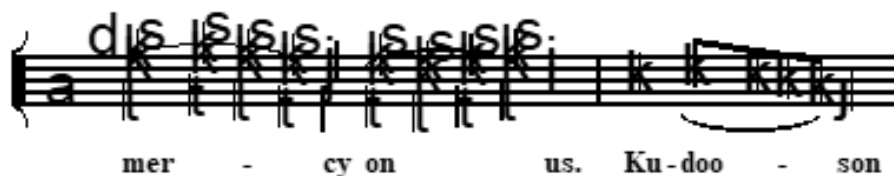
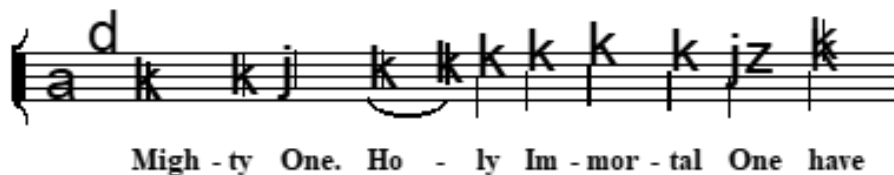
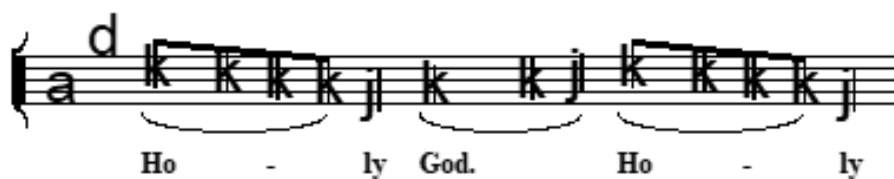
of life, and in Your light we shall



see light. Ex - tend Your



mer - cy up - on those who con - fess You.



GREAT DOXOLOGY

– (With alternate, solemn melody) Holy God, Holy Mighty One, Holy Immortal One, have mercy on us .

The procession concludes at the tomb.

Deacon: Let us be attentive!

Priest: Peace + be to all!

℞. And to your spirit.

Deacon: Wisdom!

TROPARION (Tone 2)

The no-ble Jo - seph took down from the tree thy sp - ot less bo - dy,
and wrapped it in pure li - nen with spices,
and laid it for bu - ri - al in a new tomb.

The Epitaphios may be placed again in the Kouvouklion with the Gospel book on it; or, it may be taken into the holy place, carried three times around the altar, then placed on it.

[TROPARION OF THE PROPHECY (Tone 2)]

[O Christ, who hold fast the ends of the earth, you have accepted to be held fast within the tomb, to deliver man from his fall into hell; and as immortal God, you have conferred upon us immortality and life.

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

O Christ, who hold fast... *(Repeat)*]

Deacon: Let us be attentive.

PROKIMENON (Tone 4)

Arise, O Lord: help us, redeem us for your name's sake.

v. O God, we have heard with our ears; our fathers have told us.

Deacon: Wisdom. *The reader announces the Prophecy.* Let us be attentive.

PROPHECY: (Ezekiel 37:1-14)

The hand of the LORD CAME UPON ME, AND HE LED ME OUT IN THE SPIRIT OF THE LORD AND SET ME IN THE CENTER OF THE BROAD VALLEY. IT WAS FILLED WITH BONES. HE MADE ME WALK AMONG THEM IN EVERY DIRECTION SO THAT I SAW HOW MANY THEY WERE ON THE SURFACE OF THE PLAIN. HOW DRY THEY WERE! HE ASKED ME: SON OF MAN, CAN THESE BONES COME BACK TO LIFE? "LORD GOD," I ANSWERED, "YOU ALONE KNOW THAT." THEN

HE SAID TO ME: PROPHECY OVER THESE BONES, AND SAY TO THEM: DRY BONES, HEAR THE WORD OF THE LORD! THUS SAYS THE LORD GOD TO THESE BONES: LISTEN! I WILL MAKE BREATH ENTER YOU SO YOU MAY COME TO LIFE. I WILL PUT SINEWS UPON YOU, MAKE FLESH GROW OVER YOU, COVER YOU WITH SKIN, AND PUT SPIRIT INTO YOU SO YOU MAY COME TO LIFE AND KNOW THAT I AM THE LORD.

I PROPHESED AS I HAD BEEN COMMANDED. A SOUND STARTED UP, AS I WAS PROPHESYING, RATTLING LIKE THUNDER. THE BONES CAME TOGETHER, BONE JOINING TO BONE. AS I WATCHED, SINEWS APPEARED ON THEM, FLESH GREW OVER THEM, SKIN COVERED THEM ON TOP, BUT THERE WAS NO SPIRIT IN THEM. THEN HE SAID TO ME: PROPHECY TO THE SPIRIT, PROPHECY, SON OF MAN! SAY TO THE SPIRIT: THUS SAYS THE LORD GOD: FROM THE FOUR WINDS COME, O SPIRIT, AND BREATHE INTO THESE SLAIN THAT THEY MAY COME TO LIFE. I PROPHESED AS HE COMMANDED ME, AND THE SPIRIT ENTERED THEM; THEY CAME TO LIFE AND STOOD ON THEIR FEET, A VAST ARMY. HE SAID TO ME: SON OF MAN, THESE BONES ARE THE WHOLE HOUSE OF ISRAEL! THEY ARE SAYING, “OUR BONES ARE DRIED UP, OUR HOPE IS LOST, AND WE ARE CUT OFF.” THEREFORE, PROPHECY AND SAY TO THEM: THUS SAYS THE LORD GOD: LOOK! I WILL OPEN YOUR GRAVES AND HAVE YOU RISE FROM THEM AND BRING YOU BACK TO THE LAND OF ISRAEL. YOU SHALL KNOW THAT I AM THE LORD, WHEN I OPEN YOUR GRAVES AND HAVE YOU RISE FROM THEM, O MY PEOPLE! I WILL PUT MY SPIRIT IN YOU THAT YOU MAY COME TO LIFE, AND I WILL SETTLE YOU IN YOUR LAND. THEN YOU SHALL KNOW THAT I AM THE LORD. I HAVE SPOKEN; I WILL DO IT SAYS THE LORD.

Once the reading concludes the deacon says:

Deacon: Let us be attentive!

PROKIMENON (Tone 7)

Arise, O Lord my God: lift up your hand; [forget not your poor forever.]

v. O Lord, I will confess unto you, O Lord, with my whole heart;[I will recount all your wonderful works!]

Deacon: Wisdom. *The reader announces the Epistle.* Let us be attentive.

EPISTLE 1: (1 Corinthians 5:6-8; Gal 3:3-14)

Brethren: Do you not know that a little yeast leavens all the dough? Clear out the old yeast, so that you may become a fresh batch of dough, inasmuch as you are unleavened. For our paschal lamb, Christ, has been sacrificed. Therefore, let us celebrate the feast, not with the old yeast, the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth.

Christ ransomed us from the curse of the law by becoming a curse for us, for it is written, “Cursed be everyone who hangs on a tree,” that the blessing of Abraham might be extended to the Gentiles through Christ Jesus, so that we might receive the promise of the Spirit through faith.

ALLELUIA (Tone 5)

Alleluia. Alleluia. Alleluia.

v. Let God arise and his enemies will scatter;
and those who hate him will flee before him.

Alleluia. Alleluia. Alleluia.

v. As smoke vanishes, so let them vanish and melt
as wax before the fire.

Alleluia. Alleluia. Alleluia.

v. So do sinners perish at the presence God; but let
the just exult with joy before him.

Alleluia. Alleluia. Alleluia.

Deacon: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

R. Lord, have mercy (*Thrice*)

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace to all.

R. And to your spirit.

Priest: A reading from the Holy Gospel according to Saint Matthew, the Evangelist.

R. Glory to you, O Lord, glory to you!

Deacon: Let us be attentive.

GOSPEL: (*Matthew 27:62-66*)

The next day, the one following the day of preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember that this impostor while still alive said, ‘After three days I will be raised up.’ Give orders, then, that the grave be secured until the third day, lest his disciples come and steal him and say to the people, ‘He has been raised from the dead.’ This last imposture would be worse than the first.” Pilate said to them, “The guard is yours; go secure it as best you can.” So they went and secured the tomb by fixing a seal to the stone and setting the guard.

EKTĒNIS

Deacon: Have mercy on us, O God, in your great mercy: we pray to you, hearken and have mercy.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for our father and (Arch)Bishop *N.*, and for his reverend clergy.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for our brethren the priests, the deacons, the monks, the nuns, and for all our brethren in Christ.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for mercy, life, peace, health, salvation, protection, forgiveness and remission of sins for the servants of God who live in this city.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for the blessed and ever to be remembered founders of this holy church, and for our Orthodox fathers and brethren who have gone before us and who here or elsewhere have been laid to pious rest.

R. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for those who bear offerings, those who do good works in this holy and most venerable church, those who toil, those who sing, and all the people here present who await from you great and abundant mercy.

R. Lord, have mercy. (*Thrice*)

Priest: For you are merciful, O God, and you love mankind, and we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

AITĒSIS (PLIROTIKA)

Deacon: Let us complete our morning prayer to the Lord.

R. Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by your grace.

R. Lord, have mercy.

Deacon: That this whole day may be perfect, holy, peaceful, and without sin, let us ask the Lord.

R. Grant this, O Lord.

Deacon: For an angel of peace, a faithful guide and guardian of our souls and bodies, let us ask the Lord.

R. Grant this, O Lord.

Deacon: For the forgiveness and remission of our sins and offenses, let us ask the Lord.

R. Grant this, O Lord.

Deacon: For what is good and profitable to our souls, and for peace in the world, let us ask the Lord.

R. Grant this, O Lord.

Deacon: That the rest of our life may be spent in peace and repentance, let us ask the Lord.

R. Grant this, O Lord.

Deacon: That the end of our life may be Christian, painless, unashamed, and peaceful, and for a good defense before the awesome judgment-seat of Christ, let us ask.

R. Grant this, O Lord.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To you, O Lord.

Priest: For you are the God of mercy, of compassion and love for mankind, and we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

Priest: Peace + be to all.

R. And to your spirit.

Deacon: Let us bow our heads to the Lord.

R. To you, O Lord.

Priest: (*Quietly*) O holy Lord who dwell on high and yet behold the things below; who look upon all creation with your all-encompassing eye: to you do we bow in spirit and in body, and to you do we pray, O Holy of Holies. Extend your invisible hand from your holy dwelling- place and bless us all. If we have sinned, willfully or not, do you, being God, forgive as in your goodness and in your love for mankind, and give as all your good things from the earth and from above.

(*Aloud*) For it behooves you to be merciful and save us, O our God. And we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

Deacon: Wisdom!

Reader: A blessing!

The Priest turns to the icon of Christ and, making the sign of the Cross, says: **Priest:** Christ our God, the Existing One, is blessed at all times, now and ever, and unto ages of ages.

And the Reader or Ecclesiarch answers:

Amen. Make firm, O Christ God, the holy Orthodox Faith in this holy church unto ages of ages. Amen.

The Priest turns toward the icon of the Theotokos and, making the sign the Cross, he says:

Priest: Most holy Theotokos, save us!

And the second in rank answers:

More honorable than the cherubim and more glorious beyond compare than the seraphim, who without stain bore God the Word: you are truly Theotokos, we magnify you!

Priest: Glory to you, O Christ God, our Hope, glory to you.

All: Glory be to the Father and to the Son and to the Holy Spirit; now and ever and unto ages of ages. Amen.

– Lord, have mercy. (*Thrice*)

– Give the blessing, Father, in the name of the Lord.

Priest: May Christ our true God, who for us and for our salvation, accepted in the flesh of his own free will, the dreadful Passion, the life-giving Crucifixion and the Burial in the tomb, through the prayers of his spotless and all-pure Mother; and of his glorious apostles who are worthy of all praise; and

through the intercession of the holy, glorious, and triumphant martyrs; and of our God-bearing fathers; and through the intercession of St *N.*, patron of this holy church; and of *(the saint of the day)* whose memory we celebrate today; and of the holy and just ancestors of Christ God, Joachim and Ann, and of all the saints, may this same Christ have mercy on us and save us, for he is good and loves mankind.

R. Amen.

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

R. Amen.

After the Dismissal, the faithful come up to venerate the Epitaphios, while the following is sung:

(Tone 5)

When he saw that the sun had hidden its rays, and that the veil of the Temple was rent as the Savior died, Joseph went to Pilate, pleaded with him and cried out:

1. Give me that Stranger who since
his youth
had wandered as a stranger.
2. Give me that Stranger
killed in hatred by his own people as a
stranger.
3. Give me that Stranger
upon whom I look with wonder, seeing him
as a guest of Death.

4. Give me that Stranger whom envious
men estranged from the world.
5. Give me that Stranger
that I may bury him in a tomb, who
being a stranger
has no place to lay his head.
6. Give me that Stranger
to whom his Mother cried out as she
saw him dead:
“My Son, my senses are wounded and my
heart is burned
as I see you dead!
Yet trusting in your Resurrection, I magni-
fy you!”

In such words did honorable Joseph plead with Pilate. He took the Saviour's body and, with fear, wrapped it in linen with spices. And he placed you in a tomb, O you who grant everlasting life and great mercy to us all!

BLESSING OF THE NEW LIGHT

And

VESPER-BASIL DIVINE LITURGY FOR THE PASCHAL VIGIL



BLESSING OF THE NEW LIGHT

*No lamps or candles are lit in the church. The priest wears dark vestments. Holding an unlit candle in his left hand, he censes the four corners of the Holy Table, the sanctuary, iconostasis, and congregation. He is preceded by the cross and **unlit** candles. The following are sung during the incensation:*

- (Tone 8) Today, Hades tearfully sighs: “Would that I had not received Him who was born of Mary, for He came to me and destroyed my power; He broke my bronze gates, and being God, delivered the souls I had been holding captive.” O Lord, glory to your Cross and to your Holy Resurrection!
- Today, Hades groans: “My power has vanished. I received One who died as mortals die, but I could not hold Him: with Him and through Him, I lost those over which I had ruled. I had held control over the dead since the world began, and lo, He raises them all up with Him!” O Lord, glory to your Cross and to your Holy Resurrection.
- Today, Hades tearfully sighs: “My power has crumbled; for the Shepherd Crucified has raised Adam, and those whom I had possessed I lost. Those whom I had swallowed in my might, I have given up completely: for the Crucified has emptied the graves and the power of death has vanished.” Therefore, glory to your Cross and your Resurrection, O Lord.

The censer is emptied and a fresh charcoal placed in it, to be lit by the New Light. Standing before the Holy Table, facing East, the priest intones:

Priest: Blessed are You, O Christ our God, in the temple of Your holy glory, now and ever, and unto ages of ages.

℞. Amen.

The priest goes behind the Holy Table, and prays in a low voice:

Priest: In peace, let us pray to the Lord.

℞. Lord, have mercy.

Priest: For peace from on high and the salvation of our souls, let us pray to the Lord.

℞. Lord, have mercy.

Priest: For peace in the whole world, the well-being of the holy Churches of God, and the union of all, let us pray to the Lord.

℞. Lord, have mercy.

Priest: For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

℞. Lord, have mercy.

Priest: For our Father and (Arch)bishop *N.*, the reverend priests, the deacons in Christ, and for all the clergy and the people, let us pray to the Lord.

℞. Lord, have mercy.

Priest: For our civil authorities, for the government and the armed forces, that they may be upheld and strengthened in every good deed, let us pray to the Lord.

℞. Lord, have mercy.

Priest: For this city, for every city and country place and the faithful dwelling in them, let us pray to the Lord.

Priest: For favorable weather, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

℞. Lord, have mercy.

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

℞. Lord, have mercy.

Priest: For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord.

℞. Lord, have mercy.

Priest: Help us, save us, have mercy on us and protect us, O God, by your grace.

℞. Lord, have mercy.

Priest: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

℞. To you, O Lord

Priest: For all glory, honor, and worship are your due, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

℞. Amen.

PRAYER FOR THE NEW LIGHT

Priest: Lord Jesus Christ, our God, Source of Life and Immortality, Eternal Light born of Eternal Light, Immortal Light, invisible, incomprehensible, unchanging and unchangeable: You are the True Light who dwell in the unapproachable Light and shine forth from Him. You are the Light of the Father's glory and its radiance. You are the Light of the heavenly hosts and of everyone who comes into this world. O Savior, You established a law for the first man who lived in the state of light, in order to guide him and lead

him to the new world of Heaven and incite him to grow in the love of eternal life. But he transgressed that law, and fell from that great glory in which

You had established him, and by his fall, he dealt death to himself and estranged himself from You, O Glorious Light! But You, O Lord, the Lover of Mankind, in Your great bounty and infinite mercy, submitted Yourself to death and condescended to share in the lowliness of us wretched sinners, in order to lead us back to that former glory and light from which we had fallen away. For the sake of us transgressors of Your divine law, You accepted to be buried, go down into Hades, to the depths of the earth. Then, O Lord, You destroyed the gates of death, delivering and raising up those who had been chained in its darkness. You filled our human nature with the Light of Your Resurrection, bestowing upon the world a new life and a new light brighter than the sun. Merciful as You are, You restored our human nature to its former beauty and to that glorious light from which we had been exiled.

Now, O Lord and God, our Savior Jesus Christ, grant spiritual and physical light to our minds and hearts that had been blinded with worldly errors. Enlighten us as you enlightened the holy Marys and the holy women who came to your tomb with spices, so they could sprinkle your holy body, the source of life. Fill our hearts with Your joy; fill our souls with Your tranquility, with Your peace, with the happiness that comes from You. Since You have raised us up and delivered us from the stain of our sins and the darkness of our transgressions, make us worthy in Your loving kindness to kindle our lamps with today's light, the symbol of Your radiant and glorious Resurrection.

Bestow this perfection of light upon Your Holy, Catholic, and Apostolic Church. Grant to us sinners, Your servants, that we may enkindle our own souls with the light of Your divine commandments, and that You may fulfill your holy will in us every day of our life, so that being pure and undefiled,

we may be able to receive You on the day of Your awesome Resurrection;
and that as the wise virgins, with lit candles in our hands, we may come
with You, O King of Glory, into Your heavenly bridal chamber,

to enjoy the light of the indivisible Trinity, sending up glory to the Eternal
Father, to You, O Lord, and to Your All-Holy Spirit, now and ever, and unto
ages of ages.

R. Amen.

*The priest lights his candle, lifts it up, and comes to the front of the Holy
Table. Facing East, he traces a large sign of the Cross with the candle and
says:*

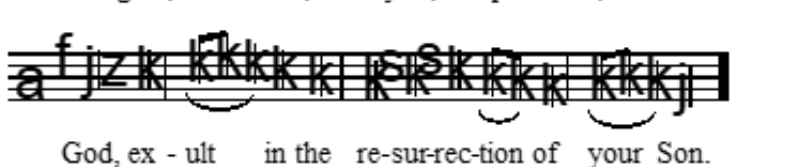
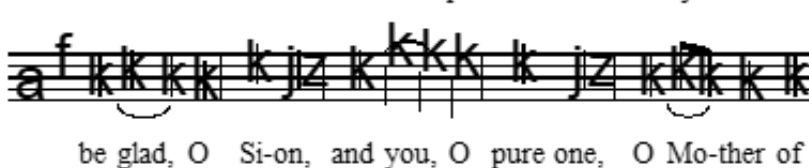
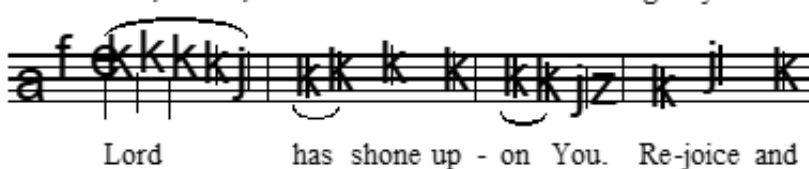
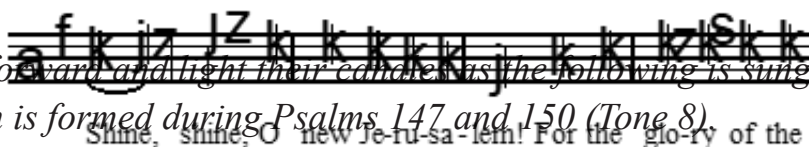
Priest: Wisdom! Let us stand! The Light of Christ enlightens all mankind!

Turning to the people, he says:

Priest: Blessed be the Father, the Son, and the Holy Spirit, who enlighten
and sanctify our souls and bodies at all times, now and ever, and unto ages
of ages.

R. Amen.

*All come forward and light their candles as the following is sung. Then, a
procession is formed during Psalms 147 and 150 (Tone 8).*



PSALM 147 (Tone 8)

- Praise the Lord, Jerusalem,
praise your God, O Sion.
- For he has strengthened the bars of your gates,
He has blessed your children within you.
- He establishes peace at your boundaries,
and fills you with the fat of the wheat.
- He sends His eloquent speaker to the earth:
His Word will run swiftly.
- When He gives snow like wool
and scatters mist like ashes;
- When He throws His hail-stones like crumbs,
who can stand in the face of his cold?
- He shall send out His Word and melt them
He shall blow with His breath and make the waters flow.
- He sends His Word to Jacob
His statutes and judgements to Israel.
- To no other nation has He done the same,
nor has He laid open His judgments to them.

PSALM 150 (Tone 8)

- Praise the Lord in His holy ones,
praise Him in the firmament of his might!
- Praise Him in his mighty deeds,
praise Him for the fullness of his majesty!
- Praise Him with the blast of the horn,
praise Him with the harp and the zither!

- Praise Him with timbrel and chorus,
praise Him with strings and pipes!
- Praise Him with resounding cymbals,
praise Him with cymbals of glory!
- May everything that breathes, praise the Lord.
- Glory be to the Father and to the Son, and to the Holy Spirit
- Now and ever and unto ages of ages. Amen.

At the end of the procession, the celebrant stands before the altar, facing the people, and says:

Priest: Blessed is God who enlightens everyone coming into the world, at all times, now and ever, and unto ages of ages.

℟. Amen.

Immediately, Vespers with the Divine Liturgy of St. Basil begins.

VESPER-BASIL DIVINE LITURGY OF THE VIGIL OF PASCHA

INTRODUCTORY PRAYERS

Priest: Blessed + is the Kingdom of the Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

℞. Amen.

The reader or the ecclesiarch says the following verses, with a metany at each:

- Come, let us worship God, our King, and bow down before him.
- Come, let us worship Christ God, our King, and bow down before him.
- Come, let us worship Christ, our King and our God, and bow down before him.

And the reader or ecclesiarch begins Psalm 103. While this is done, the priest uncovers his head leaves the Holy Place through the north door and, standing before the icon of Christ, quietly recites the Prayers of Light. When finished, the Priest returns to the Holy Place via the south door.

PSALM 103

- Bless the Lord, O my soul!
 You are very great, O Lord my God!
- Clothed in pomp and brilliance, arrayed with
 light as with a cloak.
- Stretching out the sky as a tent-cloth, covering
 your lofty halls with water.

- You make the clouds your conveyance, you
surge on the wings of the wind.
- You make spirits your messengers and flaming
fires your attendants.
- You settle the earth on its firm foundation: it shall
stand unmoved from age to age.
- The abyss covers it like a garment; waters
stand over the mountains.
- At your rebuke, they will take to flight,
at the peal of your thunder they will fear.
- They hurdle the hills and run down the dales to the
place you have chosen for them.
- You have set up a boundary not to be passed: they
shall never return to cover the earth.
- Down in the gullies, you make springs to rise: waters
shall go down between the mountains.
- They shall give drink to the beasts of the field; wild asses
will seek them to quench their thirst.
- The birds of the sky will abide by them:
from among the rocks they will raise their song.
- From your lofty halls you refresh the mountains;
the earth shall be fed with the fruit of your works.
- You make green pastures for the cattle
and food-plants for the service of man,
- So that bread may be brought forth from the earth and
wine that gladdens the heart of man.
- So that oil may put a gleam upon his face

and that bread may strengthen the heart of man.

- The trees of the plains will be satisfied, the cedars
of Lebanon that he planted.
- The sparrows will build their nests in them and the
herons will call them their home.
- To the deer belong high mountains,
to rodents, the shelter of the rocks.
- You have made the moon to mark the seasons; the sun
knows the time of its setting.
- You establish darkness and it is night
wherein the forest creatures prowl around.
- Young lions roar for their prey and call out to God for their meat.
- As the sun rises, they will come together and lay
themselves down in their dens.
- Man will go out to his labor and work until eventide.
- How great are your works, O Lord!
In wisdom you have wrought them all:
the earth is filled with your creatures.
- Even the wide and open sea itself:
within it there are countless creeping things, living
beings small and large.
- Upon it there are ships a-sailing
and that great beast you made to have fun.
- All of them look up to you to give them their food in due time.
- You provide and they gather up;
you open your hand and they are full.
- You hide your face and they cringe,
you suspend their breath and they die and re-

turn to their dust.

- You send forth your breath and they live: you
renew the face of the earth!
- May the Lord's glory endure for ever, may the
Lord rejoice in his works.
- He looks upon the earth and makes it quake; he
touches the mountains and they smoke.
- I will sing to the Lord as long as I live;
I will praise my God as long as I last.
- Would that my thoughts be pleasing to him, and I
will rejoice in the Lord.
- May the sinners vanish from the earth and may
the wicked be no more. Bless the Lord, O
my soul!

And again:

The sun knows the time of its setting:
you establish darkness and it is night.
How great are your works, O Lord!
In wisdom you have wrought them all.

- Glory be to the Father and to the Son, and to the Holy Spirit.
- Now and ever and unto ages of ages. Amen.
- Alleluia, alleluia, alleluia. Glory be to you, O God! (Three times)

– O our Hope, glory to you!

IRĒNIKA (GREAT SYNAPTĒ)

Deacon: In peace, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For peace from on high and the salvation of our souls, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For peace in the whole world, the well-being of the holy Churches of God, and the union of all, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For our Father and (Arch)bishop *N.*, the reverend priests, the deacons in Christ, and for all the clergy and the people, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For our civil authorities, for the government and the armed forces, that they may be upheld and strengthened in every good deed, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For this city, for every city and country place and the faithful dwelling in them, let us pray to the Lord.

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Deacon: For favorable weather, an abundance of the fruits of the

earth, and for peaceful times, let us pray to the Lord.

℞. Lord, have mercy.

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

℞. Lord, have mercy.

Deacon: For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

℞. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

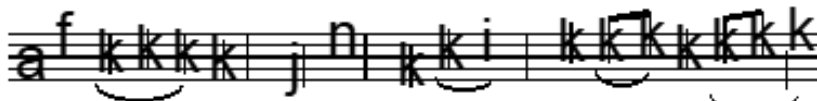
℞. To you, O Lord.

Priest: For all glory, honor, and worship are your due, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

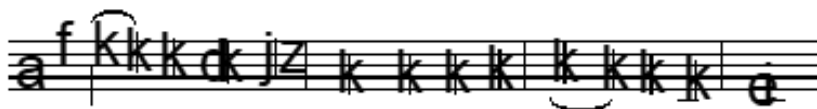
℞. Amen.

THE LAMP-LIGHTING PSALMS (Tone 1) PSALM 140

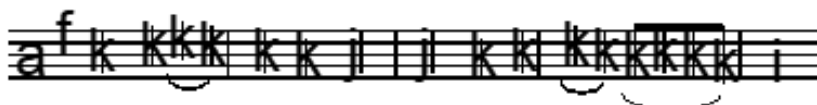
O Lord, to You I call: has - ten to me; has - ten to



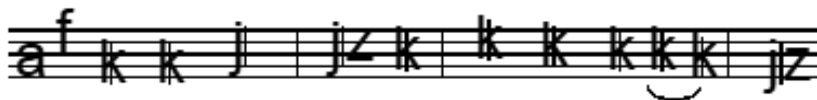
me, O Lord. O Lord, to You I call:



has - ten to me; hear - ken to the voice of my prayer



when I call up - on You: has - ten to me, O Lord.



Let my prayer rise like in - cense be - fore You,



the lif - ting up of my hands like the ev' - ning sac - ri - fice;



has - ten to me, O Lord.



DEACON: *The deacon takes up the censer, asks the priest's blessing on the incense, and does the great incensation.*

I – Set a guard, O Lord, before my mouth and a portal around my lips.

II – Incline my heart away from evil dealings, from finding excuses for sinful deeds.

I – In company with men who work iniquity let me not partake of what they choose.

II – May a just man chasten me with justice and reprove me; may the oil of the wicked never touch my head.

I – Yet even then shall I pray for their welfare.

 Their rulers were swallowed near the rock. II

– My words will be heard for they were sweet.

As a lump of clay broken on the ground,

so their bones were strewn near the grave. I – To you, Lord, O Lord, my eyes are lifted up;

in you have I hoped: let not my soul be lost.

II – Keep me from the snare that was set up for me and from the stumbling-blocks of wicked men.

I – The wicked shall fall into their own nets while I remain alone until I can escape.

PSALM 141

II – With my voice I cried out to the Lord, with my voice I implored the Lord.

I – Before him I pour out my supplication, before him I declare my distress.

- II – When my breath was escaping me, then you
knew my paths.
- I – On the road upon which I was walking they set
up snares for me.
- II – I looked to my right and observed: there
was no one friendly to me.
- I – Even flight was denied me;
there was no one to take care of my life.
- II – I cried out to you, O Lord,
and said: “You are my hope,
my share in the land of the living.”
- I – Listen to my supplication for I am
laid very low.
- II – Deliver me from my oppressors, for they
have overwhelmed me.
- I – Release my soul from its prison that I
may praise your name.
- II – The just shall gather around me until you
give me my reward.

PSALM 129

*8. Out of the depths I cried out to you, Lord:
O Lord, listen to my voice.*

- Deign to receive our evening prayers, O Holy
Lord, and grant us remission of our sins, for You
alone have revealed the Resurrection to the world.

7. *Let your ears be attentive
to the voice of my supplication.*

- All you peoples, encircle Sion and dance merrily round about her, giving glory to Him who is risen from the dead, for He is our God who has delivered us from our sins.

6. *If you retain sins, Lord, O Lord, who will be left?
With you there is forgiveness.*

- Come, you peoples, let us sing a hymn of praise to Christ and worship Him, glorifying his Resurrection from the dead, for He is our God who delivered the world from the deceit of the enemy.

5. *For your name's sake, O Lord, I have waited for you; my
soul has waited for your word, my soul has hoped in the
Lord.*

- By your suffering we have been saved from suffering, O Christ, and by your Resurrection, we have escaped corruption. O Lord, glory to you.

4. *From the watch of dawn until the night, from the
watch of dawn, let Israel long for the Lord.*

- (Tone 8) Today, Hades tearfully sighs: “Would that I had not received Him who was born of Mary, for He came to me and destroyed my power; He broke my bronze gates, and being God, delivered the souls I had been holding captive.” O Lord, glory to your Cross and to your Holy Resurrection!

3. *For with the Lord there is mercy and with him abundant redemption.
And it is he who will redeem Israel from all his iniquities.*

- Today, Hades tearfully sighs: “Would that I had not received Him who was born of Mary, for He came to me and destroyed my power; He broke my bronze gates, and being God, delivered the souls I had been holding captive.” O Lord, glory to your Cross and to your Holy Resurrection!

PSALM 116

*2. Praise the Lord, all you nations, exalt him,
all you peoples.*

- Today, Hades groans: “My power has vanished. I received One who died as mortals die, but I could not hold Him: with Him and through Him, I lost those over which I had ruled. I had held control over the dead since the world began, and lo, He raises them all up with Him!” O Lord, glory to your Cross and to your Holy Resurrection.

*1. For mighty is his love for us,
and the truth of the Lord endures for ever.*

- Today, Hades tearfully sighs: “My power has crumbled; for the Shepherd Crucified has raised Adam, and those whom I had possessed I lost. Those whom I had swallowed in my might, I have given up completely: for the Crucified has emptied the graves and the power of death has vanished.” Therefore, glory to your Cross and your Resurrection, O Lord.

v. (Tone 6) Glory be to the Father, and to the Son, and to the Holy Spirit;

The great Moses foretold this day when he said: “God blessed the Seventh Day”. For this is the blessed Sabbath, the day of rest on which the Only-Begotten Son of God abstained from bodily work, as He had ordained that it would occur in death. Through his Resurrection, He returned to what had been his state, and in his goodness and love for mankind, bestowed eternal life upon us.

v. *Now and ever, and unto ages of ages. Amen.*

Let us sing a hymn of praise to the Virgin Mary, glory of the whole world. She was herself formed by human seed, yet she became the Mother of the Master, the gate of heaven, the theme of the angels' hymn, and the beauty of the faithful. She was seen as being heavenly and the tabernacle of the Godhead. She indeed tore down the wall of enmity between God and men, and brought peace in its place, and thus opened the Kingdom of Heaven. Let us, therefore, cling fast to her for she is the anchor of faith: and let us receive as our stronghold the Lord who was born of her. Be of good cheer now and have confidence, O people of God, for He will fight our enemies for us: He is all-powerful.

THE ENTRANCE



DEACON: *Entrance with the censor and Gospel Book (carrying the Gospel Book only if there are readings). The priest quietly prays the Prayer of the Entrance:*

Deacon: *(Quietly)* Let us pray to the Lord.

Priest: *(Quietly)* At nightfall, dawn and noon, we sing to you, we bless you, we give thanks to you and we beseech you, O Master of all, O Lord and Lover of mankind: guide our prayers aright as an offering of incense before you; let not our hearts be led to words or thoughts of wickedness, but save us from all those who pursue our souls. For all glory, honor and worship are your due, Father, Son and Holy Spirit, now and ever, and unto ages of ages. Amen.

If the deacon is carrying the Gospel Book, he presents it to the priest, who kisses it. Then the deacon, holding the orarion with three fingers of the right hand and pointing to the East, says to the priest in a low voice:

Deacon: *(Quietly)* Bless the holy entering, Father.

Priest: (*Quietly*) Blessed is the entering into your holy places, at all times, now and ever, and unto ages of ages.

Deacon: Amen.

Deacon: (*Aloud*) Wisdom! Let us stand. (Greek: *Sophia! Orthi.*)

THE HYMN OF THE EVENING



O Joy-ful Light of the ho-ly glo - ry of the Fa-

- ther Im-mor - tal: hea - ven-ly, ho-ly, bles-sed Je-sus

Christ! Since we have come to the set-ting of the sun

and have seen the eve-ning light, we praise

God, the Fa-ther, the Son and the Ho - ly Spi-rit. It is

pro-per for You to be praised at all times by fit-ting

me - lo - dies. O Son of God, Gi - ver of life,

there-fore the world glo-ri - fies You!

There is no Prokimenon sung at this time. The Old Testament lessons are sung immediately:

Deacon: Wisdom! (*Sophia*)

Reader: A reading from (Book of Genesis/Exodus/Joshua; Prophecy of Isaiah/Jonah)

Deacon: Let us be attentive! (*Proskomen*)

In local usage, the number of readings may vary.

(1) Genesis 1:1-13.

In the beginning, when God created the heavens and the earth— and the earth was a formless wasteland, and darkness covered the abyss, while the Spirit of God swept over the waters.

Then God said: Let there be light, and there was light. God saw how good the light was. God then separated the light from the darkness. God called the light “day,” and the darkness he called “night.” Evening came, and morning followed—the first day.

Then God said: Let there be a dome in the middle of the waters, to separate one body of water from the other. God made the dome, and it separated the water below the dome from the water above the dome. And so it happened. God called the dome “sky.” Evening came, and morning followed—the second day.

Then God said: Let the water under the sky be gathered into a single basin, so that the dry land may appear. And so it happened: the water under the sky was gathered into its basin, and the dry land appeared. God called the dry land “earth,” and the basin of water he called “sea.” God saw how good it was. Then God said: Let the earth bring forth vegetation: every kind

of plant that bears seed and every kind of fruit tree on earth that bears fruit with its seed in it. And so it happened: the earth brought forth vegetation: every kind of plant that bears seed and every kind of fruit tree that bears fruit with its seed in it. God saw how good it was. Evening came, and morning followed—the third day.

(2) [Isaiah 60:1-16.]

(3) [Exodus 12:1-11.]

(4) Jonah 1:1-4:11

THE WORD OF THE LORD CAME TO JONAH, SON OF AMITTAI: SET OUT FOR THE GREAT CITY OF NINEVEH, AND PREACH AGAINST IT; FOR THEIR WICKEDNESS HAS COME BEFORE ME. BUT JONAH MADE READY TO FLEE TO TARSHISH, AWAY FROM THE LORD. HE WENT DOWN TO JOPPA, FOUND A SHIP GOING TO TARSHISH, PAID THE FARE, AND WENT DOWN IN IT TO GO WITH THEM TO TARSHISH, AWAY FROM THE LORD.

THE LORD, HOWEVER, HURLED A GREAT WIND UPON THE SEA, AND THE STORM WAS SO GREAT THAT THE SHIP WAS ABOUT TO BREAK UP. THEN THE SAILORS WERE AFRAID AND EACH ONE CRIED TO HIS GOD. TO LIGHTEN THE SHIP FOR THEMSELVES, THEY THREW ITS CARGO INTO THE SEA. MEANWHILE, JONAH HAD GONE DOWN INTO THE HOLD OF THE SHIP, AND LAY THERE FAST ASLEEP. THE CAPTAIN APPROACHED HIM AND SAID, “WHAT ARE YOU DOING ASLEEP? GET UP, CALL ON YOUR GOD! PERHAPS THIS GOD WILL BE MINDFUL OF US SO THAT WE WILL NOT PERISH.”

THEN THEY SAID TO ONE ANOTHER, “COME, LET US CAST LOTS TO DISCOVER ON WHOSE ACCOUNT THIS EVIL HAS COME TO US.” SO THEY CAST LOTS, AND THE LOT FELL ON JONAH. THEY SAID TO HIM, “TELL US WHY THIS EVIL HAS COME TO US! WHAT IS YOUR BUSINESS? WHERE DO YOU COME FROM? WHAT IS YOUR

COUNTRY, AND TO WHAT PEOPLE DO YOU BELONG?” “I AM A HEBREW,” HE REPLIED; “I FEAR THE LORD, THE GOD OF HEAVEN, WHO MADE THE SEA AND THE DRY LAND.”

NOW THE MEN WERE SEIZED WITH GREAT FEAR AND SAID TO HIM, “HOW COULD YOU DO SUCH A THING!”—THEY KNEW THAT HE WAS FLEEING FROM THE LORD, BECAUSE HE HAD TOLD THEM. THEY ASKED, “WHAT SHALL WE DO WITH YOU, THAT THE SEA MAY CALM DOWN FOR US?” FOR THE SEA WAS GROWING MORE AND MORE STORMY. JONAH RESPONDED, “PICK ME UP AND HURL ME INTO THE SEA AND THEN THE SEA WILL CALM DOWN FOR YOU. FOR I KNOW THAT THIS GREAT STORM HAS COME UPON YOU BECAUSE OF ME.”

STILL THE MEN ROWED HARD TO RETURN TO DRY LAND, BUT THEY COULD NOT, FOR THE SEA GREW MORE AND MORE STORMY. THEN THEY CRIED TO THE LORD: “PLEASE, O LORD, DO NOT LET US PERISH FOR TAKING THIS MAN’S LIFE; DO NOT CHARGE US WITH SHEDDING INNOCENT BLOOD, FOR YOU, LORD, HAVE ACCOMPLISHED WHAT YOU DESIRED.” THEN THEY PICKED UP JONAH AND HURLED HIM INTO THE SEA, AND THE SEA STOPPED RAGING. SEIZED WITH GREAT FEAR OF THE LORD, THE MEN OFFERED SACRIFICE TO THE LORD AND MADE VOWS.

BUT THE LORD SENT A GREAT FISH TO SWALLOW JONAH, AND HE REMAINED IN THE BELLY OF THE FISH THREE DAYS AND THREE NIGHTS. JONAH PRAYED TO THE LORD, HIS GOD, FROM THE BELLY OF THE FISH:

Out of my distress I called to the LORD,
and he answered me;
From the womb of Sheol I cried for help,
and you heard my voice.

You cast me into the deep, into the heart of the sea,
and the flood enveloped me;
All your breakers and your billows
passed over me.
Then I said, “I am banished from your sight!
How will I again look upon your holy temple?”
The waters surged around me up to my neck;
the deep enveloped me;
seaweed wrapped around my head.
I went down to the roots of the mountains;
to the land whose bars closed behind me forever,
But you brought my life up from the pit,
O LORD, MY GOD.

WHEN I BECAME FAINT,
I remembered the LORD;
My prayer came to you
in your holy temple.
Those who worship worthless idols
abandon their hope for mercy.
But I, with thankful voice,
will sacrifice to you;
What I have vowed I will pay:
deliverance is from the LORD.

Then the LORD COMMANDED THE FISH TO VOMIT JONAH UPON DRY LAND.

THE WORD OF THE LORD CAME TO JONAH A SECOND TIME: SET OUT FOR
THE GREAT CITY OF NINEVEH, AND ANNOUNCE TO IT THE MESSAGE THAT I WILL
TELL YOU. SO JONAH SET OUT FOR NINEVEH, IN ACCORD WITH THE WORD OF

THE LORD. NOW NINEVEH WAS AN AWESOMELY GREAT CITY; IT TOOK THREE DAYS TO WALK THROUGH IT. JONAH BEGAN HIS JOURNEY THROUGH THE CITY, AND WHEN HE HAD GONE ONLY A SINGLE DAY'S WALK ANNOUNCING, "FORTY DAYS MORE AND NINEVEH SHALL BE OVERTHROWN," THE PEOPLE OF NINEVEH BELIEVED GOD; THEY PROCLAIMED A FAST AND ALL OF THEM, GREAT AND SMALL, PUT ON SACKCLOTH.

WHEN THE NEWS REACHED THE KING OF NINEVEH, HE ROSE FROM HIS THRONE, LAID ASIDE HIS ROBE, COVERED HIMSELF WITH SACKCLOTH, AND SAT IN ASHES. THEN HE HAD THIS PROCLAIMED THROUGHOUT NINEVEH: "BY DECREE OF THE KING AND HIS NOBLES, NO MAN OR BEAST, NO CATTLE OR SHEEP, SHALL TASTE ANYTHING; THEY SHALL NOT EAT, NOR SHALL THEY DRINK WATER. MAN AND BEAST ALIKE MUST BE COVERED WITH SACKCLOTH AND CALL LOUDLY TO GOD; THEY ALL MUST TURN FROM THEIR EVIL WAY AND FROM THE VIOLENCE OF THEIR HANDS. WHO KNOWS? GOD MAY AGAIN REPENT AND TURN FROM HIS BLAZING WRATH, SO THAT WE WILL NOT PERISH." WHEN GOD SAW BY THEIR ACTIONS HOW THEY TURNED FROM THEIR EVIL WAY, HE REPENTED OF THE EVIL HE HAD THREATENED TO DO TO THEM; HE DID NOT CARRY IT OUT.

BUT THIS GREATLY DISPLEASED JONAH, AND HE BECAME ANGRY. HE PRAYED TO THE LORD, "O LORD, IS THIS NOT WHAT I SAID WHILE I WAS STILL IN MY OWN COUNTRY? THIS IS WHY I FLED AT FIRST TOWARD TARSHISH. I KNEW THAT YOU ARE A GRACIOUS AND MERCIFUL GOD, SLOW TO ANGER, ABOUNDING IN KINDNESS, REPENTING OF PUNISHMENT. SO NOW, LORD, PLEASE TAKE MY LIFE FROM ME; FOR IT IS BETTER FOR ME TO DIE THAN TO LIVE." BUT THE LORD ASKED, "ARE YOU RIGHT TO BE ANGRY?"

JONAH THEN LEFT THE CITY FOR A PLACE TO THE EAST OF IT, WHERE HE BUILT HIMSELF A HUT AND WAITED UNDER IT IN THE SHADE, TO SEE WHAT WOULD HAPPEN TO THE CITY. THEN THE LORD GOD PROVIDED A GOURD PLANT. AND WHEN IT GREW UP OVER JONAH'S HEAD, GIVING SHADE THAT

RELIEVED HIM OF ANY DISCOMFORT, JONAH WAS GREATLY DELIGHTED WITH THE PLANT. BUT THE NEXT MORNING AT DAWN GOD PROVIDED A WORM THAT ATTACKED THE PLANT, SO THAT IT WITHERED. AND WHEN THE SUN AROSE, GOD PROVIDED A SCORCHING EAST WIND; AND THE SUN BEAT UPON JONAH’S HEAD TILL HE BECAME FAINT. THEN HE WISHED FOR DEATH, SAYING, “IT IS BETTER FOR ME TO DIE THAN TO LIVE.”

BUT GOD SAID TO JONAH, “DO YOU HAVE A RIGHT TO BE ANGRY OVER THE GOURD PLANT?” JONAH ANSWERED, “I HAVE A RIGHT TO BE ANGRY—ANGRY ENOUGH TO DIE.” THEN THE LORD SAID, “YOU ARE CONCERNED OVER THE GOURD PLANT WHICH COST YOU NO EFFORT AND WHICH YOU DID NOT GROW; IT CAME UP IN ONE NIGHT AND IN ONE NIGHT IT PERISHED. AND SHOULD I NOT BE CONCERNED OVER THE GREAT CITY OF NINEVEH, IN WHICH THERE ARE MORE THAN A HUNDRED AND TWENTY THOUSAND PERSONS WHO CANNOT KNOW THEIR RIGHT HAND FROM THEIR LEFT, NOT TO MENTION ALL THE ANIMALS?”

(5) [Joshua 5: 10-15]

(6) [Exodus 13:20-15:19]

[If Reading 6 is read: When the reader comes to the beginning of the Song of Moses (“Then sang Moses and the children of Israel this song unto the Lord, and spake, saying...” [Ex. 15:1]), the reader continues in a louder voice: “I will sing to the Lord”

The people reply: “For he is gloriously triumphant”

The verses of the Song of Moses continue, after each of which the refrain is “For he is gloriously triumphant”.

The reader concludes: Glory be to the Father, and to the Son, and to the Holy Spirit

The people: I will sing to the Lord, for he is gloriously triumphant”

Reader: Both now and ever, and unto ages of ages. Amen.

People: I will sing to the Lord, for he is gloriously triumphant

Reader: I will sing to the Lord,

People: For he is gloriously triumphant.]

(7) [Zephaniah 3:8-15]

(8) [1 Kg. 17:8-24]

(9) [Isaiah 61:10-62:5]

(10) [Genesis. 22:1-18]

(11) [Isaiah 61:1-9]

(12) [II Kg. 4:8-37]

(13) [Isaiah 63:11-64:5]

(14) [Jeremiah 38:31-34]

(15) **Daniel 3:1-23; Song of Daniel/Youths 1-66**

After the reader chants, “Bless the Lord all you works of the Lord,” the audience chants, “Give praise to the Lord and exalt him forever!”, after each verse.

*The Song of Daniel concludes with **Reader:** “We praise, bless, and worship the Lord” R “Give praise to the Lord and exalt him above all forever.”*

In his eighteenth year, King Nebuchadnezzar had a golden statue made, sixty cubits high and six cubits wide, which he set up in the plain of Dura in the province of Babylon. He then ordered the satraps, prefects, and governors, the counselors, treasurers, judges, magistrates and all the officials of the provinces to be summoned to the dedication of the statue which he had set up. The satraps, prefects, and governors, the counselors, treasurers, judges, magistrates and all the officials of the provinces came together for the dedication and stood before the statue which King Nebuchadnezzar had set up. A herald cried out: “Nations and peoples of every language, when you hear the sound of the horn, pipe, zither, dulcimer, harp, double-flute, and all the other musical instruments, you must fall down and worship the golden statue which King Nebuchadnezzar has set up. Whoever does not fall down and worship shall be instantly cast into a white-hot furnace.” Therefore, as soon as they heard the sound of the horn, pipe, zither, dulcimer, harp, double-flute, and all the other musical instruments, the nations and peoples of every language all fell down and worshiped the golden statue which King Nebuchadnezzar had set up.

At that point, some of the Chaldeans came and accused the Jews to King Nebuchadnezzar: “O king, live forever! O king, you issued a decree that everyone who heard the sound of the horn, pipe, zither, dulcimer, harp, and double-flute, and all the other musical instruments should fall down and worship the golden statue; whoever did not was to be cast into a white-hot furnace. There are certain Jews whom you have made administrators of the province of Babylon: Shadrach, Meshach, and Abednego; these men, O king, have paid no attention to you; they will not serve your god or worship the golden statue which you set up.”

Nebuchadnezzar flew into a rage and sent for Shadrach, Meshach, and Abednego, who were promptly brought before the king.

King Nebuchadnezzar questioned them: “Is it true, Shadrach, Meshach, and Abednego, that you will not serve my god, or worship the golden statue that I set up? Now, if you are ready to fall down and worship the statue I made, whenever you hear the sound of the horn, pipe, zither, dulcimer, harp, double-flute, and all the other musical instruments, then all will be well; if not, you shall be instantly cast into the white-hot furnace; and who is the God who can deliver you out of my hands?” Shadrach, Meshach, and Abednego answered King Nebuchadnezzar, “There is no need for us to defend ourselves before you in this matter. If our God, whom we serve, can save us from the white-hot furnace and from your hands, O king, may he save us! But even if he will not, you should know, O king, that we will not serve your god or worship the golden statue which you set up.”

Nebuchadnezzar’s face became livid with utter rage against Shadrach, Meshach, and Abednego. He ordered the furnace to be heated seven times more than usual and had some of the strongest men in his army bind Shadrach, Meshach, and Abednego and cast them into the white-hot furnace. They were bound and cast into the white-hot furnace with their trousers, shirts, hats and other garments, for the king’s order was urgent. So huge a fire was kindled in the furnace that the flames devoured the men who threw Shadrach, Meshach, and Abednego into it. But these three fell, bound, into the midst of the white-hot furnace.

They walked about in the flames, singing to God and blessing the Lord. Azariah stood up in the midst of the fire and prayed aloud:

“Blessed are you, and praiseworthy,
O Lord, the God of our ancestors,
and glorious forever is your name.

For you are just in all you have done;
all your deeds are faultless, all your ways right,
and all your judgments proper.
You have executed proper judgments
in all that you have brought upon us
and upon Jerusalem, the holy city of our ancestors.
By a proper judgment you have done all this
because of our sins;
For we have sinned and transgressed
by departing from you,
and we have done every kind of evil.
Your commandments we have not heeded or observed,
nor have we done as you ordered us for our good.
Therefore all you have brought upon us,
all you have done to us,
you have done by a proper judgment.
You have handed us over to our enemies,
lawless and hateful rebels;
to an unjust king, the worst in all the world.
Now we cannot open our mouths;
shame and reproach have come upon us,
your servants, who revere you.
For your name's sake, do not deliver us up forever,
or make void your covenant.
Do not take away your mercy from us,
for the sake of Abraham, your beloved,
Isaac your servant, and Israel your holy one,
To whom you promised to multiply their offspring
like the stars of heaven, or the sand on the shore of the sea.

For we are reduced, O Lord, beyond any other nation,
brought low everywhere in the world this day
because of our sins.

We have in our day no prince, prophet, or leader,
no burnt offering, sacrifice, oblation, or incense,
no place to offer first fruits, to find favor with you.

But with contrite heart and humble spirit
let us be received;

As though it were burnt offerings of rams and bulls,
or tens of thousands of fat lambs,

So let our sacrifice be in your presence today
and find favor before you;
for those who trust in you cannot be put to shame.

And now we follow you with our whole heart,
we fear you and we seek your face.

Do not put us to shame,
but deal with us in your kindness and great mercy.

Deliver us in accord with your wonders,
and bring glory to your name, O Lord:

Let all those be put to shame
who inflict evils on your servants;

Let them be shamed and powerless,
and their strength broken;

Let them know that you alone are the Lord God,
glorious over the whole world.”

Now the king’s servants who had thrown them in continued to stoke the furnace with naphtha, pitch, tow, and brush. The flames rose forty-nine cubits above the furnace, and spread out, burning the Chaldeans that it caught around the furnace.

But the angel of the Lord went down into the furnace with Azariah and his companions, drove the fiery flames out of the furnace, and made the inside of the furnace as though a dew-laden breeze were blowing through it. The fire in no way touched them or caused them pain or harm. Then these three in the furnace with one voice sang, glorifying and blessing God:

“Blessed are you, O Lord, the God of our ancestors,
praiseworthy and exalted above all forever;
And blessed is your holy and glorious name,
praiseworthy and exalted above all for all ages.
Blessed are you in the temple of your holy glory,
praiseworthy and glorious above all forever.
Blessed are you on the throne of your kingdom,
praiseworthy and exalted above all forever.
Blessed are you who look into the depths
from your throne upon the cherubim,
praiseworthy and exalted above all forever.
Blessed are you in the firmament of heaven,
praiseworthy and glorious forever.

Reader: Give praise to the Lord and exalt him forever!

℟. Give praise to the Lord and exalt him forever.

Bless the Lord, all you works of the Lord,
℟. give praise to the Lord and exalt him forever.
Angels of the Lord, bless the Lord,
℟. give praise to the Lord and exalt him forever.
You heavens, bless the Lord,
℟. give praise to the Lord and exalt him forever.

All you waters above the heavens, bless the Lord,
 ℟. give praise to the Lord and exalt him forever.
All you powers, bless the Lord;
 ℟. give praise to the Lord and exalt him forever.
Sun and moon, bless the Lord;
 ℟. give praise to the Lord and exalt him forever.
Stars of heaven, bless the Lord;
 ℟. give praise to the Lord and exalt him forever.
Every shower and dew, bless the Lord;
 ℟. give praise to the Lord and exalt him forever.
All you winds, bless the Lord;
 ℟. give praise to the Lord and exalt him forever.
Fire and heat, bless the Lord;
 ℟. give praise to the Lord and exalt him forever.
Cold and chill, bless the Lord;
 ℟. give praise to the Lord and exalt him forever.
Dew and rain, bless the Lord;
 ℟. give praise to the Lord and exalt him forever.
Frost and chill, bless the Lord;
 ℟. give praise to the Lord and exalt him forever.
Hoarfrost and snow, bless the Lord;
 ℟. give praise to the Lord and exalt him forever.
Nights and days, bless the Lord;
 ℟. give praise to the Lord and exalt him forever.
Light and darkness, bless the Lord;
 ℟. give praise to the Lord and exalt him forever.
Lightnings and clouds, bless the Lord;
 ℟. give praise to the Lord and exalt him forever.

Let the earth bless the Lord,

℟. give praise to the Lord and exalt him forever.

Mountains and hills, bless the Lord;

℟. give praise to the Lord and exalt him forever.

Everything growing on earth, bless the Lord;

℟. give praise to the Lord and exalt him forever.

You springs, bless the Lord;

℟. give praise to the Lord and exalt him forever.

Seas and rivers, bless the Lord;

℟. give praise to the Lord and exalt him forever.

You sea monsters and all water creatures, bless the Lord;

℟. give praise to the Lord and exalt him forever.

All you birds of the air, bless the Lord;

℟. give praise to the Lord and exalt him forever.

All you beasts, wild and tame, bless the Lord;

℟. give praise to the Lord and exalt him forever.

All you sons of men, bless the Lord;

℟. give praise to the Lord and exalt him forever.

O Israel, bless the Lord;

℟. give praise to the Lord and exalt him forever.

Priests of the Lord, bless the Lord;

℟. give praise to the Lord and exalt him forever.

Servants of the Lord, bless the Lord;

℟. give praise to the Lord and exalt him forever.

Spirits and souls of the just, bless the Lord;

℟. give praise to the Lord and exalt him forever.

Holy and humble of heart, bless the Lord;

℟. give praise to the Lord and exalt him forever.

Hananiah, Azariah, Mishael, bless the Lord;

℞. give praise to the Lord and exalt him forever.

Apostles, Prophets, and Martyrs of the Lord, bless the Lord;

℞. give praise to the Lord and exalt him forever!

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

We praise the Lord and we exalt him above all forever.

Now and ever and unto ages of ages. Amen.

℞. give praise to the Lord and exalt him forever.

We praise bless and worship the Lord.

℞. give praise to the Lord and exalt him forever.

From now on, the Vespers service becomes the Divine Liturgy of St. Basil, using its own Anaphora distinct from the Divine Liturgy of St. John Chrysostom which is normally used on Sundays.

LITTLE LITANY

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

℞. Lord, have mercy.

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

℞. Lord, have mercy.

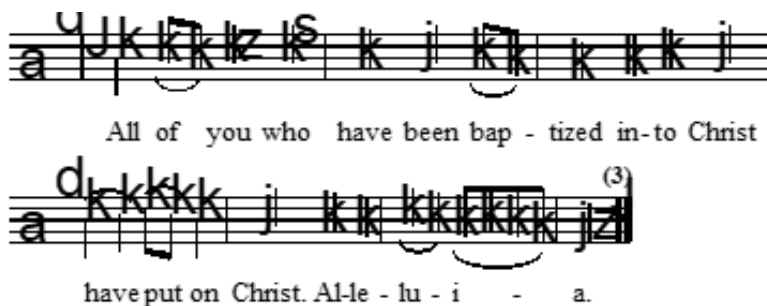
Deacon: Remembering our all-holy, spotless, most highly blessed and glorious lady the Theotokos and ever-Virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

R. To You, O Lord.

Priest: For Yours is the dominion, and Yours is the Kingdom and the power and the glory of the Father, the Son, and the Holy Spirit, now and always and for ever and ever.

R. Amen

The Trisagion is replaced with “All of you who have been baptized”





Glo-ry be to the Fa-ther and to the Son and to the Ho-



- ly Spi - rit, now and al - ways and for-e - ver and e-



- ver, a - men. Have put on Christ, Al-le - lu - i-



- a!

Deacon: Dynamis! (With greater power!)

All: All of you who have been baptized into Christ, have put on Christ, Alleluia!

Deacon: Let us be attentive!

PROKIMENON (Tone 5)

Let all the earth worship you, and sing praises to you.

v. Shout with joy to God, all the earth.

Deacon: Wisdom! *The reader announces the reading.* Let us be attentive.

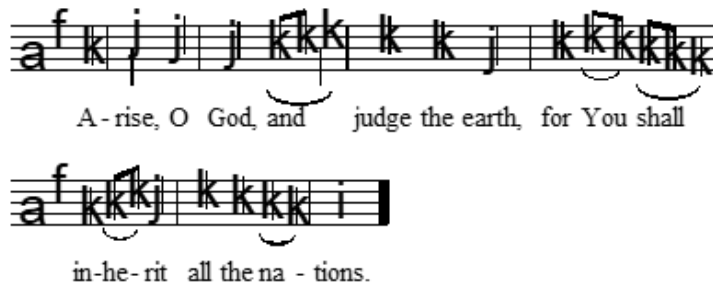
EPISTLE: (*Romans 6:3-12*)

Brethren: are you unaware that we who were baptized into Christ Jesus were baptized into his death? We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life.

For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For a dead person has been absolved from sin. If, then, we have died with Christ, we believe that we shall also live with him. We know that Christ, raised from the dead, dies no more; death no longer has power over him. As to his death, he died to sin once and for all; as to his life, he lives for God. Consequently, you too must think of yourselves as being dead to sin and living for God in Christ Jesus.

The Alleluia is replaced with the Procession of Triumph (Tone 7)

ARISE, O GOD (Tone 7)



The priest scatters all around the church fresh flowers and laurel leaves, symbolizing triumph and victory over death while the choir sings:

PSALM 81 (Tone 7)

- God has taken his place amidst the assembly of gods, and in their midst He holds judgment.
- **℟.** Arise, O God, and judge the earth, for You shall inherit all the nations.
- How long will You judge unjustly, and show partiality to the wicked?
- **℟.** Arise, O God...
- Defend the orphan and the lowly, maintain the right of the afflicted and the destitute.
- **℟.** Arise, O God...
- Rescue the weak and the needy, and deliver them from the hand of the wicked.
- **℟.** Arise, O God....
- They neither know nor understand, they walk about in darkness and the foundations of the earth are shaken.
- **℟.** Arise, O God...
- I said: “You are gods, and sons of the Most High, all of you; nevertheless you shall die like men, and fall like any prince.”
- **℟.** Arise, O God...

When the procession is completed, the priest goes to the Holy Table and announces the Holy Gospel.

Deacon: Wisdom! Let us stand and listen to the Holy Gospel!

Priest: Peace + to all!

All: And with your spirit.

Deacon: A reading from the Holy Gospel according to St. Matthew the Evangelist.

All: Glory to you, O Lord, glory to you!

Priest: Let us be attentive.

GOSPEL: Matt. 28:1-20

After the sabbath, as the first day of the week was dawning, Mary Magdalene and the other Mary came to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven, approached, rolled back the stone, and sat upon it. His appearance was like lightning and his clothing was white as snow. The guards were shaken with fear of him and became like dead men. Then the angel said to the women in reply, “Do not be afraid! I know that you are seeking Jesus the crucified. He is not here, for he has been raised just as he said. Come and see the place where he lay. Then go quickly and tell his disciples, ‘He has been raised from the dead, and he is going before you to Galilee; there you will see him.’ Behold, I have told you.” Then they went away quickly from the tomb, fearful yet overjoyed, and ran to announce this to his disciples. And behold, Jesus met them on their way and greeted them. They approached, embraced his feet, and did him homage. Then Jesus said to them, “Do not be afraid. Go tell my brothers to go to Galilee, and there they will see me.”

While they were going, some of the guard went into the city and told the chief priests all that had happened. They assembled with the elders and took counsel; then they gave a large sum of money to the soldiers, telling them, “You are to say, ‘His disciples came by night and stole him while we were asleep.’ And if this gets to the ears of the governor, we will satisfy him and keep you out of trouble.” The soldiers took the money and did as they

were instructed. And this story has circulated among the Jews to the present day.

The eleven disciples went to Galilee, to the mountain to which Jesus had ordered them. When they saw him, they worshiped, but they doubted. Then Jesus approached and said to them, “All power in heaven and on earth has been given to me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the holy Spirit, teaching them to observe all that I have commanded you. And behold, I am with you always, until the end of the age.”

All: Glory to you, O Lord, glory to you!

HOMILY EKTĒNIS

Deacon: Let us all say, with our whole soul and our whole mind, let us all say:

℞. Lord, have mercy. (*Thrice*)

Deacon: Lord Almighty, God of our fathers, we pray to You, hear us and have mercy.

℞. Lord, have mercy. (*Thrice*)

Deacon: Have mercy on us, O God, in your great mercy, we pray to you, hear us and have mercy.

℞. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for our Father and (Arch)Bishop N. and for his reverend clergy.

℞. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for our brethren the priests, the deacons, the monks, the nuns, and for all our brethren in Christ.

℞. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for mercy, life, peace, health, salvation, protection, forgiveness and remission of sins for the servants of God who live in this city.

℞. Lord, have mercy. (*Thrice*)

Deacon: Again, we pray for the blessed and ever to be remembered founders of this holy church, and for our Orthodox fathers and brethren who have gone before us and who here or elsewhere have been laid to pious rest.

℞. Lord, have mercy. (*Thrice*)

Priest: Again, we pray for those who bear offerings, those who do good works in this holy and most venerable church, those who toil, those who sing and all the people here present who await from you great and abundant mercy.

℞. Lord, have mercy. (*Thrice*)

Deacon: Wisdom!

Priest: That being ever protected by your power, we may send up glory to you, to the Father and the Son and the Holy Spirit, now and ever, and unto ages of ages.

℞. Amen.

CHERUBIKON: “Let All Mortal Flesh” (Tone 5)

f Let all mor - tal flesh, all mor - tal flesh

f be si - lent. Let us stand

f in fear and trem - bling, ha - ving no

f earth - ly thought, no earth - ly thought,

f in our mind, for be-hold the King of

f kings and the Lord of lords

f is co - ming to be sac - ri -

f - ficed, and to be gi - ven as food to the faith - ful.

GREAT ENTRANCE

The deacon and priest alternate, each one making the commemoration he pleases. If there are several priests, each makes one commemoration, with the senior priest making the final one:

Priest:“May the Lord God remember us all in his Kingdom, at all times, now and ever, and unto ages of ages.

℞. Amen.

As the Great Entrance procession ends, and the clergy enter the sanctuary, all sing:

He is es - cor - ted by hosts of an - gels, by

Prin-ci-pa - li - ties and Do-mi - nions, by the

ma-ny-eyed Che - ru - bim and by the six -

- winged Se - ra - phim co - ver - ing their

fa - ces and chan - ting the ho - ly hymn.

Al - le - lu - i - a.

AITĒSIS (PLIROTIKA)

Deacon: Let us complete our prayer to the Lord.

℞. Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by your grace.

℞. Lord, have mercy.

Deacon: That this whole day may be perfect, holy, peaceful, and without sin, let us ask the Lord.

℞. Grant this, O Lord.

Deacon: For an angel of peace, a faithful guide and guardian of our souls and bodies, let us ask the Lord.

℞. Grant this, O Lord.

Deacon: For the forgiveness and remission of our sins and offenses, let us ask the Lord.

℞. Grant this, O Lord.

Deacon: For what is good and profitable to our souls, and for peace in the world, let us ask the Lord.

℞. Grant this, O Lord.

Deacon: That the rest of our life may be spent in peace and repentance, let us ask the Lord.

℞. Grant this, O Lord.

Deacon: That the end of our life may be Christian, painless, unashamed, and peaceful, and for a good defense before the awesome judgment-seat of Christ, let us ask.

℞. Grant this, O Lord.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

℞. To you, O Lord.

Priest: (Aloud) Through the mercies of your only-begotten Son with whom You are blessed, together with your All-Holy, good, and life-giving Spirit, now and ever, and unto ages of ages.

℞. Amen.

Priest: Peace + be to all.

℞. And to your spirit.

Deacon: Let us love one another that with one mind we may confess:

℞. (sung): The Father, the Son, and the Holy Spirit, the Trinity one in essence, and undivided.

Deacon: The doors, the doors! In wisdom, let us be attentive!

The priest, lifting the outer veil from the gifts, holds it over them, waving it and reciting the Creed along with the people, or if customary, the leader. If there are several priests, all take part.

Nicene Creed

I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages: Light of light, true God of true God, begotten, not made, of one

substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; who was crucified for us under Pontius Pilate, and suffered, and was buried; who rose again on the third day in accordance with the Scriptures, and ascended into heaven, and is enthroned at the right hand of the Father, who will come again with glory to judge the living and the dead; and of whose kingdom there shall be no end. And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who together with the Father and the Son is worshipped and glorified, who spoke through the prophets. In one, holy, catholic and apostolic Church. I profess one baptism for the remission of sins. I look forward to the resurrection of the dead and the life of the world to come. Amen.

THE ANAPHORA (of St. Basil)

Deacon: Let us stand well, let us stand in awe, let us be attentive to offer the holy oblation in peace.

All: A mercy of peace, a sacrifice of praise.

The Deacon bows, enters the Holy Place through the South Door and stands on the right side of the Priest.

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.

All: And with your spirit.

The Priest raises his hands and proclaims: Let us lift up our hearts.

All: We lift them up to the Lord.

Turning to the East, the Priest bows his head and crosses his hands

Priest: Let us give thanks to the Lord.

All: It is fitting and right.

The priest begins the Anaphora prayers, often done quietly:

Priest: O You who are Being, Master and Lord, God almighty and adorable Father: it is truly fitting and right and worthy of the immensity of your holiness that we praise You, sing to You, bless You, adore You, give thanks to You, glorify You who alone are truly God; that we offer you a spiritual worship with a repentant heart and a humble spirit, for it is you who granted us the favor of knowing your truth. How could anyone tell your might and sing the praises You deserve, or describe all Your marvels in all places and times, O Master of All, Lord of Heaven and Earth, and of all creatures visible and invisible, who are enthroned upon a seat of glory, who plumb the depths, who are eternal, invisible, beyond comprehension and description and change, the Father of our Lord Jesus Christ, the Great God and Savior, the object of our hope!

For He is the Image of your goodness, the Seal bearing your perfect likeness, revealing You his Father through Himself; He is the Living Word, the true God, the Wisdom from before all ages, the Life, the Sanctification, the Power, the True Light. By Him the Holy Spirit was made manifest, the Spirit of truth, the Gift of adoption, the Foretaste of the future inheritance, the First-fruits of eternal good, the life-giving Power, the Fountain of sanctification. Empowered by Him, every rational and intelligent creature sings eternally to your glory, for all are your servants. It is You the angels, archangels, thrones and dominations, the principalities and the virtues, the powers and the cherubim of many eyes adore; it is You the seraphim surround, one with six wings and the other with six wings; and with two wings they cover their faces, and with two their feet, and with two they fly, and they cry one to the other with tireless voice and perpetual praise:

Priest: (*exclaiming*) Singing, proclaiming, shouting the hymn of victory and saying...

The deacon takes the asterisk (star-cover) from the holy diskos, makes the sign of the Cross over it; then kisses the asterisk and lays it aside.

Holy, Holy, Holy

All: (sung)“Holy, Holy, Holy, Lord of Sabaoth: Heaven and earth are filled with your glory. Hosanna in the highest! Blessed is he who comes in the name of the Lord, Hosanna in the highest”

The deacon stands at the right side, and there, taking the fan in his hands, waves it gently with utmost care and awe over the holy gifts.

The priest continues the Anaphora:

Priest: With these blessed powers, O Master and Lover of Mankind, we sinners also cry and say: verily holy are You, and All-Holy, and there is no limit to the majesty of Your holiness.

Holy are You in all your deeds, for in righteousness and true judgment you have brought all things to pass for us: for having taken clay from the earth and having formed man, and honored him, O God, with your likeness, You placed him in a paradise of delight, and promised him immortality of life and the enjoyment of eternal goods in the keeping of your commandments.

But when he disobeyed You, the true God and his Creator, and was deceived through the serpent’s guile, and was subjected to death through his own transgression, in your just judgment, O God, you cast him forth from paradise into this world and turned him again to the earth whence he had been taken, and devised for him the salvation of regeneration which is in Your Christ.

For You did not turn away forever from Your work, O gracious God, nor did You forget the work of Your hands: You watched over man in many ways through the depth of Your love; You sent forth prophets, You worked mighty signs through Your saints who were pleasing to You in every age. You spoke through the mouths of Your servants the prophets, promising the salvation to come; You gave man the Law to aid him; You set angels over him as his guardians.

And when the fullness of time had come, You spoke to us by Your Son through whom also You made the universe, who being the brightness of Your glory and the express likeness of Your Person, upholds everything by the power of his Word, and thought it no robbery to be equal to You his God and Father: but although He was God before creation, He was seen on earth and had his conversation among men; and being Incarnate of the Holy Virgin, emptied Himself and assumed the nature of a servant, and was found in the likeness of the body of our humiliation, that he might raise us to the likeness of his glory.

For since it was by man that sin had entered the world, and death through sin, Your Only-Begotten Son, He who was in your bosom, O You his God and Father, condescended to be born of a woman, the Holy Mother of God (*Theotokos*) and Ever-Virgin Mary---- to be born under the Law in order to condemn sin in his flesh, that those who die in Adam might be quickened in your Christ: and having lived in this world and offered precepts of salvation and turned us away from the errors of idolatry, He brought us to the knowledge of You, the true God and Father, after purchasing us to Himself as a favored people, a royal priesthood, a holy nation.

And after He had cleansed us with water and sanctified us with the Holy Spirit, He gave Himself as a ransom to death by which we had been held for having been sold under sin; and through the Cross, He went down into Hades that He might fulfill all things in Himself, and loosed the fangs of death. And He rose again on the third day, preparing a way for the resurrection of all flesh from the dead because it was impossible that the Principle of Life be held by corruption, and became the First-fruits of the those who sleep, the Firstborn among the dead so that in all things He might have primacy. And He ascended into heaven and was enthroned at the right hand of Your Majesty on high, whence he shall come to render to every man his due. And He left us memorials of his salutary Passion, these which we have brought about by his command.

For being about to go forth to his willful and eternally memorable and life-giving death, on the night wherein He surrendered Himself for the life of the world, He took bread in his holy and spotless hands, presented it to You, his God and Father, gave thanks and blessed + and sanctified and broke it, and gave it to his holy disciples and apostles, saying:

The deacon holds the orarion with three fingers in the right hand, and indicates to the priest the holy diskos.

Then, the priest bows his head and raises his right hand reverently saying:

Priest: *(Aloud)* TAKE, EAT: this is my Body which is broken for you for the remission of sins.

Priest and deacon make a deep reverence (metany)

℞. Amen.

Then the priest blesses the holy chalice and says:

Priest: (*Aloud*) Likewise, the chalice + after He had supped, saying...

The deacon indicates the holy chalice.

The priest bows his head and raises his right hand reverently and says aloud:

Priest: DRINK OF THIS, all of you, this is my Blood of the New Testament, which is shed for you and for many, for the remission of sins.

. Amen.

Both priest and deacon make a deep reverence (metany)

Priest: (*low voice*) Do this in remembrance of Me, for as often as you eat this Bread and drink this Cup, you show forth my death and confess my Resurrection.

The priest continues:

Remembering, therefore, this precept of salvation and everything that was done for our sake, the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the enthronement at the right hand, the second and glorious coming again,

Priest: (*Aloud*): We offer You your own, from what is your own, in all and for the sake of all.

While this is being said, the Deacon crosses his arms, raises up the holy diskos and the holy chalice, and makes a devout reverence

℟̣. (sung) We praise you, we bless you, we give thanks to you, O Lord, and we pray to You, O our God.

The Anaphora prayers continue.

Priest: Therefore, most Holy Lord, we also sinners and your unworthy servants called by You to serve at your holy altar, not be reason of our righteousness for we have done nothing good upon the earth, but by reason of your love and mercy which you have richly poured out upon us, we take courage and approach your holy table: offering to You the antitypes of the Holy Body and Blood of your Christ, we beg You and implore You, in the good pleasure of your bounty, to make your Holy Spirit come down upon us and upon these present gifts offered to You, and to bless and sanctify them and offer them.

The deacon puts down the fan, comes to the priest's side, and both make three reverences before the Holy Table

EPICLESIS

The deacon, bowing his head, and indicating the bread with the orarion says:

Deacon: Bless the Holy Bread, Master.

Priest: And reveal this Bread + to be truly the Precious Body of Our Lord, God, and Savior, Jesus Christ.

℞. Amen.

Deacon: Bless the Holy Chalice, Master.

Priest: And this Cup + to be truly the Precious Blood of our Lord, God, and Savior, Jesus Christ.

℞. Amen.

Deacon: Bless them both, Master.

Priest: Poured out + for the life of the world!

℞. Amen. Amen. Amen.

Deacon: Remember me a sinner, holy Master.

Priest and deacon both bow profoundly.

Priest: So that, to those who partake of them, they may be for the cleansing of the soul, for the remission of sins, for the fellowship of your Holy Spirit, for the fullness of the Kingdom of Heaven, for intimate confidence in You, and not for judgment or condemnation.

Commemorations

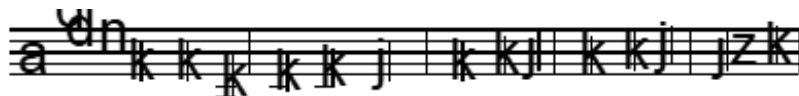
Priest: Unite all of us who share the one Bread and one Cup to another in the communion of the Holy Spirit. Grant that none of us share in that holy Body and Blood of Your Christ unto judgment or condemnation; but that we may find mercy and grace together with all of the saints, who in every generation, have been pleasing to you: our ancestors and fathers, the patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, and teachers, with every just soul who has died in the Faith.

The priest censes the Holy Gifts nine times.

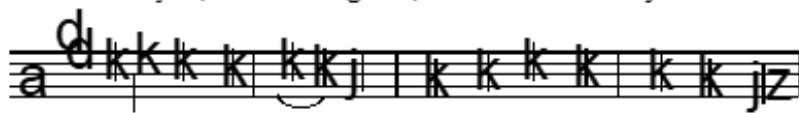
Priest: (aloud) especially for our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos (Mother of God) and Ever-Virgin Mary.

The priest censes the Holy Table three times. The deacon incenses the Holy Table, while the Hirmos is sung:

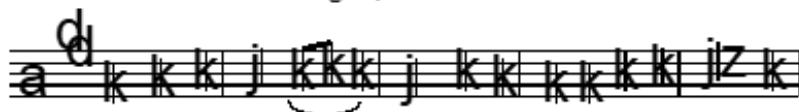
Hirmos:



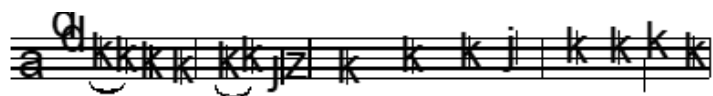
In you, O Full of grace, all cre-a - tion re-joy - ces: the



or - ders of an - gels, and the hu-man race as well.



O sanc-ti - fied Tem - ple, spi-ri - tu-al Pa-ra - dise and



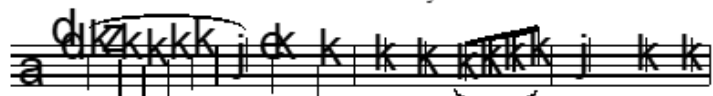
glo-ry of vir-gins, from whom our God who ex-ists be-



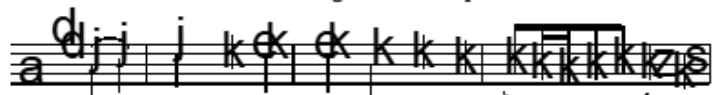
- fore all e - ter-ni-ty, took flesh and be-came a lit-tle



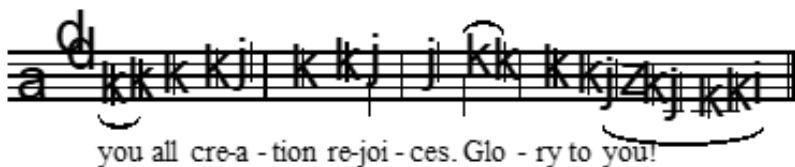
Child. He has ta - ken your womb as His



throne ma-king it more spa - cious than the



hea - vens! There - fore, O Full of grace, in



The priest continues:

Priest: For the holy prophet and forerunner John the Baptist, for the holy and glorious and illustrious apostles, (for holy N. whose memory we honor today), and for all your saints at whose supplication do You visit us, O God.

And remember all those who have fallen asleep before in the hope of resurrection to eternal life.

The priest remembers by name the dead whom he will.

And give them rest where the light of your face keeps watch.

Again, we pray You: remember, Lord, all the Orthodox Bishops rightly dispensing the word of your truth, all the priests, the deacons in Christ, and all the ranks of the clergy.

Again, we pray You: remember, Lord, your holy, catholic, and apostolic Church which is from one end of the earth to the other, and give her peace, for You purchased it to Yourself through the precious Blood of your beloved Son; make firm this holy house until the consummation of all things.

Remember, Lord, those who have offered You these Holy Gifts, and those for whom and through whom and on account of whom they offered them.

Remember, Lord, those who are in deserts and mountains and in the dens and caves of the earth.

Remember, Lord, those who remain in virginity and continence and asceticism, and those who lead saintly lives in the world.

Remember, Lord, our most faithful and pious public authorities which You have counted worthy to be appointed over this land: crown them with the armor of truth, with the armor of glory; cover their heads on the day of battle, strengthen their arm, exalt their right hand, establish their power. Subdue to them barbarous nations that delight in war; grant them deep peace that cannot be taken away; speak good things to their hearts for your Church and all your people, that within their peace we may lead a quiet and reasonable life in all godliness and honesty. Remember, Lord, all lawmakers and magistrates and our brethren in public office and in all the Armed Forces: preserve the good in their goodness, and in your kindness, make the wicked become good.

Remember, Lord, the people present here, and those who are absent for reasonable causes; replenish our storehouses with all manner of goods; preserve our marriages in peace and harmony; nourish the babes, instruct the youths, console the elderly; comfort the feeble-minded, collect the scattered, bring back the wandering and unite them to your holy, catholic, and apostolic Church. Free those who are bothered by unclean spirits; sail with those at sea, travel with the travelers, defend the widows, shield the orphans, preserve the prisoners, heal the sick.

Remember, O God, those who stand before tribunals, and those in exile and in all kinds of tribulations and accidents, and all who need your great mercy; those who love us and those who hate us, and those who have begged us, unworthy though we be, to remember them in our prayers. Remember all your people, O Lord our God, and upon all pour forth your rich mercies,

granting them everything they need for salvation. And those we have omitted through ignorance or forgetfulness or because of the multitude of their names, You Yourself remember, O God who know the name and age of each, who have known each one from his mother's womb.

For You, O Lord, are the Helper of the helpless, the Hope of the desperate, the Savior of the tempest-tossed, the Harbor of voyagers, the Physician of the sick: become all things to all men, O You who know each man and his need, each house and its necessity. Preserve, O Lord, this city and every city and country place from plague famine, earthquake, flood, fire, war, battle, invasion, and riot.

Priest: (*Aloud*) First, Lord, remember His Holiness N., Pope of Rome, His Beatitude our Holy Patriarch N., our Most Reverend Bishop N. Preserve them as a blessing over your holy Churches in peace, safety, honor, health, long life, rightly dispensing the word of your truth.

Deacon: And for the Priest N. who offers these holy gifts,

For our government, protected by God; for the salvation and help of the people here present; for those whom each of us has in mind; and for all men and women.

℞. (sung) And remember all men and women.

Priest continues:

Priest: Remember, O Lord, all the Orthodox Bishops who rightly dispense the word of your truth. Remember also, Lord, my unworthiness, according

to the multitude of your mercies; forgive my every transgression, deliberate and indeliberate and do not withhold on account of my sins the grace of the Holy Spirit from the gifts offered here.

Remember, O Lord, all the priests and deacons in Christ, and let none of us who surround your Holy Table be put to shame. Look down upon us in your rich mercies; grant us a healthful and agreeable climate; give showers to the earth that it may bring forth its fruits; bless with your goodness the crowning of the year; stay the schisms of Churches; restrain the raging of nations; by the might of your Holy Spirit, cast down rapidly the attempts of heresies; receive us all in your Kingdom, making us children of light and sons of the day. Give us your peace and your love, O Lord our God, who have given us everything.

Priest: (*Aloud*) And grant that with one mouth and one heart, we may glorify and extol your most noble and magnificent name, of the Father and the Son and the Holy Spirit, and now and ever and unto ages of ages.

℟. Amen.

The priest turns towards the people, blesses them, and says aloud:

Priest: And may the mercies of our great God and Savior Jesus Christ + be with you all.

℟. And with your spirit.

The deacon receives a blessing from the priest, goes out to his customary place, and says:

Deacon: Now that we have remembered all the saints, again and again in peace, let us pray to the Lord.

℟. Lord, have mercy.

For the precious gifts here offered and sanctified, let us pray to the Lord.

℞. Lord, have mercy.

That our God who loves mankind, having received these gifts on His holy and mystical altar in Heaven as a sweet spiritual fragrance, may send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray.

℞. Lord, have mercy.

Optional:

[For our deliverance from all affliction, wrath, danger and need, let us pray to the Lord.

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

[℞. Lord, have mercy]

The Aitesis

That this whole day may be perfect, holy, peaceful and without sin, let us ask the Lord.

℞. Grant this, O Lord. *(To be repeated after each petition.)*

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

℞. Grant this, O Lord.

For the forgiveness and remission of our sins and offenses, let us ask the Lord.

℞. Grant this, O Lord.

For what is good and profitable to our souls and for peace in the world, let us ask the Lord.

℟. Grant this, O Lord.

That the rest of our life may be spent in peace and repentance, let us ask the Lord.

℟. Grant this, O Lord.

That the end of our life may be Christian, painless, unashamed and peaceful, and for a good defense before the awesome Judgment Seat of Christ, let us ask.

℟. Grant this, O Lord.

Let us ask for unity of faith and the communion of the Holy Spirit, let us commend ourselves and one another, and our whole life to Christ God.

℟. To You, O Lord!

Priest: O God, the God of salvation, teach us to give worthy thanks to You for the benefits You have granted us and are still granting us now. O God who have received these gifts, cleanse us of every pollution, both of flesh and spirit, and teach us to attain perfect holiness through reverence for You: that with the pure witness of our conscience, receiving a portion of your blessed gift, we may be united to the Holy Body and Blood of your Christ; and that, receiving them worthily, we may have Christ dwelling in our hearts and may become a temple of your Holy Spirit.

Yes, O God! And make none of us guilty of these your tremendous and heavenly mysteries, nor let us be wounded in spirit or body from an unworthy participation in them, but grant that until our last breath we may receive worthily our share of your blessed gifts for a viaticum of eternal life,

for an acceptable defense at the dread judgement-seat of your Christ; that together with all your saints who have pleased You since time began, we may become partakers of the eternal blessing you have promised to those who love You, O Lord!

Priest: (*Aloud*) And make us worthy, Master, to dare with confidence and without condemnation to call you Father, O God of heaven and earth, and to say:

THE LORD'S PRAYER

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

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

℞. Amen.

Priest: Peace + to all.

℞. And to your spirit.

Deacon: Bow your heads to the Lord!

℞. To you, O Lord.

Priest: Lord God, Father of mercies and God of all consolation, bless those who have bowed their heads to you; sanctify them, strengthen them, con

firm them, keep them from every evil work, incline them towards every good work, and make them worthy to partake without condemnation of these your spotless and life giving mysteries, for the forgiveness of sins and the fellowship of the Holy Spirit.

Priest: (Aloud) Through the grace and mercies and love for mankind of your Only-Begotten Son, with whom You are blessed, together with your All-Holy, good, and life giving Spirit, now and ever, and unto ages of ages.

Priest: Lord Jesus Christ our God, give heed from Your holy dwelling place and from the throne of glory of Your kingdom, and come to make us holy, O You who are enthroned on high with the Father and yet are present here though unseen to us. And by the might of Your hand give us a share of Your spotless Body and precious Blood, and through us, to all the people.

Priest and Deacon bow three times from their places, saying each time:
O God, forgive me the sinner and have mercy on me.

ELEVATION AND FRACTION OF THE LAMB

The Priest raises the Lamb with both hands. When the Deacon sees this, he proclaims with a mighty voice:

Deacon: Let us be attentive. (*Then he immediately enters the Holy Place.*)

The Priest proclaims:

Priest: Holy things for the holy.

℟. One is Holy, one is Lord, Jesus Christ, to the glory of God the Father. Amen.

At this point, the curtains of the Holy Doors are closed.

The Deacon stands on the right of the Priest who is holding the Lamb and says

in a low voice:

Deacon: Master, break the Holy Bread.

The Priest breaks the Lamb in four pieces and reverently places them on the Diskos in the form of a cross:

Priest: Broken and distributed is the Lamb of God, broken and not dismembered, always eaten and never consumed, but making holy those who receive it.

The Deacon points to the Holy Chalice and says:

Deacon: Master, fill the Holy Chalice.

Taking the upper part (IC) and making with it the sign of the cross over the Chalice, he drops it into the Chalice saying:

Priest: The fullness + of faith of the Holy Spirit.

Deacon: Amen.

The server brings the Thermarion containing the Zeon to the Deacon, who presents it to the Priest saying:

Deacon: Master, bless the Zeon.

Priest: Blessed + is the fervor of Your saints, at all times, now and always and forever and ever. Amen.

Then the Deacon pours the Zeon in the form of a cross into the Chalice saying:

Deacon: The fervor of faith, full of the Holy Spirit. Amen.

The Deacon returns the Thermarion to the server. Then, both the Deacon and the Priest bow and recite the following prayers of preparation for communion.

After the Kinonikon and psalm verses, the people may recite “I believe Lord...” and “Receive me now...”

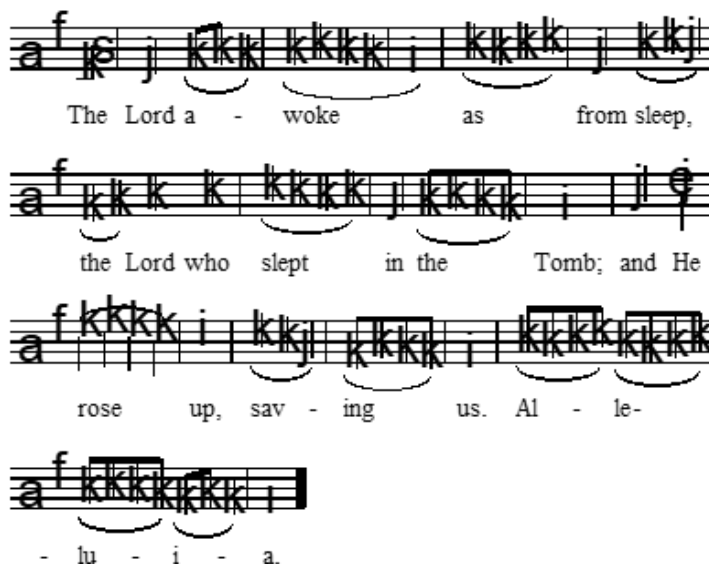
I believe, Lord, and profess that You are the Christ, the Son of the Living God, come to this world to save sinners, of whom I am the greatest. I believe also that this is really Your spotless Body and that this is really Your precious Blood. Wherefore, I pray to You: have mercy on me and pardon my offenses, the deliberate and the indeliberate, those committed in word and in deed, whether knowingly or inadvertently, and count me worthy to share without condemnation Your spotless Mysteries, for the remission of sins and for eternal life. Amen.

Receive me now, O Son of God, as a participant in your Mystical Supper, for I will not reveal Your mystery to Your enemies, nor give You a kiss like Judas, but like the thief, I confess You: remember me, Lord, in Your kingdom. May the reception of Your Holy Mysteries, Lord, be for me not to judgment or condemnation, but to the healing of my soul and body.

[Clergy only: Lord, I am not worthy that You should enter under the stained roof of my soul, but as You accepted to be born in a cave and laid down in a manger for animals, and to enter the house of Simon the Leper, and to receive, when she approached You, the sinful woman who resembled me: deign to enter both into the manger of my senseless soul and into my stained body, the body of a dead and leprous man. And as You did not recoil when the mouth of the sinful woman kissed Your spotless feet, likewise, my Master and God, do not shun the sinner that I am, but in Your goodness and love for mankind, grant that I may become a communicant of Your All----Holy Body and Blood. O our God, remit, forgive, excuse my transgressions by which I sinned against You, knowingly or inadvertently, in word or in deed. In Your goodness and love for mankind, hold me excused for all of them. Through the prayers of Your all----pure and ever----virgin Mother, grant that I may partake without condemnation of Your precious and spotless Body, for the healing of my soul and body. For Yours in the kingdom and the power and the glory, forever and ever. Amen.]

The cantor or the choir starts the communion hymn.

KINONIKON (Tone 5)



As the priest and deacon prepare for Communion, there may be Psalm verses interspersed with the Kinonikon. Upon concluding, the faithful together pray:

All: “I believe Lord and profess....” And “Receive me now...” [see above]

At this moment, the Altar curtain is open. The Deacon bows down once. He takes the Chalice, walks to the Holy Doors, and raises it high for the people to see, saying:

Deacon: Approach with fear of God, with faith and with love.

All: Amen, Amen. Blessed is He who comes in the name of the Lord. The Lord is God and He has appeared to us.

The faithful approach with their arms crossed on their breast. Each one says his name clearly before receiving the Holy Eucharist. The Priest takes the Diskos, dips the Holy Bread in the Chalice held by the Deacon who stands on his left side, and gives the Holy Eucharist to each of the faithful saying:

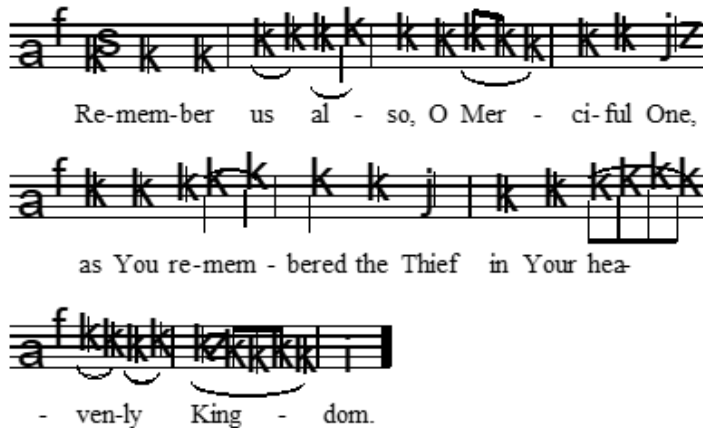
Priest: The servant (handmaid) of God N., receives the precious and Holy Body and Blood of our Lord, God, and Savior Jesus Christ

Deacon: for the remission of his (*her*) sins and for eternal life. Amen.

During Communion, the Kinonikon and Psalm verses may be sung, after “Make me this day....”

Once Communion has finished, the priest blesses the people, saying:

Priest: O God, save your people, and bless+ your inheritance.



The priest incenses the Holy Diskos and Chalice on the Holy Table three times saying quietly:

Priest: May you be raised above the heavens, O God, and your glory above all the earth.

The priest gives the Holy Diskos to the Deacon, who goes to the Holy Door in silence, then to the Prothesis table. The priest makes a metany, takes the Holy Chalice to the Holy Doors, and, facing the people, says:

Priest: Blessed is our God at all times, now and ever, and unto ages of ages. *℞*. Amen. Let our mouth be filled with your praise, O Lord, for you have counted us worthy to share your holy, immortal, and spotless mysteries; keep us in sanctification that we may sing your glory, meditating on your holiness all the day. Alleluia, alleluia, alleluia.

LITANY OF THANKSGIVING

The deacon obtains the priest's blessing and goes out to his customary place, and says:

Deacon: Let us stand. Now that we have received the divine, holy, spotless, immortal, heavenly, life---giving, awesome Mysteries of Christ, let us give worthy thanks to the Lord.

All: Lord, have mercy.

Optional:

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

All: Lord, have mercy.

Let us ask that this whole day may be perfect, holy, peaceful and without sin, and let us commend ourselves and one another and our whole life to Christ God.

All: To You, O Lord.

PRAYER OF THANKSGIVING

As he folds the Antimension, the Priest prays the following:

Priest: We thank You, O Lord our God, for having partaken of your Holy, Spotless, Immortal, and Heavenly Mysteries, which you have given us for the well-being, sanctification, and cleansing of our souls and bodies.

O Lord of all, grant that the communion of the Holy Body and Blood of your Christ may be for us the occasion of faith unashamed, of love unfeigned, of fullness of wisdom, of the cleansing of our souls and bodies, of the defeat of every enemy, of the fulfillment of your commandments, of an acceptable defense before the dread judgement seat of your Christ.

Taking the Holy Gospel Book and making with it the sign of the cross over the Antimension and replacing in on the Altar, the Priest concludes with the following Ekphonesis:

For You are our sanctification, and we render glory to You,
Father, Son and Holy Spirit, now and always and forever
and ever.

All: Amen.

Priest: Let us go forth in peace.

All: In the name of the Lord.

Deacon: Let us pray to the Lord.

All: Lord, have mercy.

Optional: [ARTOCLASIA]

[At the end of the Liturgy, before the Ambon Prayer, a table is placed in the center of the church, and on it are set five loaves and wine (but not oil, for on this Saturday, alone among all the Saturdays of the year, oil is not permitted). After the prayer behind the ambon, the deacon says, “Let us pray to the Lord.”, and the priest blesses the bread and wine with the usual prayer used at a Vigil Service, “O Lord Jesus Christ, our God,....”, omitting references to oil (Horologion, “Great Vespers”, Artoclasia Service).

Then, “Blessed be the Name of the Lord...” is sung, followed by the conclusion of the Liturgy. After receiving Antidoron, the faithful also partake from the bread and wine that have been blessed.]

PRAYER BEHIND THE AMBON

The Priest exits by the Holy Doors, letting his phelonion fall over his hands, stands before the icon of the Lord and chants the following prayer:

Priest: O You who for a sacrifice of praise and a well-pleasing worship receive this rational and bloodless sacrifice from those who call upon You, Christ our God, the Lamb and Son of God, who takes away the sin of the world, the blameless Calf, which receives not the yoke of sin and was sacrificed for us voluntarily, who is divided, yet not disunited, who is eaten, yet never consumed, but sanctifies those who eat thereof, who in remembrance of Your voluntary Passion and Life-giving Resurrection, has made us communicants of Your ineffable and heavenly and dread Mysteries, Your Holy Body and Your Precious Blood.

Keep us Your servants and ministers and all civil authorities and our armed forces and the people here present in Your Holiness, and grant us at every time and hour to meditate on Your righteousness, that being led according to Your will and doing the things that well-please You, we may become worthy of a place also at Your right hand when You shall come to judge the living and the dead; rescue those of our brethren who are captives; visit those in infirmity; pilot those in peril on the sea; and give repose, where the light of Your countenance shines, to the souls of those who have gone before us to their rest in the hope of the Resurrection unto life everlasting; and hearken to all who beseech Your aid; for you are the Giver of all good things, and to You we render glory together with your Eternal Father and Your All-Holy, Good, and Life-giving Spirit, both now and ever, and unto ages of ages.

✠. Amen.

All: Blessed be the name of the Lord, now and forever. (*Three times*)

The Priest enters the Holy Place through the Holy Doors, turns to the Prothesis and recites the following prayer:

Priest: O Christ our God, the mystery of your plan has been completed and perfected as far as in us lay. We have commemorated your death, we have seen the figure of your Resurrection, we have been filled with your endless life, we have enjoyed your delights which cannot be exhausted, and of which we beg you to deem us worthy in times to come---- all of us, as many as we are---- through the grace of the Father who has no beginning, of your All-Holy, good, and life-giving Spirit, now and ever, and unto ages of ages. Amen.

The deacon goes out through the North Door, and standing before the Holy Doors says aloud:

Deacon: Let us pray to the Lord!
℞. Lord, have mercy.

The priest blesses the people, saying:

Priest: May the blessing + of the Lord and his mercy be upon you through his grace and love for mankind, at all times, now and ever, and unto ages of ages.

All: Amen.

Priest: Glory to you, O Christ God, our Hope, glory to you.

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

– Lord, have mercy. (*Thrice*)

– Give the blessing, Father, in the name of the Lord.

Priest: May Christ our true God, who is risen from the dead, through the prayers of his spotless and all-pure Mother; and of his glorious apostles who are worthy of all praise; and of our father among the Saints, Basil the Great, Archbishop of Caesarea in Cappodocia; and through the intercession of St N., patron of this holy church; and of the holy and just ancestors of Christ God, Joachim and Ann, and of all the saints, may this same Christ have mercy on us and save us, for he is good and loves mankind.

℞. Amen.

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

℞. Amen.

The Divine Liturgy concludes.

In previous times, after the completion of the Liturgy --- which ended around the second hour of the night (8pm)--- the faithful did not leave the church; but after receiving the blessed bread and wine, together with six dates or figs, they remained in their places. The reading of the Acts of the Apostles commenced at once, and continued without interruption until the commencement of the Midnight Office.

GREAT AND HOLY PASCHA
Hajme-Orthros
And
Paschal Divine Liturgy of St.
John Chrysostom

*(Celebrated the Night of Holy and Great
Saturday)*



“He is risen, he is not here!”

GREAT AND HOLY PASCHA: THE HAJME

After the Midnight Service, the priest in full white vestments stands in the center of the church, holding a lit candle, he invites all those present into the church to light their own candles. He sings:

(Tone 5)

Chorus

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The servers and the people light their candles from the priest's and follow in procession outside the church, the priest holding the Gospel Book and his assistants following behind, singing:

(Tone 6)

O Christ our Sa - vior, the an - gels in hea - ven

sing a hymn of praise to Your re-sur-rec - tion.

As for us who dwell on earth, make us wor -

- thy to glo - ri - fy You with pure hearts.

PASCHA: THE HAJME

GOSPEL

Priest: Let us pray to the Lord, our God, to make us worthy of hearing the Holy Gospel.

℟. Lord, have mercy (*Thrice*)

Priest: Wisdom. Let us stand and listen to the Holy Gospel. Peace to all.

℟. And to your spirit.

Standing facing the people, the priest chants:

Priest: A reading from the Holy Gospel according to Saint Mark the Evangelist. (*Mark 16:1-8*)

℟. Glory to you, O Lord, glory to you.

Priest: Let us be attentive. [*The Gospel is read.*]

When the Sabbath was over, Mary Magdalene, and Mary, the mother of James, and Salome bought spices so that they might go and anoint him. And very early when the sun had risen, on the first day of the week, they came to the tomb. They were saying to one another, “Who will roll back the stone for us from the entrance to the tomb?” When they looked up, they saw that the stone had been rolled back; it was very large. On entering the tomb, they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed. He said to them, “Do not be amazed! You seek Jesus of Nazareth, the crucified. He is risen; he is not here! Behold the place where they laid him. But go and tell his disciples and Peter, ‘He is going before you to Galilee; there you will see him, just as he told you.’” Then they went out and fled from the tomb, seized with trembling and bewilderment. They said nothing to anyone, for they were afraid.

℟. Glory to you, O Lord, glory to you!



GREAT AND HOLY PASCHA ORTHROS

The priest takes up the censor in his right hand and the candle in his left and begins:

Priest: Glory be to the holy, con- substantial, life-giving and undivided Trinity, now and ever, and unto ages of ages.

℞. Amen.

*The priest begins the solemn Paschal Troparion **alone**:*

Priest:

(Tone 5)

Chris-tos a-nes - ti ek ne - kron tha-na - to

tha - na - ton ba - tee - sas, kai tees

en dees mni-ma - si zo - in kha-ri - sa - me-

- nos.

The congregation joins in for the second and third repetition.

Al Ma-see-hu qa-ma min bayn il am-wat wa wa - ti al

maw-ta bil mawt, wa wa-hab al ha-yat li - la-dhee-na fil

qu - boor.

[Solemn English melody]:



Christ is ri - sen from the dead and by His death



He has tram-pled u - pon Death,



And has gi - ven life to those who were in

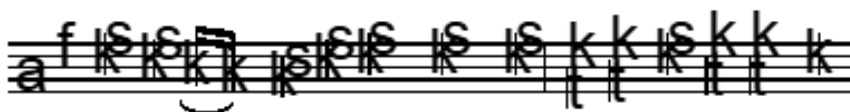


the tombs.

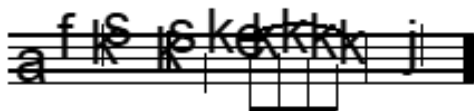
[Fast English melody]:



Christ is ri - sen from the dead and by His death

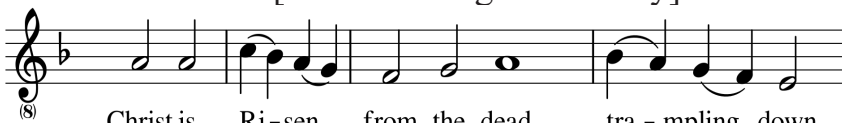


He has tram-pled u-pon Death, and has gi-ven life to those



who were in the tombs.

[Alternate English melody]



Christ is Ri-sen from the dead, tra - mpling down



death by death and on those in the tombs,



be - stow - ing life

Priest: Let God arise and his enemies will scatter; and those who hate him will flee before him.

R. Christ is risen...

Priest: As smoke vanishes, so let them vanish and melt as wax before the fire.

R. Christ is risen...

Priest: So do sinners perish before God; but let the just exult with joy before God.

R. Christ is risen...

Priest: This is the day the Lord has made: let us be glad and rejoice therein.

R. Christ is risen...

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

R. Christ is risen...

Priest: Now and ever, and unto ages of ages. Amen.

R. Christ is risen...

Then once more solemnly:

Priest: Christ is risen from the dead, and by his death he has trampled upon death.

R. And has given life to those who were in the tombs.

IRĒNIKA (GREAT SYNAPTĒ)

Deacon: In peace, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For peace from on high and the salvation of our souls, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For peace in the whole world, the well-being of the holy Churches of God, and the union of all, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For our Father and (Arch)bishop *N.*, the reverend priests, the deacons in Christ, and for all the clergy and the people, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For our civil authorities, for the government and the armed forces, that they may be upheld and strengthened in every good deed, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For this city, for every city and country place and the faithful dwelling in them, let us pray to the Lord.

℟. Lord, have mercy.

Deacon: For favorable weather, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

℟. Lord, have mercy.

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

℟. Lord, have mercy.

Deacon: For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord.

℟. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

℟. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

℟. To you, O Lord.

Priest: For all glory, honor, and worship are your due, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

℟. Amen.

The priest knocks on the church door with the handcross and alternates these verses of Psalm 23 with the sexton, who is inside the church:

Priest: Lift up your gates, O you princes, and be lifted up, O eternal gates, and the King of glory shall enter in.

Sexton: Who is the King of glory?

Priest: The Lord who is strong and mighty, the Lord mighty in battle.

Knocking again, the priest says:

Priest: Lift up your gates, O you princes, and be lifted up, O eternal gates, and the King of glory shall enter in.

Sexton: Who is the King of glory?

Priest: The Lord who is strong and mighty, the Lord mighty in battle.

Knocking again, the priest says:

Priest: Lift up your gates, O you princes, and be lifted up, O eternal gates, and the King of glory shall enter in.

Sexton: Who is the King of glory?

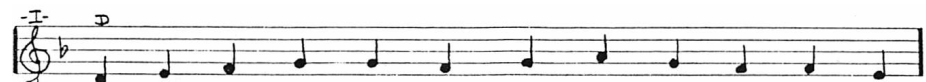
Opening the doors, the priest says:

Priest: The Lord of hosts: He is the King of glory.

All go in with lighted candles, singing the Canon.

PASCHAL CANON (Tone 1)

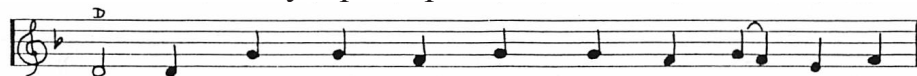
FIRST ODE



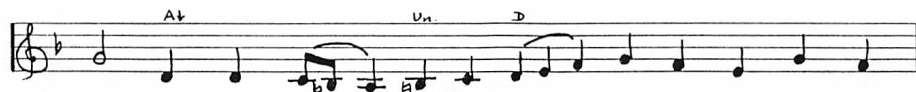
It is the day of Res - ur rec - tion, let us be



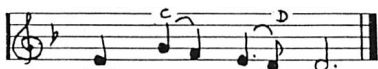
ra - dian, O ye peo - ples; Pas - cha, the Lord's Pas-



cha; for Christ God hath brought us from death un - to



life, and from earth un - to heav - en, as we sing the



tri - um - phal hymn



Glo-ry to Your ho-ly re-sur-rec-tion, O Lord!

1. Let us purify our senses and we shall see Christ, shining in the unap- proachable light of his Resurrection. We shall clearly hear him say, "Rejoice" as we sing the triumphal hymn!
- v. *Glory to the Father and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.*

2. Let the heavens be glad and the earth rejoice. Let the whole world, visible and invisible keep the feast, for Christ is risen our eternal joy!

Katavasia: It is the day of Resurrection...

- Christ is risen from the dead; by death has trampled down death, and on those in the graves has he bestowed life.
- Christos anesti ek nekron Thanato Thanaton patisas ke tis en tis mnimasi zoin harisamenos.
- Al-Masih-hu qama min bayn il-amwat wa wati al-maw-ta bil-mawt wa wa ha bal ha-yat lil-lathina fil-qubour.



Ha-ving ri-sen from the grave as He fore-told, Je-sus has



gran-ted us e-ter-nal life and great mer-cy.

LITTLE SYNAPTĒ

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

℞. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

℞. Lord, have mercy.

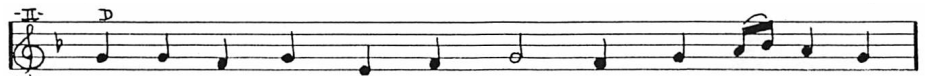
Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

℞. To you, O Lord.

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

R. Amen.

THIRD ODE



Come, let us drink a new drink, not one mar - ve - lous-



ly brought forth from a bar - ren rock, but the Source of



in - cor - rup - tion, which spring - eth forth from the grave of Christ,



in whom we are es - tab - lished.

v. Glory to your holy Resurrection, O Lord!

1. Now all is filled with light; heaven and earth and the lower regions. Let all creation celebrate the rising of Christ, in which it is established.

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

2. Yesterday I was buried with you, O Christ; today I arise with you in your Resurrection. Yesterday I was crucified with you: glorify me with you, O Saviour, in your kingdom.

Katavasia: Come, let us drink a new drink...

- Christ is risen from the dead; by death has trampled down death, and on those in the graves has he bestowed life.
- Christos anesti ek nekron Thanato Thanaton patisas ke tis en tis mnimasi zoin harisamenos.
- Al-Masih-hu qama min bayn il-amwat wa wati al-maw-ta bil-mawt wa wa ha bal ha-yat lil-lathina fil-qubour.



Ha-ving ri-sen from the grave as He fore-told, Je-sus has



gran-ted us e-ter-nal life and great mer - cy.

LITTLE SYNAPTĒ

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

℞. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

℞. Lord, have mercy.

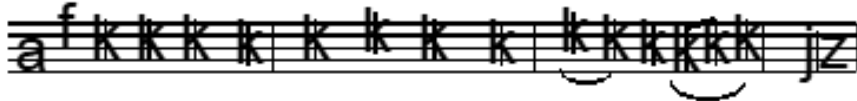
Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

℞. To you, O Lord.

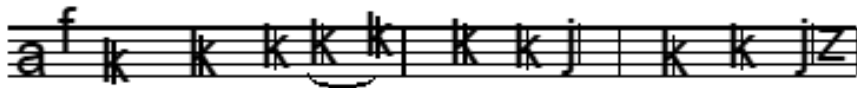
Priest: For you are our God and we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

℞. Amen.

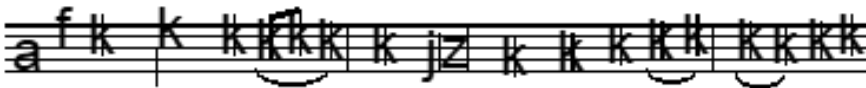
HYPACOI (Tone 2)



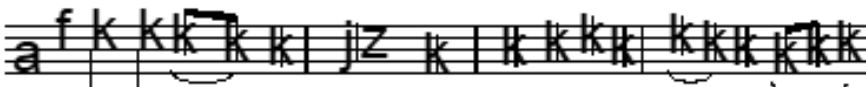
Ma-ry and her com-pan-ions went forth be-fore dawn.



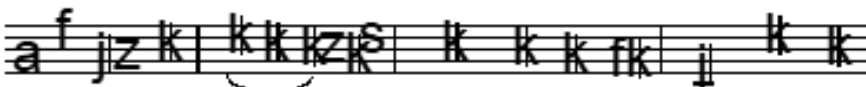
They found the stone rolled a-way from the tomb



and heard the an - gel say, 'Why do you seek Him as a



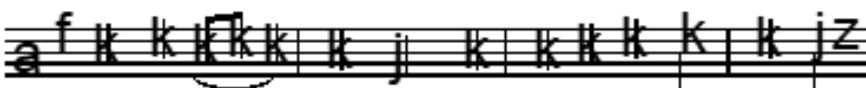
man a-mong the dead, when He is in e - ter-nal splen-



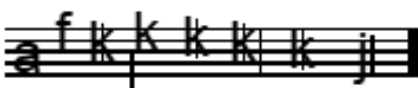
- dor? Be - hold, the shroud is laid a - side. Has-ten



and pro-claim to the world that the Lord is ri - sen and

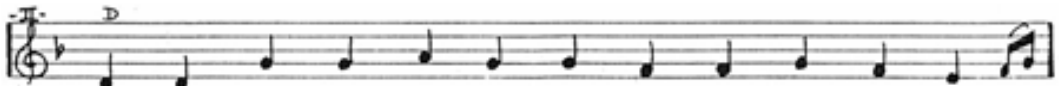


has put Death to death, for He is the Son of God,



the Sa-vior of man-kind.'

FOURTH ODE



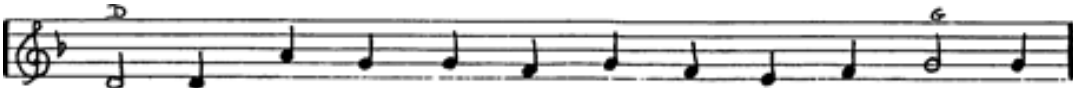
Let the Pro - phet Hab - ba - kuk, the pro - claim-er of di-



vine things, keep the di - vine watch with us, and show forth the



ra - di - ant an - gel who with re - sound - ing voice hath de-



clared: To - day doth bring sal - va - tion to the world, for



Christ is ri - sen as om - ni - po - tent.

v. Glory to your holy Resurrection, O Lord!

1. Christ our Pascha has appeared as a male child who opens the Virgin's womb. He is called the Lamb, as one destined to be our food; unblemished, for he has not tasted of defilement; and perfect, for he is our true God.

v. Glory to your holy Resurrection, O Lord!

2. Christ, our blessed Crown, has been freely immolated for all as a yearling paschal Lamb of purification. And from the grave he did shine again as a Sun of Righteousness.

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

3. David, the ancestor of God, leaped and danced before the Ark, which prefigured you. Now let us, the holy people of God, seeing the fulfillment of all figures, rejoice in piety, for Christ is risen as omnipotent.

Katavasia: Let the Prophet Abbakum...

- Christ is risen from the dead; by death has trampled down death, and on those in the graves has he bestowed life.
- Christos anesti ek nekron Thanato Thanaton patisas ke tis en tis mnimasi zoin harisamenos.
- Al-Masih-hu qama min bayn il-amwat wa wati al-maw-ta bil-mawt wa wa ha bal ha-yat lil-lathina fil-qubour.
- Jesus, having risen from the grave as he foretold, has granted us life everlasting and great mercy.

℞. Amen.

LITTLE SYNAPTĒ

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

℞. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

℞. Lord, have mercy.

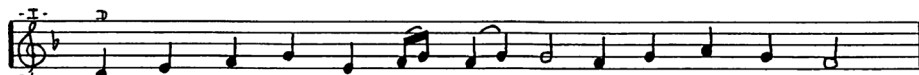
Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

℞. To you, O Lord.

Priest: For you are good, O our God, and you love mankind, and we render glory to you, Father, Son and Holy Spirit, now and ever, and unto ages of ages.

℞. Amen.

FIFTH ODE



Let us a - rise in the deep dawn, and in - stead of myrrh,



of - fer praise to the Mas - ter; and we shall see Christ, the



Sun of Righ - teous - ness, who caus - eth life to dawn for all.

v. *Glory to your holy Resurrection, O Lord!*

1. O Christ, those who were bound in the chains of Hades seeing your boundless compassion, pressed onward to the light with joyful steps, praising the eternal Pascha.

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

2. Let us go with lamps in hand to meet Christ, who comes forth from the tomb like a bridegroom. And with the feasting multitudes let us celebrate the saving Pascha of our God.

Katavasia: Let us arise in deep dawn...

- Christ is risen from the dead; by death has trampled down death, and on those in the graves has he bestowed life.
- Christos anesti ek nekron Thanato Thanaton patisas ke tis en tis mnimasi zoin harisamenos.

- Al-Masih-hu qama min bayn il-amwat wa wati al-maw-ta bil-mawt wa wa ha bal ha-yat lil-lathina fil-qubour.
- Jesus, having risen from the grave as he foretold, has granted us life everlasting and great mercy.

LITTLE SYNAPTĒ

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

℞. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

℞. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

℞. To you, O Lord.

Priest: For blessed is your holy name and glorified is your kingdom, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

ODE 6

Ode 6

Thou didst des- cend in- to the deep- est parts of the earth,

and didst shat- ter the e- ver- last- ing bars that held fast those

that were fet- tered, O Christ. And on the third day, like Jo- nas

from the sea mon- ster, Thou didst a- rise from the grave.

v. *Glory to your holy Resurrection, O Lord!*

1. You are risen, O Christ, and yet the tomb remained sealed as at your birth the Virgin's womb remained unharmed. And you have opened for us the gates of paradise.

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

2. O my Saviour, living and unsacrificed Victim, as God you brought yourself freely to the Father. And you raised with you Adam, the father of us all, when you rose from the tomb.

Katavasia: Thou didst descend into...

– Christ is risen from the dead; by death has trampled down death, and on those in the graves has he bestowed life.

- Christos anesti ek nekron Thanato Thanaton patisas ke tis en tis mnimasi zoin harisamenos.
- Al-Masih-hu qama min bayn il-amwat wa wati al-maw-ta bil-mawt wa wa ha bal ha-yat lil-lathina fil-qubour.
- Jesus, having risen from the grave as he foretold, has granted us life everlasting and great mercy.

LITTLE SYNAPTĒ

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

℞. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

℞. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

℞. To you, O Lord.

Priest: For you are the King of Peace and the Saviour of our souls, and we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

KONTAKION OF PASCHA

Though You went down in the tomb, O im-mor-tal

One, You o-ver-threw the po-wei of Ha-des and

rose vic-to-ri-ous, O Christ God, You

gree-ted the oint-ment bear-ing wo-men, say-

-ing: Re-joice! You gave peace to Your a-pos-tles, and to

those who had fal-len, re-sur-rec-tion.

IKOS

Before the break of dawn, ointment-bearing women hastened to the Sun, who existed before the sun was made, but disappeared for a while in the tomb. They were seeking him as one would seek the light of day, saying to each other: “Come, friends, let us anoint with spices the body which is a Source of Life, but is now buried, the Body which raised the fallen Adam, but is now lying in the grave. Let us hasten to adore him as did the wise men and offer him our gifts of spices. He is now wrapped in a shroud, not in swaddling clothes. Let us cry out and say: ‘Arise, O Mas-ter, who give to those who had fallen, resurrection!’”

SYNAXARION

On the Holy and Great Sunday of Pascha, we celebrate the life-bearing Resurrection of our Lord, God and Savior, Jesus Christ.

Christ, going down alone to the struggle with Hades, came forth again and brought with him abundant spoils of victory.

To him be glory and power unto ages of ages. Amen.

ANASTASIN CHRISTOU

Now that we have seen the Resurrection of Christ, let us adore the all- holy Lord Jesus, the only sinless One. We bow in worship before your Cross, O Christ, and we praise and glorify your Resurrection, for you are

our God, and we have no other, and we magnify your name. All you faithful, come, let us adore the holy Resurrection of Christ; for behold, through the Cross joy has come to the world. Let us always bless the

Lord, let us sing his Resurrection, for by enduring for us the pain of the Cross, he has crushed death by his death. (*Thrice*)

– Jesus, having risen from the grave as he foretold, has granted us life everlasting and great mercy. (*Thrice*)

SEVENTH ODE



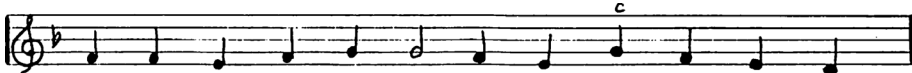
The on - ly blest and most glo - ri - ous God of our fa - thers,



who hath re-deemed the chil - dren from the fur - nace, is be - come



man, and, as a mor - tal, doth suf - fer, and through suf - fer - ing



doth clothe mor - tal - i - ty with the grace of in cor -



rup - tion.

v. *Glory to your holy Resurrection, O Lord!*

1. The godly-minded women hastened with myrrh to you, O Christ. In tears they had sought you as a dead man. But in joy they worshipped you as the living God, and proclaimed the mystical Pascha to your disciples.

v. *Glory to your holy Resurrection, O Lord!*

2. We celebrate the very death of death and the overthrow of Hell, and the beginning of another life which is eternal. Let us sing in joy to the Author of these marvels: the only blessed and most glorious God of our fathers!

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

3. How holy and most solemnly festive is this bright and saving night!
It heralds the glorious day of the Resurrection, in which the timeless
Light shone forth bodily from the tomb for all.

Katavasia: The only blest and most glorious...

– Christ is risen... – Christos anesti... – Al-Masih-hu qama...

– Jesus, having risen from the grave as he foretold, has granted us life everlasting and great mercy.

LITTLE SYNAPTĒ

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

℞. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O
God, by your grace.

℞. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed
and glorious Lady, the Theotokos and ever-virgin Mary, with all the
saints, let us commend ourselves and one another and our whole life
to Christ God.

℞. To you, O Lord.

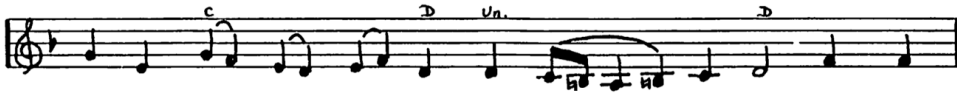
Priest: Blessed and glorified be the might of your kingdom, Father,
Son, and Holy Spirit, now and ever, and unto ages of ages.

℞. Amen.

EIGHTH ODE



This cho- sen and ho- ly day is the first of the sab-



baths, the queen and la- dy, the feast of feasts, and the



fes- ti- val of fes- ti- vals, where- in we bless



Christ un- to the a- ges.

v. *Glory to your holy Resurrection, O Lord!*

1. Come, on this chosen day of the Resurrection, let us partake of the new fruit of the vine. Let us share in the rejoicing of the kingdom of Christ, praising him as God unto the ages.

v. *We bless the Lord: Father, Son, and Holy Spirit.*

2. Lift up your eyes, O Sion, round about: see the return of your children. From the north and the south, from the east and the west they assem- ble like stars guided by God to bless Christ in you unto the ages.

v. *Now and ever, and unto ages of ages. Amen.*

3. Father Almighty, Word, and Spirit: one Nature in three Persons, su- preme substance, supreme Divinity: in you have we been baptized and you do we bless unto all the ages.

v. We praise, we bless, and we worship the Lord.

Katavasia: This chosen and holy day...

– Christ is risen... – Christos anesti... – Al-Masih-hu qama...

– Jesus, having risen from the grave as he foretold, has granted us life everlasting and great mercy.

LITTLE SYNAPTĒ

– **Deacon:** Again and again in peace, let us pray to the Lord.

– **℞.** Lord, have mercy.

– **Deacon:** Help us, save us, have mercy on us and protect us, O God, by your grace.

– **℞.** Lord, have mercy.

– **Deacon:** Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

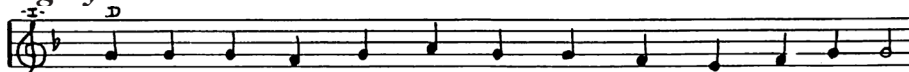
– **℞.** To you, O Lord.

Priest: For your name is blessed and your kingdom glorified, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

℞. Amen.

NINTH ODE

Megalynarion:

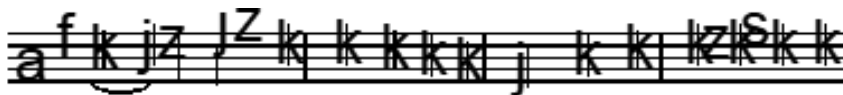


Mag - ni - fy, O my soul, him who suf - fered will - ing - ly,

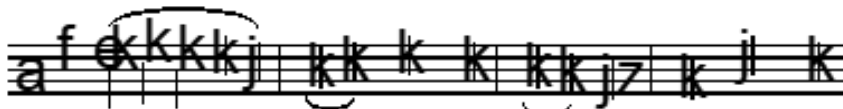


and was bur - ied, and a - rose from the grave on the third day.

Irmos:



Shine, shine, O new Je-ru-sa-lem! For the glo-ry of the



Lord has shone up - on You. Re-joice and



be glad, O Si-on, and you, O pure one, O Mo-ther of

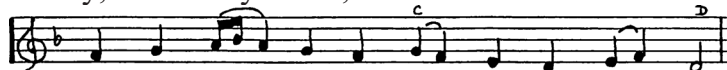


God, ex - ult in the re-sur-rec-tion of your Son.

Megalynarion:



Mag - ni - fy, O my soul, Christ the Giv - er of life,



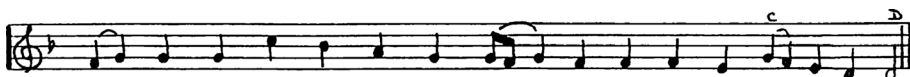
Who a - rose from the grave on the third day.

Irmos: "Shine! Shine! O new Jerusalem...."

Megalynarion:



Christ is the new Pas - cha, the liv - ing sac - ri - fi - cial



Vic - tim, the Lamb of God that tak - eth a - way the sin of the world.

Irmos: “Shine! Shine! O new Jerusalem....”

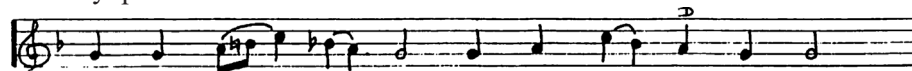
Troparion:



O thy di - vine and be - lov - ed and most sweet voice; thou hast



tru - ly prom - ised that thou wouldst be with us un - to the end



of the world, O Christ; and we faith - ful re - joice,



hav - ing this as an an - chor of hope.

Megalynarion:



To - day the whole cre - a - tion is glad and doth re - joice, for --



Christ is ris - en and Hades hath been de - spoiled.

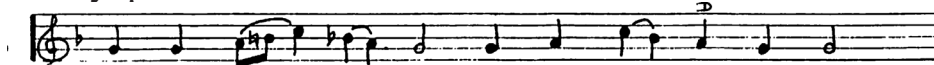
Troparion:



O thy di - vine and be - lov - ed and most sweet voice; thou hast



tru - ly prom - ised that thou wouldst be with us un - to the end



of the world, O Christ; and we faith - ful re - joice,



hav - ing this as an an - chor of hope.



v. Glo - ry to the Fa - ther, and to the Son, and to the Ho-

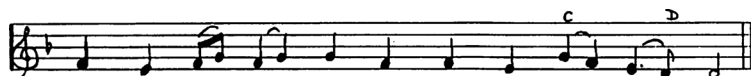


ly Spir - it.

Megalynarion:



Mag ni - fy, O my soul, the do - min - ion of the un

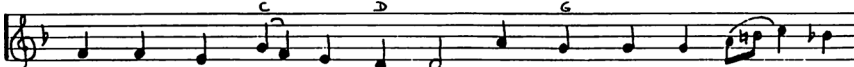


div - i - ded God - head of three Hy-po-sta - ses.

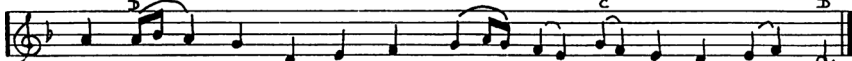
Troparion:



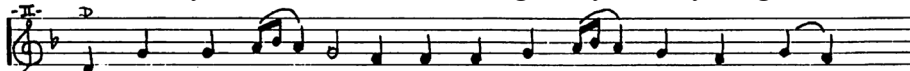
O great and most sa - cred Pas - cha, Christ; O Wis - dom



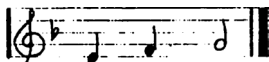
and Word and Pow - er of God! Grant that we par-take of



thee ful - ly in the un - wan - ing day of thy king - dom.

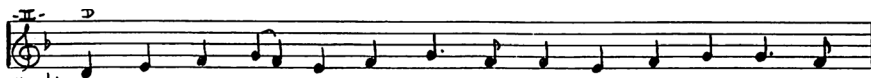


v. Both now and ev - er, and un - to the a - ges of a -



ges. A - men.

Megalynarion:



Re - joice, O Vir - gin, re - joice; re - joice, O bless - ed one; re-

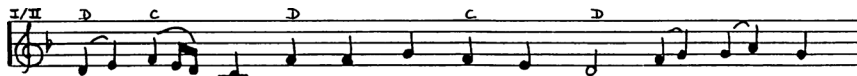


joice, O glo - ri - fied one, for thy Son hath a - ris - en

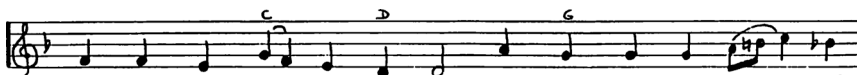


from the grave on the third day.

Troparion:



O great and most sa - cred Pas - cha, Christ; O Wis - dom



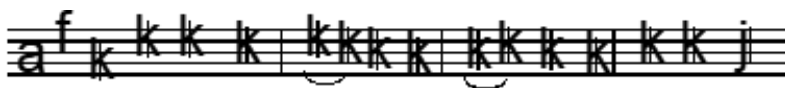
and Word and Pow - er of God! Grant that we par - take of



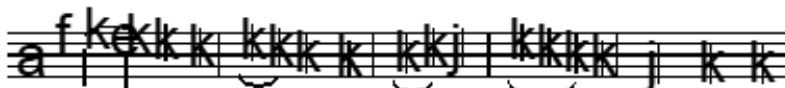
thee ful - ly in the un - wan - ing day of thy king - dom.

Katavasia:

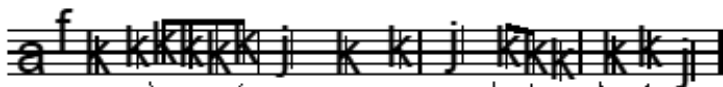
(Tone 1)



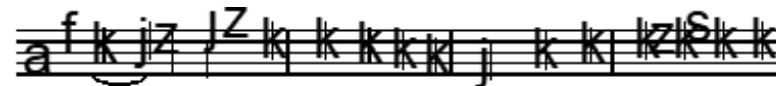
The an-gel cried out to the one who is full of grace:



Hail, O im - ma-cu-late vir-gin! Hail! a - gain: for your



Son is ri - sen from the tomb on the third day.



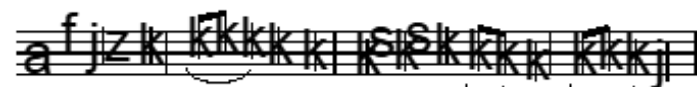
Shine, shine, O new Je-ru-sa-lem! For the glo-ry of the



Lord has shone up - on You. Re-joyce and



be glad, O Si-on, and you, O pure one, O Mo-ther of



God, ex - ult in the re-sur-rec-tion of your Son.

- Christ is risen from the dead; by death has trampled down death, and on those in the graves has he bestowed life.
- Christos anesti ek nekron Thanato Thanaton patisas ke tis en tis mnimasi zoin harisamenos.

– Al-Masih-hu qama min bayn il-amwat wa wati al-maw-ta bil-mawt wa wa ha bal ha-yat lil-lathina fil-qubour.



Ha-ving ri-sen from the grave as He fore-told, Je-sus has



gran-ted us e-ter-nal life and great mer-cy.

LITTLE SYNAPTĒ

– **Deacon:** Again and again in peace, let us pray to the Lord.

R. Lord, have mercy.

– **Deacon:** Help us, save us, have mercy us
and protect us, O God, by your grace.

R. Lord, have mercy.

– **Deacon:** Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

~~R.~~ To you, O Lord.

– **Priest:** For all the powers of heaven praise you, and we render glory to you, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

~~R.~~ Amen.

PASCHAL EXAPOSTILARION (Tone 2)



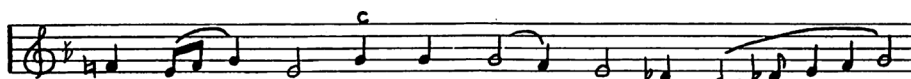
When thou hadst fall - en a - sleep in the flesh



as one mor - tal, O King and Lord, thou didst rise



a - gain on the third day, rais - ing up Ad - dam from



cor - rup - tion, and a - bol - ish - ing death,



O Pas - cha of in - cor - rup - tion, O Sal -



va - tion of the world. va - tion of the world.

(3 times)

PASCHA SUNDAY: PRAISES (Tone 1)

Let ev'-ry-thing that has breath praise the Lord.

Praise the Lord from the hea - vens,

praise Him in the heights: to You be - longs

praise, O God. Praise Him, all you His an - gels,

praise Him, all you His pow - ers: to You be - longs

praise, O God.

[Some verses of the Psalm are omitted.]

4. *Praise him in his mighty deeds;*

praise him for the fullness of his majesty!

– O Christ, we sing a hymn of praise to your Passion, and we glorify your Resurrection!

3. *Praise him with the blast of the horn; praise*

him with the harp and the zither!

– O Good One who suffered crucifixion for our sake, destroyed death and rose from the dead: establish your peace in our life, for you alone are Almighty!

*2. Praise him with timbrel and chorus;
praise him with strings and pipes!*

– O Christ, who by your Resurrection despoiled Hades and raised us from death: make us worthy to praise you and glorify you with pure hearts!

*1. Praise him with resounding cymbals;
praise him with cymbals of glory!
May everything that breathes praise the Lord.*

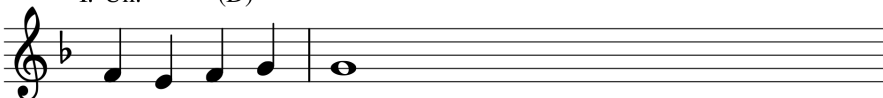
– O Christ, we sing a hymn of praise to you and glorify your holy con- descension. You were born of the Virgin without being separated from the Father. You suffered in the body and accepted crucifixion of your own free will. You rose from the tomb as from a wedding chamber to save the world. O Lord, glory to you!

The Paschal Stichera follow.

Paschal Stichera


Plagal Tone 1 Hirmologic [Tone 5]

I. Un. (D)




Let God a - rise and let his enemies be scattered,

3




and let them that hate him flee from be - fore his face.

4



A sa - cred Pa - scha hath been shown forth to us to - day,

5




a new and ho - ly Pa - scha, a my - stic Pa - scha,

6



an all ven - er - a - ble Pa - scha,

7



a Pa - scha that is Chri - st the Re - deem - er,



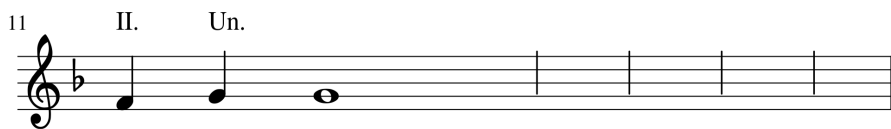
a spot-less Pa-scha, a great Pa - scha, a Pa-scha of the faith-ful,



a Pa-scha that hath op-ened un - to us the gates of Pa - ra-dise,



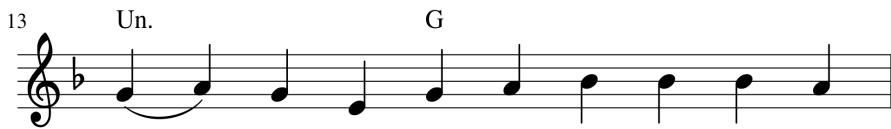
a Pa-scha that doth hal-low all the fai - thful.



As smoke vanisheth so let them vanish;



as wax melt - eth be - fore the fire.



Come from that scene, O wo - men bear - ers



of good ti - dings, and say to Si - on:

15

Re - ceive from us the ti - dings of joy,

16

of the Re - sur - rec - tion of Christ.

17

Ex - ult, dance, and be glad, O Jer - ru - sa - lem,

18

for thou hast seen Christ the King

19

as a Bride-groom come forth from the tomb.

20

I Un.
So let sinners perish at the presence of God;

21

and let the right - eous be glad.

22 G F G

The myrrh-bear - ing wo - men at deep dawn drew nigh

23

to the tomb of the Gi - ver of life;

24 F G

they found an an - gel sit - ting up - on the stone,

25 F G F G

and he, ad-dress-ing them, in this man - ner did say:

26 *Rit.* F G D G

why seek ye the Li - ving a-mong the dead?

27 F G *a tempo* F G


Why mourn ye the In-cor-rup - ti - ble a-mid cor-rup-tion?

28 Un. F G

Go, pro-claim it un - to his di - sci - ples.

29 II. Un.

 This is the day which the Lord hath made;

30

 let us re-joice and be glad there - in.

31 Un. G F G

 A Pas-cha of de-light, Pa - scha the Lord's Pa - scha,

32 F G

 an all ven - er - a - ble Pa - scha hath dawned for us,

33 F G

 a Pa-scha where-on let us em-brace one a - nother-er with joy.

34 F G

O Pa - scha ran - som from sor - row!

35 F G

To - day Christ hath shown forth from the tomb

36

as from a bri - dal cham - ber,

37 F G

and hath filled the wo - men with joy say - ing:

38 *Rit.* Un. F G

pro-claim it un - to the a - po - stles.

39 D

Glo - ry to the Fa - ther and to the Son,

40 C D

and to the Ho - ly Spi - rit.

41 D

Both now and e - ver,

42 *Rit.* C D

and un-to the a - ges of a - ges. A - men.

The Paschal Doxastichon follows.

PASCHAL DOXASTICHON (Plagal Tone 1 Sticheric)

8 To - day is the day of the Re-sur-rec - tion,

4 8 let us re - joi - ce and glo - ry

7 8 in this Feast, let us em - bra - ce

9 8 one an - o ther.

10 8 O bre - thren let us say:

11 8 be-cause of the Re - sur - rec - tion,

12 8 we for-give all things to those who

15 8 hate us; let us all sing



- Christos Anesti...
- Al-Maseehu...
- Christ is risen from the dead; and by his death, he has trampled upon death; and has given life to those who were in the tombs! (*Thrice*)

In some jurisdictions and parishes, the Resurrection Homily of Saint John Chrysostom is read here. According to local usage, the Resurrection Homily has been placed in the Divine Liturgy section in place of the homily.

The Divine Liturgy of St. John Chrysostom immediately follows.

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

Introductory Prayers

The Deacon censes the Holy Place, the holy icons and the whole nave, reciting Psalm 50. Then he enters the Holy Place by the South Door, censes the Holy Table and the Prothesis again and the Priest. He returns the censer to the

server and joins the Priest. The Priest and the Deacon on his right stand before the Holy Table. They uncover their heads, and raise their hands saying the following prayer:

Priest and Deacon: Heavenly King, Consoler, the Spirit of

Truth, present in all places and filling all things, the Treasury of blessings and the Giver of Life, come, O Good One, and dwell in us, cleanse us of all stain, and save our souls.

They bow three times saying:

Glory to God in the highest, on earth peace, good will to men. *(Twice)*

O Lord, You shall open my lips and my mouth will declare Your praise. *(Once)*

The Priest kisses the Gospel and the Holy Table, while the Deacon kisses the Holy Table only.

Bowing his uncovered head, and holding the edge of the orarion with three fingers of his right hand, the Deacon says:

Deacon: It is the time for the Lord to act,
Give the blessing, Master.

Priest: Blessed + is our God at all times, now and always
and forever and ever.

Deacon: Amen. Pray for me, Master.

Priest: May the Lord direct your steps in every good deed.

Deacon: Holy Master, remember me.

Blessing the Deacon, the Priest says:

Priest: May the Lord remember you in His Kingdom at all
times, now and always and forever and ever.

Deacon: Amen

*He kisses the Priest's right hand, bows before the Holy
Table, replaces his hat and exits the Holy Place from the
North Door. Standing before the Holy Doors, he reverent-
ly bows three times saying:*

O Lord, You shall open my lips and my mouth will declare
Your praise. *(Three times)*

He uncovers his head and proclaims in a mighty voice:

Deacon: Give the blessing, Master.

Priest: Blessed + is the Kingdom of the Father, and of the
Son, and of the Holy Spirit, now and ever, and unto ages of
ages.

R. Amen.

*The priest **alone** chants solemnly:*

Priest:

The musical notation is written on a single staff with a treble clef and a key signature of one sharp (F#). The melody is composed of eighth and sixteenth notes, often beamed together in groups. The lyrics are written below the staff, aligned with the notes. The text is: "Chris-tos a-nes - ti ek ne - kron tha-na - to tha - na - ton ba - tee - sas, kai tees en dees mni-ma - si zo - in kha-ri - sa - me - nos." The word "nos." is on a separate line at the bottom.

Chris-tos a-nes - ti ek ne - kron tha-na - to
tha - na - ton ba - tee - sas, kai tees
en dees mni-ma - si zo - in kha-ri - sa - me -
- nos.

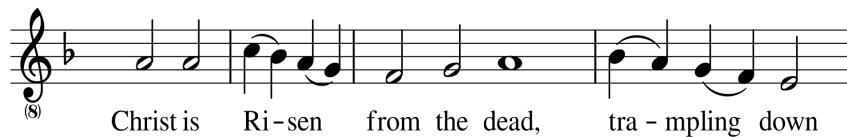
The faithful repeat the Paschal Troparion twice:

All: Al-Maseehu qama min bayn il-amwat wa wati
al-mawta bil mawt wa wah ab al-ah-yat lil-ladheena
filqubur!

Christ is Risen from the dead, trampling down death
by death, and on those who were in the tomb, bestowing
life!

The priest incenses the people, and then the four corners of the Holy Table, singing:

Priest: Let God arise and his enemies will scatter, and those who hate Him will flee before Him!



. Christos anesti... [Al-Maseehu...] [Christ is risen...]

Responses may alternate language according to custom.

Priest: As smoke vanishes, so let them vanish and melt away as in fire. [As smoke vanishes so let vanish, as wax melts before the fire]

℞. Christ is risen...

Priest: So do sinners perish before God: but let the just exult with joy before God.

℞. Christ is risen...

Priest: This is the day the Lord has made: let us be glad and rejoice therein.

℞. Christ is risen...

The priest sings solemnly:

Priest: Christos Anesti ek nekron thanato thanaton pateesas

℞. Keh these en dees mnimasi zo-een kharisamenos.

THE EIRENIKON

The deacon goes out to his customary place, and prays the Litany of Peace

Deacon: In peace, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For peace from on high and the salvation of our souls, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For peace in the whole world, the well-being of the holy Churches of God, and the union of all, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For this holy house and for those who enter it with faith, reverence, and fear of God, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For our Father and (Arch)bishop N., the reverend priests, the deacons in Christ, and for all the clergy and the people, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For our civil authorities, for the government and the armed forces, that they may be upheld and strengthened in every good deed, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For this city, for every city and country place and the faithful dwelling in them, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: For favorable weather, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

℞. Lord, have mercy.

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

℞. Lord, have mercy.

Deacon: For our deliverance from all affliction, wrath, danger, and need, let us pray to the Lord.

℞. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

℞. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

℞. To you, O Lord.

Priest: For all glory, honor, and worship are your due, Father, Son, and Holy Spirit, now and ever, and unto ages of ages.

℞. Amen.

FIRST ANTIPHON (Ps. 65: 1, 2, 3)

1. Shout joyfully to God, all you on earth.



2. Sing praise to the glory of his name; proclaim his glorious praise.
℞. Through the prayers of the Theotokos, O Savior, save us.

3. Say to God, “How tremendous are your deeds! For your great strength, your enemies fawn upon you.”
℞. Through the prayers of the Theotokos, O Savior, save us.

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



LITTLE SYNAPTĒ

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



Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.



Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

℞. To you, O Lord.

Prayer of the Second Antiphon

Priest: [quietly] O Lord our God, save your people and bless your inheritance, safeguard the fullness of your Church in peace, sanctify those who love the beauty of your house; in return, raise them to glory by your divine power and do not forsake us who put our hope in you, O God.

[Aloud] For yours is the dominion, and yours is the Kingdom and the power and the glory, of the Father and the Son and the Holy Spirit, now and ever, and unto ages of ages.

℞. Amen.

SECOND ANTIPHON (Ps. 66: 2, 3, 4)

1. May God be propitious to us and bless us; may He let his face shine upon us and have mercy on us.



2. May your name be known upon earth; among all nations, your salvation.

℞. O Son of God, who are risen from the dead, save us who sing to you, Alleluia!

3. May the peoples praise You, O God; may all the peoples praise You!

℞. O Son of God, who are risen from the dead, save us who sing to you, Alleuia!

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

The Hymn of the Incarnation is immediately sung.

Hymn of the Incarnation

The musical score is written on eight staves, each beginning with a treble clef and a key signature of one sharp (F#). The lyrics are written below the notes. The melody is simple and hymn-like, with many notes beamed together. The lyrics are: O only begotten Son and Word of God, Im - mor - tal as you are, you con - de - scen ded for our sal - va - tion, to be In - car - nate of the ho - ly The - o - to - kos and ever Vir - gin Mary, and with - out un - der - go - ing change you be - ca - me man. You were cru - ci - fied O Christ God, and you tra - mpled death by your death. you who are one of the Ho - ly Trinity,

(8) O only begotten Son and Word of God

(8) Im - mor - tal as you are,

(8) you con - de - scen ded for our sal - va - tion,

(8) to be In - car - nate of the ho - ly The - o - to - kos

(8) and ever Vir - gin Mary,

(8) and with - out un - der - go - ing change you be - ca - me man.

(8) You were cru - ci - fied O Christ God, and you tra - mpled death by your death.

(8) you who are one of the Ho - ly Trinity,



LITTLE SYNAPTĒ

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

Ṛ. Lord, have mercy.

Deacon: Help us, save us, have mercy on us and protect us, O God, by your grace.

Ṛ. Lord, have mercy.

Deacon: Remembering our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ God.

Ṛ. To you, O Lord.

Priest: For you are a good God, and you love mankind, and we render glory to you, Father, the Son, and the Holy Spirit, now and ever, and unto ages of ages.

Ṛ. Amen.

THIRD ANTIPHON (Ps. 67: 2, 3, 4)

1. Let God arise and his enemies will scatter, and those who hate Him will flee before him.

Ṛ. Christos anesti...

2. As smoke vanishes, so let them vanish away, and melt away as wax in the fire.

℞. Al-Maseehu...

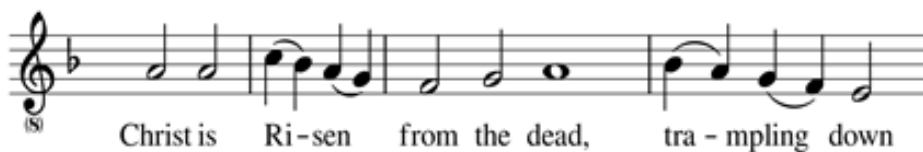
3. So do sinners perish before God, but let the righteous exult with joy before God.

℞. Christ is risen...

4. This is the day the Lord has made; let us be glad and rejoice therein.

℞. Christos anesti...

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



LITTLE ENTRANCE

The priest gives the Gospel book to the deacon, and the Little Entrance procession begins, with candles and servers first, followed by the Deacon with the Gospel book, and the priest.

Deacon : (quietly) Let us pray to the Lord.

The Priest recites the Prayer of the Entrance

Priest: Master and Lord, our God, who have established in heaven the ranks and armies of angels and archangels to minister to your glory; at our entrance, make the holy angels enter also to minister with us, and with us to glorify your goodness. For all glory, honor, and worship are your due, Father, Son, and Holy Spirit, now and ever, and unto ages of ages. Amen.

The deacon offers the Gospel book to the priest to kiss. The deacon kisses the priest's right hand, and then goes to the center, raising his arms slightly and making the sign of the Cross with the Gospel book, and says:

Deacon: Wisdom! Let us stand! (Sophia! Orthi!)

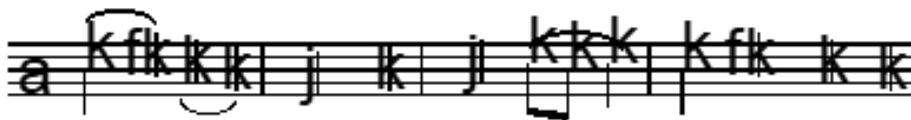
The priest responds "In your assemblies...", with all joining in with "O Son of God...":



In Your as-sem-bles bless the Lord our God, from



the spings of Is - ra-el. O Son of God who are



ri - sen from the dead, save us who sing to



You: Al-le - lu - ia.

TROPARIA and KONTAKION

Christos anesti...

Al-Maseehu...

Christ is Risen...

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

Hypacoi

(Tone 2)

a **f** Ma-ry and her com-pan-ions went forth be-fore dawn.

a **f** They found the stone rolled a-way from the tomb

a **f** and heard the an - gel say, 'Why do you seek Him as a

a **f** man a-mong the dead, when He is in e - ter-nal splen-

a **f** - dor? Be - hold, the shroud is laid a - side. Has-ten

a **f** and pro-claim to the world that the Lord is ri - sen and

a **f** has put Death to death, for He is the Son of God,

a **f** the Sa-vior of man-kind.'

Now and ever and unto ages of ages. Amen.

PASCHAL KONTAKION

(Tone 2)

Though You went down in the tomb, O im-mor tal

One, You o-ver-threw the po-wer of Ha-des and

rose vic-to-ri-ous, Christ God, You

gree-ted the oint-ment bear-ing wo-men, say-

- ing: Re-joyce! You gave peace to Your a-pos-tles, and to

those who had fal-len, re-sur-ree-tion.

TRISAGION

The normal “Holy God...” is replaced with “All of you who have been baptized...”

All of you who have been bap-tized in-to Christ

have put on Christ. Al-le-lu-i-a.

Glo-ry be to the Fa-ther and to the Son and to the Ho-

- ly Spi-rit, now and al-ways and for-e - ver and e-

- ver, a - men. Have put on Christ, Al-le - lu - i-

- a!

Deacon: Dynamis! (With greater power!)

All: All of you who have been baptized...

PROKIMENON (Tone 8)

Deacon: Let us be attentive.

This is the day the Lord has made: let us be glad and rejoice in it!

v. Give praise to the Lord, for he is good, for his mercy endures forever.

EPISTLE: Acts 1:1-9

Deacon: Wisdom!

Reader: A reading from the Acts of the Apostles.

Deacon: Let us be attentive.

In the first book, Theophilus, I dealt with all that Jesus did and taught until the day he was taken up, after giving instructions through the holy Spirit to the apostles whom he had chosen. He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days and speaking about the kingdom of God. While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for “the promise of the Father about which you have heard me speak; for John baptized with water, but in a few days you will be baptized with the holy Spirit.”

When they had gathered together they asked him, “Lord, are you at this time going to restore the kingdom to Israel?” He answered them, “It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the holy Spirit comes upon you, and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.” When he had said this, as they were looking on, he was lifted up, and a cloud took him from their sight.

ALLELUIA

v. You shall arise and have mercy upon Sion: for the time to pity her, the right time, has come.

v. The Lord has looked down from Heaven upon all the sons of men.

Deacon: Wisdom. Let us stand and listen to the Holy Gospel.

Priest: Peace + be to all.

℟. And to your spirit.

Deacon: A reading from the Holy Gospel according to St. John the Evangelist.

℟. Glory to you, O Lord! Glory to you!

Priest: Let us be attentive.

GOSPEL: John 1:1-17

In the beginning was the Word,
and the Word was with God,
and the Word was God.
He was in the beginning with God.

All things came to be through him,
and without him nothing came to be.
What came to be through him was life,
and this life was the light of the human race;
the light shines in the darkness,
and the darkness has not overcome it.

A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him. He was not the light, but came to testify to the light. The true light, which enlightens everyone, was coming into the world.
He was in the world,
and the world came to be through him,
but the world did not know him.

He came to what was his own,
but his own people did not accept him.
But to those who did accept him he gave power to become children of God, to those who believe in his name, who were born not by natural generation nor by human choice nor by a man's decision but of God.

And the Word became flesh
and made his dwelling among us,
and we saw his glory,
the glory as of the Father's only Son,
full of grace and truth.

John testified to him and cried out, saying, "This was he of whom I said, 'The one who is coming after me ranks ahead of me because he existed before me.'" From his fullness we have all received, grace in place of grace, because while the law was given through Moses, grace and truth came through Jesus Christ.

RESURRECTION HOMILY OF SAINT JOHN CHRYSOSTOM

Let all pious men and all lovers of God rejoice in the splendor of this feast. Let the wise servants blissfully enter into the joy of their Lord. Let those who have borne the burden of Lent now receive their pay, and those who have toiled since the first hour, let them now receive their due reward. Let any who came after the third hour be grateful to join the feast, and those who may have come after the sixth, let them not be afraid of being too late, for the Lord is gracious and he receives the last even as the first. He gives rest to him who comes on the eleventh hour as well as to him who has toiled since the first. Yes, he has pity on the last and he serves the first. He rewards the one and is generous to the other. He repays the deed and praises the effort.

Come all of you: enter into the joy of your Lord. You the first and you the last, receive alike your reward. You rich and you poor, dance together. You sober and you weaklings, celebrate the day. You who have kept the fast and you who have not, rejoice today. The table is richly laden: enjoy its royal banquet. The calf is a fatted one: let no one go away hungry.

All of you enjoy the banquet of faith. All of you receive the riches of his goodness. Let no one grieve over his poverty, for the universal kingdom has been revealed. Let no one weep over his sins, for pardon has shone from the grave.

Let no one fear death, for the death of our Saviour has set us free. He has destroyed it by enduring it. He has despoiled Hades by going down into its kingdom. He has angered it by allowing it to taste of his flesh. When Isaiah foresaw all this, he cried out: "O Hades, you have been angered by encountering him in the netherworld."

Hades is angered (*It is angered!*) because it is frustrated. It is angered (*It is angered!*) because it has been mocked.

It is angered (*It is angered!*) because it has been destroyed.

It is angered (*It is angered!*) because it has been reduced to naught. It is angered (*It is angered!*) because it is now captive.

It seized a body, and, lo! it discovered God; it seized earth, and, behold! it encountered heaven; it seized the visible, and was overcome by the invisible. O death, where is your sting? O Hades, where is your victory?

Christ is risen (*He is truly risen!*) and you are abolished.

Christ is risen (*He is truly risen!*) and the demons are cast down. Christ is risen (*He is truly risen!*) and the angels rejoice.

Christ is risen (*He is truly risen!*) and life is freed.

Christ is risen (*He is truly risen!*) and the tomb is emptied of the dead.

For Christ, being risen from the dead, has become the Leader and Reviver of those who had fallen asleep. To him be glory and power unto ages of ages. Amen.

ECUMENIC PRAYER

Deacon: Let us all say with our whole soul and our whole mind, let us all say

℟. Lord, have mercy.

Deacon: Lord Almighty, God of our fathers, we pray to you, hear us and have mercy.

℟. Lord, have mercy.

Deacon: Have mercy on us, O God, in your great mercy: we pray to you, hear us and have mercy.

℟. Lord, have mercy (3x)

Deacon: Wisdom!

SECOND PRAYER FOR THE FAITHFUL

Priest: Again and many times, we fall down before you and pray you in your goodness and love for mankind to regard our supplications and cleanse our souls and bodies from all defilement of flesh and spirit, and grant that we may stand without guilt or condemnation before your holy altar. And upon these also who pray with us, O God, bestow an increase of life and faith and spiritual insight. Give them ever to minister to you in fear and love, to share without guilt or condemnation in your holy mysteries, and to be made worthy of your heavenly kingdom.

(*Aloud*) That being ever protected by your power, we may send up glory to you, to the Father and the Son and the Holy Spirit, now and ever, and unto ages of ages.

R. Amen.

The Cherubic Hymn is sung.

CHERUBIC HYMN (Tone 8)

We who mys - tic - lly re - pre - sent the ch - ru - bim,

5 and sing to the life - giv - ing Tri - ni -

9 ty the thrice ho - ly hymn the thrice holy

13 hymn, let us lay a - side all earth - ly

17 cares.

As the Cherubic hymn is sung, the priest and deacon prepare for the Great Entrance. Standing before the Prothesis, the priest censes the gifts, and then he and the deacon make three metanies, saying each time:

Priest: O God, be propitious to me the sinner and have mercy on me.

Then the deacon addresses the priest:

Deacon: Lift up, Master.

The priest lifts up the Aer from the gifts and places it on the shoulders of the deacon, and gives him the diskos carrying the Lamb, saying:

Priest: Lift up your hands unto the holies, and bless the Lord.

The deacon receives the diskos, kisses the priest's right hand, and places his orarion over the diskos. The priest takes up the poterion, saying:

Priest: God has ascended in jubilation; the Lord with the blast of the trumpet.

The priest carries the poterion, and preceded by servers, the deacon and priest process through the North Door making commemorations aloud.

During the Entrance, the priest makes commemorations as is customary, with the senior priest concluding:

Priest: May the Lord God remember us all [all you Orthodox Christians] in his Kingdom, at all times, now and ever, and unto ages of ages.

℞. Amen.

The servers and clergy enter the sanctuary as the congregation completes the Cherubikon.

18

That we may wel - come the King of

20

all, in - vi - si - bly es - cor - ted by an - gel

24

hosts. Al - li - lu - i - a. Al - li - lu -

28

i - a. Al - li - lu - i - a.

Normally, the Holy Doors and curtain would be closed here. Because it is Pascha, they remain open until the end of the Paschal season.

Then the priest, taking the veils from the diskos and chalice, sets them aside on the Holy Table. He takes the Aer from the Deacon's shoulder, incenses it, and covers the gifts with it, saying:

Priest: (quietly) The noble Joseph, taking down your spotless Body from the wood and wrapping it in a clean shroud with aromatic spices, carefully laid it in a new tomb.

The priest incenses the gifts three times. The priest prays the Prayer of the Proskomedia.

The deacon goes to his customary place for the Aitesis.

THE AITESIS

Deacon: Let us complete our prayer to the Lord.

℞. Lord, have mercy.

Deacon: For the precious gifts here offered, let us pray to the Lord.

℞. Lord, have mercy.

Priest: Lord God Almighty, who alone are holy, who accept the sacrifice of praise from those who call upon you with their whole heart: Receive also the prayer of us sinners and carry it to your Holy Altar; enable us to offer you gifts and spiritual sacrifices for our sins and for the ignorance of the people. Make us worthy to find grace in your sight, that our sacrifice may be acceptable unto you, and that the good Spirit of your grace may rest upon us and upon these gifts here spread forth, and upon all your people.

Through the mercies of your Only-Begotten Son, with whom you are blessed, together with your All-Holy, Good, and Life-giving Spirit, both now and ever, and unto ages of ages.

℞. Amen.

The priest blesses the people:

Priest: Peace + to all.

℞. And to your spirit.

Deacon: Let us love one another, that with one mind we may confess:

℞. The Father, the Son, and the Holy Spirit: Trinity, One in Essence, and undivided.

The priest makes three metanies before the Holy Table, saying quietly:
Priest: I will love you, Lord, my strength; the Lord is my fortress, my refuge, and my deliverance. *He then kisses the covered diskos, poterion, the Cross on the Aer, and the Holy Table. The concelebrants exchange the Kiss of Peace among themselves.*

Meanwhile, the Deacon makes three metanies, and, lifting up his orarion, says:

Deacon: The doors! The doors! In wisdom, let us be attentive!

Lifting the Aer from the gifts, the priest holds it over them, waving it, and reciting the Creed along with the congregation.

NICENE CREED

I believe in one God, Father Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages: Light of light, true God of true God, begotten, not made, of one substance with the Father, by whom all things were made; who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; who was crucified for us under Pontius Pilate, and suffered, and was buried; who rose again on the third day in accordance with the Scriptures, and ascended into heaven, and is enthroned at the right hand of the Father, who will come again with glory to the judge the living and the dead; and of whose kingdom there shall be no end. And in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father, who together with the Father and the Son is worshipped and glorified, who spoke through the prophets. In one, holy, catholic and apostolic Church. I profess one baptism for the remission of sins. I look forward to the resurrection of the dead and the life of the world to come.

Amen.

THE ANAPHORA (Of St. John Chrysostom)

Deacon: Let us stand well, let us stand in awe, let us be attentive to offer the holy oblation in peace.

℞. A mercy of peace, a sacrifice of praise.

The deacon makes a metany, and goes into the Holy Place through the South Door. The priest blesses the people:

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.

℞. And with your spirit.

The priest lifts up his hands, still facing West

Priest: Let us lift up our hearts.

℞. We lift them up to the Lord.

He turns East, bowing:

Priest: Let us give thanks to the Lord.

℞. It is fitting and right.

The deacon, having entered the Holy Place, stands near the Holy Table and taking up either the ripidion or the folded Aer, reverently fans the Holy Gifts.

The priest bows and begins the Anaphora.

Priest: It is fitting and right to sing to you, to bless you, to praise you, to give thanks to you, to worship you in every place of your dominion: for you are God beyond description, beyond understanding, invisible, incomprehensible, always existing, always the same; you and your Only-Begotten Son and your Holy Spirit.

Out of nothing, you brought us into being, and when we had fallen, raised us up again; and you have not ceased doing everything until you brought us to heaven and graciously gave us your future Kingdom. For all these things, we thank you and your Only-Begotten Son, and your Holy Spirit; for all these blessings both known and unknown, manifest and hidden, that were lavished upon us. We thank you also for this Liturgy which you are pleased to accept from our hands, though there stand before you thousands of archangels and myriads of angels, cherubim and seraphim, six-winged, many-eyed, soaring aloft on their wings.

The deacon, holding his orarion in his right hand, makes the Sign of the Cross over the diskos with the asterisk while the priest says:

Priest: Singing, proclaiming, shouting the hymn of victory and saying:

HOLY, HOLY, HOLY

All: Holy, Holy, Holy, Lord of Sabaoth: Heaven and earth are filled with your glory. Hosanna in the highest. Blessed is he who comes in the Name of the Lord: Hosanna in the highest.

The priest continues:

Priest: With these blessed powers, O Master and Lover of Mankind, we too cry out and say: Holy are you, all all-holy, you and your Only-Begotten Son, that everyone who believes in him shall not perish, but may have eternal life.

When he had come and fulfilled all that was appointed him to do for our sake, on the night on which he was delivered up, or rather, delivered himself up for the life of the world, taking bread in his holy spotless and blameless hands, giving thanks, and blessing, + sanctifying, and breaking it, gave it to his holy disciples and apostles and said:

*The deacon reverently points to the diskos and bows with the priest.
The priest raises his right hand in blessing:*

Priest: TAKE, EAT: this is My Body, which is broken for you, for the remission of sins.

℞. Amen.

The priest and deacon make a deep metany.

In the same way, the priest blesses the chalice:

Priest: Likewise, the chalice +, after he had supped, saying: DRINK OF THIS, all of you, this My Blood of the New Testament, which is shed for you and for many, for the remission of sins.

℞. Amen.

The priest and deacon make a deep metany.

Priest: Remembering, therefore, this precept of salvation and everything that was done for our sake, the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the enthronement at the right hand, the second and glorious coming again;

The deacon stands in front of the Holy Table, takes the diskos in his right hand and the poterion in his left, with right hand crossed over left, and he elevates them over the antimension, making the Sign of the Cross.

Priest: We offer you your own, from what is your own, in all, and for the sake of all.

℞. We praise you, we bless you, we give thanks to you, O Lord, and we pray to you, O our God.

THE EPICLESIS

Priest: Moreover, we offer you this spiritual and unbloody sacrifice, and we ask, and pray, and entreat: send down your Holy Spirit upon us and upon these gifts here offered.

The deacon points to the diskos with his orarion, saying:

Deacon: Bless the Holy Bread, Master.

Priest: And make + this bread the Precious Body of your Christ.

℞. Amen.

The deacon points to the poterion with his orarion, saying:

Deacon: Bless the Holy Chalice, Master.

Priest: And that which is in this + Chalice, the Precious Blood of your Christ.

℞. Amen.

The deacon points to both diskos and poterion:

Deacon: Bless them both, Master.

Blessing both with a single Sign of the Cross, the priest says:

Priest: Changing them + by your Holy Spirit.

℞. Amen. Amen. Amen.

Deacon: Remember me a sinner, holy Master.

Both priest and deacon make a profound metany, and the priest continues:

Priest: So that, to those who partake of them, they may be for the cleansing of the soul, for the remission of sins, for the communion of your Holy Spirit, for the fullness of the Kingdom of Heaven, for intimate confidence in you, and not for judgment or condemnation.

Again, we offer you this spiritual sacrifice for those resting in the Faith, the forefathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, ascetics, and for every holy soul who has run the course in the Faith.

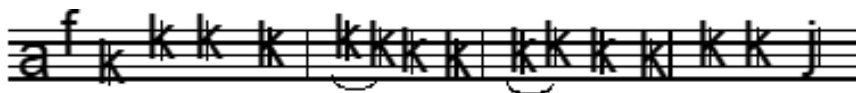
The priest censes the Holy Gifts nine times.

Especially for our all-holy, spotless, most highly blessed and glorious Lady, the Theotokos and Ever-Virgin Mary.

The Hirmos is sung.

HIRMOS

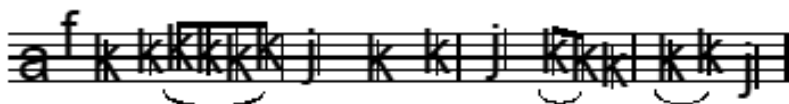
(Tone 1)



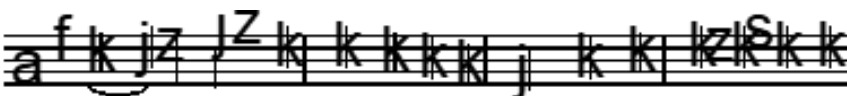
The an-gel cried out to the one who is full of grace:



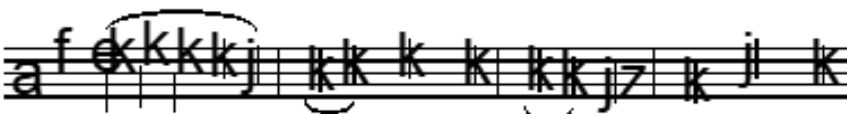
Hail, O im - ma-cu-late vir-gin! Hail! a - gain: for your



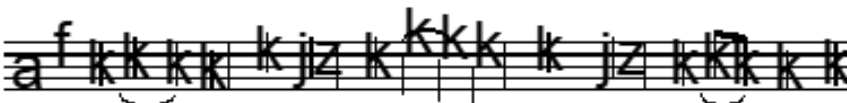
Son is ri - sen from the tomb on the third day.



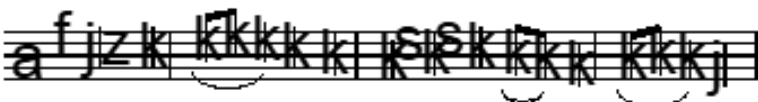
Shine, shine, O new Je-ru-sa-lem! For the glo-ry of the



Lord has shone up - on You. Re-joice and



be glad, O Si-on, and you, O pure one, O Mo-ther of



God, ex - ult in the re-sur-rec-tion of your Son.

The priest continues the Anaphora:

Priest: For the holy prophet and Forerunner, John the Baptist, for the holy, glorious, and illustrious Apostles, for holy N., whose memory we honor today, and for all your Saints at whose supplication do you visit us, O God.

And remember all those who have fallen asleep before us in the hope of resurrection to eternal life.

Here he remembers by name quietly those whom he wishes.

And give them rest where the Light of your face keeps watch.

Priest: Again, we pray you: remember Lord, all Orthodox bishops rightly dispensing the word of your truth, all the presbyters, the deacons in Christ, and all the ranks of the clergy.

Again, we offer you this spiritual worship for the whole world, for the holy, catholic, and apostolic Church, for those who lead pure and honorable lives, for our public servants, for the government and the armed forces. O Lord, grant them peaceful rule that we too, in their tranquility, may lead a calm and quiet life in all virtue and honor.

The priest commemorates the proper hierarchs:

Priest: Among the first remember His Holiness, N., Pope of Rome, His Beatitude our Holy Patriarch N., our Most Reverend Bishop N. Preserve them as a blessing over your holy Churches in peace, safety, honor, health, long life, rightly dispensing the word of your truth.

The deacon turns to face the people.

Deacon: And for the reverend Presbyter N., who offers these Holy Gifts; for the salvation and protection of our government, for the salvation and help of the people here present, for those whom each of us has in mind, and for all men and women.

℞. Remember all men and women.

The priest continues:

Priest: Remember, Lord, this city (or monastery) in which we dwell, and every city and country-place and the faithful who dwell in them; remember Lord, the travelers by sea, air, and land, the sick, the suffering, those in captivity, and their salvation. Remember Lord, those who bring offerings and those who support your holy Churches, and those who are mindful of the poor: and upon us all send down your Holy Spirit.

And grant that with one mouth and heart, we may glorify and extol your most noble and magnificent name, of the Father, the Son, and the Holy Spirit; both now and ever, and unto ages of ages.

℞. Amen.

The priest blesses the people:

Priest: And may the mercy of our great God and Savior, Jesus Christ, + be with you all.

℞. And with your spirit.

The deacon goes to his customary place before the Holy Doors for the Aitesis.

THE AITESIS

Deacon: Now that we have remembered all the saints, again and again in peace, let us pray to the Lord.

℞. Lord, have mercy.

For the precious gifts here offered and sanctified, let us pray to the Lord.

℞. Lord, have mercy.

That our God who loves mankind, having received these gifts on His holy and mystical altar in Heaven as a sweet spiritual fragrance, may send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray.

℞. Lord, have mercy.

Optional:

[For our deliverance from all affliction, wrath, danger and need, let us pray to the Lord.

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

[℞. Lord, have mercy]

That this whole day may be perfect, holy, peaceful and without sin, let us ask the Lord.

℞. Grant this, O Lord. *(To be repeated after each petition.)*

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

℞. Grant this, O Lord.

For the forgiveness and remission of our sins and offenses, let us ask the Lord.

℞. Grant this, O Lord.

For what is good and profitable to our souls and for peace in the world, let us ask the Lord.

℟. Grant this, O Lord.

That the rest of our life may be spent in peace and repentance, let us ask the Lord.

℟. Grant this, O Lord.

That the end of our life may be Christian, painless, unashamed and peaceful, and for a good defense before the awesome Judgment Seat of Christ, let us ask.

℟. Grant this, O Lord.

Let us ask for unity of faith and the communion of the Holy Spirit, let us commend ourselves and one another, and our whole life to Christ God.

℟. To You, O Lord!

Priest: To you, Master who love mankind, we commend our whole life and hope. We ask you, we pray you, we entreat you: make us worthy to partake of your heavenly and awesome mysteries of this sacred and spiritual table, with a pure conscience, for the remission of sins, for indulgence towards failures, for the communion of the Holy Spirit, the inheritance of the Kingdom of Heaven and intimate confidence in you, and not for judgment or condemnation.

And make us worth, Master, to dare with confidence and without condemnation to call you Father, O God of heaven, and to say:

The LORD'S PRAYER

3 Our Fa - ther, who art in hea - ven,

3 hal - low - ed be thy Name. Thy king - dom come.

5 Thy will be done on earth as it is in hea - ven.

6 Give us this day our dai - ly bread.

7 And for - give us our tres - pas - ses

8

(8) as we for-give those who tres-pass a-gainst us.

9

(8) And lead us not in-to temp-ta-tion,

10

(8) but de-liv-er us from e-vil.

Priest: For thine is the Kingdom, and the Power, and the Glory of the Father, the Son, and the Holy Spirit; both now and ever, and unto ages of ages.

℞. Amen.

Priest: Peace + to all.

℞. And to your spirit.

Deacon: Bow your heads to the Lord.

℞. To you, O Lord.

Priest: We thank you, invisible King, who in your measureless power have fashioned all things, and in the abundance of your mercy have brought all things out of nothingness into being: Master, look down from heaven upon those who bow down their heads to you, for they bow them not to flesh and blood, but to you the awesome God. Be pleased, then, Master, to distribute these offerings to all of us for our good, according to the need of each one; sail with those who sail, travel with the travelers, heal the sick, O Physician of our souls and bodies.

Through the grace and mercies and love for mankind of your Only-Begotten Son, with whom you are blessed, together with your All-Holy, Good, and Life-Giving Spirit, both now and ever, and unto ages of ages.

℞. Amen.

Priest: Lord Jesus Christ our God, give heed from your holy dwelling-place and from the throne of glory of your Kingdom and come to make us holy, O you who are enthroned on high with the Father and yet are present here, though unseen, to us. And accord by the might of your hand to give us a share of your spotless Body and precious Blood, and through us to all the people.

The priest and deacon make three metanies, saying,

Priest and deacon: O God, be propitious to me the sinner and have mercy on me.

Deacon: Let us attend!

Priest: Holy Gifts are for the Holy.

℞. One is Holy, One is Lord: Jesus Christ, to the glory of God the Father. Amen.

The deacon enters the Holy Place through the South Door, stands by the priest, and says:

Deacon: Master, break the Holy Bread.

The priest divides the Lamb into four parts.

Priest: Broken and distributed is the Lamb of God, broken and not dismembered, always eaten and never expended, but making holy those who receive it.

Deacon: Master, fill the Holy Chalice.

The priest takes the upper portion (IC), signs the Cross with it over the poterion, and drops it in, saying:

Priest: The fullness of faith + of the Holy Spirit. Amen.

Deacon: Master, bless the Zeon.

Priest: Blessed is the fervor of your saints, + at all times, both now and ever, and unto ages of ages. Amen.

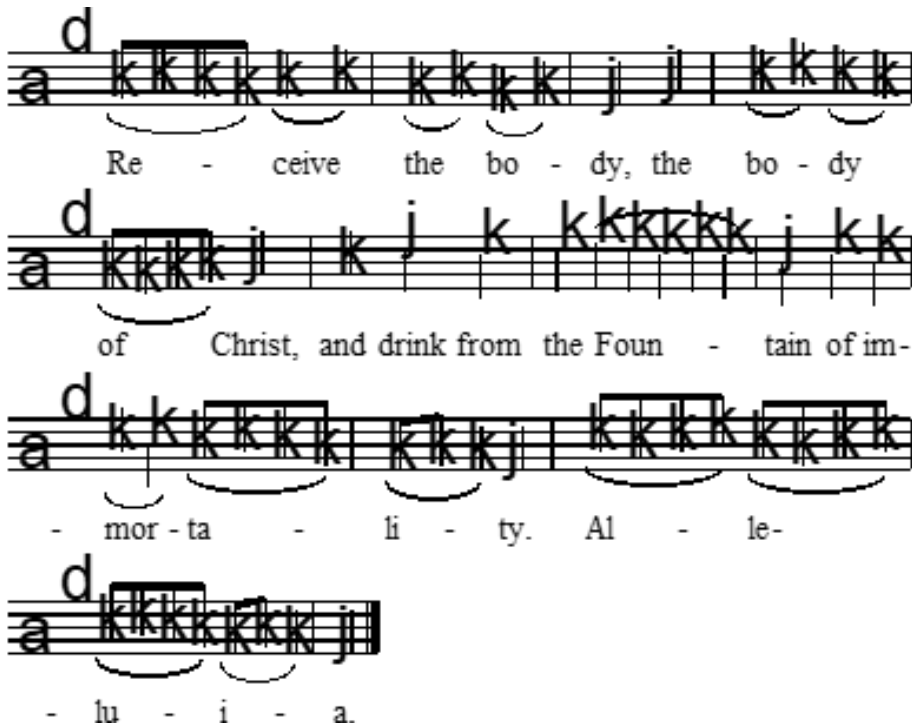
The deacon pours the Zeon into the poterion in the shape of the Cross.

Deacon: Fulfill, Master.

Priest: The fervor of faith, filled with the Holy Spirit.

Deacon: Amen.

KINONIKON (Tone 1)



PRAYER OF PREPARATION

All: I believe, Lord, and profess that You are the Christ, the Son of the Living God, come to this world to save sinners, of whom I am the greatest. I believe also that this is really Your spotless Body and that this is really Your precious Blood. Wherefore, I pray to You: have mercy on me and pardon my offenses, the deliberate and the indeliberate, those committed in word and in deed, whether knowingly or inadvertently, and count me worthy to share without condemnation Your spotless Mysteries, for the remission of sins and for eternal life. Amen.

Receive me now, O Son of God, as a participant in your Mystical Supper, for I will not reveal Your mystery to Your enemies, nor give You a kiss like Judas, but like the thief, I confess You: remember me, Lord, in Your kingdom. May the reception of Your Holy Mysteries, Lord, be for me not to judgment or condemnation, but to the healing of my soul and body.

The clergy commune, and once they have finished, the communion of the faithful begins. The deacon, holding the paterion aloft, faces the assembly, saying:

Deacon: Approach with the fear of God, with faith and with love.

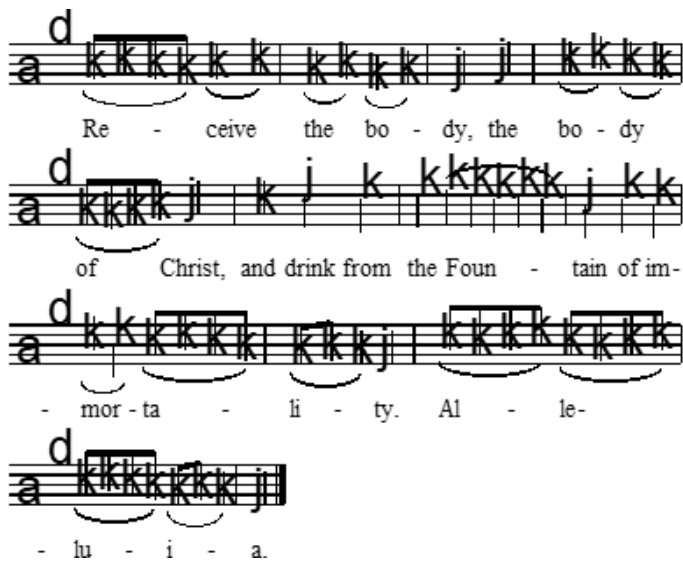
℞. Amen. Amen. Blessed is he who comes in the Name of the Lord! The Lord is God, and he has appeared to us.

Communion is distributed by intinction, either by hand or with the liturgical spoon. It should be noted that the East has not adopted the recent Western custom of approaching in the Communion line for a blessing.

The faithful who are prepared approach to receive Communion, making no response as the priest (or if necessary, the deacon) distributes Communion saying,

Priest: The Servant (Handmaiden) of God, N., receives the Precious and All-Holy Body and Blood of our Lord, God, and Savior Jesus Christ, for the remission of his (her) sins, and for everlasting life. Amen.

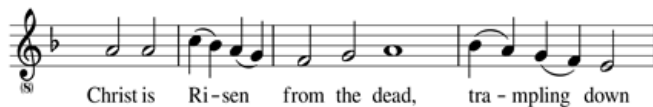
During Communion, the Kinonikon is repeated, replacing “Make Me This Day...”.



Once the faithful have finished, the priest blesses the people, saying:

Priest: O God, save your people and bless + your inheritance.

Instead of “We have seen the True Light...”, the Paschal Troparion is sung:



Then, the priest and deacon enter the Holy Place. The Holy Gifts are censed, and the deacon goes to the Prothesis. The priest turns to face the people with the covered chalice, saying:

Priest: Blessed is our God, at all times, now and ever, and unto ages of ages.

℟. Amen.

All: Christos Anesti..., Al-Maseehu...., Christ is Risen...

LITANY OF THANKSGIVING

The Deacon goes out the North door to his customary place, saying:

Deacon: Let us stand. Now that we have received the divine, holy, spotless, immortal, heavenly, life----giving, awesome Mysteries of Christ, let us give worthy thanks to the Lord.

℟.. Lord, have mercy.

Optional:

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

℟. Lord, have mercy.]

Let us ask that this whole day may be perfect, holy, peaceful and without sin, and let us commend ourselves and one another and our whole life to Christ God.

℟. To You, O Lord.

As he folds the Antimension, the Priest prays the following:

Priest: We thank You, Master who love mankind, benefactor of our souls, for having today made us worthy of Your heavenly and immortal Mysteries. Make straight our paths, establish us in Your fear, guard our lives, steady our footsteps, through the prayers and supplications of the glorious Theotokos and Ever---Virgin Mary and all Your saints.

Taking the Holy Gospel Book and making with it the sign of the cross over the

Antimension and replacing in on the Altar, the Priest concludes with the

following Ekphonesis:

For You are our sanctification, and we render glory to You, Father, Son and Holy Spirit, now and always and forever and ever.

✠. Amen.

PRAYER OF THE AMBON

The Priest exits by the Holy Doors, letting his phelonion fall over his hands,

stands before the icon of the Lord and chants the following prayer:

Priest: Let us go forth in peace.

✠. In the name of the Lord.

Deacon: Let us pray to the Lord.

✠. Lord, have mercy.

Priest: O Lord, who bless those who bless you, and sanctify those who trust in you, save your people and bless your inheritance; safeguard the fullness of your Church; sanctify those who love the beauty of your house; in return, raise them to glory by your divine power and do not forsake us who put our hope in you. Give peace to your world, to your Churches, to your priests, to our public servants, to the government and all the armed forces and to all your people: for every good gift and every perfect grace is from above, coming down from you the Father of Lights; and to you we render glory and thanksgiving and worship, to the Father, the Son, and the Holy Spirit, both now and ever, and unto ages of ages.
℞. Amen.

All: Christos Anesti... Al-Maseehu... Christ is Risen...

Meanwhile, the Priest quietly recites the following prayer:

Priest: O you who are the fulfillment of the Law and the Prophets, Christ our God, who fulfilled the whole providential plan of the Father, fill our hearts with joy and gladness at all times, both now and ever, and unto ages of ages. Amen.

The deacon goes out to his customary place, saying:

Deacon: Let us pray to the Lord.

℞. Lord, have mercy.

Priest: May the blessing + of the Lord and his mercy come upon you through his grace and love for mankind, at all times, both now and ever, and unto ages of ages.

℞. Amen.

CONCLUDING PRAYERS

Priest: Glory to you, O Christ God, our Hope, glory to you.

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

– Lord, have mercy. (*Thrice*)

– Give the blessing, Father, in the name of the Lord.

– **Priest:** May he who is risen from the dead, trampling down death by death and granting life to those in the tombs, Christ our true God, through the prayers of his spotless and all-pure Mother, of our Father among the Saints, John Chrysostom, Archbishop of Constantinople, and through the intercession of St *N.*, patron of this holy church; and of (*the saint of the day*) whose memory we celebrate today; and of the holy and just ancestors of Christ God, Joachim and Ann, and of all the saints, may this same Christ have mercy on us and save us, for he is good and loves mankind.

℞. Amen.

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

℞. Amen.

Priest: Christ is risen!

℞. He is truly risen! (*Thrice*)

Priest: Glory to his Resurrection on the third day!

℞. We glorify his holy Resurrection on the third day!

Priest: Christ is risen from the dead, and by his death he has trampled upon death.

℞. And has given life to those who were in the tombs.

The Divine Liturgy ends. The Holy Doors and Deacon Doors remain open for the Paschal season.

